

# THE SAINTS' HERALD

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



"There shall not any man among you have save one wife; and concubines he shall have none."—of Mormon, Jacob 2: 6.

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

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## Editorial

### A FEW REQUESTS.

*Our Father grants  
Us still another year, just coming in.*—David H. Smith.

With this issue we begin the work of another year. Just what we shall accomplish remains to be seen; but in common with others we aspire to do a great deal of good and to do no wrong.

We are very earnest advocates of the idea once expressed by the apostle Paul, to the effect that we are all laborers together with God. That means a united and concerted activity in which God and all his true followers participate.

One man can do but a small part of this work; and no man can do any part of it without God's help, or when he pits his strength against God and against his brethren.

When we put our shoulders to the wheel, as it is so often expressed, we must do so simultaneously with others; and we must all urge the chariot forward in one general direction, and that must be the direction in which "our God is marching on."

When we fly at obstacles we must endeavor to make the point of our impact such that it will not interfere with others whose zeal, integrity, and wisdom equal our own.

In a word, the power of each individual should be expended in strictly concerted action with all other individuals of the organization and with the Great Commander—even as in a well-drilled army.

We recognize that the Editors of the HERALD are but individuals among many laborers. That is the very point we wish to make—that we are among those who labor together with one great aim in view.

As such we are entitled to the same spiritual guidance which is promised to others.

So we want to say to you at the beginning of this new year that we desire to be thought of and remembered the same as other ministers are thought of and remembered.

We often hear prayers in behalf of the preachers but on only one or two occasions have we ever heard the Editors of the church publications remembered in prayer.

Yet every week they address a larger audience than is reached by any one elder—perhaps larger than is reached by many elders. Their sermons are down in black and white, beyond revision or recall,

## CONTENTS.

### EDITORIAL:

A Few Requests	1
A Warning to the Saints	3
Current Events, Secular and Religious	3
General Church Items	4
NEWS FROM BRANCHES	4
ELDERS' NOTE-BOOK	5

### ORIGINAL ARTICLES:

"The Reorganized Church vs. Salvation for the Dead"	6
The Wise Men	8
OF GENERAL INTEREST:	
Educating the Indian	10
The Fate of Zion City	11
Marriage No Good, is Clubman's Vote	11
Consumption's Deadly Work	11
Christ, the One Never Forgotten	12
The Hardest Word	12
Making Parents Accountable	12

### MOTHERS' HOME COLUMN:

The Faithful Few	13
One Such	13

### LETTER DEPARTMENT:

Letters	14
Observations	18

### MISCELLANEOUS DEPARTMENT:

Conference Minutes:	
Lamoni Stake	20
Victoria, Australia	20
Southern Indiana	20
Minnesota	21
The Presidency	21
Church Secretary	21

What is described as the ghastliest wreck of the year occurred December 30, on the Baltimore and Ohio Railroad, at Terra Cotta, only about three miles from Washington, District of Columbia. Thirty-five are reported killed. Eight empty passenger-cars collided with a heavily loaded passenger-train.

to be quoted by future generations. More than that, perforce they are made in a sense judges of other men's work. Of the multitude of manuscripts coming to them, some must be accepted and some must be rejected. Space would not permit the publication of all, even if no other considerations entered into the case; and every man who ever sat at the editor's desk a single week knows that space is not the only factor to be considered, however much he might wish it were. Such judgment as the editor has, be it good or bad, average, below the average, or above the average, he must use. When in doubt, like other ministers he ought to be able to say, "Lord, what shall I do?" When his decision is finally made it ought to be conceded that no unworthy motives have determined its nature; if an error is made it is an error of the brain and not of the heart.

Certain much-to-be-desired results and conditions are made dependent upon the army of the Lord becoming very great and very terrible. Possibly that means very great in numbers; certainly it means very great in spiritual strength.

It is the work of the HERALD to help reach those yet in the world, be they few or many, who are willing to become members of that army. It is also our work to help those already enlisted that they may obtain that soldierly precision, endurance, and invincibility which make even a small army great and terrible.

Those who are acting as recruiting-officers, enlisting men and women, and those who are placed as drill-masters, to instruct and teach the recruits, should cooperate with us and we with them. We can help each other by an exchange of ideas. If one laborer discovers an improved way of doing work, it is public property. And if one elder or branch succeeds wonderfully in attracting and reaching people, while Folly may whisper, "Envy them!" Wisdom says, "Study their methods; they may help you." That is why we have taken considerable pains to advertise through the HERALD and *Autumn Leaves* any especially successful work which came to our notice. It is an incentive.

A man may say, "I have delivered my message; my duty is done." But his duty is not done, if it be true that by a great deal of careful thought he might have made the delivery of his message more convincing and soul-stirring.

We desire that the church paper should maintain a high spiritual plane, dispensing true instruction, consolation, and admonition. There are some things to be avoided as well as some things to be done if we would accomplish that, and as a possible help we express some wishes in the matter.

We would request that the nature of the HERALD as a religious publication be not forgotten. Do not write advocating the interests of some particular political party or directing the Saints to vote for

some particular party. Obviously the church is not publishing a political paper.

We would also request that you do not attempt to attack some particular political party or parties through these columns. We have members of all parties in the church, and some one or many will resent every such attack.

We repeat that the HERALD is a church publication and it will not be dragged into the political arena to be used as a weapon of aggression or of defense.

In the religious field we desire to secure an expression of ideas without contention. We request that you do not write in reply to individuals. Express your own ideas on any particular subject without reference to others. If Bro. A writes on the subject of consecration, for instance, and Bro. B differs from him, let Bro. B write out his own ideas absolutely without reference to Bro. A or his article. It can be done in most cases; and thus the church will secure the views of both men without the appearance, real or imagined, of controversy; and without arraying Bro. A and B against each other in open debate in such a way that each feels it his duty to get the last word. Prolonged and useless discussion will thus be avoided.

If in the course of your travels you find some branch that might properly be benefited by severe castigation, we request that you make your charges to the branch, through its presiding officers or personally in a public branch meeting. Do not send the evil report to the HERALD to be scattered broadcast where it will be remembered perhaps long after the branch has reformed.

If some of the ministry who come your way fail to conduct themselves properly, do not send your complaint to the HERALD; make your charges to the man's quorum or to his missionary-in-charge or to such tribunal as is indicated in the law.

In any case be slow to administer the gall and wormwood; be swift to pour in the wine and oil.

The man who would break the bread of life for general distribution must be careful or in his case the Devil will reverse the miracle which was demanded of Christ and will turn his loaves into stones.

The preaching-service is introduced with prayer, and God is asked to send his Spirit to inspire the speaker. When the sermon is ended the benediction is pronounced and God is asked to bless the words spoken. Would it not be well for the writer to pray for light before he begins his article, to refrain from teaching by the written word when the Spirit is not given, and finally when the article is finished to invoke God's blessing to go with it?

Our best wishes are with the ministry, whether traveling or local; and with that great army of workers who have no conference appointment yet who are none the less laboring with God. Religious workers, Sunday-school workers, workers in the

ladies' aid societies, singers, organists, cup-bearers, care-takers, may God bless them as well as the Twelve, the Seventies, and all the others by him set in the church.

This is an excellent season for us all to take stock. The merchant does that at the beginning of the year. He makes a careful accounting. Otherwise he courts ruin. It is not enough that his sign is brightly painted and that he is busily running from counter to cellar. Is he making any gain?

So with the church-member. The fact that his name is written in the church record and that he seems rather busy in church-work should not satisfy him. He should examine himself and prepare for the future.

Like the business which keeps an extremely wide margin of safety so as to be ready for any panic or stringency which may come, he should fortify himself for any trial which the year may hold.

"For its lips refuse to tell,  
Of the joy or grief it brings;  
Whether its song has a major swell,  
Or moans in the minor strings."

ELBERT A. SMITH.

#### A WARNING TO THE SAINTS.

It is not often that we feel called upon to warn the Saints in regard to individuals. But now and then it seems advisable to do so.

Bro. W. P. Robinson, of the field in Wisconsin, under date of December 17, informs us that one Albert Blakely, of Chicago, Illinois, and whose street address is No. 773 West Sixty-sixth Street, is circulating a pamphlet, purporting to be a revelation, and headed, "Thus Sayeth The Lord," and dated at Chicago, August 29, 1906. This pamphlet closes with a request: "Come and help Us."

The article purporting to be a revelation is a crude affair. Addressing some body of people, it does so in the following strain:

"I, the Lord, have heard thy petitions, I know thy heart and according to thy firm decree to do my will so will I, the Lord, your God, council with thee; yea, the council of high Heaven shall be given thee and through my chosen servant whom I cause to write these things unto you, for he shall not speak anything save the things which shall be given him or which I, the Lord shall command him."

This installs this man Albert Blakely as a new revelator, and as such he proceeds to scatter this pamphlet, as Bro. Robinson writes, among the isolated ones, whom Bro. Robinson fears may be disturbed and possibly perplexed.

We can have no possible objection to the Lord speaking to his people through any one, or many, as he may choose; but he having set "some in the church," to whom he has admonished us that he

would manifest himself in behalf of and for the benefit of the church, we are warranted in declining to give such self-seekers of place spiritual credence, or support. And in order that the Saints may know who this man is, so that if they choose to hearken to him they will have none to blame but themselves if he fails to make good his pretensions, we state of him that a few years ago he was expelled from the church, by due process of church law and procedure; and that up to date he has not been restored to membership; nor can he be so restored until the branch directly concerned shall be satisfied that he is again worthy of fellowship. He and his wife were at Independence, Missouri, some time this last summer, staying in the city for about two weeks, as they informed us; but we neither saw, nor heard of their being here until the last day of their stay, when they called to see us and had a short talk, leaving one of these pamphlets with us. We thought at the time that if there was anything of worth in the message which they bore, and the wife seemed to be as much as the husband, it was due us and the Saints that some evidence of the message should be granted to us. However, no evidence has been vouchsafed to us, hence we warn the Saints, gathered or isolated, that they be neither disturbed nor moved in mind in regard to this message, for it is of that number against which the Savior warned the disciples, as found in the twenty-fourth chapter of Matthew:

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matthew 24: 23, 24.

The Saints should be of the "elect," and therefore they will not be deceived, nor disturbed by this man or any others coming in a similar manner.

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

The Philadelphia *Bulletin* comments on the experience of certain politicians, as follows:

I  
Man in congress,  
Great chap.  
Voice of thunder,  
Heap scrap.

II  
Caught in landslide,  
Clean sweep.  
No more congress,  
Scrap heap.

A clash between blacks and whites occurred at Scooba, Mississippi, on Christmas Day. Several lives were lost. These episodes occur almost daily. The great Civil War did not settle the negro question, and

perhaps never at any time since the close of that war has it seemed more full of sinister threat than it does now.

The Salt Lake *Tribune* comments on the return of Heber J. Grant, one of the Mormon apostles, to Salt Lake City. His return was rather unobtrusive. A warrant for arrest for unlawful cohabitation has been hanging over his head for two years. He was visible at Cheyenne and declared that he was glad to be within hailing distance of Zion, but for reasons above stated he failed to hail as he drew near to Salt Lake.

In a speech before the Nebraska State Teachers' Association, at Lincoln, Nebraska, December 26, Senator Beveridge declared: "There are, at a low estimate, a half million children under fourteen years of age at work in cotton-mills, glass-factories, sweat-shops, mines, and other like industries. Those whom such toil does not kill, are being literally ruined for citizenship. We are turning out, at a low estimate, two hundred thousand adult London 'Hooligans' every year, and these become in turn parents of hundreds of thousands of other degenerates, and so this civic pestilence riots and spreads.

"It has got to be stopped—if not for the sake of those children themselves, then for our own sake; if not for common humanity, then for the sake of the republic's safety. For this republic is based on citizenship. We can not sow winds to-day without reaping the whirlwind to-morrow."

#### GENERAL CHURCH ITEMS.

Branches, Sunday-schools, and Religio locals, before whom the elders have taught the Word of Wisdom, never offer plug tobacco, cigarettes, or beer for sale at fairs or socials. Why not give further honor to our instructors and remove hot drinks from the bill of fare, and also meats, excepting in times of cold or famine?

The HERALD editors have received news items from the Omaha Branch, but unfortunately the name of the correspondent was not given. Come again, Omaha, and do not forget to "sign up."

We are advised that Bro. U. W. Greene is severely afflicted with abscess of the stomach. Relief was to be sought through prayer and administration at an appointed hour, Sunday, December 30.

Elder E. A. Stedman reports large audiences at Crescent, Iowa.

So many letters have come to hand during the holiday season that some are unavoidably crowded out.

## News From Branches

### ADELAIDE, SOUTH AUSTRALIA.

Adelaide Branch is outside the limits of any organized district of the church, Adelaide (the city) being nearly five hundred miles westward from Melbourne, the capital of Victoria.

The first real mission work for our church was commenced here in the year 1903.

We came here under the direction of Apostles J. W. Wight and C. A. Butterworth, both of whom have visited this city and labored a month apiece. Brn. Mackie and P. M. Hanson of the Seventy have also labored in this mission for periods of five months and one month respectively.

Our progress at first was slow, but it has become more rapid each successive year. During the first year's labor only three accepted the gospel. The second year five obeyed. The third year eight, and the fourth (present) year twenty persons. These figures will no doubt interest Bro. J. W. Wight should they catch his eye.

We have a Sunday-school of about fifty scholars, which has already furnished several candidates for baptism.

The branch is officered by wise and capable men, who are doing their best during the limited spare hours at their disposal to push forward the work of God.

It is gratifying to note the steady yearly increase in our numbers, and it is a proof of what may be done by steady, plodding work in the heart of a city.

When the writer and wife came here we had only about four friends in this city of one hundred and seventy thousand inhabitants. Ofttimes the wife held the street torch while the writer preached to hostile crowds, and it seemed for a time that we would never break down the opposition and secure converts, but by persistent labor on street, in parks, and in halls we have at length, with God's blessing and the assistance of the before-named brethren, and also the aid of a noble band of local workers, succeeded in planting Zion's flag firmly in the "city of churches."

Much has appeared in your columns lately concerning the duties of the traveling ministry; seemingly some have the idea that a seventy is not doing his duty unless he is continually on the move from place to place. My experience teaches me that "circumstances alter cases." When a lone missionary is set down in a city of two hundred thousand inhabitants, he does not need to travel much, for even if left there for "the term of his natural life," on street-corner and from house to house, he can, if he desires, find fresh people every day. If he travels it simply means that he is occupying time and spending money that could be far more profitably used. I was one time a fisherman, and it was quite an understood thing among us (fishermen) that if a man did a lot of traveling he did little real fishing. You can not make a journey and fish at one and the same time. You must stop and make preparation to cast your net and if you "strike" fish the best thing to do is to remain "right there," as you Americans say, and work, work, work so long as you are getting a payable quantity.

In this country one has to pay at the rate of about five shillings and upwards per night for a place to preach in, and if he can not advertise extensively, which would involve him in a further sum, there is little chance of success; so traveling from place to place under such conditions would be simply waste effort. We must work from a center, or base, and I feel assured that as the center increases in numbers its circumference or sphere of influence will widen. In this way and in this alone can we (in this country) hope for success. When some of the brethren scatter from the city to country places, and form a base of operations, then, other conditions being equal, we may safely and successfully move out.

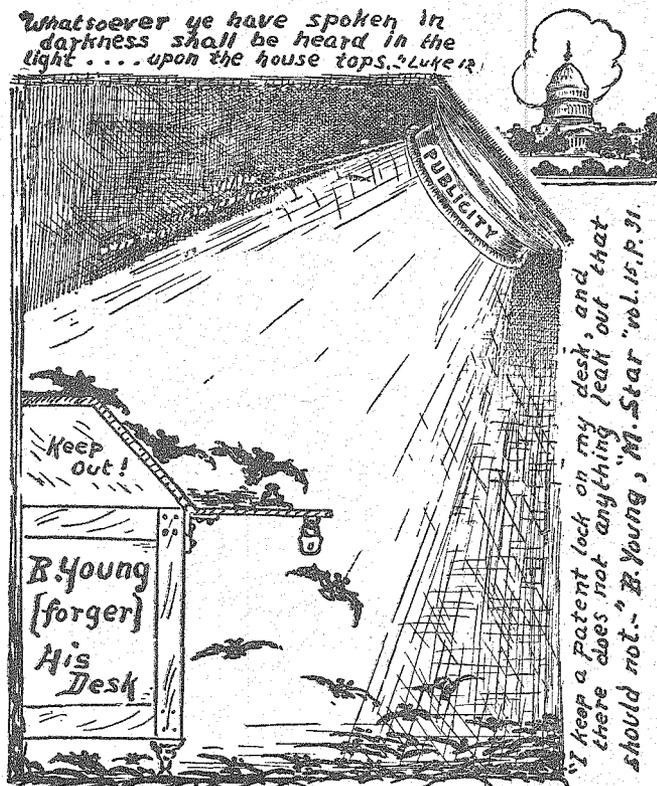
J. H. N. JONES.

(Concluded on page 19.)

## Elder's Note-Book

BRIGHAM YOUNG; HIS DESK.

DARK SECRETS OF THE PAST ARE EXPOSED IN THE BRIGHT LIGHT OF THE UNITED STATES SENATE CHAMBER.



Drawn by Elbert A. Smith.

The doctrine of monogamy was torn from the book of Doctrine and Covenants, and the doctrine of polygamy inserted in its stead. . . . In order to induce his followers more readily to accept this infamous doctrine, Brigham Young himself invoked the name of Joseph Smith, the martyr, whom many sincerely believed to be a true prophet, and ascribed to him the reception of a revelation from the Almighty in 1843, commanding the Saints to take unto themselves a multiplicity of wives.—Senator Burrows, before the United States Senate, December 11, 1906.

### CALLED TO THEIR OWN FUNERAL.

Ministers have often resorted to unusual methods in order to arouse their parishioners, and the advertising which fills theaters and circus-tents has often been used to advantage. Among the many peculiar devices to arouse an interest in church-work the one used by a Methodist minister at Bluffton, Indiana, is not without its unique features. Discouraged by the lack of interest in church-work in his community, and having exhausted the usual means of bringing the unheeding ones to a realization of their duty, the minister went to the church at an early hour one Sunday evening and began tolling the bell. Immediately people gathered to learn who had passed into the great beyond. The minister remarked that while he knew of no one who had physically died recently,

he knew of a great many who were morally and spiritually dead, and it was for these that he tolled the bell. A number of those who gathered to learn the news admitted that they belonged on the roster of the deceased and expressed a desire for a resurrection.—*The Commoner*, December 21, 1906.

### THE MISSIONARY, HIS WIFE AND FAMILY.

"I'll go where you want me to go, dear Lord.  
Over mountain or plain or sea.  
I'll say what you want me to say, dear Lord.  
I'll be what you want me to be."

So sang the assembly at General Conference two years ago, after the appointments of the missionary staff had been read. I saw the tears course their way down the cheeks of our beloved President as he sat facing his brethren of the ministry as he sensed the importance of the agreement between God's servants and their Master, the Captain of their salvation, voiced in song. I saw strong, stalwart men convulsed with emotion as they too listened to and sensed the importance of the promise thus made, and at the close of those strains there was a moment or two of solemn quietude which no one seemed willing to break.

How far the mind can travel in a moment of time! What a combination of circumstances will surge through the mind as momentous questions confront us! The solemn obligations that bound those men to their Master, the church, and their fellow man made the occasion one of serious thought. There was to follow this the departure of the husband and father from his home, leaving there his wife and family to struggle without him; he to face whatever of trial and test awaited him in his duties to the church and to his God. He enters upon his year's work with feelings of hope, joy, peace, assurance, fear, apprehension, or dispondency, regulated largely by the home conditions he leaves behind. If the sacrifice thus made is a mutual one, and temporal conditions are such that no very serious questions arise as to the making of both ends meet, and the children are fairly loyal to home and mother, the heart of the pilgrim is fairly light. But if the reverse of this obtains, there is a possibility that the step is less firm and the heart somewhat heavy. The church allowance figures very prominently in the conditions thus existing, and no one but the missionary and family knows where the shoe pinches in this matter.

I have heard hints of extravagance when a missionary's wife or child has appeared in a new dress, suit of clothes, or hat; and that too from those who were decked in the finest attire. I have seen the missionary's wife and children time and time again going to their meeting clothed in ill-fitting garments worn by others attending the same meeting until they were cast aside and handed over to the mis-

sionary's wife. And not until the children had grown up and could earn their own living did they know what a new garment was, or with few exceptions. But through the kindness of Saints handing over their cast-off clothes, and the skill, tact, and hard work of "mother" the children have been kept at school until the children would commit the sin of asking for a new dress or suit of clothes like "Bessie" or "Johnnie" is wearing, and there had gone out the alarm—look at the extravagance of that missionary's family.

Tell it, you thoughtless ones, where the possibility of extravagance comes in from a missionary's allowance. I think the church has guarded itself well against extravagance along this line. I believe each understands his home affairs as well as does his neighbor who may live fifty miles from his home. I will give a few figures and facts from my own experience.

My family allowance is forty dollars per month. Our family at home is wife and four children, with an occasional visit from the missionary or father. Rent is twenty-two dollars per month, leaving the enormous sum of eighteen dollars to uphold the extravagance of the family for thirty and one half days. The coal-bill for the winter averages ten dollars and fifty cents per month. There is then left seven dollars and fifty cents for the month's expenses, or a trifle less than twenty-five cents per day to feed and clothe the family and meet other incidental expenses. Three of our children are working and paying their board. The one is at school and should be kept there for at least four years. Ours are good children, and are sharing the burdens of their mother.

Now if accusations of extravagance reach the ears of the elder's children who are growing into usefulness in the church and from whom the church may look some day for its defenders, can you wonder if under such conditions these boys should say, "Mother, I will never be a missionary. If I marry I will never bring my wife to this kind of life."

The church is perhaps doing all it can; but this "missionary basis," so called, needs a revision. Where a missionary lives in or near a city where rents are very high and every other commodity in proportion, it makes the allowance a very serious matter.

Some of our useful men have been forced to quit the field, and have borne unjust blame and criticism for so doing, when no alternative presented itself.

Saints, do not make heavy burdens unbearable by unwise and unjust criticism. Do a little more visiting of the "widows and fatherless," (for the missionary's families come under that heading,) and "bear ye one another's burdens and thus fulfill the law of Christ."

Then the missionaries will be able to sing without so much apprehension, "I'll go where you want me to go."

ONE OF THEM.

## Original Articles

### "THE REORGANIZED CHURCH VS. SALVATION FOR THE DEAD."—LETTER No. 3.

LAMONI, IOWA, November 28, 1906.

PRESIDENT JOSEPH SMITH, Independence, Missouri.

Dear Brother: Mr. Joseph F. Smith, Jr., after having used nine pages of his pamphlet in striving to show the consistency in the church which he represents with the result set forth in my two preceding letters, comes on the tenth page to the point indicated by the title of his book, and makes the following statements and quotation:

Having shown the consistency of the Church of Jesus Christ of Latter-day Saints with regard to the doctrine of salvation for the dead; and having shown that the keys of this work, and all other keys pertaining to the salvation of mankind have continued with the Church, we will now consider the attitude of the "Reorganization" in relation to this grand and eternal principle of the redemption of the dead.

At first the founders of the "Reorganized" church appeared to favor it and declared that when the "Reorganization" was established that this principle would be practiced, for as the "rejection of the church produced an effect on the dead," said they, "as well as on the living, so will the reorganization." But when the "reorganization" took place the change that was promised in regard to the dead was not fulfilled, and since that time to the present day—over forty-five years—baptism for the dead, Temple building and Temple work, have never been, by that organization, practiced or entertained. In fact they have turned about face and have rejected peremptorily the doctrine of baptism for the dead and now declare that *it is not binding on them.*

In a resolution adopted by that church, April 9, 1886, the following startling declaration was made: "That as to the alleged 'Temple building and ceremonial endowments therein,' that we know of no Temple building, except as edifices wherein to worship God, and no endowment except the endowment of the Holy Spirit of the kind experienced by the early saints on Pentecost day.

"'Baptism for the dead' referred to belongs to those local questions of which the body has said by resolution:

"'That the commandments of a local character, given to the first organization of the church are binding on the Reorganization only so far as they are either reiterated or referred to as binding by commandment to this church.' And *that* principle has neither been reiterated nor referred to as a commandment."

In February, 1904, the president of that "organization" declared that baptism for the dead was a *permissive rite*, and that it was taken from the Church, "and if subsequently it was to be engaged in," said he, "and enjoyed by the same people, it must be restored again by revelation and command, and could not be assumed as being held over by suffrance. We do not know of any revelation or command authoritatively promulgated renewing the privilege."

Mr. Smith here admits that the Reorganized Church at an early date declared that the reorganization would affect the dead as the rejection of the church had previously affected them; but after making this admission, with unpardonable lack of courtesy he undertakes to define what the Reorganized Church believes, and that, too, in opposition to the declared statement of the church which he him-

self quotes. To support his assumption that the Reorganized Church has turned about face and "rejected peremptorily the doctrine of baptism for the dead," he quotes a resolution adopted in 1886. This is a part of a report of a committee appointed to consider the proposition of certain parties who wished to withdraw from the church; and as these parties had made criticism upon the doctrines of ceremonial endowments, the building of temples and baptism for the dead, and so forth, the church by adopting the report of this committee declared that they knew of no temple-building except as edifices wherein to worship God. Would Mr. Smith have us to understand that temples were built for any other purpose than that of worshipping God? The church further declared that they knew of no endowment except the endowment of the Holy Spirit. Would Mr. Smith have us believe that there were other endowments than those accompanied by the Holy Spirit of God? The church does not say in the adoption of this report that they believe in no ceremonies connected with it; but state as to the alleged temple-building and ceremonial endowments, that they believe the temples were for certain purposes, and the endowment was the endowment of the Holy Spirit. Of course that there are ceremonies connected with the endowment is understood; nor is there a word in the resolution against them. The church also by adopting this report declare that they believe that baptism for the dead referred to belongs to the local questions. And is this not true? It will be conceded that in no other place except Nauvoo, Illinois, was baptism for the dead practiced during the lifetime of the Seer; and Mr. Joseph F. Smith, Jr., and his associates, will now locate the places for performing this ordinance where temples are built which they recognize as being such. It is not now, nor never has been a commandment to be carried into effect in a general way, or in every place where the gospel is preached. While the baptism of converts is provided for wherever an administrator may be, baptism for the dead is localized in places appointed for the purpose.

In the adoption of this report the church further declares that this commandment is not binding upon the Reorganized Church until by direction of God the time and place are designated for its performance.

The people in Utah did not practice this principle until they had a place which they accepted as a place dedicated of the Lord for the purpose; and, if Mr. Joseph F. Smith, Jr., is correct, not until a commandment of God was given to them. As before quoted on page 7, the first commandment to them from the Lord was to build a temple to his name, where the ordinances of salvation for the living and for the dead should be performed. This was after they arrived in the valleys of the mountains; and they had suspended the practice until such command

was given and such place appointed, so that really they occupy the same ground that the Reorganized Church does, only they have accepted, according to Mr. Smith, a revelation which the Reorganized Church has never had the privilege of seeing; and which Brigham Young declared did not exist. The real issue, then, is not when and how and where to perform this ordinance, but it is on the revelation said to exist somewhere, but we have not even a citation as to its location.

Mr. Smith goes on to criticize a statement made by yourself in SAINTS' HERALD for February 17, 1904, which declares that baptism for the dead is a permissive rite, but fails to give your qualifying words in connection with that statement, but leaves them out of his quotation entirely. Your statement was as follows:

"Baptizing for the dead was a permissive rite; or to write more plainly, the church was permitted by the Lord to baptize for the dead under certain rules."

If Mr. Smith had quoted what you declare more plainly expressed your thought than the words that he did quote, he would have understood that there were certain rules governing at the time under which they were permitted to operate, that were temporary in their character; and as you set forth in this article, these certain rules admitted of baptisms for the dead in the river. I think Mr. Smith will admit that baptizing for the dead under certain rules was permissive and not mandatory; for as I understand you, you do not take the position that baptism for the dead would not be mandatory when the temple was built and dedicated; for you state that "after the completion of the temple, baptisms for the dead were to be performed in it."

What seems strange is that Mr. Joseph F. Smith, Jr., before offering his criticism on your statement that it was permissive, makes the same statement himself (see pages 6 and 7 of his book) where he says:

After the Church settled in Nauvoo, baptism for the dead was instituted, the Lord, at first, permitting the ordinance to be performed in the Mississippi River, but later revealing to the Saints that the proper place for this and other rites for the salvation of the dead, must be performed in a temple built purposely for such ordinances, and that only in times of their extreme poverty could these ordinances be performed elsewhere by his people.

After the quotation at the beginning of this letter, Mr. Smith says that by your acknowledgment baptism was not to be practiced at the present time, or until commanded, that you thereby admit that you do not hold the keys of this work, and that they can be received only by revelation, but just a few lines after he affirms that the Twelve received them in 1844, and yet they waited, according to Mr. Smith, until they were commanded before performing this ordinance, and that command came to them after

they reached the valleys of the mountains. Did the Twelve admit that they did not hold the keys because there was a time when they did not perform the ordinance? If not, why take the position that you so admit, because you were not performing the ordinance until commanded of God to do so?

Mr. Smith, after defining for us what we believe, and quoting the resolutions inserted in this letter, and your statement that it was a permissive rite, and so forth, goes on to prove that the Lord ordained the ordinance of baptism for the dead, which we have not denied; nor can the quotations which he uses be construed into a denial. He conveniently, however, fails to notice a resolution of the Quorum of Twelve, in 1892, published on page 17 of the conference minutes for that year, and which reads as follows:

Whereas, inquiry is being made concerning the teaching and practice of baptism for the dead, and, Whereas, we understand that the observance of said ordinance was prohibited for a time, by command of the Spirit, Resolved that as a quorum we put ourselves on record as being ready to promulgate the doctrine as soon as the Lord shall so direct and enlighten us as to time, place, and conditions for its observance.

This defines the position of one of the leading quorums of the church, and this quorum is doubtless better qualified to represent the position of the body than is Joseph F. Smith, Jr. It may be that Mr. Joseph F. Smith, Jr., has not seen this resolution, and therefore has been misled into error. But had he possessed a proper sense of courtesy and propriety, he would have inquired what the position of the Reorganized Church is, of some authorized representative, instead of trying to define it himself. The question now is, will he stand corrected when he does see it and acknowledge that he misunderstood the Reorganized Church when he stated that they had turned about face, rejected peremptorily the doctrine of baptism for the dead, and now declare that it is not binding on them?

One other observation here: If as affirmed by this Utah contingency the full powers and keys of the holy priesthood by which work for the dead can be performed can be received only in a temple built and completed for the purpose, then Joseph Smith never possessed them, for he never had the privilege of entering a temple of the kind, hence he did not bestow them upon the Twelve in 1844 as they claim. Further, unless they can show that their temples in Utah were built by the command of God and have been accepted of him they have not these keys yet. Brigham Young said that no such revelation was necessary, but Joseph F. Smith, Jr., says that such a revelation was given. Let the latter produce this revelation, and thus settle this controversy between himself and his chief.

It would be better for this young author if he would come out boldly as Brigham Young did, and say "that there are keys that the written word never spoke of, nor never will." (*Times and Seasons*, vol. 6, p 667.)

Why not raise the real issue and say that while the Reorganized Church stands on the written word, that keys that the written word never spoke of nor never will have been received by the Utah people? We would not dispute this, we would only inquire from whence did these keys come, from above or from beneath? This is the real issue. Why indeed should our opponents pose as the defenders of the policies of Joseph Smith, when Brigham Young declared as early as 1845 that "Joseph in his lifetime did not receive everything connected with the doctrine of redemption, but has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exaltation in the celestial kingdom of our God." (*Times and Seasons*, vol. 6, p. 955.)

Why then will not these men confine themselves to these additional things that Joseph and the written word knew nothing about, and cease this twaddle about being on the platform of Joseph Smith, a thing they disclaimed years ago?

Respectfully,

HEMAN C. SMITH.

#### THE WISE MEN.

A circumstance occurred a few years ago—while here in the Islands—that caused me to look into the subject of the visit of "the wise men" to Jerusalem in search of the "Messiah of the Jews," and I have wondered why it was that their arrival at Jerusalem and Bethlehem had been taught from generation to generation as having taken place at the nativity, and that the shepherds and the wise men visited the infant Jesus at the same time. Luke makes no mention of the wise men in his version of the nativity. And in Matthew, third chapter (Inspired Translation), there is more in evidence that their coming was *not* at the time of the birth of Christ than that it was at that time.

The following words as found in Matthew 3:1, Inspired Translation: "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem," would imply that their coming was at the time of his birth, were it not that the next verse shows plainly that the child they were in search of was born before they left the East, as we shall see. Verse 2: "Saying, Where is the child that is born, the Messiah of the Jews? for we have seen his star in the east, and have come to worship him." Hence, the first quotation affirms only that it was in the days of Herod the king when Jesus was born, and also that the wise men came; that they came from the East, and that they saw the star in the East, which strongly implies that they had not started on their journey to Jerusalem until they saw the star, the token of his birth.

It will be remembered that they were in Jerusalem

when making the inquiry, which was west from their own country where the star appeared to them, hence they speak of seeing the star in the East, (not necessarily that it was east from them when they saw it,) If then those men came from the East and saw the star *in the East*, it was not over Bethlehem when they saw it, else they would not have said "in the east." And again; to see a star over Bethlehem from the eastern country would be an impossibility. Moreover, there is no record of the star being over Bethlehem until it went before the wise men when they left the presence of Herod to go to Bethlehem. Nor is there anything to sustain the thought that those men were led by the star on their journey from the East to Jerusalem, according to verses 9 and 10, which say, "When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, until it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy." This plainly signifies that they had not seen it since it appeared to them in the East. Furthermore, if the star appeared to them *before* his birth, it would be no definite sign of his birth. But their language was definite, "Where is the child that *is born, for we have seen his star.*" Again, if the star had led them on their journey at all, it is but reasonable to suppose that it would have led them direct to Bethlehem. Another obstacle in the way of their reaching Jerusalem and Bethlehem in the self-same night is that it is not now, nor ever has been the custom of kings to receive visiting strangers without more or less delay and formality that would consume more time than a single evening, much less to accommodate them at once by calling together all the chief priests and scribes. And one might reasonably ask, What need would there have been for them to go to Herod to learn where the child was, if the star was shining over Bethlehem, only six miles distant? For they knew "his star" and would have followed it. But if it were so, that the wise men went directly to Herod, and were admitted, how could "all Jerusalem" be troubled about a matter that had not gone abroad, and was not known to them? And if it was the evening of the nativity that the wise men reached the court of Herod and also saw the star, why should Herod have been so particular to inquire of them when the star appeared, since it would be embraced in the one evening? We find also, that the place over which the star stood when it went before the wise men was not a manger but a house. (See verse 11.) Luke's version of the nativity is as plain and straightforward as a narrative can be, (and so is that given by Matthew of the coming of the wise men, if one reads it as referring to another time than that of the nativity); he, Luke, speaks plainly of the child Jesus having been taken to Jerusalem to be presented to the Lord when the days of Mary's purification,

according to the law of Moses, were accomplished, the number of which were "three and thirty" (see Leviticus 12:4), which would necessitate the wise men remaining in Bethlehem all that time, and until Joseph and Mary had taken the child to Jerusalem to the temple, and returned to Bethlehem again; for it was "when they were departed" (verse 13) that Joseph was warned by the angel of the Lord to "arise and take the young child and his mother, and flee into Egypt." Which meant to go without delay, and he did so. Now it will be remembered that Herod charged the wise men to return to him with the tidings when they had found the child. Therefore their warning not to return to Herod must have been given the first time of sleeping after finding the object of their search; else they would have returned to Herod. And to delay their departure from Bethlehem, for over a month after having received the warning does not look probable; neither that Herod would have waited that length of time before issuing the edict to slay the children.

Luke does not speak of the holy family returning to Bethlehem at all, but says, "And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth."

Therefore, it seems conclusive that the visit of the wise men was not at the time of the birth of our Lord, but took place when he was either one or two years old, during one of the passover seasons; since it was upon those occasions that the holy family would be in Bethlehem. Luke informs us that Joseph and Mary, with the child Jesus, went to Jerusalem every year—at least till he, Jesus, was twelve years old—to attend the feast of the passover; and they being of the house of David, would, according to their custom, lodge in Bethlehem.

Herod's order was to slay all the male children in Bethlehem, and all her coasts, "from two years old and under, according to the time which he had diligently inquired of the wise men." If two years, as mentioned above, was the time given Herod by the wise men as the time when the star appeared to them, signifying the birth of the Messiah, their coming would have taken place when the child was two years old. But unfortunately the statement is not sufficiently definite as to whether two years was "according to the time" of which Herod made the inquiry, or whether "under" two years was "according to the time." It seems more probable that it was upon his first natal anniversary; and Herod, in his determination to include the child he wished to destroy, gave a broad margin of a year each way, lest his men should be deceived in the age. Yet, if the child was an infant of only a few hours when Herod made the inquiry, two years would be almost too great a sweep for even Herod.

The true time of the Savior's birth, that is, the

time embracing the circumstances of which Luke wrote, seems not to have been recognized by the people of Bethlehem, or of Jerusalem. True, the shepherds are said to have "noised it abroad," and that the people who heard it "wondered," but whether any believed or remembered it, is not known; it seems not to have been sufficiently heeded for any to attend him at the temple to do him honor or witness his being presented to the Lord. Simeon, who was led by the Spirit to enter the temple at the time, and Anna are the only ones who are spoken of as recognizing his Messiahship. The event was so quiet and unassuming, together with their immediate departure from among the people to their own city Nazareth, that little may have been known of it. It looks as if that time had been lost sight of—except by a few—and the coming of the wise men had been handed down as being the time of Christ's nativity; (which may have been the cause of the disagreement of the early fathers in regard to the time of his birth). We learn from Mosheim's Ecclesiastical History, volume 1, in notes on chapter 3 concerning the birth of Christ, that there is a disagreement among historians of one year, according to the dates given by some, and two years by others, as to the time of the Savior's birth. And he says further, "Respecting the month, and the day of Christ's birth, we are left almost wholly to conjecture. The disagreement of the early fathers is evidence that the day was not celebrated as a festival in the apostolic times." On page 279 of same volume, among the quotations given, we find different conjectures as to the day and month of Christ's birth. By some, the 20th of May; by others, the 20th or 21st of April. After those quotations, he says, "After the establishment of Christianity by Constantine, and among the new institutions which were intended for the benefit of the church, we seem authorized to place the commemoration of Christ's advent. This the Oriental Christians generally assigned to the 6th of January, on which day they supposed both the birth and baptism of Christ occurred, . . . But the western Christians observed the 25th of December as their festival of the nativity."

But we (Latter Day Saints) have heard the intimation that April was the month in which Jesus was born; and there is, in the scriptures, a link or two in the chain of evidence to that effect; and holding to those, we can wait for time to reveal the rest.

Luke says of Christ, that he "began to be about thirty years old" when he entered his ministry. The word *about* is indefinite, and may, as Mosheim says, "mean 29, 30, or 31," but the "began" would signify that it was very near the beginning of one of those years. His time of ministry was three years; and he was crucified in April. Now to count back three years would make April the time he started in his ministry; and the time of his natal anniversary also.

Another hint is found in verse 42: "And when he was twelve years old he went up to Jerusalem, after the custom, to the feast." It does not here say, when he was about twelve years old, or past twelve years, but *when he was twelve years old*, which would bring his birthday near the feast-time.

Another thought in favor of April is that Jesus was born when his parents went to Bethlehem to be taxed. And it is presumable that the tax-collectors for the Jewish nation would arrange for their taxation to take place in the first month of the Jewish year, which we understand to have commenced with the moon in March, and ended in April,—more especially, since that was the month of the passover in the which the Jews gathered from all nations to Jerusalem. Be this as it may, it is certain that the child Jesus accompanied his parents to attend the feast of the passover every year during his babyhood and childhood; and could have been seen in Bethlehem by the wise men upon either of those occasions.

E. B. BURTON.

PAPEETE, Tahiti.

## Of General Interest

### EDUCATING THE INDIAN.

It is not the observation of those who are studying the Indian problem that education is a failure among them. On the contrary, the tribes of the Five Nations have become so thoroughly Americanized that they themselves use the term "blanket Indian" as a badge of inferiority. The Cherokees and some others of the Southern Indians have become sufficiently civilized that they are taking an active part in the organization of the new state of Oklahoma, and are showing themselves adept politicians.

The Northern Indians have not been so ready to take on civilization. Perhaps the most tenacious of the reactionaries are the Sacs and the Foxes, who, in the heart of Iowa, maintain all the ancient customs of their tribes with more insistence than the followers of Black Hawk and Keokuk. They refuse to send their children to school, or to adopt any of the ways of their white neighbors. Every superstition of a century ago is alive and flourishing. The Sacs and Foxes were in some respects the most marked of the Indians of the Mississippi Valley. They are the last to abandon savagery.

But generally speaking, the Indians of all tribes are becoming civilized, and education is no more of a failure with them than it is with other races. There are communities of white people, the product of generations of civilized life, where education is not all that might be expected of it. If the Sioux had only one Doctor Eastman to their credit, they would be able to prove their claim to a high order of talent. But the Sioux have been able to contribute several

musicians and writers of real capacity, measured by any standard, and the younger generation will be competing in many walks.

There are several prejudices of long standing with regard to the Indians. One is that they are dying out, when in fact it is believed that there are more of them in the United States than there were when Columbus landed. Another is that they are incapable of civilization, when at least one of the great tribes of the Five Nations is as far advanced as certain portions of all other races the world over. These prejudices will be slow in disappearing. It will require several generations of educated Indians to convince people that the Indian is not inevitably a savage.—*Register and Leader*, December 24, 1906.

#### THE FATE OF ZION CITY.

Long ago it was prophesied that Zion would last only as long as its master mind controlled it. When John Alexander Dowie lost his power the foundations trembled. The city was his conception. It was a part of a dream which made his life. His own influence rather than the ideas he set forth drew people to Zion. Belief in him as in some sense gifted with unusual spiritual strength led many to sell all they had and bring the money to him for investment in his dream city. The hopeful converts to his faith came from all parts of the country, many a town and village now recalling the earnestness of some poor, deluded mortal who let everything go at a sacrifice in order to get away quickly for the promised land of Zion.

The shock which came with the announcement that the idol was nothing but common clay was a terrific one. "God's anointed," the "reincarnated Elijah," had preached that sickness was the result of sin. When disease seized him he was in a difficult position theoretically; when charges of misconduct were freely made his influence as a spiritual leader was lost for ever. In such a situation no ordinary man could hope to be able to rally a discouraged people, inspire them with fresh courage, and lead them forward to success along practical lines. Without the peculiar personality and the peculiar power of "the Elijah" Zion was nothing.

The last act in the drama seems near at hand. The white-robed choir has sung its last chorus. The white-bearded prophet has departed. The pageantry is forgotten. In their place the cold of winter, the desolation which attends despair when dreams and hopes have failed, and the importunate creditor. Another failure is to be added to the long list of American communistic experiments. The result is exactly what was freely predicted when the plan was first announced. It occasions no surprise. The only feeling is one of sympathy for the good souls who were deluded into thinking the ideal of Zion capable of realization.

Three propositions are submitted to those interested. One is to sell out under the hammer with a prospect of saving eleven cents on the dollar. A second is to put the property in the hands of real estate agents, a slower process, bringing perhaps twenty-five cents for each dollar represented. The third is to form a trust association with four Zion men, two outside business men, and the receiver as managers. These trustees would run the town as a corporation and seek the best possible results for all concerned. It is a case of "save who can." The Zion project as originally planned is a failure. For the benefit of those who are watching the approach of poverty it is to be hoped that something may be saved from the wreck by divorcing religion from business and attempting to establish matters on a practical basis.—*Chicago Daily Tribune*, December 22, 1906.

#### MARRIAGE NO GOOD, IS CLUBMAN'S VOTE.

By a unanimous vote, rendered after long and earnest debate, the Cathedral Club has decided that marriage is a failure.

The club, composed of lawyers, doctors, and other professional men of Brooklyn, gets together once a year and talks over the same old question.

Last night was the first time in the history of the club that it has decided that marriage is a failure. Even married men voted against the married life champions.

The debate was by no means a joke. It was so serious that the debaters went home rankling under personalities.

For the married men the exponents were Peter P. Smith, ex-assistant district attorney; Edward Taylor, Milo S. McDonald, and Louis E. Drummond. For the benedicts were John J. Kuhn, C. B. Campbell, Edward Cassin, and Edward J. Connelly.

The decision was based solely on the presentation of the argument, and after the judges had delivered their opinion the one hundred odd men present took a vote and found themselves unanimous in deciding on the argument that marriage was a total failure.—*New York Journal*, December 16, 1906.

#### CONSUMPTION'S DEADLY WORK.

BOSTON, December 19.—Speaking before the Twentieth Century Club to-night, Doctor Thomas Darlington, health commissioner of New York, said:

"It has been estimated that four hundred persons die every day in the United States from tuberculosis. This does not mean to-day only, but yesterday, the day before, the countless days before that and to-morrow and the countless days to come. Were we in the midst of a devastating war with a battle every day leaving the field strewn with four hundred dead, the type of our daily newspapers would

prove inadequate in size to emphasize the horror of the calamity. The country would rise in its might and demand that the carnage should cease. This carnage is premeditated, for the disease is preventable and could be entirely eradicated."

Doctor Darlington advocated in combating this disease:

First, the education of the state and the education of the individuals. The States must be appealed to on the ground of political economy. It has been estimated, he said, that in the United States the annual loss in money from death from tuberculosis is three hundred and thirty million dollars.

"Second, instruction by public lectures, circulars and other methods as to the true nature of the disease, its prevention and cure.

"Third, the coöperation of the department of education distributing to each child in the public school of the city a small simply worded card giving easily comprehensive rules for the prevention and cure of tuberculosis."

"It is almost an undisputed proposition," said Doctor Darlington, "that were all sputum from tuberculosis patients cared for and disposed of in the proper manner, tuberculosis would vanish from the face of the earth."—*Kansas City Journal*, December 20, 1906.



#### CHRIST, THE ONE NEVER FORGOTTEN.

Nineteen hundred and six years ago a child was born in a small nation little known to the rest of the world.

That child's entire life was devoted to others.

As long as he lived, he worked, talked, and suffered for those in distress. He died for them finally. The world has never forgotten him, it never will forget him.

What is the chief lesson for us in this wonderful life which we reverently and thankfully celebrate to-day? It is this:

By working for others only, eternal remembrance and gratitude are secured.

Since Christ died, emperors have ruled, carved out great empires, done everything for themselves, and their names are forgotten or fading away.

Since Christ died, generals with courage and genius and murder have written their names as high as they could on the wall of fame. But they are forgotten, or soon will be forgotten. Those that work for themselves are forgotten by the world. Those that work for others are remembered.

And chief among all those whom men remember is the Child of nineteen hundred years ago, and the Man who died for the sake of the weak and the friendless.

The centuries will go by, and that name, emblematic of self-sacrifice, of brotherly love, of the duty

that the individual owes to his less fortunate fellows, will grow brighter and brighter. We only begin to understand the marvelous character of Christ. We only begin now to feel dimly what he stands for, real brotherhood among men, solidarity, the responsibility of each toward all.

How can a man prove his sympathy with this day? How can he try to show himself worthy of the progress that has been achieved—thanks to the teachings of Christ?

The simplest, most direct way, is to show kindness to some one of the children that need kindness. There is a duty which should animate men throughout all the days and years of their lives, the duty to all of the race to which they belong. On this individual day it is appropriate to do some individual thing for some individual child, to make the day bright for some sad, disappointed child of poverty.

Never think that "One little kind act makes no difference in the long run." It is the millions of kind, separate acts that make human life possible. —*New York Evening Journal*, December 25, 1906.



#### THE HARDEST WORD.

Let us get ready for New Year's Day and New Year resolutions by discussing to-day one word in the English language.

Readers, which is in all our language the word most difficult to pronounce?

Which is the word that we hardly ever say when we ought to say it? Which is the word so hard to pronounce that many men can never get it out, even when the mere pronouncing of it might mean happiness to them and others?

Don't search among the longest words.

The hardest word in our language is not PSEUDO-PARTHENOGENESIS, although the word looks hard.

It is not MICRORRHEOMETRICAL, although that word is used rarely.

The hard word is not DIPHENYLAMIN, although that word looks like one to be used on Sundays.

The word in our language hardest to pronounce, used with correctness most rarely, is a very simple, short word, and, as you all know, that word is

NO.

—*New York Evening Journal*.



#### MAKING PARENTS ACCOUNTABLE.

In suggesting that a law should be passed by the Missouri legislature providing punishment for parents who are directly responsible for the delinquencies of their children, Judge McCune, of the juvenile court, is following distinguished precedent. Experience as a children's judge has impressed upon this jurist the fact that nearly all children are either deliberately trained in crime by their parents or the little ones wander from the path of rectitude by

reason of neglect and indifference on the part of those who should guard and protect them.

It has been proved time after time in the juvenile court that boys and girls of tender age are led into crime by their parents. It seems almost beyond belief that a father or a mother would deliberately blight the life of a child, yet we have Judge McCune's word for it that such is too often the case. Scarcely less reprehensible is the parent who makes a false assertion of necessity for keeping a boy or girl from school, thereby setting the example of perjury before the child and at the same time needlessly denying that child a chance to gain a public school education. This is a common form of parental cupidity for which there is not sufficient penalty.

When the machinery of the law takes cognizance of the fact that the faults of the child almost invariably start with the delinquencies of the parent, a long step is gained in the direction of making a better citizenship. There is no question in the minds of many that if the "long-haired boy" of recent memory had been brought up normally, sent to school instead of being forced to sing on the streets as an adjunct to the "lectures" of his parents, and taught respect for law, he would not have been so much in the juvenile court. This is only one of many cases where parents stubbornly resist the efforts of the authorities to save their own children from careers of crime.

The Missouri Legislature two years ago had a good opportunity to pass about the same sort of law as that now being advocated by Judge McCune, but it was defeated, largely, in the opinion of Judge McCune, because the penalties were considered too severe. In this connection the judge of the juvenile court says: "I don't think it could be much too severe. To teach a child to steal, to bring an innocent up in the way of crime is about as serious an offense against society and the child as can be imagined."—*Kansas City Journal*, December 25, 1906.

## Mothers' Home Column

EDITED BY FRANCES.

Notice.

*Dear Mothers and Friends of the Children:* Are you a friend of temperance and a lover of this latter-day work? If so you can not fail to include among the gifts you intend for your own and the children of your friends at this holiday season, the seventh number of the Birth Offering Series soon to be on sale at the HERALD Office. It is the story by Frances which has been lately running in the *Hope*, entitled, "Object-lessons on temperance; or, the Indian maiden and her white deer," and is a story intended to teach the young to abhor even the name of liquor. With one exception, every incident in it is taken from real life. Through the courtesy of Mr. C. H. Engle of Hartford, Michigan, the book embodies an epitome of the beautiful love story told by the Indian chief, Pokagon, in his book entitled, *Queen of the Woods*.

It may also interest mothers to know that the names of those little ones who have Birth Offerings to their credit, and which have not appeared in other volumes, will be in this.

Will you not send fifty cents to the HERALD Office for this volume, and by so doing place good reading in the hands of your child, and at the same time help the office to publish other books for your children? All money sent for books, or as Birth Offerings, is used for that purpose. Price of book, neatly bound in cloth, 50 cents.

### The Faithful Few.

'Twas Sunday morning, cold and wet—  
A rainy, windy, autumn day,  
The kind which poets often say  
Is sad and drear.

A day when some are wont to fret.  
But faithful Saints, on duty bent,  
Put on their wraps and forth they went  
To church, most dear.

And during services, they saw  
On a winow (lowered for pure air)  
A little bird alighting there,  
As if to take  
A note, and some conclusions draw.  
It seemed a messenger from heaven  
Came down, and with commission giv'n  
To record make.

The sermon o'er, it flew away.  
'Tis well for the few that braved the storm;  
For whether by bird or angel borne,  
This much is sure;  
A record true was made that day,  
Oh! may we all be good and true,  
And be among the faithful few  
With Christ, the pure.

ETHEL I. SKANK.

MRS. M. WALKER, Lamoni, Iowa.

*Dear Sister:* Christmas will soon be here, and I pray we may all be willing helpers, and swell the Christmas fund, so we may have several thousand dollars toward the erection of a home for the dear homeless ones; for, ah! how my heart yearns in pity for those dear children who are deprived of the care of a mother.

But how thankful we should be to know we are permitted to help make a home for these little ones, and know that we have the approval of our heavenly Father.

My little ones have been more zealous this year than ever before in saving their Christmas offerings, and although it is not so much as we hoped for, (being poor in this world's goods,) yet never did they think of spending one of their hard-earned pennies for buying things for self; but their sole aim has been to help build a home for the homeless.

Pray for me that I may have wisdom to direct their little feet aright that when they reach the years of maturity they may be valiant soldiers in the army of the Lord.

Your sister in gospel bonds,

SOPHIA POWELL GUNSOLLEY.

MARYVILLE, Missouri, December 21, 1906.

### One Such.

It was Horace Mann who declared that when things are in the growing stage, one former is worth a dozen reformers. "As the twig is bent the tree's inclined," has become a truism. The habitat of the child must allow for expansion under directing influence, if growth is to be normal. Parents are held responsible for the welfare of the children, but what of the fatherless child? To-day a man, one of our own number, is killed in a

mine; yesterday our brother went down to death in the waters; to-morrow you, father or mother may be in one of those train wrecks which elicit a half-column article in a big daily. What of the child thus thrown on his own resources? Being a man child he can not roam the forest as a cub, living on a law of give and take. Yet, child that he is, it takes higher conceptions of duty than he possesses to let future good take precedence of present utility. Who is going to help him with lessons of forbearance and self-control? Who will "lean down and lift him higher"? Let him who can trace the full significance of human life declare what is the value of one such orphan child.

"Am I my brother's keeper?" Shall we have a children's home to care for our very own? Graham Taylor, the great settlement-worker of Chicago, is wont to say, "We can reach no farther up toward God than we do reach down and out in service to our fellow men." Shall you and I ever have any better chance to reach down and out in service, than this very chance to help God's little ones?

As for theory, every one of us cries out, "Give the little ones a chance!" But let us be practical. How is our plan to materialize? It seems to me three conditions must pre-determine the existence of such an institution. First, we must believe so much in the need of this home and in the possibility of it, that we are ready to pray for it. "Prayer is the soul's sincere desire, uttered or unexpressed." We work hardest for the things for which we pray hardest. Second, let us interest the children themselves in this work. This year Bishop Kelley promises that all the Christmas offering above three thousand dollars shall go toward this home. The children can be a veritable host in themselves. Last year their offering was something over six thousand dollars. This year the little ones will gladly exceed that amount if we older ones will only explain the situation to them and drop a suggestion here and there as to ways and means. For the child's sake we should encourage him to earn his own offering. Many have been saving for that purpose all the year, and those who have not will joy to commence. What more fitting than for little children to bring their gifts to the Christ-child by way of helping some other little child? The very sweetness of the lesson may be made to appeal to the giver with such intensity that such lesson will become his own best Christmas gift.

Third, we older children must help in a material way. Not one of us is absolved from responsibility in the matter. Let us impart freely of our encouragement and our means for the establishment of this children's home. Some few of us are going to be called upon to give up other plans and ambitions and consecrate ourselves to this work. It is good to know that whatsoever we find it in our hearts to do for one of these little ones, Christ accepts as service to himself.

AUNT PEARL.

## Letter Department

VALES MILLS, Ohio, December 20, 1906.

*Editors Herald:* Since writing last, I have endeavored to speed the gospel plow as it seemed wisdom under the circumstances. On my return from the Hocking Valley to Columbus, October 27, I found postals of invitation to come to Middletown and Dayton, from Bro. J. M. Baggerly, awaiting me. I left the city at once to meet the appointments already out. Bro. Baggerly had walked, and with the aid of one of Bro. Countryman's little boys had distributed two thousand handbills announcing the series of meetings. Saints at Middletown have a neat and very convenient chapel, fitted out with the most modern furnishings, and located at quite a distance from any other church, in the residence part of the city.

Bro. Thomas Wren is in charge as president of the branch, with Brn. William Countryman (priest) and Stacy Rhodes (deacon, I believe) as his helpers.

We began our series of services on Sunday evening, and continued for three weeks, omitting only Saturday evenings. Bro. Baggerly's attention was divided between Middletown and Dayton, so was present some of the time, and in charge, and preached a few times.

Bro. Arthur Koehler came during the progress of the meetings and aided with his musical talent, and preached some three times. Most of the Saints attended the services faithfully, while others were more deliberate. A number of our young people here make music and keep the Sunday-school and Religio work moving. And their talents should continue their course of development along these lines, and not smother their light.

During the meetings quite a number not of the faith heard the gospel. Some at Middletown remembered that the servants of the Lord can not go from place to place on wind, nor can they get writing-paper, postage-stamps, and pens just for the asking, nor their laundering done at that rate, so contributed to my necessities. A brief visit to Amanda, to the home of Bro. Morton Jones, and to the Excello Paper Mills, brought vividly to memory a visit to that villa some thirty years ago, and of being healed of a severe illness under the hands of Bro. M. B. Williams, in a few short moments, at noon, he being sent by the Spirit to his home from his work, some half a mile away. I went that same night and preached in the old Middletown Armory to three hundred persons present. I could not have filled that appointment had it not been for our Father's love and mercy.

But let us return to this side of those thirty years. They have winged themselves away for ever, and what will their harvest be as related to me, and my labors? Who will answer? Bro. Williams and Bro. Wren, and Bro. Bruce Jones, then in the faith of the gospel there, have stood firm till now, also some others. Have I failed? Good thoughts to dwell on as the eventful period of *thirty years*, with me closes, *closes!* Will my reward be good? Have I forfeited it by unfaithfulness? Have the hearts of any of those "little ones" that trust the Master been offended, and made sad, by *my* acts? Some, no doubt, mistook me, when I contrasted sin with Christ's ideal of good and right, and *thought* I was finding fault or "scolding." They forget, perhaps, that he said the Spirit would "reprove the world of sin," as well as of "righteousness."

Monday, November 19, Bro. Koehler and I left Middletown, and went to Dayton, where arrangements had been made by the Saints and Bro. Baggerly for a two weeks' series of meetings, in a hall they had just rented and fitted up at 1800 East Fifth Street, and that cost them ten dollars a month, of which the owner of the hall gives one dollar per month. Here for nearly two weeks Bro. Koehler and I divided honors in preaching, he allowing me the greater portion.

On one occasion as he sang that touching hymn: "Will there be any stars in my crown," the Spirit rested down on us as a crown of glory and great joy filled our hearts. This was the case on two occasions while we were at Dayton. Thanksgiving Day was observed by Saints at Dayton as a day of humility, fasting, and prayer. A meeting was held and all but one or two took part, and God's blessing and power were there. All rejoiced in the Lord and his goodness.

Bro. Koehler went his way to the Kirtland District to aid in the work there. I stayed another week in Dayton by invitation and vote of the branch, Bro. Baggerly occupying once at Dayton during the three weeks, and looking after the work at Middletown.

Brn. Baggerly, Jones, Warren, Durand, and Hornish, Bear, Bartlett, and Pugh, with their companions, are coöperating to keep the work moving there. Nor must I forget to name Bro. Davis, who is of note as a preacher on the streets of Dayton.

At Columbus at the late branch business-meeting, Bro. Josiah Matthews was chosen to preside, with Bro. L. C. Lewis as

priest. Bro. Harrie French is still retained in the city's employ, in the "Bertillon" police department, and although he was elected to the branch presidency, declined, and Elder Matthews was chosen.

A faithful, active pastor could do a good work in Ohio's capital city, as the branch officers can give but an occasional evening or Sunday afternoons to missionary work. Columbus is an ample field for a steady effort. Four Brighamite elders have found plenty to do all the time when there.

I came with Bro. S. J. Jeffers, district president, from Columbus to this place, Saturday, December 15, where I have preached each evening since, and twice on Sunday. We expect to go to Jackson County this week to labor as the way opens up to us. I should not forget to mention that the Saints at Columbus contributed to me a needed suit of clothing, including hat, shoes, and other wearing apparel. I pray our Father to reward them for their liberality. Saints at Dayton contributed to my necessities. Paul commended such liberalities in his day; we are glad to do so in this age. May God abundantly bless his Saints, and may we not be slothful in walking up to the new commandments, to erect at an early date the sanitarium and the children's home.

Business conditions in the Ohio District are such as to scatter many of the Saints of the branches, and this militates somewhat against some features of development. But so far as I can state, the Saints are making efforts to go forward in the service of the Master.

Brn. E. E. Long, J. M. Baggerly, F. J. Ebeling, and I. N. Roberts of the general ministry are aiding in this district. Whether Bro. I. P. Baggerly will remain the remainder of the conference year, I am not now apprised. Hopefully,

C. SCOTT.

OMAHA, Nebraska, December 24, 1906.

*Editors Herald:* I left home on September 29, and tarried in Sioux City until October 1. Then I went to Akron where two families of Saints reside. Charley Anway will not let the missionary be idle. His neighbors are soon notified that there will be preaching at his house, and the only way to get out of preaching is to leave the town.

On Sunday, October 7, I spent the day with one of my Sunday-school home classes at the home of Bro. E. C. Dougherty, near Hudson, South Dakota, and also preached to them. On the 8th went to Brookings to the home of Bro. and Sr. Delapp to make an effort to reach the people; my companion, Bro. L. G. Wood, came to be associated with me. Bro. Delapp rented the G. A. R. Hall two nights for five dollars, Sunday, October 14, and the 16th. We paid fifty cents for a notice in one paper and got it in free in another, and distributed several hundred pieces of literature and cards of invitation. About twelve came out, some of them personal friends of Bro. Delapp. On Tuesday about seventeen came. We could not continue because we could not pay the hall rent. While here we found one of the isolated ones, Sr. W. A. Henry.

The Methodist Episcopal State conference was in session, about one hundred and eighty preachers present. Four of them, young men, boarded with Bro. Delapp and we formed their acquaintance, had some talk with them, and gave them some of our literature. They had the appearance of being earnest, zealous men. I thought of the contrast between their number of preachers as compared with our two lone missionaries for half of the State. We heard several sermons; one of which was especially forceful in denouncing the present-day greed, and closed with this expression in substance: "O God, deliver us from the lust of money and curse of greed."

Brookings is a progressive city; the State Agriculture College is located there, and saloons are barred out. It owns the water, electric-light, telephone, and steam-heating plants. There is a noticeable absence of the common work-a-day people of the

various churches. As citizens and neighbors the Delapps are held in the highest esteem, but of their religion the people want none of it. How strange that they do not want a religion that makes good neighbors!

Bro. and Sr. J. W. Perrin lived sixteen miles from Brookings, and it was seventy-six miles by railroad and nine miles of a walk out in the country, so we concluded to take the "overland route." A farmer directed us to go twelve miles south and four west. After traveling five miles we read a sign, "nineteen miles to Colman." It was the road for us to go, but we reasoned that the farmer ought to know as he lived six miles from Bro. Perrin's, so we disregarded the sign and went west, and when we arrived at our destination we had traveled four miles out of the way, and were foot-sore and tired. We thought that was about the way of the world following other men's advice instead of the way pointed out in the Bible, and in not following a "sign," when we could see it.

Our troubles were not all over yet. Their household goods and farming utensils were loaded to move, rain prevented them leaving next day, and Bro. Perrin took us to Colman, and here we found Sr. Vickerman's house "topsyturvey," waiting for it to quit raining so they could move.

We concluded to separate. Bro. Wood went to Artesian and I to Madison to Sr. Cole's, and that did not change my luck, for they were about ready to start for Washington, and I tarried with them until the rain and mud ceased to make traveling unpleasant, and then went to Sr. Nellie Mosher's, nine miles out in the country. I remained there nearly four weeks. The conditions were very unfavorable for holding meetings. On my way south I called at the home of Bro. and Sr. B. C. Rooker, near Spencer, and was glad to realize that my work last year had been very beneficial to them. I also visited Bro. F. M. Campbell, now in his seventy-eighth year.

By invitation from Bro. Lytle I went to his home near Canistota. Arrangements were made to hold two meetings on Sunday, and on Tuesday and Thursday nights. The attendance was about the usual size for this country, twenty being the average number, and among them was the customary "small boy" who is looking for something "new." The order and attention were good.

On the 12th I went to Springfield and visited Bro. and Sr. Crosley and Bro. and Sr. Allen, and held one preaching-service in the home of the latter. While there, in company with Bro. Crosley I attended the service at the Episcopal church. There were present nearly forty Indian girls, members of the Hope School, which is controlled by the Government. In personal appearance they were as neat as their white sisters.

This is my second year in this State, and while I can perceive that we have made some friends in the world, the most good will come to the scattered Saints where we are always welcome. More fruit will be visible in the future. Many of these isolated ones and their children have never been in a branch or Sunday-school, and they greatly appreciate the visit of the missionary.

If a good reliable young Latter Day Saint that can furnish a good recommendation who wants an eight months' job on a farm, in the home of a good Latter Day Saint family at good wages, to commence next April, will write me, I can assist in securing such a place. Here is a good chance to earn money to go to Graceland College.

EDWARD RANNIE.

St. LOUIS, Missouri, December 18, 1906.

*Editors Herald:* Daniel was a good man and could not be induced to do wrong. He refused to defile himself with the meats and viands of the king and proved that he could be in health and appearance better without than with. So it would be better for all to refrain from defiling themselves by imbibing alcoholic liquors. Have courage to say no to the temptation of drink; for if you let it down your throat it will down

you. If drunkards entice thee, consent not; for the way of the drunkard is not the path of peace, but is a hard and dangerous road to travel. Then refuse; avoid it; shun it; turn from it. Neither go with nor vote with drunkards to do evil; but help to pry the country out of the rut of intemperance.

JOHN ZAHND.

CHETEK, Wisconsin, December 19, 1906.

*Editors Herald:* I have been kept quite busy during this conference year; and am traveling through the State. I find it is indeed a large field to labor in,—so much to be done, and a call for the preaching of the gospel in many places. At this juncture I, in company with Bro. W. P. Robinson, am in the northern part of the State, where we have been laboring during the last month. I truly am glad to find so many good-hearted Saints in this northern district, and also feel glad to know that God's Holy Spirit is being enjoyed among the Saints here. We have enjoyed some very spiritual meetings, and I believe God has blessed our labors, and that much good has been accomplished. So in faith we press on, believing the victory shall be ours, if we continue faithful and humble before our heavenly Father.

GEORGE J. BROOKOVER.

ANDERSON, Missouri, December 18, 1906.

*Dear Herald:* I am glad to know that I belong to the church of Jesus Christ. I am not ashamed to own my Lord, and by the help of God, I am trying to do the will of my Father as best I can.

Dear Saints, I desire your prayers that I may be healed of an affliction and I firmly believe that God will heal me in his own due time.

One day while I was sitting here at home, alone, it seemed like some one had touched me on the arm and whispered, Go and kneel down and pray, and you will feel better. I did as I was commanded and when I arose I felt better, and I hope and pray by the help of my heavenly Father that I may be healed.

There is no branch of the church here, and I wish some brother would come and preach here. There could be a branch raised up here, I believe, by a little work.

Your sister,

E. M. PATRICK.

ST. CLAIR, Michigan.

*Dear Herald:* Last week we were called to lay aside one of our number, by the death of Sr. Dewhurst, who was known among us as a faithful Saint. She was the only one of her people that belonged to the church. She leaves a husband and five children to mourn their loss, the youngest being only two years of age. It seems sad to see one that is needed so much called away; but God knows best.

We can not always keep our loved ones with us, but we can prepare to meet them where parting will be no more.

Your sister,

GERTRUDE MAXWELL.

PLATTSBURG, Missouri, December 17, 1906.

*Editors Herald:* A few lines may be of interest to the readers of the HERALD, if it meets with your approval and that of the Spirit of God directing you for the edification of those who read. Elder Pickering of Stewartsville has been holding meetings here among the few Saints, (there are about nine of us here,) and the Lord is blessing us with about a dozen souls that seem to be greatly interested. Some of them gathered with us on the Lord's day when we had prayer-meeting and the Lord's supper, and the Spirit was with us from the very opening, to such an extent that all outsiders present confessed in open meeting and testimony that they had never known before what it was to be in the presence of the Spirit, and prayed that

they might be shown the way clear to become one with us. We all felt that this was one meeting of Saints during which Satan was completely banished. But we had a neighbor who is afflicted with heart-failure that takes on the most violent form of convulsions, and the Spirit of prophecy rested upon one of our brethren and spoke to him and another neighbor extending to both of them great blessings and health if they obeyed the gospel call, as the Spirit was directing them to do. Afterwards the Spirit of prophecy also rested upon Elder Pickering and spoke to one of the same brethren and to another young man, grown son of Sr. Riddle, and after meeting he asked for baptism, which will probably be attended to Tuesday afternoon. Referring back to our afflicted neighbor, as soon as the meeting was over Satan began his work, and we had to carry him half-way home. As soon as we arrived at his home, two of us Saints, his wife, and another neighbor who had been present at the meeting, knelt and prayed and the Spirit seeming to me to direct a call for Bro. Pickering, I asked his wife if she had a desire to have him sent for, and after an evasive answer and a stern rebuke administered, she rather plead for him to be sent for, and Bro. Pickering administered to him, and in about fifteen minutes the heart began to exercise its normal functions, although somewhat irregular for an hour or more. I know not what they will do, but I do know that they desire to obey; but Satan is exercising his best efforts and using his best henchmen to frustrate their otherwise honest desires, and they are hearkening to the voice of blinded friends instead of the Spirit striving within them.

WM. H. TEMME.

KEYESPORT, Illinois, December 19, 1906.

*Editors Herald:* I have been silent for a long time, so will try to inform you that I am still in the faith, and am trying to sow the seed by distributing the SAINTS' HERALD that Elder Isaac Morris and Sr. Mary Morris of Zenith gave me to distribute to my acquaintances. I am visiting my daughter, Mrs. Eliza Bing. She is a member of the Christian Church. She was blessed under Bro. M. H. Forscutt's hands, at Glenwood, Iowa, when she was a babe. There is a revival-meeting going on here by Reverend Kemper, of the Methodist Episcopal Church North, and the Holiness or Free Methodist are working together in the Baptist church. I went to the Christian church at eleven o'clock Sunday, to hear Bro. I. E. Story. He does not believe it right to run down other denominations. He did not know anything much about the Latter Day Saint doctrine. He said that he knew there were two branches of the church, and that one of them baptized for their dead, but he did not know which one of them did.

I ask an interest in the prayers of the Saints in behalf of my companion, Alie Chaney. Her health has been poor ever since she had the measles six years ago.

Your brother in the faith,

I. K. CHANEY.

LAMONI, Iowa, December 18, 1906.

*Editors Herald:* I learned a good while ago that the trials of the minister who is able to give his time to the work (and they are not a few nor trifling in their character) are not to be compared with the trials of him who holds the office and is anxious to labor, but on account of physical inability, or for any other cause, is not able to magnify his calling.

Perhaps I never made a stronger effort to do ministerial work than I did last summer, still I accomplished but little.

Besides the little which I have done at home I have given blessings and done some preaching at Hiteman and Centerville, in the Lamoni Stake, also at our reunion and the reunion held at Stewartsville, Missouri.

At all these places, Sr. Estella Wight was with me, faithfully performing her part of the work. I count myself to have been very fortunate in laboring with six or seven different stenogra-

phers, all of whom had faith in God and bore the trials and difficulties incident to the work, patiently and with becoming resignation.

This fall I have been unable to go away from home to labor. Of course, I could do more at home than I do if in the judgment of those in charge it was needed and wise for me to do so. I have made it a rule to respond to kind invitations given and cast in my mite whenever it was practicable for me to do so. How far have we learned the lesson of true economy in spiritual matters?

In my struggles and efforts and failures to do more than I have done for the good cause of truth in which we are engaged, this thought has occurred to me: If I had succeeded in being able to work as I once did, as a missionary in the field, would it not have demonstrated that it was a mistake to place me on the retired list?

There are difficulties and embarrassments connected with one part of our work, as patriarchs, as there are in all other departments of church labor; with this difference, I think, that some of them are of more frequent occurrence and unusually embarrassing; nevertheless, under existing conditions, which should always be considered, I am well satisfied with my position, enjoy my work, and have surely been blessed of God. Do not tell me that this part of the work is not of divine appointment, *only as a decent expression of your belief*, with the reasons therefore, which, I trust, I shall always be willing to bear and consider, so far as able.

What can be more consoling and encouraging to us than the well-established fact that God, whom we are trying to serve, is more deeply interested than we are, and when we make an intelligent and honest effort to do our part of the work, according to his revealed will, he never fails to work with us, and in some way, or ways, and at some time, and to some perishing and needy soul, or souls, *give the increase*.

O brethren, let us be men and take care of the work which has been committed to our sacred trust!

In gospel bonds,

J. R. LAMBERT.

NEW HARMONY, Indiana, December 10, 1906.

*Editors Herald:* Only of late have I become a reader of your welcome pages. I have been reading the *Ensign* about eight years. I was baptized into this work June 20, 1896. The few Saints that live here are isolated, not having the privilege to meet on Sunday to worship God. It makes us feel very lonely, having to undergo many things hard to bear. We have preaching, on an average, about twice a year. Our worthy Bro. C. E. Harpe came among us in October and preached twenty-nine sermons, held one sacrament-meeting, and the Spirit was present to bless, and I was made to rejoice. Bro. Harpe is the right man in the right place. He takes well with the people here, a good preacher and a good man. May the Lord bless him, and all his coworkers.

E. L. HYATT.

FRANKLIN, Nebraska, December 13, 1906.

*Editors Herald:* I came to this place from Eustis on Tuesday, and have been having a hard battle with one of my worst enemies, neuralgia. And truly if there is anything in the way of affliction that can make one feel any more blue and worthless, I pray the Lord to spare me from it. But I have not failed to occupy every time my appointments have demanded it of me, and the Lord has blessed me with excellent liberty in the presentation of his work. I labored in and about Farnam and Eustis, Nebraska, for nearly a month, and found the people usually willing to come and hear the old story retold. Some were baptized, not alone the result of the labors of the writer, but that also of Brn. Paine and Prettyman, and manifestly the Godly walk of the parents of those baptized. But there are

others in that region of country who will obey the gospel ere long, I am sure.

I preached the Thanksgiving sermon for the Saints at Eustis and a very pleasant time was had. Brn. Johnson and Keller are endeavoring to keep the work moving at that place, and are meeting with a degree of success.

There is great demand for labor in Western Nebraska at this time of the year, and we have endeavored to occupy nearly all of the time. I trust that the brethren in all parts of the great field are being blessed.

In gospel bonds,

J. R. SUTTON.

OTWAY, Ohio, December 17, 1906.

*Editors Herald:* I love to read the letters but I do not see many from elders that I know. I suppose they are busy, as all have a certain work to do. There is no place to stand still. The writer went to Crabtree on Saturday, the 8th, and found Bro. Baggerly there. I was glad to meet with the Saints of that place. They are but few in number, about six, I believe, but they are alive to the cause.

I do not write for the purpose of benefiting Saints alone; for our Savior said he did not come to call the righteous but sinners to repentance. In Acts 2:38, we find Peter saying something like this: "Repent every one of you and be baptized in the name of Jesus Christ." We might ask, "What for, Peter?" He says, "For the remission of sins, and ye shall receive the gift of the Holy Ghost." This is for us in this our day, for Peter said it was to "you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

I can truly say this is the work of God. It is in harmony with the word, for he whom God sends speaks the things of God. (See John 3:34.)

Dear Saints, let us by the help of the blessed Christ live in obedience to all the commands. As Jesus said, Ye are the light of the world. Our light to the world is in our daily walk and teaching and conversation among men.

I desire to grow in grace and in further knowledge of the truth as it is in Christ Jesus, our living head.

Dear Saints, let me as one that loves your immortal souls entreat you to obtain more of the Spirit of Christ, and let there be no divisions among you.

We have our trials in this life, but we have the promise that Christ will go away with us, even unto the end of the world.

I ask your prayers in my behalf, not as a form, but because I need them to help me to overcome the evil one, that I may be able to endure to the end and gain the reward.

R. F. D. 2.

J. T. MITCHELL.

PALOUS, Washington, December 23, 1906.

*Editors Herald:* Perhaps some of the Saints would like to hear from the "Edenic" man once more. It has been several years since I wrote, and from the number of letters I received it would seem that some of the Saints were interested. I like to read the various pieces in the church papers in regard to proper living physically as well as spiritually, but there is an old saying, and I think a true one, that an ounce of practice is worth a pound of theory. I told the Saints years ago how I was living, and some of the blessings I had received, but perhaps I had better tell them once more. Ten years ago I was so badly diseased that I did not want to live unless I could get relief. I had rheumatism, catarrh in head, throat, and stomach and other severe afflictions. I went to the Lord in humble prayer and asked him to give me wisdom to know how to live to get rid of my diseases. Thanks be to God, he gave me wisdom and I put the wisdom into practice. I went to living on raw food. I ate four ounces of rolled oats and four ounces of wheat per day, with fresh milk, and a little sweetening, mostly honey, and in three weeks I could feel all my diseases giving

way, and in three or four months I was perfectly well. I have remained well for nine years. The Lord said wheat for man; and science says, wheat is man's only perfect food; it contains all the fourteen properties of the human body, and perfectly feeds the same.

I got me a steel mill and grind my own wheat. Now I can eat four ounces of wheat and work twelve hours in the harvest-field and not feel hungry; eight ounces per day I think is enough for any man. Of course as the Lord has said all fruit and vegetables are good for man, but everything in the season thereof. I have not eaten any flesh, fish, or fowl in nine years, and but very little cooked food. I hate to read of the Saints being sick, knowing as I do that there are only two causes for all the sickness and misery of the human family and outside of accident, namely, ignorance and willfulness, and the Saints ought not to be ignorant; for James says if any man lacks wisdom let him ask of God, and he will give it.

But let me tell you, dear Saints, do not ask God for wisdom until you are prepared to use all you have got, and all he gives you. If the Saints would all live as I have lived the last nine years, they would save enough every year to build a home for the little ones and the sanitarium and have money left to aid in building the temple. I can live on three or four cents per day, and less if necessary. I have worked in the harvest-field and just ate eight ounces of raw grain and two or three apples per day. Wheat is the king of grains and the apple is the king of fruit. Ten years ago I was a fit subject for the sanitarium; but now it suits me better to labor every day, which I do. I am what the people call old—seventy eight to-day, December 23, 1906, but I do not feel as old as I did twenty years ago.

I am yours truly,

B. R. TURNBOW.

HARMONY, Indiana, December 16, 1906.

*Editors Herald:* I united with the church February 9, 1893, being baptized by I. P. Baggerly. I have tried to live a Saint and do what I could for the Master's cause, and as the people of God are called upon to build a home for the homeless little ones, I will try to help all I can.

The name orphan is a very familiar one, as when seven years old I was left an orphan; there were one brother and seven sisters of us and we were all small. When father died, on his death-bed he asked me to take his baby, my youngest sister. Not only did I provide a home for baby sister, but three others besides. My sister grew up and married, and she is a member of the church. And so having responded to the call of my earthly father, I am willing to come to the help of the Lord, to do what I can to help build a home for the homeless children. I have no children of my own.

HARRIET C. HYATT.

#### Observations.

*Dear Herald:* By solicitation I pen a sketch of some of my observations since October, at which time I was at Hartford unloading the infections gathered up during the summer from the swamps. Here I enjoyed the hospitality of Bro. and Sr. Chronister.

As soon as I was sufficiently strong,

I scaled the crests of Sugarloaf;  
On Protean heights I stood;  
I groped my way down in the mines,  
As far as I thought 'twas good.

Of course these mountains do not vie with the snow-capped sky-scrapers in the West; but it took from three to four hours of good hard climbing to reach the coveted elevations; and we felt rewarded when we gazed down into the valleys on each side, checked with farms, specked with dwellings, striped with thoroughfares and railways, adorned with hamlets and woodland, and tufted with pillows of smoke from mills and mines.

When away down in the low, dark, narrow passageways in the mine, with a stream of smoke more in evidence than the dim light issuing from the little grease-pot which hangs to the miner's cap, I first bumped my head against the roof, and then my toes against the cross-ties and switch-bars; and, try as I would, even though my eyes seemed to look both ways at once, I could not fix one above and the other below so as to prevent the collisions. When I found that my oil was about to disappear, my keen interest to explore farther disappeared also. When I again straightened myself up in God's beautiful sunlight, I felt a deeper love and a more enduring sympathy kindling in my heart for these swarms of underground workers.

I was eating supper on November 1, when a buggy was driven up to the door. A man jumped out and, walking straight to where I sat, took my extended hand in one of his, and seemed to take me by the collar with the other. "I've come after you," he said earnestly. "Our speaker has disappointed us, and feeling that we must have an address at our miners' meeting to-night, I am sent by our committee to solicit your presence."

After music by the band, and a formal introduction by which I learned I was expected to "speak on the economic questions of the day," I tried to convince them that "no question is ever settled until its settled right"; and that no question can be settled right until it is settled without respect to persons.

On the 7th I went to Wilburton, Indian Territory, to view the district records. I was warmly received and entertained by H. R. Harder and sons, A. Z. Rudd, and others. On the 12th in company with Bro. and Sr. Crawford I went to Adamson. Here I observed an exhibition of Scotch grit. I know not a more fitting name, when in these days of keen and wicked competition poor men will make the hit that Elders Peter Adamson, Sr. and Jr., have made. Twelve years ago Elder Adamson befriended one Edmond Lewis, a poor colored man, when in trouble. In process of time, Mr. Lewis took allotments of land from the government where lay rich deposits of coal. Now to show his appreciation of the favor, he refused to lease it to any others than Elder Adamson and son, who leased as much as they could from Lewis and his neighbors but they had no money to operate with, so they sold two hundred acres of their lease for twenty-five hundred dollars which put in the necessary spur and sidings. They then borrowed two thousand dollars, and on the first of October, 1905, commenced work on a tipple. Trams, houses, pond, etc., have since been built, stopes sunk, and cheap machinery put into operation. And in two weeks, ending November 20, 1906, they mined and sold forty car-loads of coal.

Will this frail craft escape the giant icebergs that surround it? Will the all-seeing eye protect it? Prayerful devotion and much of it, exact justice and stainless lives, sandwiched with Scotch grit, may work a miracle; and according to the writer's observations, *therein lies their only safety.*

I was invited to preach and celebrate Thanksgiving at Wilburton, but got another invitation from Elder Hansen to attend his debate with Bynum Black at Gravelley, Arkansas; so Thursday morning found me at Waldron. And while others were giving thanks and picking the bones of the turkey, ye missionary was thanking God for health, endurance, and will power to pick his feet over the thirty miles that stretched out before him. Got a ride the last five miles, and arrived at the seat of war in time to offer the opening prayer.

Black is an audacious enemy; rapid, witty, cunning, with a great memory, with sarcasm at times bordering onto the savage. His perception enabled him to size up his congregation at a glance. He has no scruples, but will resort to any foul means to make a point. We think we see in him a coming adversary of no small proportions.

He is the author of Sixty-Four Loaded Bomb Shells in the Mormon Ranks. Some of them are loaded so carelessly that if

Bynum's bombs ever burst they will blow Black to "Bungay."

I presume the good Master will suffer him to advertize this latter-day work by blowing his bombastic bugle until Black's brains are butted out against the Gibraltar of truth.

Elder Hansen was equal to the emergency. He ably defended the truth, and laid bare the pretentious fraud, and bursted the glittering bubbles as fast as Black could blow them.

There were two very disgusting features connected with the debate; namely, Black's blatant, blistering misrepresentations, and their accompaniments were the pools and rivulets of amber that well-nigh flooded the Campbellites' amen corner.

Black begged out of a two hours' session on his affirmative.

On Monday, the 3d, we went to Stringer and preached at both Friendship and Lamb until Saturday, when Elder J. W. Jackson (our moderator) went to Gate, and on Monday Elder Hansen started for home.

I spent the most of Tuesday in Potean trying to find a couple of sisters whose signatures I wanted, but I despaired, and took a late evening train for Fort Smith, visited a sister-in-law, and on Wednesday came to this place.

I have preached at all of the above-named places, except Gravelley, Potean, and Fort Smith.

I have gleaned some historical items, and am doing my best to get others that lie buried in the forgotten past.

Bro. and Sr. McCormick, of Denning, have raised a large family of their own; they have met with reverses and lost a valuable home. All they own is a team, yet they are cheerful and full of love. The sister was directed to two homeless little waifs, girls, destitute of clothing, their feet and hands crusted with scales, their persons neglected until their appearance was frightful, and the scent offensive indeed. The motherly heart with no home of her own, adopted the repulsive little things, and now they are warmly and nicely clad, well-fed, happy, and clean.

One of Sr. Fulton's sons came near losing his life about three years ago. He was shot at several times by a drunken wretch, who soon after did murder a man and was sentenced to prison, after which his wife died leaving a little boy who has since enjoyed the motherly care of Sr. Fulton. If all of the Saints were to make one half the sacrifice for homeless children that these two aged sisters are making, the orphans' home would materialize at once.

If all wage-earners who are Saints would dedicate the proceeds of one good faithful day's work, and others contribute accordingly, I think we would be proud of our achievement to know how many wretched homeless children were made happy.

The weather is warm; frequent thunder-showers cause seeds to sprout and grow, and flowers to bloom like springtime.

I wish all Saints in unorganized portions of Arkansas, who are scattered, would correspond with me. My home address is Ravenden Springs, Arkansas.

D. R. BALDWIN.

DENNING, Arkansas, December 17, 1906.

## News From Branches

(Concluded from page 4.)

### BOONE, IOWA.

Our branch is in good condition, both spiritually and temporally, and God has blessed us.

The sisters of the branch have done a good work. To begin the work we held a "rummage sale," and the last day of the sale served refreshments, and on this sale we made sixty-three dollars and sixty-five cents. Thus encouraged, we continued our efforts, making and selling quilts, until we had accomplished the end we were working for, making our church presentable. Carpet was placed upon the floor, new seats purchased to replace the chairs, a new pulpit for the stand, with a large Bible to place thereon. And as an outside offer-

ing we sent fifteen dollars to Bishop Kelley: five dollars for the children's home, five dollars to the Saints' Home, and five dollars to the sanitarium. Recently we also placed a new sidewalk along the church lot.

Our district president, Elder M. H. Cook, was with us part of one week. From here he went to Fraser, where part of our branch is located, and at that time Bro. Frank Walters, one of our young men, was ordained to the office of priest.

The Sunday-school opened the Christmas offering box December 23, and it contained fourteen dollars and fifty-two cents.

The superintendent of our school here, with several workers and visitors, went to Fraser one Sunday in November and assisted the Saints there in organizing a Sunday-school, and the attendance at some of the sessions has reached thirty.

LYDIA L. HALL.



### DES MOINES, IOWA.

Bro. E. L. Kelley was here Sunday, December 9, and occupied the pulpit in the morning and evening. It was quite a treat to have him with us.

A ten pound girl was born to Bro. and Sr. J. R. Epperson, December 5. Also, a baby girl was born to Bro. and Sr. Charles Johnson, December 16.

A chart, showing the drawing of the tabernacle and the placing of the twelve tribes of Israel, was presented to the Sunday-school by Bro. Ray Chandler.

The ladies' aid society has been doing some very good work in the way of helping the poor and needy, making clothing for those in want, and helping the church in many ways.

Sr. Ethel Vance, daughter of Bro. and Sr. John Vice, left for Cheyenne, Wyoming, December 18, where she will reside.

The Sunday-school gave a Christmas entertainment at the church Monday evening, December 24. It was enjoyed by all.

The death of little three-year-old Edith Moses, daughter of Bro. Alexander Moses and wife, occurred at their home on West Twentieth Street, Sunday evening.

The district Sunday-school librarian, residing in the city, recently shipped to the Sunday-school and church at Packard eleven volumes of the HERALD, sixteen volumes of *Autumn Leaves*, a complete file of the *Religio Quarterly*, with several volumes of the Sunday-school *Quarterly*. The secretary of the Sunday-school in acknowledging receipt of the shipment says, "We thank you very much for the literature sent."

IRENE REED.



### LAMONI.

The Christmas exercises held in the church Monday afternoon and evening were well attended. The high order which the Sunday-school has always maintained in their programs heretofore was still in evidence. In the decorations a landscape scene sketched by Miss Viola Allender is worthy of special mention.

All services are being held in the church basement on account of the repairing of the upper auditorium. "Coming events cast their shadows before." The "fixing up" is the "shadow" of the "coming event"—General Conference.

Among the home-coming college students is our Church Librarian, Bro. Heman Hale Smith, who is a sophomore at the State University of Iowa. Bro. Hale has special work in the University Library in connection with his studies.

Bishop E. L. Kelley came in from Independence, Missouri, Thursday evening. He was the speaker on Sunday morning. Bro. Earl D. Bailey, of Skiatook, Indian Territory, who is visiting relatives here, was the speaker in the evening.

The funeral of Bro. F. D. Young was held Sunday afternoon at the church. Bro. H. A. Stebbins delivered the sermon.

Bro. M. M. Turpen and family are now numbered with the residents of Lamoni.

The college faculty is now better equipped than formerly. Professor John A. Larsen, instructor in the normal department, has found that which seemed necessary in the beginning to make the perfect man. He and Miss Emma L. Cook, of Schaller, Iowa, were united in marriage on the 22d.

Bro. W. H. Kelley departed for Salt Lake City, Friday night; his little daughter, Loneta, is recovering nicely from her sickness.

David and Howard Dancer, the little sons of Sr. Anna A. Dancer, are spending their vacation in quarantine. They were taken down with scarlet fever on Christmas Eve.

#### KEOKUK, IOWA.

It is some time since the HERALD readers have heard from this branch. At one time there was a large, active branch here but most of the Saints have moved away.

I arrived here October 30, and soon found several of the Saints. I learned there had not been any meetings here for over a year and there were only a few of the Saints here. I consulted with them as to having a series of meetings; all seemed willing. There was a good turn-out, and we discovered a number of Saints of whom we had no knowledge. Keokuk has a little band of noble workers, who are willing both to sacrifice and to do.

There are several who have moved here lately, Sr. Peters and daughter Isabelle, who were baptized at the Nauvoo reunion, Sr. Dawson, daughter of Sr. Wallace, Bro. and Sr. Hyde who are from Indiana, and Sr. Himes from Montrose.

On the 4th of November we organized a Sabbath-school. Sr. Alice Jacobs was selected as superintendent; Sr. Hyde was chosen as her assistant; Sr. Peters secretary. We had a Christmas entertainment. If you were privileged to see what a beautiful tree we had, and also the decoration, and to hear the program rendered, you would conclude at once that there were some lively Saints here. Sr. Bogue furnished the beautiful decoration for the tree. Bro. Dawson furnished the tree. We call him "brother," but he is only brother-in-law at present. We hope ere long he will be a brother in full. He is a willing worker, as is also his wife, who is acting chorister of our branch. Sr. Early and Sr. Peters were program committee.

On December 2 Bro. McKiernan, our sub-missionary in charge, was with us and delivered a fine sermon. He appointed the writer to labor principally at this place. On December 6 we met in business-meeting and proceeded to organize a branch. The following officers were elected: A. C. Anderson, president; Sr. Daisy Early, clerk; Sr. Alice Jacobs, treasurer; Sr. Fannie Anderson, organist; Bro. Robinson, janitor.

The writer is now located at Keokuk with his family. Any one coming here will find us at 1306 Carroll Street. We have Sunday-school at ten o'clock in the forenoon, preaching at eleven o'clock, and preaching at half past seven in the evening, also prayer-meeting Wednesday evening at half past seven. Our chapel is located on corner Bank and Thirteenth Streets. We will be glad for any of the elders to stop when they are passing through.

A. C. ANDERSON.

"Do not think of your faults, still less of other people's faults. In every person who comes near you look for that which is good and strong; honor that, rejoice in it, and, as far as you can, try to imitate. For the rest, you will find it less easy to uproot faults than to choke them by gaining virtues. If, on looking back, your whole life should seem rugged as a palm-tree stem, never mind, so long as it has been growing and has its grand, green shade of leaves and weight of honeyed fruit at top."

Many a preacher loses his grip on souls while he is counting noses.—*Ram's Horn.*

## Miscellaneous Department

### Conference Minutes.

LAMONI STAKE.—Conference met at Pleasanton, Iowa, October 27 and 28, 1906, the stake presidency presiding; R. S. Salyards chosen to act as secretary until arrival of stake secretary. John F. Garver selected as assistant secretary. Ministry reporting: John Smith, Duncan Campbell, H. A. Stebbins, John Lovell, J. R. Lambert, W. H. Kephart, Moroni Traxler, Edward Rowley, George T. Angell, William Anderson, A. S. Cochran, J. S. Snively, E. B. Morgan, Parley Batten, J. R. Evans, James McDiffitt, D. L. Morgan, R. M. Elvin, John F. Garver, D. C. White, Nephi Lovell, James Johnson, A. L. Keen, J. C. Cackler, R. S. Salyards. Evergreen Branch was reported by D. D. Young, president. William Anderson, bishop of stake, reported balance on hand last report, \$10.47; total receipts, \$1,881.43; expenditures, \$1,838.02. Statistical reports were received from the following branches. Wirt 38, Graceland 21, Hiteman 91, Lone Rock 83, Greenville 48, Leon 40, Pleasanton 96, Lucas 175, Lamoni 1,463, Davis City 101, Cleveland 101, Pawnee 81, Allendale 88, Evergreen 116, Centerville 52. Request from Lamoni Branch for ordination of Roy E. Haskins to office of priest was granted, and his ordination referred to the stake presidency. Requests for ordinations were received from the Hiteman, Centerville, Greenville, and Allendale Branches, and were referred to the stake high council and presidency. Sr. Annie Allen was chosen to succeed herself as a member of the auditing committee. Adjourned to meet at Lamoni, Iowa, at the call of stake presidency.

VICTORIA, AUSTRALIA.—Conference held at Geelong, Victoria, October 6, 1906, W. Mackie presiding, assisted by Elder Butterworth. Statistical reports: Richmond 92, Hastings 72, Queensferry 43. Ministerial reports were received from C. A. Butterworth, W. Mackie, J. H. N. Jones, and Elders Jenkins, McIntosh, and Trembath; Priests G. Eden, A. H. Ford, P. Rouse, G. Hailey; Teachers F. D. Rutherford, M. Carmichael. Bishop's agent's report: Income for six months, £87 7s. 1d.; expenditures, £87 9s. 10d; due agent, 2s. 9d. By motion it was resolved that a letter of condolence be forwarded to the widow and family of our late Bro. Evan G. Jones of Hastings, extending the sympathy of those assembled in conference to her in the sad loss sustained by his death. It was resolved that we petition the First Presidency to bring before the next conference the advisability of taking action in the courts of the United States for an injunction to restrain the Utah church from using the words Church of Jesus Christ of Latter Day Saints as the official title of their organization. By motion it was resolved that Elders C. A. Butterworth, E. McGurk, and W. J. Trembath act as a committee to prepare the resolution. Moved and seconded that a committee consisting of Elders Butterworth, McIntosh, and McGurk be appointed to prepare a reply (to be inserted in the local papers) to the misrepresentations that have recently appeared therein concerning the reported arrest of President Joseph Smith. [Elders Mackie and Butterworth had in the meantime replied to these reports.—A. H. F.] The committee reported that as the misrepresentations had been fairly well answered we utilize the money (collected for the purpose named) for the purchase of tracts for the use of the missionaries laboring in this district. Resolution was read from Richmond Branch that delegates be instructed to choose Elder J. W. Wight to represent this district at the next General Conference, and in the event of his being chosen by more districts than he can satisfactorily represent, that he be instructed to choose another representative in his stead. It was resolved that we hold our next conference on the Saturday and Sunday, Easter, 1907. Election of officers: D. McIntosh was elected district president; W. J. Trembath, vice-president; A. H. Ford, sustained as district secretary. The Sunday sacrament-service in charge of Elders Mackie and McIntosh was spent in prayer, testimony, and praise, the spirit of prophecy being present to a marked degree, to the edification of those present. Albert H. Ford, secretary.

SOUTHERN INDIANA DISTRICT.—Convened at Pilot Knob, Indiana, December 22, 2.30 p. m., P. A. Flinn in chair. J. W. Wight was chosen to preside, with P. A. Flinn as assistant. John Zahnd was chosen secretary of conference. New Marion Branch was disorganized. Motion prevailed to grant letters of removal to all Saints of New Marion Branch. Motion prevailed for district officers to investigate and show why several branches have not reported as per law in Doctrine and Covenants, and report such action to next conference. Motion prevailed to allow \$1.71 expenses to district secretary, no money being in treasurer's hands same is carried over for next con-

ference action. Bishop's agent's report was received and adopted. Motion prevailed to accept C. E. Harpe's resignation as district president, also to release Bro. John Zahnd as district secretary. W. H. Kelley was chosen president for the remainder of term; Ed. O. Byrn, secretary. Byrnville was selected as place for next conference, time to be appointed by district president and district secretary, in June, 1907. Delegates to General Conference: J. W. Wight, W. H. Kelley, David Baggerly, W. C. Marshall, J. J. Boswell, J. P. Sappenfield, J. A. Ferguson, John Zahnd, James McKenney, P. A. Flinn, C. E. Harpe. Delegates present to cast full vote; in case of division a majority and minority vote.

MINNESOTA.—Conference convened at Amor, Minnesota, November 24, 1906, at 10 o'clock, H. A. McCoy in chair, assisted by Birch Whiting; Irene Whiting secretary. Branches reporting: Oak Lake 81, Union 119, Bemidji 31, Audubon 82, Minneapolis 66. Elders reporting: H. A. McCoy, A. L. Whiteaker, E. F. Robertson, T. J. Martin, Lurrett Whiting, and Birch Whiting. Birch Whiting, Bishop's agent, reported. Delegates to General Conference, 1907, authorized to cast entire vote, and in case of division majority and minority vote: H. A. McCoy, E. F. Robertson, Birch Whiting, F. D. Omans, H. O. Smith, Lurrett Whiting, T. J. Martin, Sr. S. A. Nye, Penn Martin, Sr. Eleanor Whiting, Sr. Birch Whiting, and Fred Green. Adjourned to meet last Saturday of the reunion, June 22, 1907, at Clitherall.

### The Presidency.

#### MISSIONARY RELEASES.

By concurrence of the authorities concerned, Elder J. D. Erwin has been released from missionary appointment.

By concurrence of Presidency and missionary in charge Patriarch Ammon White has been granted partial temporary release from appointment given him by last General Conference. A portion of his time is being given to church-work, but his temporary engagement in other work demanding his attention will prevent his reaching some appointments previously made. Those concerned will hereby understand what might appear as his failure to keep appointments.

By understanding between the presidency and the missionary in charge of the British Mission, Elder F. J. Pierce, who has for five years been doing continuous missionary work in the British Mission, has been granted permission to return to America in time for the General Conference.

FRED'K M. SMITH, Secretary Presidency.

INDEPENDENCE, Missouri, December 27, 1906.

### Church Secretary.

#### TO MINISTERS IN GENERAL CHARGE.

Supplies of the blank forms named below, issued by the Quorum of Twelve, and deposited with the undersigned for distribution among them, have been mailed to all ministers in General Charge:

No. 1. Branch president's quarterly report to district president.

No. 2. District president's quarterly report to ministers in general charge.

No. 3. Quarterly ministerial report (of missionary or general appointees) to assistant minister in charge or to minister in general charge.

No. 4. Quarterly report of minister in general charge to First Presidency.

No. 5. Annual report of minister in general charge to General Conference.

No. 6. Certificate forms for local appointments by ministers in general charge.

Consultation by members of the Presidency, Twelve, and Presiding Bishop has resulted in the conclusion that the annual reports of ministers in general charge (No. 5) will not be published as heretofore, but be read to the General Conference.

Hereafter these blank forms will be numbered as above, and the reverse sides of all (except No. 6) duly designated for filing and ready reference. When wanted, order by numbers from the undersigned.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, December 28, 1906.

### Conference Notices.

Oklahoma District conference will convene February 15, 1907, at the Brick Church, Canadian Center Branch, in Dewey County. We expect minister in charge, Fred A. Smith, to be

present. Chosing of delegates to General Conference, also other important business. Elders and priests, please forward your reports of individual labors performed. We hope to see a good attendance and a profitable conference. R. M. Maloney, president.

Conference of the Southern Wisconsin District will convene with Wheatville Branch, near Soldiers' Grove, Crawford County, Wisconsin, February 23 and 24, 1907. Branch officers please see that full and complete statistical reports are approved in due time, and mail to me at Evansville early in February. Respectfully, Jasper O. Dutton, president.

The New York and Philadelphia District will convene in conference February 2, 1907, in the Saints' chapel, corner Howard and Ontario Streets, Philadelphia, Pennsylvania. All officers required to report at this conference are requested to have their reports in the hands of the district secretary at as early a date as possible. In connection with the above conference there will be held a series of special meetings as follows: Sunday, January 27, the Saints will dedicate the chapel at Philadelphia, Pennsylvania, with appropriate services, at 11 a. m., 3 p. m., and 7.45 p. m. The following week, special preaching-services will be held in the auditorium of the Odd Fellows' Temple, Corner Broad and Cherry Streets, in the heart of the city. Seating capacity eleven hundred and fifty. Preaching every night during the week at 8 p. m. except Saturday. Conference as announced above, to be closed with a grand rally at the auditorium at 7.45 p. m. Sunday, February 3. We are pleased to announce as the speakers President Joseph Smith, Bishop E. L. Kelley, Apostles John W. Rushton and F. M. Sheehy, and others. Sr. W. N. Robinson will assist in the singing. All near-by Saints will please take notice. R. E. Hockman, 156 West Ontario Street, Philadelphia, Pennsylvania, secretary.

Northeastern Illinois District conference will convene with Central Branch in Chicago, Illinois, Saturday, January 19, 1907, at 10 a. m. The place of meeting will be at the Saints' Hall, located at 3615 Cottage Grove Avenue. We hope to see a good representation of the district present, and that all branch and official reports may be in readiness at the appointed time. Branches sending reports by mail may address them to Charles H. Burr, care E. J. Lang, 3411 Cottage Grove Avenue. Charles H. Burr, president.

Gallands Grove District conference will convene at Deloit, Iowa, February 9 and 10, 1907. All branch reports should be in my hands not later than February 5. Edith C. Dobson, secretary.

Northeastern Texas and Choctaw District conference will convene at Wilburton, Indian Territory, January 25, 26, and 27, 1907. Bishop Short has promised to be with us. D. O. Harder, clerk.

### Convention Notices.

Chatham District Sunday-school convention will convene with the Kimball Saints, January 26 and 27, 1907. Saturday, at 2 p. m., there will be a business-session, consisting of reelection of officers, etc. On Sunday morning prayer-meeting, and the remainder of the time to be provided for by those attending the convention. All are invited to attend, and especially the missionaries. Come and try to have a profitable and successful convention. Mary M. Green, secretary.

### Reunion Notices.

The Northern California reunion will meet at Irvington, Alameda County, September 13, 1907, and continue ten days. A better time than ever is expected and will be worked for by the committee. J. M. Terry, chairman committee, 1237 Union Street, Oakland, California.

### Notice.

North Dakota Sunday-school workers please note the following change in district superintendent's address, from 1313 First Avenue North to 1348 Front Street, Fargo, North Dakota. Mrs. J. E. Wildermuth, superintendent.

### Addresses.

Home and mission address: Elder Jerome E. Wildermuth, 1348 Front Street, Fargo, North Dakota.

A. M. Chase, Panguitely, Utah, missionary address for next month or two.

## Died.

HUHN.—Bro. John A. Huhn was born in Baden, Germany, September 28, 1832. Came to America in early manhood; served his country three years, three months, and nine days in Company G, Fourth Maryland Regiment. Married Miss Anna Hoofnaugle March 1, 1870. Of them were born ten children; eight still living. He was baptized into the Reorganized Church July 23, 1905. Was a faithful member to his death, which occurred at Philo, Illinois, November 29, 1906. Was buried at Nevada, Iowa, December 2. Sermon in the Christian's new church, to a packed house of very attentive listeners, by J. S. Roth.

WRIGHT.—Sr. Laura C. Wright; born September 10, 1876, at Farmington, Missouri; married to Bro. Wright at the age of twenty. Two boys and two girls were born of them, and remain to miss the love of a mother. Sr. Wright united with the church March 4, 1901. Left the earth life, December 8, 1906, from her home near Seiling, Oklahoma, to rest in company with Saints gone before. Husband, parents, sisters, kinsfolk, and friends remain to endure the separation till the final happy union just beyond. Funeral-service at the home, conducted by James Yates, assisted by R. M. Maloney.

MACKLAND.—Elizabeth Mackland was born October 24, 1830, at Motram, England. Baptized March 30, 1864, near Council Bluffs. Died December 6, 1906, in her seventy-seventh year, leaving two sons and four daughters. Funeral-services conducted by Charles Fry, at Boomer Cemetery Church, near Council Bluffs, Iowa.

BURKLOW.—Bro. Newt. J. Burklow, Tunnelhill, Illinois, born in Jackson County, Illinois, October 1, 1855; died November 20, 1906. Baptized and confirmed by John F. Hanson, February 26, 1896. He was one of our most highly respected citizens. As a Christian, he was upright; always proving himself by right living. His lifework was one worthy of imitation, and we feel that as a citizen he was an honor to his community, and as a Saint was worthy of the welcome, "Enter thou into the joy of thy Lord." His wife and five children survive him.

HEISTAND.—Gideon T. Heistand was born January 14, 1861, in Fountain County, Indiana. Came to Iowa in 1884; married to Amanda Jarred in 1885. Passed away Thursday evening, October 25, 1906. He was a good man, a good husband, a good father, and had a faith that would not shrink. He joined the church October 14, 1899. Was ordained teacher and strove to fulfill his duty. He leaves to mourn, wife, two sons, five daughters, one granddaughter, five brothers, and a host of friends and other loved ones. Funeral-services at Pisgah, Iowa; sermon by George Shearer.

MILLMAN.—At Plymouth, Massachusetts, November 22, 1906, Sr. Emma S. Millman, daughter of Bro. and Sr. N. R. Nickerson. She was born August 25, 1882; was baptized June 2, 1895. Funeral-service was held at the home of her parents, conducted by Elder Richard Bullard. She leaves to mourn her departure, five sisters, two brothers, and a son, besides her parents, who mourn, not as those without hope.

"I may not know why death should come,  
To take the dear ones from my home,  
But tho' mine eyes with tears be dim,  
The Lord knows why—I'll trust in him."

ANTWISTLE.—Bro. Thomas Antwistle, born May 7, 1837, at Blackburn, county of Lancashire, England; died at his home in Weir City, Kansas, November 26, 1906. Services were conducted from Latter Day Saint church in Weir City at 2.30 p. m., December 2, 1906, by Elder E. A. Davis, Pittsburg, Kansas. Mrs. Sarah Antwistle, his wife, died in 1900. Surviving their death are six children, and many friends to mourn.

PHILLIPS.—At the home of her sister, Sr. Margaret Campbell, Cleveland, Iowa, November 2, 1906, Sr. Catherine Phillips fell asleep, after a long and tedious illness, of heart disease. She was born June 26, 1873, at Wellsville, Missouri. Baptized May 5, 1890, at Lucas, Iowa, by E. B. Morgan, who also preached her funeral-sermon November 4, when she was followed by a large cortege, and interred at Fry Hill Cemetery, old Cleveland.

MILLER.—Sr. Seleta Miller was born June 15, 1829. Died September 26, 1906, near Theodore, Alabama. Was baptized January 22, 1893, by F. P. Scarcliff. She leaves two sons and two daughters. She was faithful unto her death. Funeral at the grave, by W. L. Booker.

TILLMAN.—Sr. Sarah J. Tillman died near Theodore, Alabama, October 12, 1906. Was born September 3, 1846. Was baptized June 13, 1895, by G. T. Chute. She leaves husband, three sons, and four daughters to mourn. Funeral at the grave by W. L. Booker.

FORD.—Jacob Ford was born May 11, 1830. Was baptized November 13, 1887, at Wirt, Indiana, by T. W. Smith. He fell asleep in Christ November 25, 1906. He leaves wife, two daughters, and a neighborhood of sympathizing friends to mourn their loss. Funeral-sermon by J. J. Boswell. Was laid to rest in McKay Cemetery, to await the final call of the faithful.

STAPLETON.—Sr. Sarah Alice, daughter of Thomas W. and Susan Lewis, was born in Boon County, Indiana, May 2, 1864, and died at her father's home Scranton, Iowa, December 25, 1906. She was married to Mr. Albert N. Stapleton, February 18, 1890. Of this union were born six sons and one daughter, the son and the daughter preceded her to the land of rest. She was baptized about seventeen years ago. She died in hope of a glorious resurrection. Funeral-services were conducted in the Friends' church, December 28, 1906, by C. E. Butterworth, the Friends' minister and choir doing the singing.

## France and the Church.

It may be that, even admitting all its attempts at conciliation, the French government might have dealt a little more gently with the great, historic institution which has been bound up so much with the national life of the French people. It might have been possible to have negotiated more directly with the Vatican in the matter. And yet the real issue is not whether the church shall or shall not accept a certain form of organization in its purely material affairs. The form to which it now objects in France is practically the same as that which it has long accepted, and that under which it has enjoyed and is enjoying to-day great freedom and prosperity in other lands. The real question is whether in France, where the church was long superior to the state, the church shall now be subject to the civil power. Some years ago very much the same issue was fought out between the state and the army. It was a bitter fight, and it threatened the stability of the republic, but in the end the republic won, and won absolutely. Now it is to be seen whether the authority at Rome, which should be purely spiritual, instead of the civil power at Paris, shall, hereafter, be supreme in governing the republic.—From "The Progress of the World," in the *American Monthly Review of Reviews* for January.

## "Cuba's Malady."

Friends write me from the North, asking: "How did it happen? What is the truth? Foreswear your journalistic pyrotechnics and forget for once the existence of Ananias." The *National* shall answer them all. 'Tis a tale Arcadian in its simplicity. A weak executive, surrounded by unscrupulous politicians, ergo, grafters. Palma, a dear old gentleman, was not by character or training fit to govern men. He never did, even in the days of the Cuban Junta in New York, when brainy men, like Rubens, swayed him at their will. He was their show piece, and put forward on account of his earnestness and almost fanatical patriotism, and unquestioned moral rectitude. Palma was forceful only in pleading for Cuba and asking for financial assistance. One day he decided that it behooved him to buy a hat, after being urged to do so repeatedly by his intimates. He espied a small shop on Broadway, and, vaguely thinking that the price would be small in proportion, selected a hat and, without asking the price, had his initials, stamped on the band. The salesman said, "Five dollars!" It was a Knox. He excitedly rushed into the offices of the Junta, exclaiming: "What do you think, gentlemen; five dollars for a hat!" This incident, insignificant per se, serves merely to show how unworlly he was. How, then, could he govern and check the intriguing Latin-American politician and office-seeker? But Roosevelt knew that he was honest, and as the chairman of the Junta, he was the logical candidate for president. The men he confided in became bolder, and planned to perpetuate the Moderate party in power for ever. They resorted to methods of oppression and persecution. They did not play fair. They wanted it all, and the Liberals, who would have been contented to take the leavings, found that, like the boy in the cereal advertisement, "there ain't going to be no leavings," and took to the woods. In justice to Cuba's first civil war, whatever the ultimate object may be of its projectors and leaders, there was some excuse and justification. There was really an armed protest (they claim); a militarily-organized strike to attract the attention of the United States to the real condition of affairs. They succeeded, and it was assuredly a most bloodless war.—John Vazasour Noel in *National Magazine* for January.

## The Saints' Herald.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

Entered at post-office, Lamoni, Iowa, as second-class mail matter.

Subscriptions received for Zion's Ensign, also orders for all Ensign publications

## Sketching the Sultan by Stealth.

Homer Davenport visited Constantinople several months ago to endeavor to make a sketch from life of Abdul Hamid, Sultan of Turkey, for the *Woman's Home Companion*. The Sultan has never been photographed and the alleged portrait of him hitherto published is really one of his brother. Mr. Davenport risked his liberty in the attempt but succeeded. The portrait, together with the artist's description of the incident, appears in the January number of the magazine. This is how Davenport saw the Sultan:

An open carriage comes through the gigantic palace gates that sparkle like gold as they swung open. Surrounding the carriage are guards with drawn swords and tightly clinched fists. Hitched to the carriage are two fine bay horses with docked tails. Their coats are as golden as their harness, and they prance as if they need exercise. They were the first Arab horses we had seen on the trip, yet they went unheeded by.

I was there to see the Sultan, and here he was, not twenty-five feet away. It was the supreme moment and I had all the fears of the artist who feels that the chance of a lifetime has arrived, and the result either will be a success or a ghastly failure. I experienced all the eager longing and excitement

attending an opportunity to get a picture which nobody else in the world had ever made. And I had only a moment to do it in. I was afraid my eyes would not register. Suppose a smarting fly—and there are many of them in Constantinople—should get in my eye for just that brief moment; suppose I should sneeze!

Well, I just stood there in that open window overlooking that scene of gorgeous ceremony and riotous color, and looked and looked at the frail little man in the carriage. I did not miss a line of his features. To take out sketching pad and pencil would have been fatal. Spies stood back of us watching every motion of our hands.

The carriage passed slowly, and I had what a photographer would call a "time exposure." It could not have been more than two minutes, but it seemed as many years.

As the Sultan passed up toward the big golden palace gates of Turkish design he glanced toward us as if in recognition. His personality was that of an old man who might be knitting. He caused you to believe that you had actually known him a long, long time.

But how to make the picture which I had come all these thousands of miles for. Our first effort was to get out of the palace as quickly as possible. It would be necessary for us to get quite some miles away, as we were already looked upon by the Turkish spies as men sent by the President of the United States to investigate the American trouble.

But after twenty minutes' ride from the palace, Moore suggested that I should not risk going further, that I ought to draw the impressions of this remarkable old gentleman before anything faded from my memory. So, still in my carriage, guarded by these two big, stalwart young men, I made the picture, which pleased us beyond expression. I knew instinctively I had caught something that made my drawing of *him*, not of an idealized Sultan. The boys at once said it was a fine likeness. There was nobody looking, so I had time to finish it then and there, just as it is reproduced in connection with this article.

The *Woman's Home Companion* took up the cause of child labor reform as an editorial feature in May, 1906. In sympathetic cooperation with the National Child Labor Committee, the *Woman's Home Companion* planned a series of investigations of child labor conditions, with the idea of first telling our readers the truth about child labor and the enlisting their active support in reform measures. A corps of trained investigators was sent to every important industrial center in the country and the results of their investigations have appeared from time to time in the pages of the *Woman's Home Companion*.

## Our Brother, the Lamanite



You have often asked, "What has the church done toward reaching the Indians with the gospel?" Whether much or little has been done, you wish to know.

1-2t

Your question is answered in the January Autumn Leaves in an exhaustive and richly illustrated article by Louise Paley.

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Who is justified in making complaint against a Bank that divides its profits with its customers by paying

## INTEREST ON DEPOSITS

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with its Patrons' money, but is careful, safe and conservative.

ELLIS SHORT, PRESIDENT.

# Winning's Land Co-operation

Earns for its subscribers 25 per cent per annum or more, through co-operation in buying TEXAS PANHANDLE LANDS. Lands good as advertised at \$15 bought for \$7 to \$8.50 per acre for homes or for investment and sale. How is it done?

ASK

## Robert Winning

659 Gibraltar Building  
Kansas City, Missouri

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For the treatment of the sick and afflicted. A home where the Saints can come and be under the care and surrounded by those of our own faith. Lady patients will be taken charge of by Sr. May Mather, M. D., by those who desire.

1110 West Walnut Street  
Independence, Missouri

About one block from L. D. S. Church. 31tf

# For Sale

Having traded our co-operative stock of groceries for the following described farms, we desire to sell them cheap in order to meet our indebtedness:

One, 80 acres; three-room house, good stable, chicken-house, cellar, two ponds, good cistern; 55 in cultivation, 35 in meadow; all under fence with cross fences; divided into seven fields; lots of fine fruit; daily mail passes the door. Price \$1,000.

Also 160 acres; 80 in cultivation, 50 in meadow; good cross fences, good spring of water, nice family orchard of apples, peaches, plums, cherries, etc. A nice double log house, also double log stable, chicken-house and other buildings. Land free from rock. Good title. Fine climate. Free range. About six miles from county-seat of Douglas County. Price \$1,500. Write for particulars to

## Henry Sparling

RFD 10 Springfield, Missouri

# \$25,000.00 NEEDED

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In order to develop and open up the new coal-mining interests near Independence and also make necessary preparations for homes for mine-workers, it is necessary that sufficient capital be secured within a short time. The amount sought for is very small compared with the capital of other coal-mining interests and, for various reasons, the directors of this company desire to keep the working and controlling power with the church members, if possible. The opening up of an undeveloped coal field at the edge of a densely populated community of 400,000 population is a matter of considerable consideration, as the product is part of the necessities of life, with freight rates practically cut off, making this enterprise an exceptional one.

Five hundred and sixty-nine acres have been leased for fifty years and one hundred and fifty-four purchased, making in all seven hundred and twenty-three acres of coal-land in one body, on the line of the Missouri Pacific Railroad, two miles east of Independence.

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Money seeking investment can find no better place, and will bring the best kind of satisfaction, as it will bring good returns to the investor and results that are much sought for, also benefitting the unemployed, scattered, pressed-down, poor church members by placing them in a position to help themselves.

The 154 acres are intended for homes for mine-workers, to be sold at a reasonable price, and we solicit the co-operation of miners to purchase stock, according to their ability.

The promoters of this company are not working for any selfish interests. There is no watered nor fictitious valued stock. The company is incorporated under the laws of the state of Missouri. Capital stock, \$40,000.00; shares, \$100.00 each; amount paid up \$35,000. The capital stock must be increased to the amount needed. Parties sending money can do so by bank draft. Further particulars apply to

R. MAY  
INDEPENDENCE, MISSOURI

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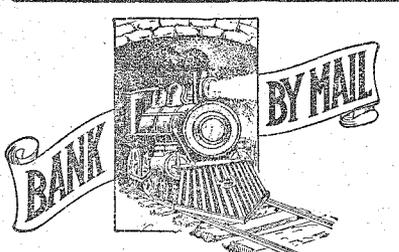
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LAMONI, IOWA

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I have a large number of farms for sale and acre tracts in and near Holden, Missouri. Write for list or price of them. The L. D. S. Church has a membership of over three hundred here.

37-1y N. B. AMENT, REAL ESTATE AGENT.

# THE SAINTS' HERALD

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

"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 54

LAMONI, IOWA, JANUARY 9, 1907

NUMBER 2

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor.

Entered as second-class matter at the Lamoni post-office.

## Editorial

### THE HERALD OFFICE BURNED.

It is no very good news that we have to convey to our readers through our second number for the new year.

The HERALD printing and bindery plant was entirely destroyed by fire, Saturday morning, January 5.

The fire started in the pressroom in the basement but its exact origin is not known and may never be known. It is suspected that a gasoline explosion may have been the cause or possibly it was started by the furnace. No one was in the room at the time, although two or three employees had left the room shortly before and they were not aware of any signs of fire and no lights were left burning.

Fire was first discovered by the girls working in the mailing-room just above the pressroom and Bro. John Garver gave the alarm at about twenty minutes of eight o'clock. In about sixty minutes from that time the building was burned, the walls had fallen, and the HERALD Office was in ruins.

The fire company, the office force, and the citizens did all that could be done to check the fire, but in vain. Efforts were at first directed toward extinguishing the fire and when it was discovered that it was impossible to accomplish that it was too late to prosecute any successful work of salvage. Within fifteen minutes from the time the fire was discovered the most of the rooms were filled with such dense

smoke that no one could enter and live.

The most of the bound books in stock in the manager's room, together with his accounts, cash on hand, and mailing lists, were saved, but nothing of value was saved from the pressroom, composing-room, bindery, or editorial rooms. Presses, paper, type, machines, books—everything went up in smoke.

The total loss is estimated at forty thousand dollars, ten thousand of which is covered by insurance. This was about as heavy insurance as could be obtained, as the office was considered a heavy risk.

The most lamentable feature is not the financial loss.

The church library, containing many rare and valuable books, was destroyed. Many of these can never be replaced. Bro. Heman Hale Smith, Church Librarian, succeeded in rescuing a few volumes, numbering with those loaned out about fifty volumes.

Nothing was saved from the office of Bro. Heman C. Smith, Church Historian. The work of years on the part of the Church Historians is lost. Many old historical documents were destroyed, which of course can not be reproduced.

Nothing was saved from the Church Secretary's office, and very valuable church documents and papers were destroyed there.

Nothing was saved from the editorial rooms. All manuscripts there awaiting publication were destroyed.

Bro. D. J. Krahl succeeded in saving most of the contents of the Bishop's room. The Bishop's books were in the fire-proof vault.

The books containing the records of church membership, in the care of Bro. C. I. Carpenter, Church Recorder, were in the fire-proof vault, and if it really proves fire-

proof they are safe. It has not yet been opened. Records of the Lamoni Stake and branch are lost.

It is safe to say that when the walls of the old historic building fell with a crash and a roar a sickening sensation visited every heart in the great throng of spectators. All stood hushed and awed and many were observed to weep. To many the HERALD Office had been a landmark all their lives long. Many of the spectators had worked in the office, some of them for nineteen consecutive years. More than one couple had formed the acquaintance there which resulted in marriage. It was like witnessing the death agony of an old friend.

Events move rapidly at such times. The destruction was about complete at nine o'clock; by ten o'clock headquarters were established down-town in the France Block, Bro. F. B. Blair, Bro. John Garver, Sr. Berta Johnson, Bro. W. R. Dexter from the Manager's room, assisted by a mixed force of compositors, binders, proof-readers, and pressmen, were arranging the rescued stock of books upon shelves, a few customers were being waited on, and the Editors were going through the morning mail in search of "copy"; and at one o'clock the compositors began in the "Chronicle" Office upon this issue of the HERALD—a paper without a home but with great expectations.

At eleven o'clock a citizens' meeting was held in the Farmer's State Bank to devise ways of helping the church to rebuild the establishment. A committee, consisting of W. A. Hopkins, Daniel Anderson, J. W. Smith, D. F. Nicholson, B. D. Fleet, F. W. Newcomb, R. J. Lambert, W. A. Grenawalt, Ferd Rauch, and M. P. Tilton, was appointed to solicit subscriptions. As a result of this meeting a mass-meeting of citizens was held in the basement of the Brick Church, Sunday morning, January 6, at eleven o'clock.

At this meeting speeches were made by D. F. Lambert, Heman C. Smith, Fred B. Blair, J. W. Smith, John Smith, and W. A.

Hopkins. Tellers were then appointed, and under the direction of W. A. Hopkins began the work of taking subscriptions.

The subscriptions ranged in amount all the way from fifty cents to one thousand dollars. They came from middle-aged people, young people, little children, and very aged people. Rich men and poor widows contributed. The total amount subscribed at the meeting was thirteen thousand forty-five dollars and fifty cents.

The committee was given power to appoint other solicitors for the purpose of canvassing the town and country. The esteem in which the Saints are held in the community was evidenced by the very generous way in which nonmembers donated.

These subscriptions are made payable on condition that the HERALD Office be rebuilt at Lamoni; and they are payable in cash or in bankable notes to be paid in three periodical payments, three, six, and nine months from the date of acceptance by the church.

The citizens' soliciting committee met at the home of the chairman, W. A. Hopkins, Sunday afternoon at five o'clock, and selected fifty-two additional solicitors to canvass Lamoni and adjacent territory, Evergreen, Oland, Lone Rock, Eagleville, Pawnee, Greenville, Davis City, Leon, Grand River, Kellerton, Mt. Ayr, Andover, Tuskeega, Lee, and Pleasanton. The committee will endeavor to double the amount subscribed at the mass-meeting. They also ordered a special published giving a report of the speeches made at the mass-meeting and a list of subscriptions to date.

The HERALD Office will be rebuilt and it will be a better building than the one which was burned. In time it will be better equipped than the old one was.

The HERALD will continue to be published we presume without serious delay. This issue is smaller than usual, but just as full of determination. Some plans which were about to be put into execution for the immediate improvement of the paper have been temporarily disarranged; but in time we will get back to our old standard and

we fully expect to rise above that standard.

In the meantime, patrons of the office must be patient. An immense amount of work was done at the old plant. Many books, tracts, and pamphlets were printed, besides the regular publications, the SAINTS' HERALD, Autumn Leaves, Zion's Hope, the Exponent, and the Gospel Quarterly. This output of course can not be kept up with any equipment now at the disposal of the Board of Publication without some serious delays.

ELBERT A. SMITH.

#### MEETING OF THE BOARD OF PUBLICATION.

Board of Publication met at the home of F. B. Blair at 9 a. m. Members present: E. L. Kelley, T. A. Hougas, Oscar Anderson, H. R. Mills, and F. B. Blair. Also F. M. Smith of the Presidency, H. C. Smith of the Twelve, and E. A. Blakeslee of the Bishopric.

On motion F. B. Blair was chosen secretary of the meeting.

An informal expression of those present was had touching the issuing of the regular publications.

Resolved that it is the sense of this meeting that the Board of Publication take such steps as they deem necessary to continue the issuing of the regular church periodicals without interruption. Carried.

Resolved that it is the sense of this meeting that the Board of Publication secure at once plans, specifications, and estimate for the erection of a proper fire-proof publishing-house and building.

FRED B. BLAIR, Secretary.

LAMONI, Iowa, January 7, 1907.

#### ADDITIONAL FIRE NOTES.

For many years nearly every subscription paper that has been circulated through the town or country has visited the HERALD Office, and few, even of the little children who came selling candy to get a Christmas Offering, have gone away empty handed. Why should not the community respond when the office is in need?

Saturday certainly saw a saddened people in Lamoni, and the office force had as much cause as any to feel the blow, because it might ultimately

mean to them the loss of employment and perhaps of homes; yet when they rallied in the France Building they faced the situation cheerfully and each one indulged in a smile at some one else's expense. The Assistant Editor was heard to ask the Associate Editor if the blue pencil was saved. It was not, and so a new one was speedily provided. The old one perished with its friend, the typewriter, and with its natural prey, "copy submitted for publication."

The Editors want copy, "good copy," short articles on gospel topics, plainly written with a pen or typewriter. Our views as to the character of these articles have not changed since we wrote the editorial in the number of the HERALD just preceding this one.

Copy contributions to *Autumn Leaves* were mostly in the office of the Editor at his home and so escaped; some few, however, were at the HERALD Office. Some of the HERALD articles which were burned and which we were expecting to publish were valuable and we deeply regret their loss. Concerning some others we maintain a profound silence.

A pleasing feature of the citizens' mass-meeting was the well sustained rapid fire of subscriptions from Graceland students and faculty.

The loss of the HERALD Office means more to the community at Lamoni than it does to any others of the Saints. The welfare of this town is indissolubly connected with the HERALD Office, and the citizens propose to see that the loss is more than made good.

The valuable original manuscript of the Book of Mormon was in the fire-proof vault at the time of the fire.

Sunday-schools in need of *Quarterlies* for the present quarter should write the office at once. If a sufficient number is needed they will be reprinted. State what grades are needed and the number of each.

The mass-meeting at the Brick Church, Sunday, demonstrated what might be done if the whole church were aroused to build a sanitarium, a children's home—or a temple. At that meeting the average donation was about thirty dollars for every individual present, and there were numbers of children and aged people present. It is a fact too that the congregation was composed mostly of poor people. When the heart is touched a "surplus" can be located.

The mass-meeting Sunday morning ran over into the afternoon so far that it was impossible to hold

the regular sacrament-meeting and it was held in the evening. Fervent thanks were offered for the generous way in which the people were rallying to the aid of the church in rebuilding the HERALD Office.

The Board of Publication met at Lamoni, Monday forenoon. All members were present; also E. A. Blakesley of the Bishopric, Fred'k M. Smith, of the Presidency, and Heman C. Smith, of the Twelve.

## Original Articles

### LIGHTS AND SHADOWS.

How checkered are the scenes of life with the falling athwart each other of lights and shadows.

The beauty of a picture on the blending and harmonizing of light and shade, as well as of grace in outline, or correctness in detail, or harmonious coloring. The perfect artist is the one who is skillful along all these lines, and if we trust the life-picture to the Master Artist, we may be sure the lights and shadows will be given in correct proportion.

Too many think their life-picture requires more light and less shadows, and so create artificial lights of worldly pleasure and sensual delights, endeavoring thus to dispel the shadows of care and responsibility; thus giving their life-pictures an unnatural, and sometimes even a lurid glare, not at all harmonious nor pleasing to the Master's eye. And oftimes the shadows are darkened and deepened by our foolish tampering.

Excess in those things that are legitimate pleasures will cast across the picture dark shadows of sickness and poverty and despair.

Estrangement of friends, the misunderstandings that sometime will arise in the minds of our loved ones are only shadows, some darker and denser than others, which often may be dispelled by the light of truth being shed over the matter, that we may see things as they really are—to see, perhaps, a right motive behind what seems like a wrong, or a foolish act.

The dark shadows of death, unless illumined by faith, cast a dark background to

every picture; but it seems as if the saddest of all the shadows that darken the life-picture, is the shadow of sin, whether cast by our own sin, or that of our loved ones. Ah! that is the shadow that always mars the perfect harmony of blended coloring, and mingled lights and shadows. But the Master Artist can correct even this, and in the place of this evil shadow set the lights of truth, purity, and virtue, if we will but submit our work to his hand.

Health, friendship, neighborly kindness, and brotherly love, are lights that will illumine our life-picture, even if under the shadow of poverty which only these lights to a better advantage. Had we no needs, we would never know the pleasure of having our needs supplied.

“We measure our wealth by the wants we have known.”

Were it always high noon there would be no rosy dawns, no restful, soothing twilights.

I love the dawn with its renewed possibilities for joy, peace, and service; for without service there is no true joy, and peace follows service faithfully performed.

I love the calm twilight after the toils and cares of the day, a fitting time for the visit of the angels of comfort and consolation; and after a day well spent, how near they sometimes seem. Though our eyes be holden, we can feel the fanning of their wings cooling our fevered brows, and hear their gentle whispered words of commendation and encouragement.

But the fresh, inspiring loveliness of the dawn, and the calm, restful beauty of the twilight, are both only the blending of lights and shadows, by the Master hand.

How lovely the morn of youth; but how quickly does it give place to the strong, high lights of adult life, the noontide of our little day; then how swiftly the twilight of old age comes on, softening the midday glare with the first faint but fast-approaching shadows of the long night that awaits “after the day is over.” How sweet if we can, in that twilight hour, sit with folded hands, and hear the gentle whisper of the

angel who will speak to us of the "rest that remaineth," and will cheer our souls by telling of the glad morning that will dawn for those who have been faithful during their day.

Some lives seem to have too much shadow; especially does this seem to be the case when the shadows are cast by the wrong-doing of our loved ones, thus mar- rying what the Master has meant to be beau- tiful. But even these shadowed lives may be made bright, for the Master knows how to correct even this, and has ways of send- ing light into the darkened lives, by his servants. The pleasant "good morning," the kindly smile, the gift of just a flower, or a loving token of remembrance, ofttimes brings light into just such shadowed lives. So then, as his servants, we should never check nor repress these little tokens of good will and sympathy. How careful should we be that no word or deed of ours should cast an unnecessary shadow across the life-picture of any.

We, the Saints, are the light of the world, or we should be, obtaining our light from Him who is light and who has com- manded us to "let our lights so shine that men may see our good works." Our lamps must be kept filled, and clean and properly prepared, if we would have our light to shine clear and steady, with no shade of false doctrine, nor of uncertain opinions of men.

ALICE R. CORSON.

#### A SHORT HISTORY OF THE HERALD OFFICE.

The printing-office was moved from Plano, Illinois, to Lamoni, Iowa, in the fall of 1881. The building had been erected that summer from brick burned at Lamoni.

The original building was a frame struc- ture, brick veneered, and was thirty by seventy feet in size, two stories high.

At first the presses were in the room which was afterwards used as a bindery.

Several years later a wing was builded on the west, two stories high, and with a basement which was used as a pressroom. The mailing room, Bishop's office, and Recorder's office were located on the first

floor of this wing; and the editorial room, Presidency's room, Historian's room, and mailing-list and stereotype-room were on the second floor. The floor space of this wing including basement about equaled that of the main building.

President Joseph Smith acted as manager for several years, and was followed in succession by David Dancer, Frank Criley, John Smith, and Fred B. Blair.

The writer acted as secretary of the Board of Publication and handled the finances of the institution for nearly fifteen years.

Among those who came with the office from Plano, were John Scott, who was foreman of the composing room, Lawrence Conever, who acted as secretary until the winter of 1883, W. H. Deam, foreman of the pressroom, and William Crick, now of Independence.

The building was destroyed by fire Jan- uary 5, 1907.

ASA S. COCHRAN.

## Letter Department

INDIAN RIVER, Maine, Jan. 2, 1907.

*Editors Herald:* It was my privilege to attend the conference of the Eastern Maine District which met at this place December 22 and 23, 1906. To me it was a great pleasure once again to meet with Saints and friends of precious acquaintance and with whom I had spent one year in gospel work. The people of Indian River are noted for their hospitality, and whatever their creed may be, they mingle freely together, especially at conference time. The conference was presided over by Elder S. O. Foss and was seemingly enjoyed by all who attended. The preaching was by Elders S. O. Foss, Eugene D. Braun, and the writer. No flattering reports of progress can truthfully be made of the gospel work in this State so far as known to me. There are many things to discour- age, not the least of which is the continuance of evil and immorality among our people. Here as elsewhere, those on the outside who are favorably impressed with our work, attempt to justify them- selves in not obeying the gospel by pointing out sinners and evil-doers in the church. They for- get that every person must give account to God for the conduct of his own life. However, the Savior has said of his disciples, that the world in seeing their "good works" would be led to glorify God. It follows as night the day that if they see "evil works" it will increase their doubt and un-

belief. Members of the church who continue to do evil, deceive themselves if they think that the fact of their holding a certificate of baptism, and having their names on the church records, will be sufficient to insure their passport into glory and to obtain the promised inheritance in the kingdom of God. The door is to be shut against the "foolish virgins"; the bad fish in the gospel net are to be cast away; the angels are to gather out of the kingdom all that offend and those that do iniquity. If we want a crown of life we must be "faithful unto death"; if we want to be saved, we must "endure unto the end"; if we do not want our name blotted out of the "book of life" we must overcome the sins and evils with which we are surrounded. It matters not how much we may boast of our faith in this latter-day work; of how we can flay our opponents as champions in understanding and explaining the scripture; we may pay tithing and drink not a bit of tea or coffee; we may pray long and loud and outwardly appear as righteous among men. But God's word says that no fornicator nor adulterer nor thief nor covetous man, nor drunkard shall inherit the kingdom of God. The Psalmist prayed thus: "Create in me a clean heart, O God! and renew a right spirit within me." A clean heart is one of innocence and guiltless—possible for any one to possess who simply resolve to do right. A right spirit may easily be changed to a wrong spirit by lust, jealousy, anger, spite, malice, and other influences. The Bible stands alone as the unique index of character. Its chief aim is to develop in every human soul the elements that constitute the highest and best manhood and womanhood. Whosoever looketh into the perfect law, in the light of its requirements, can in a large measure see himself as others see him. This gospel of the kingdom is truly a wonderful thing; its truths are deep and inexhaustible. My love, understanding, and admiration of it grow with the passing years. I held services last Sunday with the Saints at Beals Island and have appointments at Jonesport for next Sunday, after which I will return from this brief holiday trip to my field proper, in Western Maine—my headquarters at Stonington where mail will always reach me.

Sincerely yours,

W. E. LARUE.

DELOIT, Iowa, January 7, 1907.

*Editors Herald:* Your card received this morning. Word had reached me yesterday at four o'clock of the great loss to the church by fire.

Words fail me to tell how greatly I deplore our loss by that fire. Good to the church may come from it, but I can not see how. I spent a wakeful night after hearing the sad news.

I have enjoyed the articles, editorials and general make-up of the HERALD. The good Lord has blessed you.

Am assisting Elder Turner hold meetings here this week.

Sincerely,

C. J. HUNT.

## News from Branches

### INDEPENDENCE, MISSOURI.

New Year's Eve will long be remembered by Independence Saints who celebrated the event by attending the prayer- and testimony-meeting held at that time. The service lasted from nine o'clock in the evening until after midnight and the time was none too long. A baptismal service at the beginning of the meeting added three more to our branch membership. The suggestive theme of the meeting was relative to the duty of the Saints here in redeeming this particular part of Zion. The meeting was in charge of Frank Criley, R. B. Trowbridge, and J. A. Gardner.

Last Wednesday night, Bro. Criley was selected presiding officer of the young people's prayer-meeting, also the long talked of Doctrine and Covenants Class was organized with a charter membership of forty.

The Sunday-school met on New Year's night for election of officers, and by their vote sustained all of the old officers who are as follows: Superintendent, Earl Corthell; first assistant superintendent, Lester Brackenbury; second assistant superintendent, Sr. B. C. Smith; third assistant superintendent, Sr. M. A. Etzenhouser; secretary, Daisy Booker; treasurer, John Charles May; librarian, J. A. Gardner; library treasurer, Sr. M. T. Short; chorister, E. C. Harrington.

On the following Friday night the Religio cast their ballots, and surprised themselves by making some unexpected changes. The officers elected are as follows: President, William Pitt; vice-president, J. A. Gardner; treasurer, John Charles May; secretary, Pearl Gardner; librarian, John Lentel; chorister, Frank Criley, Jr.

For both organizations the outlook is promising and it is up to us *all* to make a success of these auxiliaries.

Among other New Year's visitors, were Sr. Mary Smith, and Bro. and Sr. Morton from St. Joseph, Sr. E. S. McNechal from Atchison, and Bro. Royal Brocau of St. Louis.

The Sunday-school gave \$332.00 this year as their Christmas Offering. J. A. GARDNER.

### The Bishop.

Bishop Kelley requests the HERALD Editors to announce that nothing of value was lost from his room in the recent fire. He desires the Saints to feel no uneasiness about his accounts.

God's Spirit works. Have faith; begone my fears.—David H. Smith, *Autumn Leaves*.

## Miscellaneous.

### Conference Minutes.

SPRING RIVER.—Conference was held October 27 and 28 with E. A. Davis and H. J. Thurman presiding. Branches reporting; Shaw 21, Webb City 195, Pittsburg 64, Galena 33, Pleasant View 118, Traverse 46, Columbus 74, Joplin 218, Fairland 133, Weir City 99. District officers reporting: President, secretary, and treasurer. Ministry reporting: Ammon White, J. T. Riley, E. A. Davis, F. C. Keck, Lee Quick, W. H. Smart, J. M. Richards, R. E. Martin, J. W. Thorpe, J. D. Kelley, W. S. Taylor, W. S. Hankin's, J. L. Lancaster, F. L. English, H. J. Thurman; Priests C. Connor, L. F. Binkley, W. B. Hillen, N. R. Hinkle, M. S. Beck, S. G. Carrow, A. H. Free; Teachers G. W. Gorins, Jim Lamons, E. E. Gilbert, Will Gray; Deacon Charles Petentler. The following brethren were ordained as petitioned by Fairland Branch; W. B. Hillen, elder; F. M. Connor, priest; J. M. Rudd, teacher. Provision was made for ordination of M. L. Beck to the office of elder, in response to petition from Galena Branch. The Saints of Scammon, Kansas, presented petition asking branch organization at that place, which was referred to missionary in charge. Conference adjourned to meet at Webb City, Missouri, Friday before full moon in February. Mollie Davis, secretary.

### Church Secretary.

TO DISTRICT PRESIDENTS AND SECRETARIES.

Inasmuch as all blank forms and many other papers in the Church Secretary's office were destroyed in the loss of the HERALD Office building, all district officers, and officers of branches not in districts, are requested to send in their General Conference credentials. Blanks will not be sent from this office, hence district officers will please make up and forward credentials, in the following form: To R. S. Salyards, Church Secretary, Lamoni, Iowa: At a conference of the \_\_\_\_\_ District, held at \_\_\_\_\_ 190-, the following named were elected as delegates to represent said district at the General Conference of the Reorganized Church of Jesus Christ to be held at Lamoni, Iowa, April 6-, 1907. The total membership, including scattered members, is \_\_\_\_\_.

\_\_\_\_\_ President.  
Dated \_\_\_\_\_ 190-. \_\_\_\_\_ Secretary.  
Please do not fail to include total membership.  
Secretary's post-office address: \_\_\_\_\_

District secretaries are requested to include their post-office addresses in all cases, for general use.

R. S. SALYARDS, Secretary.  
LAMONI, Iowa, January 6, 1907.

### Historian's Notice.

Permit me to call the attention of the Local Historians throughout the world to the fact that all the reports of Local Historians on file in Historian's Office were consumed in the late fire, and it will therefore be necessary to rewrite all of them. I hope each of you will write a history of your respective district, or territory, and forward to this office where complete, or in parts, as in most convenient.

Let us not be discouraged because of the arduous work, but resolve to go to work with a will determined to make if possible a better record than we had before. Those who have kept duplicates will not have so much trouble as those who have

not; and I wish here to urge that in the future each one keep a copy of what he sends to this office, and let the copies correspond in paging to the originals, so that we can refer to the record conveniently when correspondence is necessary between you and this office.

As soon as you read this write us, giving your address, as our record of names and addresses is lost, and we wish to reproduce it as soon as possible.

I trust that none of you will give up the work in this emergency, but that we will work together with a will until our work is brought up to date.

Will the ministry and branch and district secretaries help the historians to complete their work?

I hope, too, that all who have papers, old letters, or manuscripts, which throw light upon any feature of church history, will forward them to us at once. We would like also to hear at once from all who have loaned books to this office, stating what books you had here, and stating what you claim for damage is if anything.

Any having church books of any kind that they are willing to donate, please send them to Church Library. We as well as others can have access to them there.

With confidence in God and the truth unshaken,  
Your colaborer,  
HEMAN C. SMITH.

### Church Recorder's Notice.

In the destruction of the HERALD Office by fire some reports and communications to this department were destroyed before being recorded, and as it is impossible to tell from memory just what districts or persons they were all from, I therefore ask that all district or branch clerks who sent me reports or corrections and all elders sending items of scattering baptisms or deaths or marriages, will please obtain and furnish me with duplicate copies of all branch reports, and other items which were sent to me between the dates of November 25 and January 1.

C. I. CARPENTER, Church Recorder.  
LAMONI, Iowa, January 7, 1907.

### Third Quorum of Elders.

To the Third Quorum of Elders; Greeting: Your secretary would be pleased to have a full and complete report of your ministerial work performed in the conference year ending March 15, 1907. Last year only forty-two members reported. We should have had ninety at least. Resolve now that you will report this year. If you have not a blank report, send to the secretary, who will promptly forward one to your present address. We expect to hear from each member. If you are aged you may tell of your desires. We wish to hear from you. The Lord has been good to us, and blessed us in the past. Let us prove faithful to him.  
CHARLES P. FAUL, Secretary.

STEWARTSVILLE, Missouri, January 5, 1907.

### Conference Notices.

Conference of the Southwestern Texas District will convene at San Antonio, Texas, February 22, 1907. O. D. Johnson, president.

The conference of the Little Sioux District will meet at Logan, Iowa, Saturday, February 2, at 9 a. m., for prayer-service, and at 10.30 a. m. for business. Send reports in advance to secretary. James D. Stuart, Magnolia, Iowa.

Northern California District conference will convene at Oakland, California, March 2, at 10 a. m. Each branch should report to this conference that the full standing of our district be included in the general church report. May all give special attention. Let all who can attend in person, and let us have a joyful time. Send reports to our secretary, E. S. Chase, Irvington, California, or to the writer. J. M. Terry, president, 1237 Union Street, Oakland, California.

Far West conference will convene on the 2d of February, 1907, 10 a. m., with the St. Joseph Branch in their chapel, corner of Seventeenth and Faron Streets. This being the last conference before convening of the General Conference, delegates will be chosen. Will the several branch secretaries see that their branches are represented together with the reports and credentials. Ministers will please forward their reports to the undersigned one week before convening of the conference. All will receive a warm welcome by our brethren of the St. Joseph Branch. So let us have a good representation. Charles P. Faul, secretary.

#### Died.

RAYMOND.—J. N. Raymond was born in Toronto, Canada, July 5, 1837. Died at Monmouth, Illinois, December 12, 1906. When a young man he came to Illinois and was married in 1860 to Ellen Barhan who died in 1870. February 18, 1872, he was married to Alice Mills. Besides a wife and seven children, deceased leaves many relatives and friends. United with the church in early life and reunited with the church in February, 1906. Funeral services were conducted at his home in Monmouth, December 14, by Elder F. A. Russell.

## Farmers' State Bank

LAMONI, IOWA

Paid Up Capital \$25,000.00

We are under State Supervision. Interest paid on time deposits. ABSOLUTE SAFETY is the best thing we have to offer; other inducements are of secondary importance. Upon this basis only do we solicit your patronage.

Directors: Thos. Teale, E. B. Teale, J. R. Smith, J. W. Harvey, G. E. Turner, Fred Teale, and Orra Teale.

## Jackson County Bank

Who is justified in making complaint against a bank that divides its profits with its customers by PAYING INTEREST ON PROFITS as does the JACKSON COUNTY BANK of Independence, Missouri, and guarantees its patrons that money deposited with it is as safe as money invested in Government bonds. This bank DOES NOT SPECULATE with its patrons' money, but is careful, safe and conservative.

ELLIS SHORT, PRESIDENT.

## Dr. Mather's

Hospital and Sanitarium

For the treatment of the sick and afflicted. A home where the Saints can come and be under the care and surrounded by those of our own faith. Lady patients will be taken charge of by Sr. May Mather, M. D., by those who desire.

1110 West Walnut Street  
Independence, Missouri

About one block from L. D. S. Church

11f

## FOR SALE

Having traded our co-operative stock of groceries for the following described farms, we desire to sell them cheap in order to meet our indebtedness:

One, 80 acres; three-room house, good stable, chicken-house, cellar, two ponds, good cistern; 55 in cultivation, 35 in meadow; all under fence with cross fences; divided into seven fields; lots of fine fruit; daily mail passes the door. Price \$1,000.

Also 160 acres: 80 in cultivation, 50 in meadow; good cross fences, good spring of water, nice family orchard of apples, peaches, plums, cherries, etc. A nice double log house, also double log stable, chicken-house and other buildings. Land free from rock. Good title. Fine climate. Free range. About six miles from county-seat of Douglas County. Price \$1,500. Write for particulars to

Henry Sparling

RFD 10

Springfield, Missouri

## We Pay You To Save

BANK BY MAIL

Banking by mail has become one of the popular recognized institutions of our time, and it will continue to grow, because it is a real convenience and meets an actual want. This bank has already developed a large mail business which comes from many different States of the Union. We give prompt and careful attention to all business sent to us through the mail, and solicit deposits, small or large, from far or near. Your money can be sent for safe keeping, on call deposit, or if deposited for a period of six or twelve months, interest will be paid. Write us for full particulars, and kindly direct all correspondence to W. A. HOPKINS, cashier, Lamoni, Iowa.

## STATE SAVINGS BANK of LAMONI

LIST OF STOCKHOLDERS.

Wm. Andersan, Mrs. David Dancer, Frank Criley, Alice P. Dancer, Lucy L. Resseguie, Geo. W. Blair, Ella D. Whitehead, Oscar Anderson, W. A. Hopkins, Geo. H. Hilliard, A. K. Anderson.

## For Sale

95 acres adjoining the town of Lamoni on the north. All fine laying land well fenced and cross fenced. Will sell at a low down price. For terms address W. H. TEDROW  
52-4t Corydon, Iowa

## NICHOLSON'S

REAL ESTATE SHOP

will offer for 30 days a good 200 acre stock and grain farm near Lamoni for \$30 per acre, worth \$40. Write for description, or come on first train to see it, if you want a snap. 11f

LAMONI, IOWA

N. B. AMENT,

Holden, Missouri

FARM AND CITY PROPERTY FOR SALE.

I have a large number of farms for sale and acre tracts in and near Holden, Missouri. Write for list or price of them. The L. D. S. Church has a membership of over three hundred here.

N. B. AMENT, REAL ESTATE AGENT

## Winning's Land Co-operation.

Earns for its subscribers 25 per cent per annum or more, through co-operation in buying TEXAS PANHANDLE LANDS. Lands good as advertised at \$15 bought for \$7 to \$8.50 per acre for homes or for investment and sale. How is it done?

ASK

Robert Winning

659 Gibraltar Building

Kansas City, Missouri

# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

VOLUME 54

LAMONI, IOWA, JANUARY 16, 1907

NUMBER 3

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office

## Editorial

### NOTICE.

The First Presidency hereby gives notice that the subject of removal of the principal place of business of the church will be presented to the General Conference to be held in April, 1907. Section 3 of article 5, of the Articles of Association, provides that such removal may be made by the Presidency, the Bishopric, and the Board of Publication.

While the question of amending section 3 of article 5 of the Articles of Association above referred to was being considered by the last General Conference, the Bishop made a statement which was understood to be a pledge upon his part that he would not favor a removal of the principal place of business of the church except it was by vote of the church unless in case of emergency.

In what form the question may come before the conference we do not undertake to state, but presume it will appear in proper form to determine the will of conference.

The Presidency assures the church that the accounts and papers of the HERALD Office, and the essential books and papers of the Recorder's office, and all papers and accounts of the Bishop's office, were preserved, and are in the hands of the proper officers. The monetary loss sustained by the fire is not irreparable. The losses in the offices of the Presidency, the Historian, the Secretary, and the library are to a great extent irreparable; but patience is enjoined, and a proper regard for the proprieties, and a spirit to meet the exigency as men of God should do.

THE FIRST PRESIDENCY,

F. M. SMITH, Secretary.

INDEPENDENCE, Mo., January 14, 1907.

### BUSINESS NOTICE.

The management is not yet in position to give definite information concerning the business department. Arrangements have been made to continue our periodicals without interruption at Lamoni, Iowa. The

HERALD will soon have its regular size and form and we feel sure that all will be patient at this time.

About one-half our books were destroyed by the fire, and some of them will be reprinted as soon as arrangements can be made. The enlarged Hymnal we hope to have ready in about sixty days.

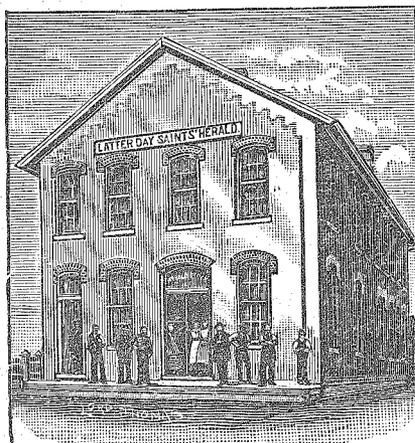
We earnestly trust that every member of the church will subscribe for the HERALD, Ensign, and Autumn Leaves, and thus assist in meeting the expenses of the publishing department.

A full report will be published as soon as the information can be gotten ready.

F. B. BLAIR, Manager.

### STILL AT WORK.

The citizens' soliciting committee which made such a commendable effort in securing pledges from those who are willing to contribute for the rebuilding of the HERALD publishing plant at Lamoni, as reported in last week's HERALD, is not idle. The work is being pushed vigorously, and it is confidently expected that next week's report will show a still greater increase than is shown this week.



Cut loaned by  
"Decatur County Herald."

Herald Publishing House as it appeared before the wing was added. At the time of the fire this portion was occupied by the business manager's room, the proof-readers' room, the Church Library, the composing room, and the bindery.

evening) of \$14,720.50. Saints and friends have responded liberally. Especially gratifying is the spirit of helpfulness, and the kindly feeling of those who are not members of the church, emphasizing as they do so unmistakably the truth of the thought

expressed by one of the speakers, Bro. D. F. Lambert, at the mass-meeting Sunday, the 6th, when he said, "I know of no place in the world, at any time since the organization of this church, where this people has been as well understood, and as universally and warmly welcomed as they have been, and are to-day, at Lamoni."

The Saints abroad have not as yet been called upon for donations, although some volunteer contributions are being received. But there is a way, outside of donations, in which the Saints can very materially help, that is by subscribing for all the church publications. It may mean to some a small sacrifice to begin with, but you will receive full value for your money before the year is ended, and thus while helping the publishing house you will be benefiting yourself. Some of the Saints have already grasped the situation, as indicated by the following from a letter received this morning:

"Regret very much to learn of our great loss in the destruction of the HERALD Office, and hasten to forward you my subscription to 'Autumn Leaves.' Seems to me that none will allow their subscriptions to lapse under present conditions. If all will pay up promptly, it will no doubt do more good than all the sorrow they may express or the sympathy they may offer. Let us all show our sympathy in some practical way. Every one must admire the pluck manifested by those in charge in recovering from the shock so quickly, so that we were able to receive the HERALD on time as usual, though reduced in size—not a single issue omitted. Surely this is worthy of praise. Now let us all show our appreciation of such work by doing our part."

How many will "go and do likewise," and be prompt in forwarding their subscriptions?

L. A. G.

THE Associate Editor is at present quarantined at home, suffering from a light attack of scarlet fever. It will be several days before the law will permit him to be at large, and in the meantime his correspondents will understand why their communications are not promptly answered.

#### GENERAL CHURCH ITEMS.

The vaults containing the Bishop's books and the Church Recorder's books, and the vault used by the business manager have been opened, and everything found intact.

It is the intention of the Department of the Census in its published report of statistics and general information concerning religious bodies to include a general statement prepared by a leading authority in the denomination, concerning its history, doctrine, polity, and work. Our readers will appreciate the importance to us of such an opportunity to be represented

in the official records of the government. Events seem to be shaping themselves toward a proper representation of the faith among the people of the world in general and consequently to a better understanding of the position of the church.

## Original Articles

### THE RESTORATION.

SYNOPSIS OF SERMON BY G. H. HILLIARD AT LAMONI, IOWA,  
OCTOBER 27, 1903.

Jesus, giving one of the signs of the end of the world and of his coming, uses this language: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

It is a fact that ought to be apparent to every one that if what Jesus said be true that the gospel should be preached as a sign of the end of the world, and of his second coming, he evidently foresaw and knew that there would be a falling away. For if there should be no falling away and the time should not come when the gospel that Christ preached was not preached, then it could be no sign, when it was preached just before the end should come. In other words, if the gospel has been preached by any church or people all the time from the apostolic days until now, and is being preached as it has been, the words would have no signification, and it could be no sign whatever; simply be a common occurrence. Jesus said to the Jews as recorded in the twenty-first chapter and forty-third verse of Matthew: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." This evidently referred to the Gentiles. And after the gospel was committed unto the Gentiles, the apostle says in the eleventh chapter of Romans that the Jews failed because of unbelief. And he says that they should abide if they continued faithful; but if not they should in like manner fail. He says, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."

The writer in Luke 21:24, telling us of the fate that should befall Jerusalem and the Jews, that the Jews should be scattered to every nation under heaven, fall by the sword, and so on, says, "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." And at the time when the fullness of the Gentiles should come in, then something else was to occur. The Protestant world stands as a living testimony that this falling away spoken of has occurred. Paul said that the time should come when they would not endure sound doctrine, but of their own lusts, their own liking, they would heap to themselves teachers having itching ears, who would turn their ears from

the truth and be turned unto fables, having a form of godliness (not the form), a form of godliness, but denying the power thereof. Now a form would be anything that was not in harmony with the form given by Christ himself to the apostles. And hence any church, it matters not which it is, or what the name may be, that is not organized according to the scriptural pattern, with apostles, prophets, evangelists, pastors, bishops, elders, teachers, and deacons, has not the form, but has a form.

And the Savior prophesied that the gospel should be preached; and when he said, "this gospel" he referred to the same gospel he was preaching, not another gospel, nor a perverted gospel, nor a partial gospel, but the same gospel Peter, Paul, and John preached. And if it be a fact that there came a time when the mother church did not preach that gospel themselves, as stated by the Protestant denominations of to-day, then there was a necessity for a restoration of the gospel; and as the Reformation failed to bring about this condition and restore the primitive gospel, with all its ordinances and power, with its organization and blessings that God bestowed upon his children, it was evident that this must be brought to pass before Christ could come. It was the avowed endeavor and object of the Reformation to bring this condition about. Mr. Campbell says in his *Christian System* on page 5, "Not until the present generation did any sect or party abandon the thought of reformation, and propose to restore the gospel; but now," he says, "a band of believers have come together for this object." And on page 8 he tells us that the time has come when this gospel shall be restored with all its ancient ordinances and blessings and power, and the church stand as a light to the world; and the gospel shine out as in primitive times, is the thought. He had the idea of restoration. And God has told us how this restoration should come to pass. If it is a fact that men, in order to officiate in the name of Christ, and their administrations be effectual in the life to come, must hold authority that binds on earth as well as in heaven, if the apostate church could not confer authority, then the Protestant world can have no authority from God unless they receive it directly from him. And as they have told us from their own lips that there is no such thing as revelation since the New Testament was written, it is clear that God had not commissioned them to restore the gospel.

The apostle John here has seen the time when the gospel would not be had among the nations. When I speak of the gospel I do not mean the law as written in the Scriptures. They may have had the law, but "our gospel," Paul says, in 1 Thessalonians 1:5, "came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." And if the Christians of to-day of the different denominations, all combined, were honest in their expressions,

and wanted to restore the gospel, and to have the church brought back to its primitive condition, they ought to hail with joy and gladness that which would bring it to the condition they have been laboring for, and praying for.

We read here in Zechariah, second chapter, where the prophet saw the angel, and he is talking about this same period of time, this restoration. He saw the angel go out and speak to another angel, and he said to that second angel, "Run, speak to this young man [referring to some young man], and say to him, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."

We are going to try to find out, if we can, one angel that was to come and speak in this generation in which we live, when this time of restoration should come. We read in the fortieth chapter of Isaiah:

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

Farther on he says:

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him.

Just before the Lord shall come to accomplish this work spoken of here, he will send one before him. The voice of one crying in the wilderness, Prepare ye the way of the Lord. This one referred to is the forerunner of Christ, John the Baptist. That has been so stated by all ministers that I know anything about. But they apply this to the first coming of Christ only. And this reading has no reference to the first coming of Christ. It is speaking of the time of God's restoration, when Jerusalem has received of the Lord's hand double for all her sins. At Christ's first coming, when John came to prepare the way, she indeed had not received this, but did receive the curse of God. The Jews were scattered to every nation; Jerusalem trodden down; and the Lord said it should remain so until this period when the fullness of the Gentiles should come in. Then this forerunner must come before Christ again.

Now, let us see what Malachi says on this in the third chapter, beginning at the first verse:

Behold, I will send my messenger before me [that is John, the messenger, again]: and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he

is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in days of old, and as in former years. And I will come near to you to judgment.

You discover that he is going to send his messenger before him, when he comes in judgment, when he comes in glory. And unless this messenger comes to some person, there never will be a people prepared for the coming of Christ in glory.

Did Christ say anything about this himself, when he was here? He certainly did. You remember reading in the seventeenth chapter of Matthew that Christ went upon the mount and took with him Peter, James, and John. And there appeared unto them Moses and Elias in that wonderful vision, when they saw the kingdom of God in power presented to them; and Christ was transfigured before them, and there Moses and this Elias, which was evidently John the Baptist, appeared to them. And coming down out of the mount the question was asked by the disciples, saying, "Why then say the scribes that Elias must first come?" He had charged them to tell the vision to no man, till the Son of man be risen from the dead:

And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew it not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

Now Jesus Christ said to them, after John the Baptist had been here the first time, was put to death, and they had this vision in the mount—as they came down from that, he said to them, "Elias shall truly first come, and restore all things." And he told them that Elias had already come and they had not recognized it, but done unto him as they listed, and likewise the Son of man should suffer. They then perceived that he spake of John the Baptist. Christ said this Elias shall come again, and here they say that was John the Baptist. The prophet said he should come, Isaiah said he should come, Malachi said he should come just before Christ's second coming. Jesus said he should come. Now did these prophets, and Jesus Christ, the greatest prophet of all, tell the truth? If they did, we ask the question, Who did he come to? Did he come to the Catholic Church? No, they tell us they have had an unbroken succession from the days of the apostles down to the present time. Do the Protestant churches say that the angel has come to them? No. No ministration of angels to them. They do not claim it. How are we going to account for this? If we come before you claiming that this scripture has been fulfilled in the restoration of this gospel, and it is now a matter of history that it has been fulfilled, why should people blame us?

Now, we have in this generation a boy, a young lad fifteen years old, who got interested in the gospel of Jesus Christ for the salvation of his soul. The thought never entered his mind that all these people were wrong. But he read here, "If any man lacks wisdom, let him ask of God." And he sought God in fervent, earnest prayer, and asked him which of all these churches are right. And in the answer given to him he was told there were none of them right. A great many people believe just what the angel said to that young man; and nobody believes that they are all right. So we see there was reason why God should send a heavenly messenger to make this declaration. And he said to this boy, If you are faithful I will make you an instrument in my hands to restore the gospel. He was a poor, insignificant, unlearned youth. I will not say he did not have talent. But he was not a boy of high standing in society.

He was a poor boy, and was illiterate, and a young fellow at the time. I ask, Is it unreasonable to suppose that God would answer prayer? And can you not believe now that a person may have a heavenly vision just as well as believe Paul had a heavenly vision?

We are told by this young man, after he had gone on as God had directed him, that on the fifth day of May, 1829, when the sun was shining in its strength, the heavens opened and a glorious personage came down from heaven, clothed in glory, and declared that he was the same that is called John the Baptist in the New Testament; and there he laid his hands upon these two men, the first two elders of this church, ordained them to the same office and authority that he held himself, authorizing them to go forth and preach the gospel of repentance for the remission of sins, with the promise that additional authority should be conferred upon them afterward, that they should have power and authority to lay on hands for the gift of the Holy Ghost. Now that begins to look like God was doing what the prophets and Jesus said would be done; that this same Elias should come before Christ's second coming; that he should come as the messenger from heaven, and confer the authority necessary to empower men to go forth with God's authority to administer the gospel ordinances, for the remission of the sins of the sons and daughters of men.

We ask, If this messenger did not come to anybody else, if none else claimed that he had come to them, if Jesus and the prophets told the truth, and the time has come when the Jews should begin to gather back to Jerusalem and receive the blessings of God upon their land again, if that time has come,—and we know it has for the Jews are gathering back, and the former and the latter rains have returned to that land; and they are doing just what the prophet said should be done,—and the heavenly messenger came to this young man and made the declaration, we ask,

Should we not receive the heavenly messenger that God himself has sent in fulfillment of his word as contained in the Bible that every Christian in all the land claims to believe? There is no reason why we should not.

We are told in section 26, Doctrine and Covenants, the revelations to this church, "And Peter, James, and John whom I have sent unto you, by which I have ordained you, that you should hold the keys of this ministry," as they held it. And then he authorizes them to make the proclamation of the gospel just as he authorized the apostles in primitive times. He says he sent and ordained these elders to be apostles and special witnesses of his name in all the world. Now he says in section 83, Go, and when you can not go, send, that this may go to all nations, and give the same promises: and here he authorized the proclamation of the same gospel, as he commanded in the primitive church to the ancient apostles. We argue, in all candor, if a man were to make such a claim as this, and go out and make that proclamation, he could not compel God Almighty through the administration of himself and those that labored with him to send the Holy Ghost according to this promise. If God had not authorized the proclamation, could they compel God to comply with what they said, and would the Lord confirm their message, confirm their work by sending the Holy Ghost like he did in the primitive apostolic church, if they were not telling the truth? In other words, would an imposter dare to make such a promise as that? Can you find a man in all this broad land, I do not care what church he belongs to, or whether he belongs to any church or not, can you find a man in all this broad land that will stand up and make that promise to the sons and daughters of men to-day, outside of this church? Why, yes, says one, some of them make that promise. Well, when they make that promise, are they in harmony with God's truth in other respects? Have they the same apostolic gospel? Do they come to you and offer you the church of Jesus Christ according to the apostolic pattern, preaching "the" faith, not "a" faith; or do they come with "a" form?

Now, this church offers the world the same gospel, in the same way. They invite the people into the same church organization, and like Jesus the Master says in John 1:17, "If any man will do the father's will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." These men made the same promise.

I remember full well when the gospel was preached to me, and the man that offered it to me (he was laid in his grave a few days ago) said, If you will obey this gospel, as this church holds and teaches it, God will confirm the truth of it to you, and you shall know. Well, you know that appealed to me. I was left without excuse then. It was in my power to know. If I did not know, it was because I did not

seek to know. And now these elders, going out with this message, would they dare to tell an intelligent man he could know, if they did not know that God would ratify what they said, and confirm it by giving the Holy Ghost, as in ancient times?

I have sought to defend this work for the last thirty-five years, and I have had men meet me in discussion by the week, and canvass the ground. I have never found a man but that was compelled to acknowledge that we teach the original apostolic gospel according to the pattern laid down there in the book. But they think that this was not to continue just that way; some of it was to be left off. And somehow they think it was to be left out by divine appointment. And when we ask them to show the divine appointment, they can not show that, because it does exist.

The reason, I apprehend, that God took a man with no education, was because an education a great many times gives a man what we call "the big-head" in a kind of vulgar way. And the Lord can not do anything much with that class of men. This boy tells us when he grew to be a man he could not do God's work unless he kept himself just right. When it came to translating, he could not translate unless he kept himself just right. Now the trouble with many to-day is that God can not do anything with them, for they think they know it all themselves. They bar out the coming of angels; God does not send heavenly messengers, they say.

Now all they have against this boy is that he said that God had sent a messenger to him, just like Zechariah said the message should come to somebody just like Isaiah tells us the message should come, too, just like the prophet Malachi tells us the messenger should come before the second coming of Christ. That was all they had against him; he claimed to get his authority direct from God; he claimed to preach the same original gospel; he said that the gospel had all the power that it ever had; he said that God would confirm this message to every honest soul that received it; that is all they could justly offer against him.

And that was the testimony of these men that began the work. They said, "Last of all this is our testimony, that Christ lives, for we saw him, and we conversed with him in a heavenly vision and he is the same unchangeable one." He lives. They saw him. They conversed with him. They predicated their faith on their knowledge. The church is founded on that knowledge. And we know that Jesus Christ is, and hence we are prepared to stand as witnesses for him in the proclamation of this holy gospel that was committed to the sons of men, and given to the earth through the son of Mary.

And I trust, to-night, that you will begin to think along these lines. And let me assure you that unless you put yourselves in harmony with God, you can not

work with him. You must put yourself in harmony with God, and you can not do that unless you conform to God's way, to his order, to his doctrine, to his philosophy, and strip off your self-dependence, and depend on God Almighty, for his power, his help, and the inspiration of the Holy Spirit, using your intellect, and asking God to help you.

The sole meaning of life is to serve humanity by contributing to the kingdom of God, which can be done only by the recognition of the worth of every man.—Tolstoi.

Choice and service—these are demanded of you—these only; in these are the whole of life.—Mark Hopkins.

## Mothers' Home Column

EDITED BY FRANCIS.

Dear Saints: When you were reading the last HERALD did you notice this.

"The mass-meeting at the Brick Church, Sunday, demonstrated what might be done if the whole church were aroused to build a sanitarium, a children's home—or a temple. At that meeting the average donation was about thirty dollars for every individual present, and there were numbers of children and aged people present. It is a fact too that the congregation was composed mostly of poor people. When the heart is touched a 'surplus' can be located."

Ah, how true it is! It is confirmation strong and positive of what was published weeks ago in this department of our paper when we said: "The church is abundantly able to build both the sanitarium and the children's home, if only each one was ready to make some personal sacrifice to accomplish that which the Lord has commanded us to do."

It is in times of our calamity (for the loss of our publishing house is a calamity to the whole church) like this that man is made to realize his common brotherhood. To know that the good of one is the good of all and that evil and loss is the heritage of all. When men realize this it is then that they are willing to take up the battle against these common enemies of mankind and to labor in harmony with the promptings of the Spirit of God.

Why, oh, why, can not each member of the church to-day—yes, to day, when the Spirit of God is prompting, when the needs of the work are so great, send in their free-will offering, even if it be at a sacrifice of some greatly-needed, greatly-desired personal comfort?

What is to hinder him who sends monthly his tithing of ten, twenty, or even eighty dollars, from sending a part of his principal also? What? Is not this a time to test whether indeed self is cast out and Christ is all in all?

Can we be justified in making answer to God, "We were not able to do what you asked of us," until we have done all in our power? Let us think of it as we will, the only answer bearing the stamp of truth is: No; we can not.

### Prayer Union.

The sisters of the Prayer Union are requested to exercise their faith and prayers that if it be God's will he may heal Sr. Ada M. Daley's infant son of a very sore lip. He is less than four months old, and for the last two months, or about that, his lower lip has been sore and seems to be continually growing worse, and appears to be very painful.

## Letter Department

St. Louis, Missouri, January 8, 1907.

Editors Herald: Lamoni certainly has our sympathy in the loss of Saturday. Bro. Tanner as well as myself feel broken up and are wondering how serious it may be. The money loss may be considerable, but presume the larger part of that is covered by insurance; but how about the records in the Historian's office? and also some of the rare volumes in the library? Some parts can doubtless be replaced. But it is that part which can not be replaced that causes us the greatest anxiety. It is useless to multiply words because such can not express our feelings.

Sincerely yours,

S. A. BURGESS.

DES MOINES, Iowa, January 7, 1907.

Editors Herald: Feelings of sadness were freely expressed as the report came to the Saints that the Herald Publishing House with the many valuable books and documents of the Librarian's and Historian's offices had been destroyed by fire and a willingness to bear their share of the loss so far as they had ability was as freely expressed. We were all glad that there was nobody hurt, and that such a generous feeling exists with the business men of the town to assist in rebuilding the plant. God can take things that are naught things that are, and just as easily can he take this loss and bring to pass much that shall be of value to the Saints and the church. Such is our faith.

For several weeks past the increased spirituality of the Saints has been quite prominently manifest. Last Sunday the gifts of the Spirit were manifest to the edifying and instructing of the Saints. And these gifts have been seen in several ways of late, especially in the healing of the sick. While we have met with some sad experiences in the death of several of the members of the branch, yet the Lord has been very gracious to comfort us in extending such deliverance as he has in several cases within the last few weeks.

Some pleasure is felt at the present attitude taken by the Associate Editor, and I pray that God may assist in carrying out the good intentions advertised in the nature of the material that enters into the HERALD. A noticeable improvement is seen in the Autumn Leaves for the last few issues, which we are happy to see. We believe that the young people of the church should have the choicest literary food. They need it, and it can be had for them. Many of them are capable of rising still higher in their literary capabilities, and furnish that which will answer the present pressing demands.

We feel the great need of tracts written especially for the city mission work. Brief and pointed tracts that are prepared to attract and to impress are much needed, and especially upon the principles of the gospel, and the moral and social attitude we as a church occupy. There is as much of a need to prepare tracts upon the latter as upon the first. If these are all treated affirmatively, and in an attractive style to catch the eye and attention of the busy thinker, and in a way to impress the prominent points that will lead to repentance, much good will follow the use of them in city missions. We have used some in this mission, and can see the results. Would have used more but lacked the means and time to provide and make use of them. We see that the seed is sown, and in some places is beginning to grow. It seems slow, but we remember that it is toad-stools that grow up in a night; and it is the mighty oak that is years in becoming a useful article. We have never yet learned the use to be made of the toad-stool, but who does not know the use of the mighty oak? In our mission work we are seeking for the lost, and we must await the drawing influence of the Father before they come to Christ, and that drawing influence does not exhibit itself through the preacher alone, although he is a factor in the process, and realizing this what manner of ministers we should be—yes, wise servants, yet harmless as a dove.

The results of the Chapman meetings in the city are not so noticeable as the week after his departure. The "Daily News" printed a cartoon that fitly represents the conditions as seen by many others as well as by the cartoonist. It was the picture of the police judge with the same criminals passing before him for judgment as before the meeting, and this sentence below: "And Chapman gone only two weeks."

It is stated in the daily that there has not been quite so many negro prisoners as before the meetings. It is generally thought that the negro is not so abiding as the white, but among the criminal class it is thus far reported that in this city it is otherwise. We are willing to thank God for whatever good has been done through the means of the revival or any other means, but the future will have to make known what permanent good is done here. In attending one of the meetings held at the Auditorium by Mr. Chapman I could see no originality displayed, but the same old chestnuts that have been used for years—the signing of cards, and rising up and sitting down, and raising the hand. He seemed to hurry the process more than usual; it may be that this is original. From reports I learn that two hundred meetings were held, and the average cost of each meeting was from \$40.00 to \$80.00. One report had it that the meetings cost over \$4,000.00 and another report had it that they cost something over \$8,000.00. Which is correct I could not say. During the time of the services banquets were held by the different evangelists for the ministers of the city, then the ministers of the city must do as well, and these banquets were held at the leading hotel of the city, or one of the leading hotels of the city, the Chamberlain, at which place the chief evangelist had his room. Opera houses were freely used, but the understanding was that they were not to say anything condemnatory of the theater or vaudeville, and they announced before they began the meeting that they would not say anything about those doctrines upon which churches are divided. You can imagine what a "broad way" they occupied. It was a way in which the sinner was called to occupy that all could agree upon that pretended to be followers of Christ no matter how far away from Christ they were following, and how much of error they were believing and practicing. I have not heard whether the liquor trade has diminished or increased in those saloons where the meetings were held, yet I can say that none of them have had any occasion to appoint a receiver yet, and I will guess that there will be no need of one, and the bankrupt law will be of no value to those men representing the saloons occupied by Mr. Asher and his wife. Could we have the money to conduct missionary work that was expended in these meetings I feel assured that much greater results would be seen in the day of judgment; but we labor on with hope that none who desire the full salvation will be deprived of hearing the gospel here. God will make especial provision for the hereafter, about which we have no especial anxiety.

The writer and family have been generously remembered by the Saints of the city in a material way that has given us great reason to believe that God has in answer to prayer put it into the hearts of his people to know our needs and to have a disposition to supply them, and the delight with which it is done makes it a pleasure to receive, although it is more blessed to give than to receive. Such expressions of the appreciation of efforts made are encouraging. The most that I can see that has been accomplished is the effort made, but hope that more than is seen will be the results of the efforts. The help that has been given will materially aid in the future efforts that we anticipate making.

Some results from the tent-work that was done last summer can be noticed, and it is contemplated that an active campaign with the tent in the city will be carried on next summer, the Lord willing. Prospects for doing missionary work in the city were never better, but it will take some planning and means to reach the end desired, and which we believe that God wishes attained. The power of living is being realized by the Saints, or some of them, as never before, and it is appreciated that these some have been as a light that can not be hid.

How greatly we miss the active workers who have departed

from us, some to their rest so fully prepared for, and others to other fields of labor! Others are rising up from among the young to occupy their place, for which we are truly grateful. We are soon to lose one of our helpers, Mr. James H. Mather, who though not as yet numbered with us, yet his heart and all that he has in this world is with us. Surely his reward will be great does he not willfully resist the light that may come to him, and because of the integrity of his soul we have faith to believe he will not do that. God bless him for the sacrifices made for the work in the city, when such a friend as he was a necessity. We know that wherever he is the work he loves so well will not be forgotten. He has been promoted to the position of General Claim Agent with head quarters in Chicago of the Chicago and Rhode Island Railway, system.

The help of the sisters' aid society has rendered the lives of several to be made more comfortable. The sacrifices that some of the sisters are making to do their part of the work are very commendable, and God is blessing and will bless them for it.

The article in the last issue of the HERALD entitled "The missionary, his wife and family," is and will be of benefit to the Saints. It will give them a view of the situation as the missionary has to meet it, and help them to determine whether they are bearing their share of the work whereunto they are called, for we learn that all are called of God. Truly, those who are called as the traveling councils of the church, and filled with the spirit of their calling and willing, yea, anxious to go wherever God wants them to go, conditions are not always at their homes so that they can go wherever appointed, or if going feel entirely free from account of indebtedness accruing to meet the necessities of the families. While it is hard to be actively engaged as a missionary, yet it is much harder not to be active when one feels the burden of responsibility that comes to one associated with such a calling. Home conditions under our present scattered situation makes it impossible to live on as small an allowance as they would desire. While the Bishop is doing all he can to send forth more laborers already sent, yet we notice that during the last year several have been compelled to withdraw from the field of labor, some only for a time, but others for the year. The allowance that fully supplied the family five years ago does not supply them now, for two reasons; one is that the cost of living is higher, and the other is that if there were any children then they are larger now, and their board, clothing, and schooling all costs much more. Who would wish to take a full-grown child and board, clothe, and school them for \$6.00 or even \$8.00 per month during the three last years of their schooling? This is what some of the missionaries' wives are endeavoring to figure out, and they have decided that they can not; and that their children may not be deprived of their education the time of the missionary is required, or the Bishop is under greater obligations to that family, and this necessitates a greater supply to be placed in his hands, and when this is done no missionary will be compelled to leave his field of labor to look after tables. Saints should assist to bring about an answer to the prayer that they are offering that God may send more laborers into the vineyard, by furnishig the means to care for those left unsupported when the laborer is sent. O God, cause thy people to know the true meaning of the prayer, "Lord, send forth laborers."

Special kindness should be shown the young missionary who may have not been associated with his life's companion long enough for them to understand each other and to grow into each other's affections so that they can bear the necessary sacrifice occasioned by a separation without a feeling of mistrust, and sometimes an expression of this mistrust in such a way as to finally destroy all confidence and thus destroy the influence of the missionary, and sometimes to destroy the future enjoyment of the home. May God bless with a double portion of his Spirit those who are called to lead an unnatural condition of life, for it is an unnatural condition of life for one to be separated from his wife and children born to them, and for the wife and children to live as a widow and as fatherless. God be merciful to the lonely companion and children of the missionary, especially when they have not sufficient to supply the real necessities of life and the burden of debt hangs over them.

The time is near when those whose calling it is, will be expected to choose others to enter into the vineyard of the Lord, some of whom will be called from a comfortable home, a lucrative position, and loving wife and children; and think of what grace they will need to accept of such a calling, and think of the wisdom and direction those need who have the responsibility to select such ones as will make the necessary sacrifice; and when you think, pray that God may do the necessary work to prepare all things that both those through whom the calling comes and those who are called may not hesitate to do their whole duty.

May God in his infinite wisdom keep his children in the line of duty, and feel after the wondering ones, that though they may have faltered they may not fall.

J. F. MINTON.

## Miscellaneous Department

### Church Secretary.

#### RAILROAD RATES TO GENERAL CONFERENCE.

The usual rate of one and one third-fare, round trip, certificate plan, has been granted to "Annual Conference and Auxiliary Conventions, Reorganized Church of Latter Day Saints, Lamoni, Iowa, April 5-20, 1907," by the Western, Southwestern, and Central Passenger Associations. The usual rate of two cents per mile from Pacific Coast points to Missouri River points will also be granted by the Trans-Continental Association.

#### TO SAINTS EAST OF PITTSBURG AND BUFFALO.

The Trunk Line Association, covering territory from Pittsburg and Buffalo to New York City, has declined to grant the rate because of very limited attendance hitherto from that territory. Those interested should take up the matter and notify me concerning number who will attend, and if a sufficient number can be secured the rate will be granted.

The New England Association depends upon the action of the Trunk Line; those in New England should do likewise, as attendance from that territory will also influence action of Trunk Line people.

#### SOUTHEASTERN ASSOCIATION.

Those residing in territory south of the Potomac and east of the Mississippi Rivers should notify me of any who will attend the conference. The rate can be obtained if a moderate number will be present.

Full particulars concerning all territory named in later notices. R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, January 12, 1907.

#### Delegate Credentials to General Conference.

Because of loss of lists of addresses of district officers in the late HERALD Office fire, credential blanks will not be sent to district officers as usual. Officers of districts and of branches not in districts are therefore requested to make up credentials in the form used heretofore, which was given in the HERALD of January 9, in Secretary's notice, and forward the same to the undersigned as soon as possible after delegates are appointed. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and of those to be appointed, immediately after appointment. All credentials should be in hand as early in the month of March as possible.

Secretaries and presidents of districts are requested not to omit "total membership, including scattered members" in their credentials; also to include their own post-office addresses.

One certificate for each delegation, with number of members in district or branch, and names of delegates, signed by president and secretary of district or branch, and place and date of conference or business-meeting, is sufficient. Separate, individual credentials to delegates are not necessary.

The rules governing "representation" and the "restrictions of delegate voting" provide as follows:

"Each district shall be entitled to one delegate for every twenty five members of said district, and one vote in conference for each delegate to which they may be entitled. [Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.]

"The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference.

"Provided, that in case of a disagreement of views among the members of said delegation (the full delegation not being present), they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes.

"Each regular organized branch of the church not included in an organized district, shall be entitled to one delegate, who shall have the same privilege as delegates of districts. But when the membership of such branch exceeds twenty-five it shall be entitled to one delegate for each twenty-five members."

For further information concerning representation, choice and instruction of delegates, etc., see Rules of Order, chapter 17.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, January 14, 1907.

#### Proposed Resolution.

Notice is hereby given that a resolution will be introduced at the next General Conference as follows: "Resolved, That no member in consequence of being placed upon the retired list shall lose his office or title, all other things being equal."

T. W. CHATBURN.

## We Pay You To Save

### BANK BY MAIL

Banking by mail has become one of the popular recognized institutions of our time, and it will continue to grow, because it is a real convenience and meets an actual want. This bank has already developed a large mail business which comes from many different States of the Union. We give prompt and careful attention to all business sent to us through the mail, and solicit deposits, small or large, from far or near. Your money can be sent for safe keeping, on call deposit, or if deposited for a period of six or twelve months, interest will be paid. Write us for full particulars, and kindly direct all correspondence to W. A. HOPKINS, cashier, Lamoni, Iowa.

### STATE SAVINGS BANK of LAMONI

#### LIST OF STOCKHOLDER'S.

Wm. Anderson, Mrs. David Dancer, Frank Criley, Alice P. Dancer, Lucy L. Resseguie, Geo. W. Blair, Ella D. Whitehead, Oscar Anderson, W. A. Hopkins, Geo. H. Hilliard, A. K. Anderson.

## Jackson County Bank

Who is justified in making complaint against a bank that divides its profits with its customers by PAYING INTEREST ON PROFITS as does the JACKSON COUNTY BANK of Independence, Missouri, and guarantees its patrons that money deposited with it is as safe as money invested in Government bonds. This bank DOES NOT SPECULATE with its patrons' money, but is careful, safe and conservative.

ELLIS SHORT, PRESIDENT.

## Dr. Mather's

### Hospital and Sanitarium

For the treatment of the sick and afflicted. A home where the Saints can come and be under the care and surrounded by those of our own faith. Lady patients will be taken care of by Sr. May Mather, M. D., by those who desire.

### 110 West Walnut Street Independence, Missouri

About one block from L. D. S. Church

11f

## Farmers' State Bank

LAMONI, IOWA

Paid Up Capital \$25,000.00

We are under State Supervision. Interest paid on time deposits. ABSOLUTE SAFETY is the best thing we have to offer; other inducements are of secondary importance. Upon this basis only do we solicit your patronage.

Directors: Thos. Teale, E. B. Teale, J. R. Smith, J. W. Harvey, G. E. Turner, Fred Teale, and Orra Teale.

### Winning's Land Co-operation.

Earns for its subscribers 25 per cent per annum or more, through co-operation in buying TEXAS PANHANDLE LANDS. Lands good as advertised at \$15 bought for \$7 to \$8.50 per acre for homes or for investment and sale. How is it done?

ASK

659 Gibraltar Building

Robert Winning

Kansas City, Missouri

## For Sale

95 acres adjoining the town of Lamoni on the north. All fine laying land well fenced and cross fenced. Will sell at a low down price. For terms address W. H. TEDROW 52-4t Corydon, Iowa

N. B. AMENT,

Holden, Missouri

### FARM AND CITY PROPERTY FOR SALE.

I have a large number of farms for sale and acre tracts in and near Holden, Missouri. Write for list or price of them. The L. D. S. Church has a membership of over three hundred here.

N. B. AMENT, REAL ESTATE AGENT

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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

VOLUME 54

LAMONI, IOWA, JANUARY 23, 1907

NUMBER 4

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## Editorial

### OUR LOSS.

Two weeks have passed since the disastrous fire that destroyed the Herald Publishing House and Bindery, and order is gradually being restored. While our building was yet in flames the proprietors

in the France building, where the books that were saved, amounting to \$2,000, were moved.

Bishop William Anderson has tendered us the use of a vacant room for a press-room, free of charge, and it is now ready for occupancy. The Leon "Reporter" loaned us a large quantity of type; the American Type Founders Company, a large cylinder press and power paper-cutter; and Mr. W. H. McElroy, an eight-horse-power gasoline-engine, all free of charge. They will likely be in place ready for work before the week is out. This will enable us to issue all of our periodicals promptly and possibly to reprint our tracts and paper-cover books.

We have placed orders for two linotype machines,



VIEW OF THE HERALD PUBLISHING HOUSE AS PHOTOGRAPHED ON THE MORNING OF JANUARY 5, SHORTLY AFTER EIGHT O'CLOCK.

of the Lamoni "Chronicle" and "Independent Patriot" kindly offered us the use of their printing-offices for our work. By noon our workmen had commenced work on the HERALD that appeared January 9. Arrangements were made for a temporary office

and two of our employees are now at the factory in Brooklyn, New York, learning the mechanism of the machine. Our bindery foreman has gone to Chicago to try to better qualify himself in book-binding during the time that he will be compelled to be idle. The

remainder of our force have remained in our employ though they have not all worked full time. However, we will soon be very busy.

By conference time, we expected to have paid in full all debts against the publishing department, both HERALD and Ensign, but the fire has sadly upset our plans.

However, we are far from being discouraged. It is not intended by the Board of Publication to ask for donations toward the rebuilding of the HERALD Office, though we will not refuse money that may be offered for that purpose. You can help us in another way.

We want every family of Saints to subscribe for the HERALD, Ensign, and Autumn Leaves, and if this is done, the publishing department will soon recover its loss. Let every one lend us his help to the accomplishing of this object. At the same time you will be benefited spiritually by reading the periodicals, and the church will be greatly strengthened thereby.

If you are a HERALD subscriber, send in your subscription for the Ensign as it will help us just the same. Some of our friends are already securing splendid results in obtaining new subscribers for the HERALD. A united effort will bring the reward. We feel confident that before the year 1907 is gone the Herald Publishing House will be better equipped than ever before to send the restored gospel in printed form to the four corners of the earth. We earnestly invite your help.

F. B. BLAIR, Business Manager.

#### A WORD TO THE CHURCH.

We are authorized to say to the Saints at large that no subscriptions from the different churches for the purpose of aiding in the rebuilding the HERALD Offices have been authorized by either the Bishopric or the Presidency.

As already has been stated, in the first issue of the HERALD after the fire, an effort is being made by the citizens of Lamoni to raise \$25,000.00 for the rebuilding at Lamoni. With this effort the general officers of the church have nothing to do as such officers; neither the Presidency nor the Bishopric.

With the efforts being made at Lamoni the general authorities have no disposition to interfere. The citizens have undertaken to show their appreciation of the Saints as citizens and as neighbors; and as no definite steps towards building could be taken before the sitting of the April session of Conference, it will be as well to wait until that body sits before making efforts among the churches, districts, and branches.

In a late conversation with Bishop Kelley he assured us that if the Saints did their duty in a general way to the treasury, there would be no difficulty about rebuilding the HERALD Offices. It is very encouraging to know this. From the revelations we

gather that buildings of that sort are to be built out of the tithes and offerings of the membership, in much the same way that the Temple will be when that edifice is erected.

There should be enough in the treasury, at any time, to tide the church over a financial loss like that which has occurred in the burning of the HERALD plant. That there is not such amount shows that possibly we are still a little doubtful.

Some one may ask why was it that the various offices of the general authorities of the church were all crowded into the office which should have been used for the purposes of the HERALD publishing plant. It is obvious that the loss of the library, and the rooms of the Presidency, the Historian, and the Secretary, were the ones we could not witness as necessary to the success or failure of the HERALD as a church organ; but the plant had grown by almost imperceptible degrees and at different times; additions had been made from time to time, and first one and then another of the different departments of church work was taken in until about all were under the one roof, and subject to the same conditions. This coupled with the fact that the general officers of the church were extremely diffident about expending the people's money except upon an enforced emergency and meet the criticism which would have followed, led them to defer any action which would involve the outlay required. It may be said that these officers should have done what was obviously their duty without regard to criticism. This may be true; but the reiteration of the aphorism comes with poor grace after what some of these general officers have been subjected to within the past few years. For one we are quite willing to plead to any necessary charge of neglect, and dilatoriness which any may choose to inflict upon us and the people; but think the better way is to let the losses go as the inevitable possibility to happen to those who have, and look forward in hopefulness, that out of our misfortune the Lord may permit us to reap a reward of experiences which will enrich our after-lives together in the work we all are called to take part in.

Recrimination, faultfinding, backbiting, and useless speculation as to who may be blameable for a given calamity which falls on all pretty much alike are blameable, no matter who indulges in them. So let us look up and by resoluteness and continuity of purpose win victory from seeming defeat.

"It might have been worse." No life was lost, no one seriously hurt, the things most essential to a financial recuperation of the publishing plant (those appertaining to the business side of the department) were saved, and in a comparatively short time all things will be adjusted to the changed conditions, and we may be led to wonder that we did not see the purposes of Providence in the affliction which the burning of the office caused us to suffer.

## INDEPENDENCE, MISSOURI.

Independence, as a stake, has a membership of about thirty-five hundred, gathered in thirteen branches; the Independence Branch alone having seventeen hundred of the number. One branch was organized quite lately. Baptisms are constantly occurring, sixty-one having been received by baptism within the last six months. Outside of the regular branch preaching-place there are now seven other places where missionary work is provided for and kept up under the supervision of the stake authorities. These officers have arranged for a regular succession of labors covering the entire circuit of the branches each in its turn, including the services of the stake bishopric by agreement. This arrangement began some time in December, we believe, and so far it has been productive of satisfactory results. A well-defined system properly understood and carried into effect, the object being good, is usually conducive to the best results.

The baptisms referred to above took place in the Independence Branch. There are four missions in different localities in and adjacent to the two cities, Kansas City and Independence. All this speaks well for the exhibition of the energies of the people for whom the Lord has promised "to bring again Zion." There is no special need to cry, "How long, O Lord, how long?" He is even now redeeming Zion, the pure in heart, and will continue, if the Saints will do their part and let him do his, without too much interference by officious meddlers who not only mar the work of others, but spoil their own as well. "Let every man learn to do his duty," is a divine injunction good to follow. And we have no objection to men learning what the duty of the Lord is. Neither do we object to these teaching the Lord what his duty is after they have learned it; but we must be excused if we entertain doubts as to the Lord preferring their teaching to his own conception of what he has designed to accomplish, and the best means to reach the end designed.

It passed into an axiom among Latter Day Saints long ago, that the Lord knew his own business the best, and though it may be an old-fashioned notion of ours we are now of the opinion, as we have ever been, that the axiom is a true one. As to the gloom and doubts that beset our way and apparently prevent our onward progress, we are reminded of a song sung for us by a young sister, the daughter of one of the old church force, when we were young in the missionary work, in an hour when it required more courage to be a member of the Reorganized Church than it does now and our spirit was tried by "the contradiction of sinners against the faith":

"Then don't be sorrowful, darling;  
Don't be sorrowful, pray,  
For taking the year together, my dear,  
There isn't more night than day."

The light and the life of the sunshine are about equally distributed by divine intention and rule; and while it may not be possible to be in the sunshine all the time, we do not need to get into the dark shadows and stay there because we prefer to do so. The shadows may be beneficial if we can but learn of their uses; but the sunshine we know was designed to give life, and the Spirit to give "life more abundantly"; so let us get out of the gloom and into the sunshine that we may have life.

## UNITED STATES CENSUS, 1906.

The attention of district officers—secretaries and presidents—also of officers of branches not in districts, is called to the effort of the Census Department of the United States Government to collect statistics in regulation to all the churches in the country, including those of the Reorganized Church. For particulars, see notice of the Secretary of the church, which appeared in the HERALD for December 26, 1906. The Secretary has furnished the Census Department with lists of names and addresses of all district secretaries in the United States, and it is the intention of the Director of the Census to obtain from the district secretaries names and addresses of all branch secretaries, who will be furnished with necessary instructions with a view to making up reports in harmony with the general plan of the department.

It is hoped that all concerned will give the requests of the government for full reports their prompt and intelligent attention. We are interested in being competently and fully reported in the statistical information to be published by the Government. Such reports go out to and are studied by students of social and religious facts throughout the civilized world. It is in harmony with the policy of the general church to be well represented before the public in all legitimate lines, and the co-operation of our local secretaries is requested in the instance referred to. No doubt all local secretaries are well qualified and equipped to furnish the data necessary.

We are requested by the Census officials to call attention to this matter and to urge it upon the attention of the proper officers.

The Department Circular states: "In connection with the regular statistics of each denomination, it is the intention to publish a statement prepared by a leading authority in the denomination, concerning its history, doctrine, polity, and work." "A complete and accurate census of all the religious denominations in the United States is desired, but in order to secure this result the Census Bureau must depend largely, of course, upon the hearty support and co-operation of those in each denomination who are in a position to aid."

Provision will in due time be made for the state-

ment referred to in the foregoing. The report of the local branches is respectfully referred to the proper officers thereof.

#### GENERAL CHURCH ITEMS.

Bro. John W. Wight reports of his field: "As a rule we are doing fairly well in the field." There have been eighty-nine baptisms in his field the last quarter.

From Bro. W. H. Kelley, writing from Salt Lake City, January 11, we learn that the brethren at work in that Rocky Mountain region have been exceptionally busy for the last quarter. Sixteen have been added by baptism. There have been nine openings, which argues well for the enterprise of those out on the front of the line. Of the loss of the HERALD Office he writes: "We are anxiously waiting for items about burning HERALD Office; we hear only that it was burned. Regret does no good; so might as well just hold our breath and bear it—seems too bad, however."

The amount subscribed to rebuild the HERALD Office at Lamoni is \$15,690.00 to date.

Bro. J. W. Rushton wishes to announce that his address while in America will be care of the Herald Publishing House, Lamoni, Iowa.

Elder F. G. Pitt's address now is 142 Grant Street, Buffalo, New York.

Elder Amos Berve, Kewanee, Illinois, reports twenty-three to have been baptized there of late, and the work moving along fine.

The Christian Advocate, New York, January 17, 1907, publishes its annual "Statistics of the Churches of the United States," in which the Reorganized Church for the year ending December 31 is thus given:

Ministers 900, churches 553, communicants 46,354. Gains: ministers 40, churches 11, communicants 3,107.

The statistics of the Utah Mormon Church are given by the Christian Advocate as follows:

Ministers 752, churches 775, communicants 350,000. Gains: ministers 52, communicants 50,000; losses: churches 21.

In connection with the foregoing the Advocate has this to say, under the heading, "The Mormons":

"The statistics of the Church of Latter Day Saints are changed this year, the first time in a number of years. They are from official sources which have not hitherto been accessible. The decrease in churches or meeting-houses is probably only appar-

ent and the increase in the ministerial force and in members is not to be taken as the gains of 1906, but of a considerable period. Further statistics from the same source show throughout the world 55 stakes, 650 wards, 22 missions, 55 stake presidents, 650 ward bishops, 22 mission presidents, 1,500 missionaries, 3 of the First Presidency, 12 apostles, 7 of the First Seventies, and 3 of the Presiding Bishops. Including 1,410 stake and ward councilors there are, in all, 3,662 officers, and the number of souls is estimated at 400,000. The number of meeting-houses is 800.

## News From Branches

### INDEPENDENCE, MISSOURI.

The recent event bringing misfortune to the church interests is keenly felt by Independence Saints. Bro. Hilliard sounded the keynote of wisdom and courage in his sermon the following Sunday evening when he said, "If a few of us should have to bear this misfortune it would be heavy, but if we ALL bear it, 'twill be a mere nothing."

At the branch business meeting last Tuesday evening, a long-looked-for event took place, namely, the calling to the priesthood of ten of our young men. Bro. J. A. Dowker to the office of elder, Brn. J. C. May, Paul Craig, John Lentel, James Gray, George H. Hulmes, Jr., and Leonard Harrington to the office of priest, and Brn. William Eastwood, E. C. Harrington, and George Tryon to the office of deacon. The branch, by its unanimous vote, gave expression to an unlimited confidence in approving and providing for these ordinations. We are sure they will meet the demand that is made on all sides for earnest workers.

J. A. GARDNER.

### TORONTO, ONTARIO.

Apostle Joseph Luff spent some time in our city, and preached the first sermon in the new church, speaking in the basement December 23, 1906. He gave us an excellent sermon.

The work is being rushed along on the church, and at present writing it is expected the auditorium will be opened Sunday, February 10. We had intended to close the Majestic services when the church was opened; but think it would not be wise to do so, as the church though large (45 by 85) would not accommodate half our Sunday evening audience.

Last Sunday evening the Methodists opened their opposition campaign in the Grand Opera, just a few doors east of us on the same street. On December 16, they announced in the Metropolitan Methodist Church that they were opening in opposition to the "Mormon Apostle." One reverend gentleman said he had attended the Majestic for three nights; and there was absolutely nothing to attract the crowds, no music, no singing, nothing but the eloquence of the speaker. The man Evans was stirring up the city as it never was before. Religion was being discussed everywhere, and something would have to be done to stem the tide of "Mormonism." We were somewhat anxious to see the opening night. Before seven every seat in the pit and first gallery of the Majestic was taken; and many were turned away. The Grand got the benefit of the overflow from the Majestic. Papers reported their audience at thirteen hundred, while we had over twenty-three hundred. Elder Evans' subject was, "The eleventh hour, or restoration of the gospel," closing by answering the usual budget of questions. Doctor Potts was the speaker at the Grand, using as his text Acts 3:6 to show Christ's power to bid the sinner rise from his low condition to

(Continued on page 55).

## Original Articles

### LEARNING BY THE THINGS WE SUFFER.

And my people must needs be chastened until they learn obedience, if needs be, by the things which they suffer.—Doctrine and Covenants 102:2.

It seems that the most impressive and effective lessons that come to humanity, and especially to the people of God, are those that come through suffering. This is manifest from our childhood down to old age. A child never fully learns to shun the fire until it receives a burn. After we have grown up, there are many lessons we will not learn, only by this same process.

The recent loss of the church library by fire is an illustration, and I think we shall learn by it; but oh, at what a cost!

After hearing of the burning of the HERALD Office, almost the first thing we thought was: "The library. Could it have been saved?" And knowing its location, we had little hopes of hearing of any part of it being saved.

Then, how we could remember! We remembered how our librarians had repeatedly asked General Conference to make better provisions for our library, which contained so many rare and valuable books. We remembered that at our last conference, the present Librarian called attention to the necessity of making provision for the safety of the library. As a member of that body, we confess our guilt, in that we were a party to permitting the request made to pass by unheeded. Not because we did not value our library, but because it seemed then that there were other matters of more importance demanding our attention. "If we had just had any idea that this fire would have occurred——" Oh, yes! Then——!

"Of all sad words of tongue or pen  
The saddest are these: It might have been."

Our Librarian certainly has a clear conscience in having done his duty.

Well, this is only one of the many such incidents in our lives. It is all right to view the mistake we have made, but it is all wrong to become discouraged or despondent over the result of our mistake, and cease our efforts; that would not be learning by what we have suffered. We believe that we will have learned by our recent suffering, although our loss is incalculable. Will our Father forgive us?

H. E. MOLER.

CHEROKEE, Oklahoma, January 14, 1907.

### A NEVER-FAILING RECIPE FOR HAPPINESS.

There are many earnest Bible students who wonder how it is possible to live a really happy life, amid the surrounding evidences of want, sin, sickness, and every sort of error. But God has asked of us nothing impossible, and he has asked us to be cheery and bright, and always ready to give an answer for

the glorious sense of peace and happiness which at times is so much more real and tangible to us than at other times. And if we will look carefully at our condition of thought, at such times as we seem to be so uplifted in spirit as to forget material conditions entirely, we can see clearly that Paul was inspired to say that "neither height, nor depth, nor things present, nor things to come," can separate us from the love and truth which can and will lift us above the sinning sense of the material world, and material man. The Proverbs are full of admonition to search for wisdom; make the effort to gain wisdom and understanding that we would make for gold, for money, for the treasures of earth, is the thought conveyed. And later on Christ tells us this wisdom is not worldly wisdom, but the understanding of God, or how to be good; how not only to believe, but to grow, to develop, to prove our position in the household of faith, to prove past all doubt that God is an everpresent help, that there is no condition that we are called upon to meet wherein godly wisdom will fail to meet our need, when we have sufficient understanding to apply it. And still later in the world's history comes the loving call, and more plainly, "Come up higher." It is not enough to believe,—prove your work.

God says, Seek first the kingdom of God and his righteousness; not money, not power, not fame, not personal aggrandizement, not anything that this material world has to offer us, in fact; but something far beyond its reach, beyond its power to bestow upon mortals—that peace which passeth understanding. When that sweet sense of peace steals into our hearts, then the disturbed condition of the struggling mass of humanity who are seeking happiness in this world's goods recedes from our view, and we are not made unhappy by their cries, for we are above the mist as it were, and we can see plainly that they are only children crying for what can only add to their discomfort, struggling for the things that so quickly perish, thinking perhaps that they are trying to serve God, but utterly blinded by self,—self-will, self-love—but as one comes into the consciousness that this is not what God made, that this condition is only what seems to be, but is not, that what God made stands for ever perfect and pure, and that everything which God did not make must go down, must be uprooted, must give place in our individual consciousness to the truth of things, and that true wisdom is to know the truth which makes us free from just these conditions, then we can see that back of all this seeming unreality is the real, the pure, the good, or what God really did make—man in his image and holiness, and that man is pure, lovable, meek, just, and mighty for good. And when our hearts are so filled with love and truth as to raise us above the clouds of material beliefs, then, and then only, can we really rejoice. For we know that God and

not evil rules, that in God's world there is nothing to mar our happiness, to make us afraid, or to disturb our perfect sense of rest and joy and peace; no matter what error tries to argue to us, we know better than to listen, we know that all we have to do is to listen to one voice, the voice which speaks to us of Truth, of Love, godly, intelligent love which thinks no evil and works no evil, and which never fails to meet our every need.

IDA F. DAVIS.

BERLIN, Germany.

#### THE BOOK OF MORMON.

The Book of Mormon is a wonderful book, and contains historical matter from the days of Adam down to the close of the fourth century of the Christian Era.

The oldest historical accounts found in the Book of Mormon are extracts quoted by its inspired writers from the writings of Moses and the prophets.

Nephi and his people had in their possession the five books of Moses and the writings of the prophets, down to the days of Jeremiah, in what was known to them as the records of the Jews, engraved upon plates of brass which were taken by Nephi from his uncle, Laban.

The history of the Nephites and Lamanites and other tribes as contained in the Book of Mormon, was written by command of God by Nephi, and many other prophets and kings following him in succession. This account was commenced about six hundred years before Christ, and its writers quoted from Moses and the prophets as we quote from the Old and New Testaments, which was a very necessary thing to do, as it gives the force of proof to their statements.

The book of Ether, found in the latter part of the Book of Mormon, dates back to the time when the Lord confounded the language of the people at Babel, about twenty-two hundred and eighteen years before Christ, and extends down to the days of their last writer, Ether, who lived about six hundred years before Christ.

The Book of Mormon is an abridgment written by command of God, by Mormon and Moroni, the last prophets of the Nephites, abridged from the records or plates kept by the Nephites and Jaredites, and the history of the book closes about A. D. 400.

Its coming forth was in direct fulfillment of the predictions of the prophets of God whose words are found recorded in the Bible and Book of Mormon. It came forth at the right time, in the proper way, and is found in the hands of the right people upon the much favored land of Joseph. It came forth by direct command of God as a "marvelous work and a wonder," and was the ushering in of a new dispensation, known in scripture as "the dispensation of the fullness of times," when God shall gather together in one all things in Christ, both which are in

heaven, and which are on earth, even in him. "It came forth by the power and inspiration of God, which was witnessed both by men and angels, and the Holy Spirit bears witness to the humble followers of Christ that the record is true. It is the sealed book of Isaiah, and the stick of Ephraim; or, in other words, it is "the stick of Joseph in the hands of Ephraim." That is why the Book of Mormon is now found in the hands of that part of Ephraim which had been gathered out from among the Gentiles.

The Bible, that book of books, is good, because it contains the word of God, a revelation of God's will to man. The word "Mormon" is said to mean "more good." More of the word of God. The Book of Mormon is, therefore, in some ways, a more full expression of God's will to man. The Book of Mormon thus becomes auxiliary to the Bible as a second witness that Jesus of Nazareth is indeed the Christ, and his gospel the power of God unto salvation. The book is worthy the confidence of all men; and to follow its teachings will make them purer and better.

In its make-up, the Book of Mormon is historical, prophetic, and doctrinal. Its historical matter is reliable, its prophecies true, and its doctrine correct. In all these points it is in harmony with the teachings of the Bible.

Like the Bible, it teaches that God the Father, Jesus Christ the Son, and the Holy Ghost are one God; all wise, loving, good, true, everlasting, and eternal; knowing the end from the beginning, and working "all things after the counsel of his own will."

In harmony with the Bible, it teaches that God can and will reveal his will to whomsoever he chooses, and whenever he wills.

It teaches that it was necessary for Christ to do for man what he could not do for himself, by making an infinite atonement for his redemption. This was done when Christ as the great High Priest "who through the eternal Spirit offered himself without spot to God, to purge your conscience from dead works to serve the living God." It teaches that he should be born in the land of Jerusalem, and that his mother should be a virgin called Mary, and that God himself should be his Father, thus beautifully blending in Christ both the human and the divine natures. That he should receive of the Spirit, even a fullness, and go about doing good, lead sinners out of darkness into light, establish the true religion, and organize the church of God and set it at work to teach and save a dying world.

It teaches, like the Bible, that Christ would choose twelve men and ordain them apostles to be the chief officers in the church, ordaining them by the laying on of hands to the Melchisedec priesthood; that pagan Rome should make war against the saints and crucify the Son of God, and put him to an open shame; that he should be buried and rise again the

third day, that he might ascend to heaven and continue his work, until death, the last enemy, is subdued, sin destroyed, sinners saved, the people of God perfected and sanctified, and the "kingdom delivered up to God, that he might be all in all."

It teaches that salvation is conditional, that those conditions are found in the doctrine of Christ, and in the gospel of the Son of God. It teaches that the first principles or conditions are faith, repentance, baptism, the laying on of hands, the resurrection of the dead, and eternal judgment.

It teaches that the true disciples of Christ should receive the Holy Spirit as an abiding Comforter; that the Spirit will manifest itself in the gifts of wisdom, knowledge, faith, gifts of healing, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues, all given by the same Spirit; "dividing to every man severally as he will"; that the presence of the Spirit may be known by its fruits which are: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

It teaches that if we would retain a remission of our sins, walk with God, and enjoy eternal life in the world to come, as a final reward, we must be humble, faithful, prayerful, watchful, truthful, merciful, just, honest, pure, and good; that we should be true followers of Christ, and collaborators with God, interested in the well-being and salvation of all mankind, doing all in our power to bring sinners to Christ, that we might help them to walk in the way of life.

It teaches that we should love God with all our heart, and with all our soul, and with all our mind, and our neighbor as ourselves; that this is necessary to bring about that condition of things that shall exist when the Spirit shall be poured out upon all flesh, and "the will of God be done on earth, as it is done in heaven." CHARLES E. BUTTERWORTH.

## Of General Interest

### MIRACULOUS GIFTS CLAIMED BY THE "FRIENDS."

News of the ousting of three demons from Mrs. Mary Stough, 8120 Wade Park Avenue, NE, has put a damper on a movement that might have ended in removing from the Friends church, Cedar Avenue SE, the two Akron revivalists "who speak in unknown tongues" and claim to "cast out" actual black demons.

The controversy had been brewing since Wednesday, when the two Akron ministers arrived in Cleveland with Miss Rosa Adams, an Akron girl who "speaks in unknown tongues," and herself cast out one of Mrs. Stough's demons.

Members believe in "gift of tongues" and ousting of demons as a doctrine, but a good many of the Friends expressed much doubt about the demonstrations here. They felt that the local demon-baiting was becoming too much like a popular sport to be the

real thing. One man prayed loud and long in open meeting that the devil-chasing revivalists be sent back home to Akron.

Reverend Calvin R. Choate, the assistant pastor, was one of those who had his doubts about the "unknown tongue." He was won over Friday night.

Meetings are going on day and night. A young man named Smith was speaking and singing Saturday morning in a "tongue that none could understand," and every few minutes a demon was announced to be cast out in shouts of "Glory! Glory! Glory!"

"Seven in all have received the gift of tongues," said Reverend J. E. Sanders Saturday. "Smith's songs in the unknown tongue are most inspiring. I can not doubt that it is a real language, though none of us at the meeting can understand.

"After the meeting Friday night Reverend Choate called me aside. I knew he had been doubtful and I feared that he was about to tell me that we must go. But he put his arms about me and said that he had been at last convinced.

"The movement here is gaining in force. The demons we are casting out are real. To most of us they are invisible, but some declare they have seen the demons with their own eyes."

Mrs. Stough, who had been in bed for months before two demons were cast out of her, assisted by Miss Adams, was sitting up Saturday. She declared she was gaining in strength.

She was "speaking in unknown tongues" while Miss Adams sat with pencil and paper ready to jot down any interpretation that might be received.

"I fear," Miss Adams said, with her big blue eyes cast serenely aloft, "that this photograph I give you shows too much my wordly state of mind before my own devils were cast from me.

"There were five of them. They went from me only after a great struggle. I felt a rending and tearing as from my very bones, and the room was filled with the rushing winds described in the Bible.

"It was so when we cast the demons from my aunt, Mrs. Stough, wasn't it, auntie?"

"So it was," said Mrs. Stough. "I felt the rushing of winds. Though I had been unable to move in bed without assistance, my limbs threshed about beneath the covers. I sat right up. I would have sprung from bed had it not been for those who knelt by me."

"I speak two unknown tongues," resumed Rosa Adams. "I sing in a third unknown tongue. I think one of the tongues is Russian, but I can not yet be sure of it.

"I sang in the unknown tongue the first night we were here at the Friends' church. A hymn was being sung by the congregation. They were on the chorus when the inspiration came to me. Then Reverend McKinney stopped the others.

"Alone, while the others listened, I sang aloud the second verse in an unknown tongue, this great gift gave to me.

"A girl sat by my side. I could see she was in a struggle with a demon and I cast it out. The power of casting out demons comes now to all who have this gift of tongues."—Cleveland (Ohio) "Press," January 5, 1907.

## Mothers' Home Column

EDITED BY FRANCES.

February Reading for Daughters of Zion Meetings.

OUR BOYS.—NO. 7.

"It is the business of father and mother, teacher and friend to start the boy in the line of his apparent ability and inclination if these be reasonable and sensible."—Nathaniel C. Fowler.

It is of the first importance in any business undertaking that the individual be rightly started. If our boy is to make a success of life (looking at it now from a purely business standpoint) it is a matter of vital importance to both the boy and his friends that no mistake be made in selecting the one thing for which his inclination and ability best fit him. In order to do this it becomes necessary that from the first dawn of intelligence he be carefully studied—that the bent of his mind be noticed and, as Mr. Fowler has said, it is the business of those most interested in him not only to do this, but if possible to see to it that his desires and aspirations be not hindered, but that they receive all proper encouragement.

In some children the predisposition to certain vocations (as many parents can testify) is very marked, and if there be no absolutely hindering cause, no valid reason why the boy should not follow where his inclination most strongly leads, it is certainly unwise, if not a positive sin against the boy, should parental authority (or even influence) be exerted to hinder him from carrying out his choice. Let it be once for all distinctly understood that we are referring only to such business and such occupations as are honorable in the sight of both God and man, for no other can ever enter into the heart or mind of a true parent.

Upon this point Mr. Fowler in his book, *The Boy, How to Help Him Succeed*, has this to say:

"There never was a boy worth the finding who did not present to a close observer some indication of a fitness for something. This fitness, or inclination, soon crystallizes into action and this action soon creates a definite desire which in its turn builds up a proficiency for some one thing for which the boy is naturally adapted.

"Study the boy; watch the boy; analyze each action and inclination. Do not force him; do not hurry him; do not fit him to a calling; find a calling that fits him.

"There are a thousand means of livelihood. The boy has but one prominent ability. Discover that ability and feed it with the kind of food it needs that it may develop into a good thing for the boy and a good thing for the community. Do not start the boy in business at haphazard speed. Better wait a year too long than to crowd him into the first opening, when he does not fit that opening.

"Success may mean money, or statesmanship, or power, or philanthropy, or leadership, or position in anything honorable. There are more of the harmonious elements of success in the best man in town than in the richest man in town. Anything is successful, which has reached the height of its capacity, which is the flush result of his consummate ability and energy. . . . The best possible at its time is the best success of its days."

Is there in the foregoing anything which our readers are not prepared to admit is true? We surely think not. If true, then how it should impress upon parents the important part they themselves have in the making or marring of the lives of the immortal spirits intrusted to their guidance. And just here we feel strongly impressed to ask each father, each mother who reads this, to enter into a class analysis of his or her own life. Go back into the past—as far as memory will take you, and study carefully the influences which were brought to bear upon you and which in a large measure shaped your future and helped to form your character. Why should you do this?

To find fault with or cast reproach upon your parents? To charge to them the mistakes of your life? No, a thousand times no! It is an old and we believe a true adage, "By others' faults wise men correct their own." If in this study—this analysis of your own past life—you find the key to what you feel reasonably sure would have prevented the mistakes which you made, then use it in helping your children to avoid making the same. Use it in such a way as shall stop the consequences of the error entailed upon you being left as a heritage to be passed on by yours to their own children.

It has been a hard battle for you—the overcoming of the mistakes made in your childhood—and you know that all these years you have been handicapped by them and that some of them never can be as though they had not been. If you are wise, then, will you not see to it that you do not perpetuate them—entail them upon your children? We surely think so.

But in order to do this you will need to have firmly fixed in your own mind a standard—and a high one—to which you make all your actions conform. And as there is "no other name given among men" in which we can trust for salvation, so is there no other standard by which actions should be tried (and by which they finally will be tried) than the gospel of the Son of God.

In order to the obtaining of success in any department of life, it is necessary—or largely so—that the boy and his parents mutually understand each other. The boy has rights and so have the parents, and in order to secure the best results the rights of each should be respected. If your boy is a boy of sense, he is worthy of being trusted and of having his individuality respected. We do not wish, however, to be understood as affirming that control is not needful. "The boy without a master is as unsafe as a ship without a tiller; but the boy with an incompetent master may be in more peril than a ship without a rudder."

"Our present civilization," says Mr. Fowler, "progression though it may be, too often robs the foundation that it may artistically build the superstructure. The boy is entitled to a fundamental education. He must learn to read, to write, and to figure, and to be familiar with the common school studies. Without the principles of education he can never branch out, or enter anything. He must receive these fundamentals willingly or otherwise: the law so rules it and the law is right. But the boy who has to be forced, so long as he needs force, will neither contemplate nor accomplish success. It is neither right nor fair nor good policy to force the boy into a classical course, or into any other higher learning against the boy's reasonable objection. Force on the part of parents is seldom justifiable when it goes beyond protecting the boy from danger, keeping him in health, and within the law of reason and of the land he lives in, and of giving him educational essentials. If necessary he should be forced through the common school, but seldom a step further. Parental love, sensible love—and any other kind of parental love is unworthy of the name—the love which has trained itself to proper regulation and is competent to administer itself, has done a thousand times, yes, ten thousand times more good to the boy than the arbitrary dictation of might.

"It is the parents' business to encourage the boy, to teach him the way he should go, to boost him up the common tree of life, and to let him climb through the branches of his own choosing,

and to help him while he is climbing, and even to hold the nets of safety beneath him lest he fall.

"Half of the blundering, ignorant, out-of-place lawyers, doctors, and ministers are but the product of wilful and conceived parents who hadn't brains enough to let the boys walk upon their own legs, but insisted upon propping them up upon crutches for life and the suffering world, with the boys, pays the penalty.

"Better that the boy be the best machinist in town than the poorest lawyer. Better a good carpenter than a butchering doctor. Better that he till the soil well and enjoy a profitable harvest, than that he in his ignorance and inadaptability misrepresent religion.

"Binding the boy against his natural grain means mental or physical deformity. Every boy who is good for anything is better for one thing than for any other. Along the line of his capacity is the road to his best accomplishment. Forcing him to be what nature never intended him for means failure. The boy's inclinations may and may not correspond with the boy's capacity. He may be mistaken about himself, and so may be his parents, and his teacher may not diagnose his case correctly. Certainty is impossible. Probability is probable. The boy who wants to do what he ought to do is pretty sure of success. The combination of desire and capacity leads on to profit. Most failures begin either by doing what one does not want to do, or by doing what one ought not to do. The success of almost every boy is dependent upon his inclination working in harmony with his real capacity; and the sooner this combination is discovered, the quicker the boy will reach results.

"If the boy shows a mechanical bent, he should have something mechanical to do about the house, and be encouraged in every way along the line of his inclination. The more mechanical things set before him the better, provided they do not interfere with his regular duties or his health. The handling of machines and the seeing of them in action, and the atmosphere of the workshop even though he be but a visitor, and not an actor, will be of much use in fitting him for the life he is likely to follow.

"If the boy enjoys the farm and outdoors is more than all the rest of the world to him, there should be impressed upon him the advantage of being a good farmer and not a drudger; and he should be allowed to see the difference between working the land and allowing the land to work him.

"If he appears to be a trader, he should, when of reasonable age, meet men of honest business and be kept away from the jockies of trade, that he may learn the right side of business and the wrong side of barter."

And, to be brief, what has been said of mechanics, of the farm, and of trading will apply with equal force and truthfulness to each and every vocation of life. Let the boy live, as far as he consistently can, in the environment of his chosen occupation.

#### Questions on February Reading.

Of what importance is it that a boy be rightly started in a business course? Why? What constitutes a right start? Whose business is it to see that he is thus started? What is necessary upon their part to qualify them to do this? What evidences do children sometimes give of predisposition to certain vocations? Is there any boy that has not a fitness for something? How may this fitness be discerned? Should a boy be fitted to a calling or a calling be found to fit him? Who will profit by the developing of the boy's most prominent ability? Who is more successful, the best man in town or the richest man in town? How do wise men profit by others' faults? What may prove a help to parents in the guidance of their children? What is the only true standard in these matters, as in all others? Of what importance is an understanding between a boy and his parents? Has a boy any rights to be respected by his parents? How is the foundation of a boy's education frequently robbed? How must he receive the fundamentals of an education? How far is force on

the part of parents justifiable? What is a greater power for good with a boy than arbitrary dictation? Who are probably responsible for many men in mistaken callings? Upon what does the success of almost every boy depend? How should a boy of mechanical bent be encouraged? What should be done for the boy who enjoys the farm? What help should be given the natural trader?

#### February Program for Daughters of Zion Meetings.

Hymn No. 60, Saints' Hymnal; prayer; reading from "Home Column" with discussion; paper, "Qualities needed to fit a boy to do his best in any calling"; discussion of paper; roll-call; business; dismissal hymn and prayer.

#### Prayer Union.

Sr. Barnore, Sherwin Junction, Kansas, asks the prayers of the Prayer Union in her behalf. She is suffering from a stroke of paralysis.

## Letter Department

DES MOINES, IOWA, January 8, 1907.

Herald Editors: We read in the evening papers on Saturday of the loss of the publishing house, and Bro. Hale Smith was with us on Sunday and told us of the extent of the loss. I had thought to write you at once, but I am almost sure that you are burdened with letters. We feel the loss as much as any one can, being removed from the scene of the loss.

Very kindly,

A. A. REAMS.

CHEHALIS, Washington, January 3, 1907.

Saints' Herald: We have been since November 2, 1906, isolated ones indeed. We have not seen one Saint during that time. So far as we know we are the only Saints at this place. If there are any Saints living at or near Chehalis, we would like to have them call on us.

We would like to know what district we are in, also who the missionaries in the district are.

Would like to have any of the elders call on us any time.

Your sisters in the faith,

MISS HATTIE WARD.

MRS. NORA CROWN.

STANBERRY, Missouri, January 8, 1907.

Editors Herald: It has been six years since I covenanted with my heavenly Father to obey him and keep his commandments. Oh, the joy, the grandeur, and the magnificence of the many "exceeding great and precious promises" that he will verify unto the Saints if they will humble themselves so as to merit his divine approbation. "Out of Zion, the perfection of beauty, God hath shined." We understand Zion to be the pure in heart. Jesus said, "Blessed are the pure in heart, for they shall see God."

We make a convincing argument to the world on church organization, etc., but, dear brethren and sisters, there are other things we must look well to. We must have all ingratitude and selfishness eliminated from our hearts and love one another, not "in word, neither in tongue only; but in deed and in truth," and purify ourselves even as he (Christ) is pure.

To-day, while the bells of the sectarian churches are tolling in this city, I long to be where there is an assembly of Saints, so that our little boys might go to church. I hold the priesthood and would gladly work in a branch if the Lord saw fit. But there are opportunities to do good everywhere, regardless of environments. We have been holding Sunday-school in this city from house to house for five years. I have preached several

times in the Adventist church, with an invitation to "come again," besides going to schoolhouses and making efforts to preach the restored gospel.

May God bless the Saints and help us all to "come up higher" and meet at last where parting will be no more, is the prayer of your brother,  
JAMES D. SCHOFIELD.

MCTAGGART, Saskatchewan, January 5, 1907.

We are doing our best to advance the gospel. Have now a membership of forty-seven in our Weyburn Branch. Elder T. L. Mortimer was with us a few days in December. He has a home-stead in our county and is doing well. He will be in the field overseeing his mission until the first of April.

Ever a sister in the one faith,

FLORENCE TOOVEY.

CORBIN, Montana, January 1, 1907.

Dear Editor: As this is the season for the making of good resolutions, only to be broken or forgotten later on, I shall try instead to write a few lines for our paper, the SAINTS' HERALD.

We are among the isolated ones, there being no Saints here; but we hope and pray and ask an interest in the prayers of all Saints, that we may be able to hold out faithful to the end of the race.

Bro. L. G. Holloway was here about the first of September and stayed two weeks, and preached every night during that time except two, preaching some very spiritual and forceful sermons.

I have been much pleased with the HERALD of late for I think that the instructive and entertaining manner in which it is edited should not fail to please any, however fastidious. I was especially pleased with the Editor's article on "How Saints should live," and hope that the Editor will continue the discussion of this subject, as I consider it the all-important one before God's people to-day.

The question of how Saints should live enters (when fully considered) into every act in life, whether in the church or out of it. For we know that the acts or works of the Saints are more closely watched by those from without than that of any other people. Although their motives may differ, all outsiders seem to rejoice at the downfall of the Saint.

Since I have been at this place I have been sorely afflicted; first by the loss of an eye by an accident; and for the last four months past have been so afflicted with rheumatism that I have been unable to do any work. I do not write this by way of complaint but that all may understand why my name will not appear in the Bishop's report of the year just passed. But I believe that under ordinary circumstances every one able to labor should contribute to the forwarding and upbuilding of Christ's church on earth.

Yours,

I. M. DUNGAN.

BRULE, Oklahoma, January 1, 1907.

Dear Herald: Happy greetings for the new year to our dear old HERALD. May its steady course as a powerful factor in the establishment of righteousness and truth in the earth flow on through the year that now is new, lending strength to the weak, light to the darkened, and courage to the strong.

The holiday season finds us in the western part of this mission, laboring in a field so broad in opportunities to do that the laborer is sometimes at a loss to tell which of many important tasks is the most urgent. Have recently been among the "salt of the earth" as so well represented by Elder C. H. Blakesley and his estimable family of son and daughters, the last remaining single one of whom we had the pleasure of uniting in marriage on Christmas Eve to a genial and accomplished young man, Mr. Thomas Sumpter, who as yet is not of us in faith, but who we trust sooner or later will come to know the glad reality that this beautiful gospel which we preach is not founded on a myth

—not a "cunningly devised fable," but is as sound and strong as the Rock of Ages. Thus we hope for him, as also another husband of one of the fair daughters of this household, Mr. Clyde Newcomer, that they may be privileged to behold the light as revealed from heaven, that the joy of their newly made unions may be complete; lacking nothing, in that husband and wife are one in all things.

Another worthy family of Saints here, whose hospitality is open for the gospel messengers, is Bro. Richardson's, near May. Also Bro. Willie Barrett, and others whom we did not visit at this time.

Our meetings closed at West Otter Schoolhouse last Sunday night with a large crowd in attendance.

Bro. Marion Hancock and Elder Blakesley assisted us with the meetings. We are now located with Bro. James M. Richardson, near Brule, where we expect to commence to-night, January 1. Bro. Richardson says that the elders find this locality only when they get lost. If that be true, our dearly loved Bro. J. H. Baker of this western part must get lost pretty often, for he has baptized a number of noble people out here where the sod houses shelter as honest souls and warm hearts as ever turned primitive wilds to habitable homes. Keep on getting lost, Bro. Baker, and thus help in saving the lost.

In gospel hope,

JAMES E. YATES.

TAYLOR, North Dakota, January 6, 1907.

Dear Brothers and Sisters: I am a Saint and take great pleasure in reading the letters that are in the HERALD. I have two sisters and my mother that are Saints. I have never lived with God's people, but I often wish I could go to Lamoni to live.

We used to live within about sixteen miles of the Clifford, North Dakota, Branch, but we moved farther west, out here where there are no Saints for miles. Oh, I wish some of our elders would come out here and build up a branch.

This morning while I was getting breakfast I was thinking of my Savior, and how good and merciful he has been to me, how he has guided me and shielded me from temptation, and, dear young sisters, if you have any trouble, any trials, take them to Jesus in prayer; he will help you always. Just trust him. I made this rhyme out of my thoughts this morning:

I will put my trust in Jesus,  
He will not forsake his own,  
I will put my trust in Jesus,  
He will lead me to the throne.  
If I am his humble servant  
He will lead me to the end.  
I will follow, follow Jesus,  
He will lead me o'er the way,  
He will lead me to the Father;  
And with him I'll ever stay.  
Jesus is our blessed Savior,  
We his humble servants be,  
He has promised for to lead us;  
He will lead us all the way,  
If we only trust him and obey.

Your sister in Christ,

OLIVE MOFFIT.

BUFFALO, New York, January 12, 1907.

Editors Herald: Regret very much to learn of our great loss in the destruction of the HERALD Office, and hasten to forward you my subscription for the Autumn Leaves. Seems to me that none will allow their subscriptions to lapse under present conditions. If all will pay up promptly, it will no doubt do you more good than all the sorrow they may express or the sympathy they may offer. Let us all show our sympathy in some

practical way. Every one must admire the pluck manifested by those in charge in recovering from the shock so quickly so that we were able to receive the HERALD on time as usual, though reduced in size—not a single issue omitted. Surely this is worthy of praise. Now let us all show our appreciation of such work by doing our part. The Editors call for matter to take the place of that which is destroyed. Long articles are nearly always at a discount. Let us begin with short ones, and steer clear of that "blue pencil."

Mr. Editor, please call attention to my new address. The severe illness of my wife made a change necessary. She is now at home with our children in Chicago, while I am in this city in response to a call for help from a little band of Saints who are trying to let their light shine and do all in their power for the spread of the work. I have been here only two days. Meetings are held at present in private houses, but an effort is being made to secure a hall, and we hope to be able to report something good from Buffalo in the near future.

In gospel bonds,

F. G. PITT.

CHEROKEE, Oklahoma, January 14, 1907.

Editors Herald: I had heard of the conflagration at the HERALD Office before seeing the issue for the 9th inst., and therefore was not the least surprised to see such a small paper, resembling the "little HERALD" of thirty five years ago. In fact it was more than I expected. I feel to congratulate the management and editorial staff in doing so well under such trying and discouraging environments. The undismayed spirit made manifest is commendable. May God bless you, my brethren.

I am holding meetings near here at two different points, both new places. Weather conditions somewhat against us. Expect to go to the neighborhood of Bro. James Ferguson, near Yewed, about the 16th.

May all Saints be encouraged and move forward in the line of duty. No use to brood over losses, nor indulge ourselves in vain regrets. Sometimes it takes something like a financial loss or reverse to wake some of us up. We still have the gospel, and the assurance that this is God's work, and this is worth more than many publishing houses.

H. E. MOLER.

MUSCATINE, Iowa, January 17, 1907.

Editors Herald: I was sorry to hear of the loss to the church—the HERALD Office, and as I read how sorrowful the Saints felt, tears came to my eyes also. For eighteen years, ever since I came into the church, I took the HERALD, Autumn Leaves, and Hope; and how many times I have been cheered by their richly-laden pages. Yet we were glad to hear that there was such sympathy felt, in the effort to rebuild at once. If there is means needed, more than can be raised near, let us know and we in this district will do a little, as we always have done, for other purposes. And may God bless our prayers as well as our efforts.

I came here the 5th of this month by request of the branch officers to try to encourage the Saints, for there were some cold and indifferent, while the few had the burden to bear. It seems it was well for me to come here. I have spoken every night, and there are always some strangers present. I visited nearly every Saint in the city, encouraging them to faithfulness, praying with them, also visiting outsiders, telling them the gospel story.

Bro. More, priest, went with me one day. I think I can truly say the Saints are going to do better this year than for some time. There is new love and fellowship existing. May it continue. Oh, for a closer walk with God! Oh, that Saints of God would erect family altars, gather their households around them, whether children or their hired help! It would tell in time in the church being more spiritual, as the poet says:

"Arouse, arouse, why idly stand,  
Why sit at ease with folded hands,"

They voted last Sunday for me to stay this week, so I will have to obey orders, I guess.

The Sunday-school is small; even children of the Saints are absent.

The health of the Saints is mainly good, but all have to work hard to keep soul and body together. This branch might have been large, had not some believed adverse doctrine and tried to teach it.

May this new year bring much good to the church.

Your brother,

JOHN HEIDE.

#### Extracts from Letters.

Mollie Davis, Pittsburg, Kansas: "I sympathize with you in the inconvenience brought upon you by the burning of Herald Publishing House. May heaven assist you in your labors."

M. R. Shoemaker, Beardstown, Illinois: "I am truly sorry of your loss by fire, and I think I can sympathize with you as last spring my entire business was burned out, and it has been only about six months since I have been back in business. The Saints as a rule are not a class of people to weaken under adverse circumstances. Our hope leads us on to victory, and I trust that the HERALD will soon be better than ever."

C. E. Ball, Rock Island, Illinois: "Was very sorry to learn of your misfortune, but we must hope for the best, looking upon the bright side. No cloud so dark but what it has a silver lining. We are struggling along here in the Tri Cities as best we can. Many are the trials and discouragements we have. We have been made to mourn by the sad and sudden death of Sr. F. A. Needham, stricken with paralysis on Sunday, January 6, 1907, and died Wednesday, the 9th."

Emeline J. Davidson, Robinson, Utah: "I was very sorry to learn of the loss by fire of the HERALD Office. Wish I could help in the rebuilding, but at present it does not look as if I could as I am a widow living with my son, who is a widower with three children and nothing but his daily labor to depend on for a living. If I could I would earn something myself, but am sick most of the time, not able to do the housework."

## Miscellaneous Department

### Conference Minutes.

PORTLAND—Conference convened with Condon Branch at Condon, Oregon, December 1 and 2, 1906 with A. J. Moore in the chair. Branches reporting: Portland 58 Condon 129. Officers reporting, Condon Branch: High priests 1, elders 3, priests 3, teachers 3, deacons 2; Portland Branch: Elders 1, priests 1, teachers 1, deacons 2. Bishop's agent, S. B. Harshorn, reported: Money on hand at last report, \$140.15; received, \$273; paid out, \$161.50; balance on hand December 1, 1906, \$251.65. A motion prevailed calling three conferences a year, the next conference to convene with Portland Branch the first Saturday and Sunday in March, 1907. W. A. Goodwin, clerk.

### Church Secretary.

#### REQUEST FOR CHURCH PUBLICATIONS.

The undersigned desires to obtain for general church uses in the Secretary's office volumes of the Conference Minutes from 1891 to 1906, the General Conference Resolutions, bound or unbound volumes of SAINTS' HERALD, and other church publications, including publications issued by the old church and by the various factions. Any one having such books or publications of whatever character to donate will please communicate with the undersigned. Any surplus will be turned over to the church library, should the library be lacking volumes received. The library will also be given first consideration where books are donated not yet in the library.

R. S. SALVARDI, Church Secretary.

LAMONI, Iowa, January 14, 1907.

**Historian's Notice.**

In consequence of our reports and records being destroyed by the recent fire, we are under the necessity of asking the ministry, and others everywhere, to please report the organization of branches and districts, with dates, places, and officers; also debates, time, place, questions, and disputants; also church dedications, with any other items known to be important to church history.

We respectfully ask that the missionaries, and local officers generally, render all possible aid to local historians in writing anew the history of their respective districts.

We have in the office a supply of the speeches of Senators Burrows and Dubois, of Michigan and Idaho, the printing of which is paid for by the Bishop. We are instructed to send a copy of each to all General Conference appointees. We have done so, so far as addresses either mission or home were known to us. Those who have not received the speeches at either address, will please send us their addresses and they will be supplied.

In order to cover the expense of printing and mailing the nominal sum of thirty cents per dozen is to be charged for copies other than the foregoing; and those desiring them may be supplied while they last.

We again call attention to the great need of this department for all documents of historical importance. We are continually missing something we had not missed before, and stand in need of all the information it is possible to obtain.

Our local historians so far as heard from, have unanimously responded to the demand, not a single one having made excuse or declined; and we feel hopeful that with this spirit prevailing, we will have even a better record than we had before in due time.

In the hope of final triumph,

HEMAN C. SMITH, Church Historian.

**Church Librarian.**

We will appreciate any donations of books for our library. We want books of all sorts suitable for a reference library, but we need especially books treating on "Mormonism," and old and rare church publications.

The following books have been sent to the library since the fire, besides several which have been promised:

Millennial Star, Vol. 1, Heman C. Smith, Lamoni, Iowa.

O. Pratt's Works, Heman C. Smith, Lamoni, Iowa.

Autobiography of Parley P. Pratt, Heman C. Smith, Lamoni, Iowa.

Tour of the World in 80 days, L. Pierson, Lamoni, Iowa.

History of England, L. Pierson, Lamoni, Iowa.

Five Branch, III, Heman C. Smith, Lamoni, Iowa.

Kansas Historical Collections, Kansas Historical Society, Topeka, Kansas.

Millennial Stars, IV-XVI, Richard Farmer, Magnolia, Iowa.

Census of Iowa, D. F. Lambert, Lamoni, Iowa.

What the World Believes, D. F. Lambert, Lamoni, Iowa.

Creasy's Battles, D. F. Lambert, Lamoni, Iowa.

American Communities, D. F. Lambert, Lamoni, Iowa.

The World Atmanac, D. F. Lambert, Lamoni, Iowa.

Beyond the Verge, D. F. Lambert, Lamoni, Iowa.

Smoot Case, Volume 4, W. P. Hepburn, Washington, District of Columbia.

"Temple Lot Case," Transcript of Record, E. L. Kelley, Independence, Missouri.

"Bryan, Sewall, and Free Silver," D. F. Lambert, Lamoni, Iowa.

LAMONI, Iowa.

INEZ SMITH, Assistant Librarian.

**Bishop's Agents' Notices.**

I wish again to speak to the Saints in the Central Michigan District, as the month of January is fast passing and as yet not much tithing has reached me. And, realizing the necessary part each one should take in this great work, I make this appeal and kindly ask each one to look this matter up for himself and contribute according as the Lord has prospered him, remembering that Jesus has said, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7. Now, dear Saints, do you wish to be in a condition that when trials and afflictions come upon you you will have the Lord on your side, that you can go into your secret closets and ask your heavenly Father in secret and he will reward you openly? Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—John 15:10. The commandment is, All of our surplus properties as a consecration to the Lord, and one tenth of all our interest annually. This to be a standing law unto the people of God for ever. This to carry on the Lord's

work. (See Doctrine and Covenants 106:1.) Again, in Doctrine and Covenants 64:5: "A day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned."

Now, dear Saints, what are you building on? Here is something that will stand the fire. What will you choose, hay, wood, stubble, gold, silver, precious stones—what will you have? Will each one contribute something? Will sub-agents of branches try to get the name of every member this year? Will those that read the HERALD show this notice to those that do not take the HERALD? On our book we have two hundred and twenty names out of a membership of over nine hundred. Where are the other seven hundred? Elder J. A. Grant has a receipt-book and all money paid to him will reach me the same as though sent to me. Trusting this will meet the approval of all and that we may all be workers together with Christ for the advancement of his work and the redemption of Zion, I am,

Your brother in the faith,

E. S. WHITE,

Bishop's Agent, Central Michigan District.

**High Priests' Quorum.**

Dear Brethren: The time has arrived to arrange the program for our quorum meetings next spring. In this we earnestly ask for your assistance. Kindly send us such topics as you would like to have discussed, or questions you desire answered. And please do this right now, while this notice is before you, lest you forget it, or put it off till it is too late. It is desired to make these quorum meetings both interesting and instructive, but this can hardly be accomplished without your help.

Any suggestions as to the arrangement of the program, or the character of the meetings, will be thankfully received. Kindly let us hear from you.

F. G. PITT.

142 Grand Street, BUFFALO, New York.

**Fourth Quorum of Elders.**

I desire the address of each member of our quorum. If you have changed your address please state former address when you reported last. There will be no circular letter issued this year; an explanation will be given in my report to the quorum at General Conference.

W. C. CHAPMAN, Acting Secretary.

HIGBEE, Missouri, R. F. D. 3, Box 92.

**First Quorum of Teachers.**

The third quarterly session of the First Quorum of Teachers convened in the Saints' church, Independence, Missouri, December 30, 1906. Number present, nine; number reporting, twelve.

A motion prevailed requesting the committee on "teachers' report blank" to report to the president and his counselors, with the committee to approve and have same ready for the next meeting. Assistance to a committee on minutes of April 13, 1906, to assist in making up a third quorum, was taken up and the following resolution adopted: "Resolved, That whereas there was a larger number of teachers present at the reorganization of the First Quorum than was required to form a quorum, and whereas such teachers desired to join a quorum, they requested the First Quorum to assist them in collecting the names of those who desired to be enrolled in a third quorum." According to the resolution the First Quorum has continued the appointment of Brn. R. A. Penney, of Independence, Missouri, and C. A. White, of Hieman, Iowa, to assist in such capacity. Those desiring to be enrolled in a third quorum will correspond with above brethren who will confer with the proper authority. A motion prevailed authorizing the secretary to have the above resolution published in "Zion's Ensign" and the SAINTS' HERALD with the report of this meeting.

The First Quorum will please take notice that we are on our last quarter for the year, and some have not reported at all. We especially urge all that are behind with their reports to make a complete report of their labor at our next meeting, of which due notice will be given. Please remember that the secretary desires to make a full report of the year's work at the coming General Conference.

If this report comes to the notice of Brn. G. M. Rhonemus and Charles Crabb, will they please send their addresses to the secretary.

B. F. RESCH, Secretary.

100 Bowen Street, INDEPENDENCE, Missouri.

**Notice.**

To Saints of Clinton District, Missouri: The last district conference instructed the tent committee to look after the purchasing of a new tent. We accordingly circulated subscription lists, and those who have signed same and have not yet paid will

please forward same to my address promptly, as we want all paid in by our next district conference to be held March 2 and 3 at Eldorado Springs, Missouri. Also those whom we have not reached with the list, please assist us all you can with your contributions.

JESSE W. PAXTON, Treasurer of Committee.

HOLDEN, Missouri.

#### Conference Notices.

The Central Illinois District conference will convene February 2 and 3, 1907, at Taylorville, Illinois. We hope to see a large gathering and much good accomplished. Sunday school convention will convene February 1. S. G. Ettinger, Box 627, Taylorville, Illinois.

Alabama District conference will convene at Lone Star on Saturday and Sunday, February 16 and 17, 1907, 10 a. m. Brn. T. C. Kelley and J. M. Stubbart are expected to be present. M. S. Wiggins, secretary.

Oklahoma District conference will convene at Brick Church in Canadian Center Branch in Dewey County, February 15, 1907. We expect minister in charge, Fred A. Smith, to be present. Election of delegates to General Conference, also other important business. We kindly urge all Saints in district to attend. R. M. Maloney, president.

Conference of the Southeastern Illinois District will convene with the Springerton Branch in White County, February 9 and 10, 1907. We would be glad if all branches could be represented at this conference. It is to be a very important meeting as we are to elect officers for the coming year at this meeting. Send all reports to me at Springerton in care of Elder F. M. Davis. The Sunday-school and Religio conventions will convene on Friday before conference. P. G. McMahan, secretary.

Lamoni Stake conference will be held in Lamoni, Saturday, February 23, 1907, at 10 a. m. Delegates to General Conference will be chosen. By order of Stake Presidency.

Eastern Iowa District conference will meet with the Baldwin Branch, Saturday and Sunday, February 23 and 24. Delegates to General Conference will be selected and other important business transacted, and we hope to have a large attendance. Visitors will be met at the trains by the locating committee. Address all communications to Edwin Lowe, Baldwin, Iowa. Fred B. Farr, secretary.

The semiannual conference of the Southwestern Oregon District will convene in Myrtlepoint, February 23, 1907. The Sunday-school convention will be held at the same time and place. Mrs. Daisy B. Short, secretary.

Conference of the Northeastern Missouri District will convene at Bevier, Missouri, February 23, 1907, at 10 a. m. There will be a special collection taken up at this conference to replace the money taken from the reunion fund to carry on the tent-work during the summer of 1906. This by order of last conference. Send all reports to W. C. Chapman, Higbee, Missouri, R. F. D. 3, Box 92, not later than February 20. W. C. Chapman, secretary.

The semiannual conference of Southern California District will convene at San Bernardino, California, Saturday, February 23, 1907, at 10 a. m. All members of the priesthood in the district are specially urged to be present. T. W. Williams, president, Gardena, California.

Spring River District will meet in conference February 22, 23, and 24, at Webb City, Missouri. Election of delegates to General Conference, and other matters of importance will come before the conference. Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Kansas.

Conference of Central Nebraska District will meet with the Inman Branch February 23, at 10 a. m. The Sunday-school convention of the district will meet the day previous, at 2 p. m. Levi Gamet, president.

Conference of the Nauvoo District will convene at Montrose, Iowa, February 2 and 3, 1907. Branch secretaries will please send in their reports as promptly as possible. W. H. Gunn, secretary, 3105 Shawnee Street, Ft. Madison, Iowa.

Ohio District conference will convene at Coryville, a suburb of Ironton, Ohio, February 23, at 10:30 a. m. All expecting to attend should write George E. Williams, Route 2, Ironton, Ohio, and there will be some one to meet trains. But if no notice is given go up river two squares to Park Avenue, turn to left and follow that street till you pass through the tunnel. The first short street to right leads to church-building. All secretaries of branches are requested to send reports to Francis May, Floodwood, Ohio. Have them in by the 16th if possible. We hope

some of the high officials will be with us. Any that can come are cordially invited. S. J. Jeffers, president.

Kewanee District conference will convene with Kewanee Branch, Saturday and Sunday, February 2 and 3, 1907. A priesthood meeting will be held in the basement of the church Saturday morning at 7:30. Prayer-meeting from 9:15 to 10:15 in the auditorium. Business will commence at 10:30. Elder J. W. Wight will be with us. Come and bring a portion of God's Spirit with you, and thus help to make the conference a beneficial one. A reception committee will endeavor to meet all trains. Amos Berve, president.

Conference of the Kentucky and Tennessee District will convene March 17. District officers will be chosen. In order that we may be able to transact business in a proper way, let all the Saints remember that the Lord has said, Let all things be done in the church by common consent and the prayer of faith. Come one and all and let us have a good conference. C. L. Snow, president, Murray, Kentucky.

Seattle and British Columbia District semiannual conference will convene with the Seattle Branch, February 2 and 3, 1907, in Leo's Business College, corner Fourth Avenue and Pike Street. Take any Second Avenue car at depot to place of meeting. All branch clerks are requested to send reports to the undersigned not later than January 20, 1907. Frederick W. Holmes, secretary, 1202½ Seventh Avenue, Seattle, Washington.

The Des Moines District conference will convene at Runnels, Iowa, Saturday, February 16, 1907, at 10 a. m. Would like to see the several branches well represented, as we will elect delegates to General Conference, and other matters of importance will be considered. Marcus H. Cook, president.

The Massachusetts District conference will convene at Providence, Rhode Island, February 16th, 1907, at 2:30 p. m. Branch clerks will please send in statistical reports not later than February 13. As this is the session for election of district officers, we would desire a good attendance. All elders holding a license, and branch presidents are required to report their labors. Let all come with a determination to make the conference a profitable and joyous occasion. Address all communications to W. A. Sinclair, secretary, 163 Pearl Street, Somerville, Massachusetts.

Conference of the Northwestern Kansas District will convene with the Hill City Branch at 10 a. m., February 23, 1907. Branch reports should be sent to the secretary, F. E. Taylor, Twin Creek, Kansas. W. E. Peak, 1225 West Walnut Street, Independence, Missouri.

#### Convention Notices.

Northern Nebraska District Sunday-school association will hold its convention at Omaha, Friday, January 25, 1907, 2:30 p. m. Business session in the evening at 7:30. As this is the business-meeting of the year, it is important that all schools be represented. Secretaries and librarians please forward reports promptly to the undersigned, in order that district reports may be completed for the convention. LeRoy Wood, secretary and librarian, 2423 Binney Street, Omaha, Nebraska.

Gallands Grove District Religio association meets at Deloit, Iowa, Friday, February 8, 1907, at 10:30 a. m. Sunday-school convention convenes at 2:30 p. m. Schools please appoint delegates and send credentials by February 1 to district secretary, as this is our annual business session. May all come in the Spirit of the Master, that a profitable convention may be enjoyed. Floy Holcomb, secretary, Dunlap, Iowa.

Seattle and British Columbia District Sunday-school convention will convene at the home of Bro. A. W. Gorbutt, 1606 Eighth Avenue, Seattle, Washington, at 2 p. m., Friday, February 1, 1907. There will be a good program and a general good time is expected, and we hope that many may be able to join us in this feast of good things. Will every Sunday-school secretary be prompt in sending in reports, that our work may be complete for the year? Mrs. H. A. Briggs, secretary.

Alabama District Sunday-school convention will meet with Lone Star school at 10 a. m., Friday, February 15, 1907. Superintendents of schools will please see that delegates are chosen and send in their reports. We expect to have a short program Friday evening. M. S. Wiggins, secretary.

Sunday-school convention of the Southeastern Illinois District association will meet at Springerton, Illinois, February 8, 1907, the day before the conference meets at the same place. Secretaries of schools please send reports to me, or hand to me at the convention. A. H. Burroughs, secretary.

Idaho District Sunday-school convention will convene with the Eightmile Saints February 22, 1907, at 10 o'clock. All who expect to attend the convention, and also the Idaho District conference, should come to Soda Springs on the 21st, where they will be met by Saints and conveyed to Eightmile. A. J. Layland, secretary.

Central Illinois District Sunday-school and Religio conventions will meet jointly at Taylorville, Illinois, Friday, February 1, 1907. M. R. Shoemaker and E. Stonger, superintendents.

Southern California Sunday-school and Religio conventions will be held at San Bernardino, California, February 22, 1907, beginning at 10 a. m. All Sunday-school and Religio workers are urged to be present. We contemplate some systematic drill-work. T. W. Williams, superintendent and president.

#### Two-day Meetings.

Two-day meetings of the Mobile District will be in charge of the president and vice-president of district as follows. Perseverance, January 26 and 27; Bayminette, February 2 and 3; Theodore, February 9 and 10; Three Rivers, February 16 and 17; Bluff Creek, February 23 and 24. These meetings will begin at 11 o'clock a. m., on Saturdays named. There will be also a business-session at Bayminette on Saturday afternoon of February 2, at which time some very important business will be transacted. Alma Booker, president.

#### Died.

**GAMET.**—David Gamet was born January 1, 1836, in Otsego County, New York. He with his parents came to Harrison County, Iowa, in 1853. He was baptized at Garner's Grove reunion October 12, 1884. Was married to Nancy Hutchison October 24, 1855. She preceded him to the beyond the 25th of last June. Of this union ten children were born. The nine surviving sons and daughters are Sr. William Stuart, Hannah F. Derry, Alice I. Gonsolley, Harriet E. Garner, James F., Ira D., Parley L., and George L., all of Mondamin, Iowa, and Miriam E. Coffman of Pisgah, Iowa, Sarah E. having departed earth life thirteen years ago. Bro. Gamet's earth-life closed November 9, 1906, after a lingering illness, at his home in Mondamin, Iowa. Funeral services were held from the Congregational church, Sunday, November 11. A large assembly gave token of their esteem for an honorable man, a worthy friend and citizen. The sermon was delivered by Bro. J. C. Crabb, a friend of half a century. The father of the deceased, David Gamet, Sr., was one of the earliest bishops of the Reorganization. The name of Gamet has long been honored in Western Iowa.

**KELSOE.**—Willie Kelsoe was born in Alabama, August 24, 1873; baptized April 8, 1898. Died October 27, 1906. He was a noble Saint, loved by all who knew him. He always looked after the needs of the elders, and was always glad to have them visit his home where they were made comfortable. He leaves a wife, two children, an aged mother, and several brothers and sisters to mourn their loss. Funeral-sermon by E. A. Erwin.

**ANDERSON.**—Anna M. Clawson was born in Sweden, September 30, 1830. Died at the home of her daughter, Mrs. George Everett, near Union, Nebraska, December 22, 1906. She united with the church in her native land and emigrated to America in 1864, walked across the plains to Utah, where she met and married John Anderson in 1865. Becoming dissatisfied with conditions in Utah, she with her family came back to Nebraska City in 1876. Her husband died in 1888. She leaves two sons, one daughter, and ten grandchildren. She joined the Reorganized Church August 6, 1876. She died firm in the faith. Funeral in charge of C. H. Porter.

**STANLEY.**—At Kewanee, Illinois, January 12, 1907, Joseph Hiram Stanley. He was born April 25, 1865, at Kewanee, Illinois; departed this life at the age of 41 years, 8 months, and 18 days. He leaves wife, six children, mother, four brothers, and four sisters; also, many other relatives and friends. Funeral at Andover, Missouri, schoolhouse the 15th. Sermon by R. M. Elvin, from 1 Peter 1:25. Singers from Lamoni.

**SEVERIN.**—Zoula Margretta, daughter of Bro. and Sr. J. C. Severin of near Hallowell, Kansas, died on Sunday morning, December 23, at 6 o'clock, of membranous croup; aged 4 years, 6 months, and 23 days. She was an exceptionally bright and intelligent child, and she will be greatly missed from the family circle. The family has a double sorrow, for only three weeks before they lost their little grandson of the same disease. Little Zoula was buried on Christmas Day. The funeral was held at the family residence at 11 o'clock; sermon by Elder E. A. Davis. It was surely a sad Christmas for the bereaved family. Little Var-

nel Armstrong was born June 3, 1904, and died December 3, 1906. He was the son of Bro. and Sr. Arch Armstrong of Scammon, Kansas, where he died. Interment of both children was in the Columbus Cemetery, side by side. Both are gone but never will be forgotten.

**PICKLES.**—John Pickles was born October 20, 1831, died January 7, 1907, aged 75 years, 2 months, 27 days. Deceased was born in England. Came to America over thirty years ago, locating in Chicago. Married Elizabeth Reese, April 14, 1891. Came to California in 1894, locating in San Diego. He leaves a wife (Sr. Elizabeth Pickles) and one sister to mourn their loss. Funeral-sermon by T. W. Williams.

**WILCOX.**—Bro. Amasa R. Wilcox was born November 15, 1838, at Norig, Ontario. Was married to Mrs. Sarah J. Willis in 1866, at Byron, Michigan. Was baptized into the church August 20, 1876. Died at Plano, Illinois, January 27, 1907, after a brief illness, aged 69 years, 1 month, and 23 days. The remains were carried to their resting-place in the Plano Cemetery on January 10. Funeral-sermon was preached in the Saints' chapel by J. Arthur Davis.

**CHRISTENSEN.**—At Council Bluffs, Iowa, January 8, 1907. Donald C., son of Bro. James C. Christensen, at the age of 8 years, 9 months, and 19 days. Services conducted at the home by Charles Fry and Peter Anderson.

**VAN SICKLE.**—January 13, 1907, at South Omaha, Nebraska, Clifford M. Van Sickle, grandchild of Sr. Marsh, aged 4 years, 5 months, and 2 days. Services at the home by Charles Fry assisted by C. M. Hollenbeck. Interment near Woodbine, Iowa.

**OSBORNE.**—Lyman Osborne died January 16, 1907, near Thurman, Iowa. He was born near Success, Ohio, January 10, 1841. United with the church May 1, 1892, being baptized by Bro. Henry Kemp at Bartlett, Iowa. He was patient in affliction and rejoiced at his approaching change. Wife, three daughters, and one son remain to mourn. Services at the Leeka church, near Thurman, by Charles Fry, assisted by C. M. Roberts.

**HUMBLE.**—Sr. Mary Humble died at her home in Weir City, Kansas, January 1, 1907. She was the widow of William Humble deceased. Was born March 7, 1850, in England; baptized May, 1893, at Weir City, Kansas. Services at Latter Day Saint church, January 3, 1907, conducted by Elder Taylor. Interment in Weir City Cemetery. The deceased was a faithful member, esteemed by all who knew her. She leaves three daughters, two sons, and many friends and relatives to mourn her departure.

**WILLIAMS.**—Martha Williams was born July 15, 1837, in Philadelphia, Pennsylvania. Departed this life December 24, 1906, aged 69 years, 5 months, and 9 days. She had been a constant sufferer for years before death came to her relief. She was baptized by W. W. Blair. She leaves an aged husband, four sons, and three daughters to mourn their loss. Funeral-sermon by L. G. Holloway from the family residence, a large crowd of relatives and friends being present. Interment in the family burial grounds. "Blessed are the dead that die in the Lord."

**HAWS.**—At Barke's Sanitarium, Santa Rosa, California, November 3, 1906, Bro. Alpheus P. Haws. He was born in Canada, 1825, was a man of faith, defending the doctrines of the Reorganization with great pertinacity. With his parents living at Nauvoo, he became well acquainted with the two Martyrs. He always testified as to the purity of their characters, remembering many interesting events which he was witness to, among other things saw at a meeting the Martyr lead his son Joseph by the hand and heard him saying, "This is your future prophet." Interment in old soldiers' plot at Santa Rosa.

The February number of the Travel Magazine takes us chiefly to different parts of our own continent, but as usual does not neglect foreign countries. "To Norway for a vacation" by William Morrow describes how two American business men found novelty and relaxation in the bracing land of fjords. Robert G. Weyh, Jr., tells of a personal "Two-months trip to the Pacific Coast for \$250.," and we realize that we hear so much about cheap European tours that we fail to notice that a very extensive tour to the Pacific Coast can be made very cheaply. In Campbell Macleod's "Mardi Gras in New Orleans," we hear about the merry carnival preceding Lent—an American survival of an old European custom, "Atlantic City," the typical American resort, is entertainingly described by Grace Isabel Colbron, and Katherine Browne describes a European pleasure resort of a different character, in "Monte Carlo," the country of chance. George R. King describes and pictures for us "A trip down the Yukon River," an outing among natives and wood choppers in the Arctic Circle. As usual we have in the "Calendar of Travel," an interesting account of where to go and what to go for in Feb-

ruary. Beginning with Robert Louis Stevenson, by James H. Collins, we have a new series of articles entitled "Gypsy men of letters," which will appear from time to time and treat of the rambles of literary men as described in their books. "The sugar cane industry in Cuba," by G. Harvery Seward, tells us of the figures and present conditions of an investment from the inside as investigated by a business economist. Many other useful and interesting articles about traveling complete this valuable issue.

#### Good Timber Sold Cheap.

In the effort to check the pine bark beetle, which has been severely attacking the forest in parts of the Black Hills Forest Reserve, South Dakota, the Government is resorting to drastic measures. For the first time under the Forest Service, actual cutting, skidding, and burning of debris have been carried on by Government employees. Insect infested timber, both standing and already felled under Service direction, is offered for sale. Large quantities of it can be secured at a fraction of the price charged for green wood.

Yet this wood is just as good for lumber and railroad ties as green wood and would ordinarily bring an equal price. Small sales have not been numerous enough to remove the infested timber; hence it is necessary to offer special inducements if the timber is to be saved. Timber not now accessible can be reached under extensive operations which would warrant the building of the necessary railroads.

This action followed upon a study of the insect situation on the reserve by Doctor A. D. Hopkins, in charge of forest insect investigations in the Bureau of Entomology, who recommended that the Service push the cutting and disposal of infested timber as the only means of preventing the spread of the beetles through wilder and wilder areas. To broaden the market for the timber a clause in the agricultural appropriation bill, last winter, permitted the exportation of timber for two years beyond the borders of South Dakota. But even this has not brought enough or large enough applications to take the timber which should be disposed of. Hitherto the Government has waited for a bidder before advertising for competitors. This procedure, through delay, threatens too serious a loss in the waste of trees now infested and in the spread of the beetles to fresh stands. The Forest Service will now take the initiative and advertise for bidders, in order to draw attention to this timber, which is a menace to the future supply on the reserve.

By securing prompt purchasers for the infested logs and standing trees, and destroying the insect broods by firing the bark and sash, it is hoped that the surrounding forests will soon be saved from further insect attack.

The timber attacked by the bark beetle has not lost its commercial value. There is no reason why the desired sales should not more than reimburse the Government, besides utilizing a large amount of pine which would otherwise be wasted.

#### The Specter of Constant Jealousy.

When a man is afraid to remark at the breakfast table, even mildly and casually, that, from what he has heard, Cleopatra was a beautiful woman, it is fair to assume that the specter of constant jealousy dwells in that household. When a wife fears to look at the moon because she may be accused of admiring the man in it, the husband needs to be gently reminded that he is taking a very rapid short cut to killing the love he seems to hold so sacred. Love is fed by confidence, trust, faith and serene, restful reliance, but morbid jealousy is a poison of doubt, suspicion, and injustice that dulls the love it does not deaden.

Jealousy is a disease that can be cured only by the subject, not by any one else in all the world. No matter how gentle, kind, forbearing, forgiving, and forgetting the object of it may be, this in itself will not cure the attacks. The subject whose heart is thus swayed by fierce gales of jealousy must first awaken to the folly of it, the injustice of it; must be conscious of the trail of bitterness and unhappiness it brings to both, must realize the cruel continued assault on the tolerance, love, loyalty, and patience of the other, and, when the next attack comes, seek by strength of will, by force of character, by every weapon in the armory of the soul, to kill the feeling. Jealousy must be killed in the thought. In the mind, the battleground of the soul, must the fight of extermination be waged. In the thought must the jealousy be neutralized by faith, conquered by justice, and transformed by trustful love into a restful, abiding confidence that only absolute proof and certainty of just cause for jealousy can ever awaken.—William George Jordan in the February Delineator.

## News From Branches

(Continued from page 44.)

better things. The service closed with the characteristic "hand-shaking" and "stand up" performance, followed by an "experience" from an English emigrant, recently converted.

The prominent feature of the Majestic advertisements is: "Come and hear the old Jerusalem gospel!" while the Grand is: "Come and have a good sing." A. F. McLEAN.

#### COLORADO SPRINGS, COLORADO.

A few items might be of interest from this famous health resort, where a small band of Saints are maintaining a branch organization.

The keenest regret is felt for the loss sustained by the burning of our principal publishing house.

Our worthy branch president, Elder W. C. Duncan, while able to be about his daily task, is complaining of threatened nervous prostration. He is as faithful in his presiding capacity as he is in visiting and comforting the membership.

The Sunday-school is ably presided over by Elder J. E. Lalonde, assisted by Sr. E. J. Clarke. Enrollment about thirty-five.

Elder E. J. Clarke, late from Grinnell, Iowa, is at the helm of the Religio. Two classes are maintained, and a lively interest manifested.

The writer, for the past eleven months, has been nursing a case of pulmonary tuberculosis and is domiciled at the Union Printers' Home. His condition at this writing is such that he is able to be around and eats three full meals a day. Prospects fair for some years of life.

Elders J. W. Morgan and J. D. Curtis have been holding nightly preaching-meetings at the church and in cottages for the past two weeks. Good interest and attendance have been had.

As a health city Colorado Springs is unsurpassed. People from all parts of the world come here, especially for lung affections. The Saints always welcome other Saints desiring to locate here. Church privileges are good. A. B. HANSON.

#### FIRST KANSAS CITY BRANCH.

At our last business-meeting we issued thirty-three letters of removals to Saints living at Ivanhoe, converts of Brn. F. C. Warnky, B. J. Scott, and others. Last Monday Brn. I. N. White and the stake presidency organized them as a branch, H. Gould, president; L. Fowler, priest; William McGloughlin, deacon, and George Kern, teacher. They hold their meetings in Walmon's Hall, Thirty-eighth and Woodland Avenue.

Brn. Parsons and Bond are holding a protracted meeting this week in our church, but the storm is raging and greatly interferes with our success. Still the turnout is very good.

F. C. WARNKY.

#### DENVER, COLORADO.

Elders Shupe and Kemp are in the city assisting in a series of meetings. When these meetings close the former will go to Lamar and Rocky Ford, and the latter to Delta.

Elders Morgan and Curtis are doing missionary work at Colorado Springs and Colorado City.

Teacher I. A. Lytle having removed to Independence, Missouri. Bro. Homer Shupe has been elected to fill the unexpired term.

At the election of Religio officers the following were chosen for the ensuing year: M. A. McConley, president; Homer Shupe, vice-president; U. B. Barrett, secretary; J. C. Powers, treasurer.

E. F. SHUPE.

#### ROSSENDALE AND TREHERNE, MANITOBA.

We have bought the Rossendale Methodist church, the one Bro. R. C. Evans was locked out of while on his trip out here through Manitoba and the North West, two years ago.

We have had the church thoroughly cleaned and renovated on the inside, and on Sunday, December 9, held our opening services, followed by a supper and a concert Monday evening. Our supper and concert were a grand success. Every one said it was the best ever held in that part. We took in over fifty dollars, and, as the preacher had received his salary in advance, we had all of the money to pay on the church.

What surprised us most was that the very man who locked the door on Bro. R. C. Evans was present at our morning service.

NELSON WILSON.

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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

VOLUME 54

LAMONI, IOWA, JANUARY 30, 1907

NUMBER 5

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## Editorial

### AN EXPLANATION.

We are asked by the writer of the following letter to explain what we have hitherto believed was plainly stated at the time it was written. Whatever we may now attempt to put forth as an explanation, may be "an explanation that does not explain." We give the letter for the reason that the brother is an "elder in the field," who may have met a species of carping criticism either based in disbelief or a spirit of inquiry which asks questions without relevancy, and which the questioner knows no one can answer, or if answered the knowledge obtained from the answers given could not "profit the hearer withal."

PRESIDENT JOSEPH SMITH.

Independence, Missouri.

Dear brother in Christ: Will you please write a concise explanation of your meaning in the following statement of yours in your account, according to your belief, of the "strange development" of a belief in, and practice of, polygamy by those who were associated with your father "during the later years of" his life:

"That my father may have been a party to the 'first step' in this strange development, I am perhaps prepared to admit, but that he was in any other wise responsible for plural marriage, plurality of wives, or polygamy, I do not know, nor are the evidences so far produced to me conclusive to force my belief."—Life of Joseph the Prophet.—Tullige, p. 800.

This is used, by opponents of the work, as an admission that your father was responsible for the introduction of polygamy, or so I have heard it once used in public debate.

An explanation of what you mean by "the first step" would be appreciated by me, and I believe it would be helpful to many, so if you think well, let us have it in the HERALD, if not, a reply to me personally will be highly appreciated.

Yours in bonds,

T. C. KELLEY.

BERRYDALE, Florida, December 21, 1906.

"I believe that in the later years of my father's life there was in discussion among the elders, and possibly in practice, a theory like the following: that persons who might believe that there was a sufficient degree of spiritual affinity between them as married companions, to warrant the desire to perpetuate that union in the world to come and after the resurrection, could go before some high priest, whom they might choose, and there making known their desire, might be "married for eternity," pledging themselves while in the flesh unto each other for the observance of the rights of companionship in the spirit; that this was called spiritual marriage, and upon the sup-

## CONTENTS

### EDITORIAL:

An Explanation	57
Seeking to Know	59
General Church Items	61
Special Notice	61

### ORIGINAL POETRY:

A Response	61
------------	----

### ORIGINAL ARTICLES:

An Apostasy; or Has the Church Remained on Earth	62
Am I My Brother's Keeper	64
How We May Prepare the Way Before Us	65

### OF GENERAL INTEREST:

Hill's Five-Dollar Slaves	66
Lawson and Knisley Debate	66
Some "Saints" Who Are Not Latter Day Saints	68
A Chicago Prophecy	69

### MOTHER'S HOME COLUMN:

Life's Mirror	69
Mailing-Day in the Islands	70
What is Gained by Having Children Blessed by the Elders	70
The Training of a Boy	71
A Temptation and How it Was Met	71

### LETTER DEPARTMENT:

Letters	73
Extracts from Letters	76

### NEWS FROM BRANCHES:

St. Joseph, Missouri	-
----------------------	---

### MISCELLANEOUS:

Conference Minutes:	
Florida	77
Mobile	77
Southern Missouri	77
Spokane	77
Bishop's Agents' Report	77
Second Quorum of Seventy	77
Elders' Financial Report	78
Bishop's Agents' Reports	78
Church Librarian	79
Fifth Quorum of Elders	79

position that what was sealed by this priesthood, before which this pledge was made on earth, was sealed in heaven, the marriage relation then entered into would continue in eternity. That this was not authorized by command of God, or rule of the church, but grew out of the constant discussion had among the elders; and that after a time it resulted in the wish (father to the thought) that married companionship rendered unpleasant here by incompatibilities of different sorts, might be cured for the world to come, by securing through this means a congenial companion in the spirit; that there was but brief hesitancy between the wish and an attempt to put it into form and practice. That once started, the idea grew, spiritual affinities were sought after, and in seeking them the hitherto sacred precincts of home were invaded; less and less restraint was exercised, the lines between virtue and license, hitherto sharply drawn, grew more and more indistinct; spiritual companionship if sanctioned by a holy priesthood, to confer favors and pleasures in the world to come, might be enacted and put to actual test here—and so the enjoyment of a spiritual companionship in eternity became a companionship here; a wife a spiritual wife, if congenial; if not, one that was congenial was sought, and a wife in fact was supplemented by one in spirit, which in easy transition became one in essential earthly relationship. From this; if one, why not two, or more, and plural marriage, or the plurality of wives was the growth. That so soon as the Prophet discovered that this must inevitably be the result of the marriage for eternity between married companions, which for a time was perhaps looked upon as a harmless enlargement upon the priesthood theory, and rather intended to glorify them in doing business for eternity and the heavens, he set about correcting it. But the evil had, unnoted by him, taken root, and it was too late. What had been possibly innocently spiritual became fleshly, sensual—devilish. He was taken away. The long train of circumstances burst upon the people. He and Hyrum placed themselves in the front of the impending storm and went down to death. That which in life they were powerless to prevent, rapidly took the successive forms heretofore stated, and polygamy after eight years of further fostering in secret, rose in terrible malignity to essay the destruction of the church. That my father may have been a party to the first step in this strange development, I am perhaps prepared to admit, though the evidence connecting him with it is vague and uncertain; but that he was in any otherwise responsible for plural marriage, plurality of wives, or polygamy, I do not know, nor are the evidences so far produced to me conclusive to force my belief.”

In what is set forth above I have given as fully, as briefly, and as plainly as I was able to do at the time the statement was written which I am now asked to

explain, a mere fragment having relation to what had gone before it, as a basis on which to base that statement.

The first step, on which stress is laid, and to which I referred, was the talked-up theory among some of the elders that a man and his wife, being happily married and living in harmony with each other, if they wished that their married life should continue after death and in the resurrection, might go before a high priest and there covenant to be each other's companion, husband and wife respectively; this was called sealing, and the wife became a “spiritual wife.”

None of those who claimed to know all about my father being the responsible author of polygamy as practiced in Utah ever stated to me that he taught them this, that I now recollect. Some few stated that Hyrum Smith, my father's brother, was the one who taught it to them. Elder Howard G. Corey, a school-teacher in Nauvoo in the lifetime of my father, and to whom I went to school, stated to me at the home of a Bro. Gammon, in Provo, Utah, in the presence of Elder R. J. Anthony, of the Reorganized Church, Bro. Gammon, and a nephew of Judge Dusenbury, a resident of Provo, who came with Elder Corey to be present at the interview, that he was taught this phase of the sealing theory by the prophet's brother Hyrum, and that he and his wife were so joined in this spiritual contract before Hyrum Smith, he officiating in the ceremony. This act of sealing was not done in the “temple” at Nauvoo, nor in the “Masonic Lodge Room”; nor in the “Old Brick Store”; but was performed on Main Street, about a block and a half up the street from the Mansion House in which the prophet Joseph lived, Uncle Hyrum Smith standing on the sidewalk and Corey and his wife standing up in a buggy in which they were taking a ride. It was Hyrum, not Joseph who taught him, it was Hyrum who performed the sealing ceremony. These men Corey and Dusenbury were of the Mormon, or Utah church. There was another member of the Mormon church present, a counselor to the bishop of his ward, whose name does not matter now, and might embarrass him if known.

When questioned in regard to the scope of this theory, Elder Corey stated that it was not taught publicly, but privately; that it was intended for those already married and not for any others; he knew of one other couple and they old married people who were thus sealed to each other for eternity; it was not intended for nor as a marriage ceremony for time between those desiring to be married; nor was it for the purpose of marrying other women to a man already a married man having a wife living; no such thing was contemplated, or talked of, or known, or practiced, to his knowledge before the prophet Joseph's death.

Two other men made similar statements to me; one, Uncle William Smith, who stated what the theory was, but could not tell from whom he heard it definitely. He was certain, however, that he did not get it from his brother Joseph. The other man was David Seeley, living at the time he had the chat with me at San Bernardino, California; and of whom it had been stated to me by more than one that he could tell me all about it; and that when I should see him, I would no longer be able to say that nobody had ever told me that my father did have more wives than my mother. I saw this man in San Bernardino, and had quite a long talk with him. He stated that he became satisfied that there was something of the sort, a kind of sealing between husbands and their wives for eternity; he could not give me names, day, nor date of any single transaction. He thought that father must have known of it, but had never heard anything of it from father, in teaching or practice; it was not taught publicly, nor preached from the stand as a church tenet; but was just talked of by some, whispered around like, as you know such things will be. He did not, and could not locate it with father at any time or place. At the close of a conversation lasting an hour and a half he straightened himself up, and with a sigh said, "I wish I did know."

Here was the opportunity I had sought, and this was the result. The one who could tell me "all about it" could tell me nothing positive and definite, by which I could implicate Joseph the Martyr, "with even this first step" in the "strange development" resulting in polygamy or plural marriage; and when he had told me all he knew, he involuntarily gave the fact of his ignorance away by a deep-drawn sigh of conscious incertitude and the expression, wrung from his long-continued and long-repressed desire for knowledge, "I wish I did know." I sought for information whence I had been frequently told that I could obtain it and I failed, not because the man was not willing to tell me, the son of the prophet, what he knew about the prophet father's connection with this strange theory, but because he did not know, but wished that he did.

This will suffice to show the sort of evidence with which our opposition to polygamy, or plural marriage, has been met by those who have claimed that Joseph Smith was the responsible author of that dogma and practice. This kind of evidence "is vague and uncertain," and I may safely add, unsatisfactory. It was the consideration of this sort of evidence that caused me to write, as quoted by Elder Kelley, "that my father may have been a party to the first step in this strange development, I am perhaps prepared to admit."

I have quoted the words emphasized for the purpose of showing that if evidence amounting to proof should be presented, and I be permitted a son's

privilege of examining the witnesses who testify, and weighing the evidence presented, as a lawyer might do for the purpose of testing the witnesses and verifying the evidence, I might be convinced in such a way as to admit without further dispute what would be thus proved. The reasons herein given are those upon which I then wrote "that my father may have been a party to this first step." I did not know then that he was. I do not know now that he was. I have no personal knowledge that he was in any way whatever responsible for the introduction of polygamy into the beliefs of the Latter Day Saints of any shade of Mormonism, so called, and the proofs to compel my belief that he was, are not forthcoming. In the language of Attorney Parley P. Kelley, who was the counsel for the Reorganized Church in the Temple Lot suit, and who conducted the cross examination of the witnesses put on the stand before the Commissioner who took the evidence of the witnesses in Salt Lake City, "If your father had anything to do with polygamy they can not prove it."

It seems to me that the statement was plain enough before, but if this explanation will serve to make my position any plainer to the elders who may have to meet those who cavil over it, I will be satisfied that the inquiry was made. I do not agree with Talleyrand that "language was invented to enable men to conceal their thoughts," but was given of God to enable men to come to a "unity of the faith," and the "watchmen on the walls of Zion to see eye to eye"; and for this result I write, with the prayer in my heart that we may understand.

JOSEPH SMITH.

---

#### SEEKING TO KNOW.

Many times when a member of a family is sick, other relatives are very anxious to know whether the one sick will recover, or is destined to die. The elder or elders who are called to administer to the one who is sick, sometimes share in the anxiety of the family or friends, and in their prayers importune the Lord to reveal to the anxious, waiting friends whether the sickness is unto death, or will the sick recover. And sometimes the elders go farther than this and ask for the revelation of the cause or causes why the sick one is afflicted, and the faith of the friends and relatives so peculiarly tried.

Our early experiences in administering to the sick, in the church and out of it, for we were frequently called to attend those who were not members, all went to discourage this peculiar species of inquiry, and the after occurrences to which we have been a witness or have been made acquainted with upon the testimony of others, have also confirmed those early experiences. Our experience even at our earliest acquaintance with the exercise of the power of God in the healing of the sick went to show that, more frequently than otherwise, the continued importuning

of the friends and elders for a witness as to whether the sick would recover or not, was followed by bad results. Sometimes, prophecies were delivered respecting the recovery of the sick person which were not realized; and immediately speculation would begin as to who was in fault, the friends, the sick one, or the elders; and grave questioning would take place as to the source whence the prophecy came; and unfortunate loss of faith would seem to be inevitable. We reached a conclusion at that time that it was no part of the duty of the officers administering to the sick to ask the Lord for a manifestation as to the recovery of the sick one, or his departure from this life. Our subsequent experiences and our observation have confirmed us in the conclusion reached at that time, and subsequent events have clearly gone to show us that what sometimes followed then has continued to follow; more dissatisfaction than blessing has resulted from the importuning prayers referred to.

It may be said that "the Lord need not answer such prayers, unless he sees fit to do so." This is true, but the better reasoning clearly is, that as the Lord is the one whose power is exercised every time any one is healed who is administered to, it is also through his wisdom that the power is given unto healing or withheld leaving the patient to live or die without divine intervention, the Lord must be left to exercise both wisdom and power as he deems best; and, he also should be trusted to exercise the same wisdom as to the giving of testimony for or against, as in his judgment is best; and if it is wiser for the friends of the sick to be informed as to the prospect of death, or the promise of recovery, as would be best for the friends and the sick one, he best knows.

We have in times past tried to tell the elders what we conceived to be the true, or the better way to proceed in cases of administration, but fear to an extent that the advice and argument were either premature, or have not been appreciated. We fully believe now as we have for these many years that the office of the eldership is best conserved by the simplest form of administration compatible with the conditions surrounding each case to which they may be called; but that in no case are they justified in importuning the Lord for a promise of recovery, or a manifestation of the Spirit foreboding the death of the person administered to. Death usually comes as an unexpected visitor in any event; and is ever unwelcomed in the great majority of instances; why should a loving Lord be importuned to precipitate the sorrows of suffering kindred and friends by a forecasting of impending death? Why should not men and women who have faith enough to ask for the rite of divine unction, be also willing to trust their sick in his hands without importuning a wise Lord to give them a promise that he would heal the particular individual in whom their solicitude is centered?

The supposition is an absolutely fair one, that if the Lord whose power is invoked for the healing of the sick, and whose wisdom is to be exercised in the sending or withholding that power, knew that it was necessary for the father, mother, sister, or brother, a friend, or the elders administering, to know what the result of the administration would be, he would be sure to give such evidence of that fact as would be amply sufficient to give the desired knowledge. In cases that have come under our observation assurance that the prayers had been heard and the sick should recover, without the previous importunity of prayer for such evidence being offered, has been given. And we have also witnessed many cases where testimony was asked for and none was received. We also have seen cases where testimony was persistently sought and even demanded, in which a manifestation has been given promising full recovery, and in which death followed close upon the cessation of the prayer. We have frequently been asked why this was suffered to occur. Our only answer has been, that we did not know. The only conjecture that looked feasible to us was that the importunity of the elders and friends gave rise to a species of enthusiasm, easily mistaken for the Spirit's influence, and under this influence the strong wish for the recovery of the sufferer took on the form of a prophecy. We are not ready to accept the thought, advanced by some, that the adversary of souls being on the watch to catch the Saints unawares takes advantage of the conditions of such a case and sends an evil spirit to deceive, and thereby destroy the faith of some in the elders and the ordinance alike.

When the elders are sent for to administer to the sick, they should go, if it is practicable; they should administer in faith nothing doubting; anointing with oil and laying on of hands; they should earnestly pray, and so far as in them lies do all that is possible to make the administration acceptable to the Lord; but we can not see that it is any part of their duty to seek for a sign. It lies with God to exercise the power and send relief; he can be trusted to do this without answering to prayer that the patient will either recover, or is appointed unto death. Over-anxiety on the part of friends, including the elders, produces a condition in which it is possible for some one to be misled to the injury of the parties to the incident and to bring a reproach upon the faith. This should be avoided, and the surest way is to submit the sick member to the tender mercy of the Lord in prayer, and then leave him in the hands of God without asking a pledge for recovery, or a warning to die. It is no part of a consistent ceremony to insist in prayer that the Lord shall give a sign that he will hear and answer according to the anxious desires of those who are interested in the sick one receiving administration.

It may be inquired, Have not the elders and Saints a right to pray for what they feel they want? To this we must answer, No, not always nor of necessity. No man should pray for that which his judgment assures him he is better off without. No man should ask God to do what his wisdom teaches him would be to his disadvantage in a spiritual sense. No man should pray for God to do what his own wisdom teaches him God would not be acting wisely to grant. We put nothing beyond the power of God. He is able to accomplish whatever it may please him to do. Notwithstanding the fact that God can do anything he chooses to do, we are quite confident there are a number of things he will not do, for the reason that it would not be wise to do them. We believe that very many of the cases in which administration is had, and prayers offered that there might be a revelation of the will of the Lord, are not successful, so far as the revelation is concerned, for this very reason; that the prayers asking for a sign in regard to the fate of the sick one are not consistent with the mind and will of the Lord; it would not be wise for him to so grant and answer the prayer. The prayers are not answered because they are prayers "asking amiss."

We write thus because we have been at times requested to ask of the Lord to reveal why certain loved ones are so seriously afflicted. If he would but reveal what the reason was the difficulty might be removed; and if he would but show if they would recover, so that the anxious ones might be relieved of their anxiety; and if it was his will that the dear ones were to be taken away, then these anxious and sorrowing friends would be prepared to submit to that will and be reconciled to their loss. We can not comply with these requests with consistency believing as we do, and as we have presented in this writing; that it is not a part of the administration service to pray for a revelation from the Lord giving assurance of recovery or admonishing of approaching death; it might be equally out of place for us to seek to know what the Lord reserves within the secrets of his own will and wisdom.

JOSEPH SMITH.

#### GENERAL CHURCH ITEMS.

The branch at Philadelphia, Walter W. Smith pastor, is conducting a vigorous revival, beginning with the dedication of the church on Sunday, the 27th. The preaching-meetings, however, are held in the Odd Fellows' Temple. The Philadelphia Enquirer for January 21 contains a three-column write-up of the campaign, illustrated with pictures of the local church, of President Smith, of Joseph the Martyr, of Walter W. Smith, of the characters sent Professor Anthon, and of Sr. W. N. Robinson who is to sing at the meetings. Joseph Smith and F. M. Smith of the Presidency, Apostles F. M. Sheehy and J. W. Rush-

ton, and Bishop E. L. Kelley are named as speakers. We trust that these meetings may be very successful and that they may be a type of many more broad-gauged efforts to give our faith publicity.

One of the most important articles to appear in the church periodicals for some time will be Bishop Kelley's article on equality, February Autumn Leaves; it is written for the young people but it will interest all. An illustration of extraordinary interest in the same number will be a picture of the "Wailing-Place of the Jews," taken by Paul Hanson.

The amount subscribed for the rebuilding of the HERALD office is now \$16,237.50.

#### SPECIAL NOTICE.

All of the mailing galleys were destroyed in the fire. As a result we are compelled to use old lists on which the dates of expiration opposite the names of subscribers are not correct. As soon as we can have the lists reset, the correct dates will appear.

F. B. BLAIR, Manager.

## Original Poetry

#### A Response.

[Published by request.]

TUNE.—"Let us pray for one another."

Yes, we'll pray for one another,  
With united hearts we'll bow,  
For we know our Savior's waiting;  
He is listening to us now.  
Yes, he loves his children dearer,  
And his blessings can not stay  
When in faith we all draw nearer—  
For each other let us pray.

Yes, we'll pray for one another,  
When the foe grows strong and bold,  
When the weak are faint, and falter,  
Trying hearts of purest gold;  
When destruction is around us,  
Sword and famine have their sway,  
When the wicked rage against us,  
For each other let us pray.

Yes, we'll pray for one another,  
When the clouds look dark and drear,  
When the sun dispels all sadness,  
When the moon shines bright and clear;  
And when Zion's land will glitter  
With a holier, brighter ray—  
That we live in love together,  
For each other let us pray.

When the powers of heaven are shaken,  
Lakes and rivers cease to flow,  
When the pure and just shall waken,  
And the earth in beauty grow;  
That with robes which never fade—  
Brighter far than King's array—  
We may mingle with the ransomed,  
For each other we will pray.

C. ACKERLEY.

## Original Articles

### AN APOSTASY: OR HAS THE CHURCH REMAINED ON THE EARTH.

Has there been an apostasy since the days of Pentecost? Some say, "Yes," Some say, "No," and some say, "I do not know."

Apostasy is to turn from the truth. The effect to each individual who abides not in the truth, but turns from it, is the same as if the truth had no existence,—the same as if Christ had not been.

Jesus Christ came to instruct mankind upon those things most essential to the building up of the kingdom of God on the earth, and to inform them of future events as seemed to him necessary. One of the important future events was that the kingdom of heaven would be taken forceful possession of by violence. He said, "From the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force."—Math. 11:12. The spirit of violence with which John had been opposed would take the kingdom of heaven out of the hands of God's servants, either by destroying their lives or corrupting them so that they would have no right to represent God. It was at the time of this prophecy being represented by Jesus Christ and his chosen ministers under God, and in their possession, but the change predicted for the kingdom of God was that forceful possession would be taken of it by those who are here called "the violent."

When this would occur the world would be in as bad a condition as if the kingdom of God had never existed upon the earth, and the apostasy would be complete, none existing on the earth holding the right to represent God or his government, neither could such authority exist except it was reconferred.

That class of religionists who believe contrary to this prophecy of Jesus, do so largely because of an erroneous conception of the Scripture, "And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Math. 16:18. By this same class it is understood and advocated that hell is a place as well as a condition, and in this view they were correct. The "gates of hell" would be the place of entrance. These would be closed against the entrance of an enemy. The Christ came to destroy the works of the devil (see 1 John 3:8), hence the gates of hell would be closed against him and his work so long as it could be. But this statement gives us clearly to understand that "the gates" of that condition or place could not continuously prevail against the power of the Christ, and that the time would come when he would enter. Peter testifies that he did enter and

"preached to the spirits in prison." (1 Pet. 3:19.) Paul agrees with Peter when he says that, "When he ascended up on high, he led captivity captive, and gave gifts unto his men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)." (Eph. 4:8,9.) And with these two apostles agrees the testimony of John who says that the Christ-work has entered into hell so that he has "the keys of death and hell." (Rev. 1:18), and they should be so used that in the second resurrection both "death and hell delivered up the dead which were in them." (Rev. 20:13.) It is thus proved that the gates of hell could not nor did not prevail against the power by which or upon which Jesus Christ built his church, or the power through which Peter received the knowledge that Jesus was "the Christ the Son of the living God"; but all this does not contradict the prophecy that the kingdom of heaven or church would be taken control of by those who were opposing God's work on earth, and for a time would control, as foretold in Rev. 12:1-6, after which the government professing to be the church, now under the control of those moved by the spirit of violence, would be changed as represented by another woman who had made "war with the Lamb," and was "drunken with the blood of the saints," but the Lamb would finally overcome, "for he is Lord of Lords." (Rev. 17:1-18.)

There will be a restoring of the kingdom of God on the earth previous to the fall of Babylon, and the coming of the Son of man in the clouds of heaven with power and great glory to reap the earth. (See Rev. 14:6-15.)

J. F. MINTUN.

### "WHO THEN CAN BE SAVED?"—MATTHEW 19:25.

"With men this is impossible; but with God all things are possible." So said Jesus in reply to this question of the apostles, who thus expressed their surprise when the Savior told them how hard it was for a rich man to enter into the Kingdom of heaven; and they learned from the experience of the rich young man that righteousness arising from a literal obedience to the law of Moses could not save him or make him perfect.

"With men this is impossible; but with God all things are possible." In other words men can not perfect a plan of salvation; but our heavenly Father can and has

Let Paul start the answer to the question for us. In Rom. 10:13-15 he says: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall

they preach, except they be sent?" We learn from this, then, that God in his plan of salation has provided a way by which man can hear the gospel,—by sending a preacher.

In the first chapter of John we read that "there was a man sent from God, whose name was John." Many seem to think from the reading of this that he was about the only man God ever sent; but if we turn to the last of Mark, we find there eleven other sent when the Savior commanded them: "Go ye into all the world, and preach the gospel to every creature," or the last of Matthew when he said: "Go ye therefore and teach all nations. . . . Teaching them to observe all things whatsoever I have commanded you." Now it is very reasonable to suppose that these men who were thus commissioned and sent would teach the things of God; or in other words, would answer their own question to the master, "Who then can be saved?" For as John the Baptist said: "For he whom God hath sent speaketh the words of God; for God giveth not the spirit by measure unto him."—John 3:34. This spirit was to guide them into all truth. (See John 16:15.)

Now I like a logical gospel, a consistent gospel, a rational gospel. While it may be and is necessary to exercise faith on our part, God has designed to give us something to create faith in us, namely: preaching by one sent. We can not believe in anything of which we know nothing, hence our heavenly Father has commissioned men to proclaim his word—sent them to teach the way of salvation.

Let us now examine the way pointed out to us by those who walked and talked with Jesus in Galilee, in Judea, those to whom he said, "And ye also shall bear witness because ye have been with me from the beginning."—John 15:27. Let us see what was the word they preached, the witness they bore, and also the results, regardless of any personal feeling in the matter, regardless of any opinions of man, even regardless of any private opinion of our own; for he who stands to represent Christ and his doctrine must not present anything contrary to the written word that has been given to us by the spirit of revelation. He may illustrate it by anecdotes (Christ often spoke in parables when the truths he desired to express could be more firmly implanted in the mind that way), but if he deviates from the message he is sent to bear, he is not representing the one who has sent him.

The disciples asked, "Who then can be saved?" thinking at the time they asked the question that the requirements must be very hard to meet. A few short years afterward we find them gathered at Jerusalem, on the day of Pentecost, and we read in the second chapter of Acts the first gospel ser-

mon delivered after the rising of the slain Savior. Peter preached Christ, telling the Jews that this Jesus whom they slew had risen from the dead, proving by the scripture that he was the very Messiah that had been so long looked for. And what was the result? Why they were pricked in their hearts and said, "Men and brethren what shall we do?"

Listen to the answer, short and to the point: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Let us analyze this a little. We have here a preacher sent by Christ, commissioned to represent him, to speak for him, and what do we find? First, that he preached the word, bore witness of Christ. Next, that through this preaching faith came to the hearers, "They were pricked in their hearts," and desired to know what to do. Then comes the command to repent, to be baptized; and then the promise of the Holy Spirit that should also bear witness to them of Christ and his gospel. (See John 15:26.)

Again we read of great persecution of the followers of Christ at Jerusalem, and how they were scattered abroad by it, and went everywhere preaching the word; how Philip went down to Samaria and preached Christ unto the Samaritans; and Luke records in Acts 8:12: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Here we have the same thing before us, the word preached with the same effect. They believed, had faith, were baptized in the name of Jesus Christ. And this was not all, for as we read on we find that "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they came down, prayed for them, that they might receive the Holy Ghost. . . . then laid they their hands on them, and they received the Holy Ghost." Another principle here mentioned, namely, laying on of hands.

Again take the case of that very devout Roman who was so righteous that God recognized him by giving him a vision, in which an angel appeared to him, telling him that his prayers and alms had come up as a memorial before God, and also telling him to send for one Simon Peter, who would tell him what he ought to do. Notice this: the angel did not preach the gospel to him, did not instruct him in the way of salvation. Christ had called and sent men to do this, had given men authority

to act for him, to speak in his name, to initiate members into his kingdom. So we next find Peter down in Caesarea preaching Christ to this devout centurion, and the result while he was yet speaking the Holy Ghost fell on them, and then we hear him command them to be baptized in the name of the Lord. We might also notice the plan followed by the apostle Paul at Ephesus, where we find the same plan followed—Paul who certifies to the Galatian saints that the gospel he preached was not after man, but that he had received it by the revelation of Jesus Christ.

The logical line of reasoning as outlined in the foregoing then is simply this: That the gospel must be preached by one having authority to represent Christ; that the design of this preaching is to create faith in God, faith in Christ, faith in the gospel, and in God's power to save. Then with this faith cometh the desire to do the things that will lead us to salvation. Those of old taught that we must then repent and be baptized. Paul in Romans 6:4 says: "Therefore, we are buried with him by baptism into death," etc. Not only making this form a symbol of the death and burial of Jesus, as we are buried under the water, and a symbol of his resurrection, as we come up out of the water, but it is also significant of our death and burial to the world and the sins of the world, and then we have risen to walk in newness of life, forsaking those things that would hinder our progress toward a life with Christ Jesus. And then comes the laying on of hands, that as we have received the baptism of water, so also we might receive the baptism or gift of the Holy Ghost. Is this all? No, just the beginning. This is necessary, because we must start right, if we desire to end right, for "there is no other name given under heaven or among men by which we can be saved." "Jesus Christ the same yesterday, today, and forever." God is unchangeable, and just what it required to save a man nineteen hundred years ago it requires now. Therefore, after we have obeyed these first principles of the gospel, let us follow Paul's advice given in the sixth chapter of Hebrews, "Let us go on to perfection." How Paul? Why, by "adding to our faith virtue, to virtue knowledge, and to knowledge temperance, and to temperance patience and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Charity has been well defined as the true love of Christ.

Who then can be saved? Those who obey the gospel. Those who keep the commandments. Those who do all that is required of them by Christ. The young man could, had he not thought more of his earthly possessions than he did of the Savior. Not by any means man could provide, but by the plan

God has formed; for "With God all things are possible."  
E. E. C.

#### AM I MY BROTHER'S KEEPER?

The HERALD is a welcome visitor of our home each week therefore it was with a great feeling of sadness we received the news, "the HERALD is home-  
LESS."

This morning as my thoughts were dwelling upon the gospel and its progress. I concluded to pen a few lines to your pages; and I asked God's blessing upon the words written, that they may be of good to some one.

Am I my brother's keeper? Although those words were uttered many centuries ago still may they not be brought up and rehearsed for our profit and learning today?

In the first place what is it to be our brother's keeper? Is it not to stand in the position of God and know the intents of the heart, to be able to say, I am my brother's keeper; and yet how many will judge a brother's actions, not knowing the heart that prompts the action.

Of-times we hear the words, "Well I don't think I shall pay anything until I see where it is going. I don't want my hard earnings to go to keep up the extravagance of missionaries' families, nor to support those able to work."

"Extravagance of missionaries families, and supporting those able to work! Oh my brother or sister, whoever you may be uttering those words, stop just one moment and consider. Even if there may be a few unworthy, should we withhold from the worthy? The wheat and tares must grow together until the harvest.

Am I my brother's keeper? Do I know who is worthy, or who is not? It is with them and God if they do not do right with the Lord's money.

First let us consider: Are we not all one body laboring together for the work of the Lord? Must it be only the poor missionary who shall make the sacrifice? No, indeed! If the missionary were not laboring in the field of the gospel, he might be laboring for the means with which to supply his family with all the extravagance(?) they desire without having to depend on the tithes individuals may deem wise to send.

The missionary and his wife are human beings. They want to see their children educated, and brought up in a civilized manner. The wife, too may want a modern-style hat or new dress in keeping with the community where she lives.

I was not brought up a missionary's daughter, neither am I a missionary's wife; but I believe in looking at both sides of the question. We have no right to judge hastily as to who is extravagant or able to work, and who is not. Our duty is to look

at ourselves, first. What are we sacrificing for the spread of this glorious gospel? Are we sacrificing the companionship of husband or father? No. As lay members we are sacrificing only a few penny dollars. Then if we are all of the body, and part refuses to do its work, is the body not crippled?

It is the duty of the lay members to send in their tithes and offerings, and unless we do we are robbing God; for he has so spoken it in his written word.

If all we have to tithe is a dollar, we should not withhold the ten cents thinking we are aiding some one of more means or ability. Let us first stop and say: "Am I my brother's keeper? God has commanded me to pay my tithing, and what am I that I can withstand God. I will do my duty though all the whole world should fail."

If we could all be more watchful and more prayerful, and remove the beams from our own eyes, then our vision would be so much clearer; and notes, if there be any in our brothers' eyes be not nearly so annoying. A. M. S.

#### HOW WE MAY PREPARE THE WAY BEFORE US.

It is evident that the Lord was speaking to the Saints in a collective sense when he told them to have all things prepared before them. If we will examine the revelation in the Doctrine and the Covenants on the subject of the gathering, we will see that they can be understood in no other way. If this is true, then our preparation must be made collectively, and as God's house is a house of order, we should do things in an orderly manner. And this we can not do without organizations. Then let us organize ourselves, and put ourselves in condition to do something, and no longer waste our time and energy as we are doing now by everyone trying to make this preparation in his own way, and without any knowledge of how the poor are going to be cared for.

We all of us know that there is no one of us who can carry this burden alone, and since we must help each other in this great work, let us go at it in an intelligent manner, having some system whereby the effort of every one of us will become effective. In our present condition we are wasting much of our substance that might be saved to the church; for the profit on nearly everything we consume goes to enrich others. This is a leak that could and should be stopped; and this can be done by the Saints organizing themselves into co-operative associations, having their own stores, mills, factories, etc. And it is the only way that we will ever be able to successfully care for the poor; for it is the Lord's plan. But there will have to be some consecrating done to put all this machinery in

motion; as the money put up will have to be consecrated to the Lord, for there will be no dividends coming back as there is after the present system of doing business, but the profits will all go into a fund to be known as Zion's redemption fund, to which all will have an equal right, according as they may need.

The managers and contributors will be expected to make the same sacrifice as our brethren of the missionaries are making; for we are all co-workers together with God. Why should we expect the missionary's family to do with any less of this world's good than we are anxious our own families should have.

In my estimation of this great plan of the Lord's, I fail to find where he has granted any special privileges to any one; but all are expected to do their utmost according to their calling. The missionary dedicates himself and family, if he has one, to the Lord, whom he serves. The wife denies herself the companionship of her husband and very many of the comforts of this life in order that her husband may be kept in the missionary field. Now if the Lord requires all this sacrifice from the missionary and his family, does he require any less from the rest of the laborers in his vineyard? For mind you, we are all, as I said before, laborers and co-workers together with God.

I have heard some who are considered very good Latter Day Saints say, I could not live on what the missionary's family has to live on. Well then if the missionary's family does not get enough to live on comfortably, whose business is it to see that they do have enough? Is it not the other laborers in the vineyard, who are the producers of the necessities of life? This is the work the master has allotted to them, to see that his storehouse is full, and contains abundance for all. I have no right to buy a sealskin coat for my wife, while the missionary's wife has to wear an old, faded, woolen one. I have no right to sit down to a table supplied with all the good things that the market affords, until my brother missionary's family can have the same things. You may ask, Why? Well I will tell you why. Because we are all of one family, God being our father; and being even more perfect than an earthly father he intends that all his children shall fare the same.

Now when we can come to look at it in this light, then we will be in a condition to become united according to God's law which he calls his celestial law.

In Doctrine and Covenants, section 102, paragraph 2, we find this: "Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals they might

have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."

Now we see it is just as I have been trying to make plain, that this preparation must be made by the church in a united way, or organized according to the plan required by the law of the celestial kingdom. I think I hear some one say, How can I contribute anything for the support of the poor? It takes all that I can make to keep the wolf from my door. Just let me tell you how you can do something that it will not cost you any extra effort more than you are making now. You must buy everything you use now. Just do as I have outlined above, get in and help us to organize those co-operative associations, and purchase everything from your own store, instead of from strangers, as you do now. There may be some who will laugh at my idea; but before they do much laughing, let them present some better plan, then I will be ready to laugh with them.

J. A. ANTHONY.

## Of General Interest

### HILL'S FIVE-DOLLAR SLAVES.

In one of the Wall Street circulars which drift down upon the editorial table—the circular of Dow, Jones & Co., of December 19, 1906—we find a significant estimate, by financiers and not by cranks, with reference to the iron ore deposits which the steel trust has leased from James J. Hill. According to this estimate the royalties in 50 years will amount to \$1,190,000,000. This sum is equal to the earnings of one man, at the extraordinary high wages of \$5 a day, for about 800,000 years. Or, if that amount of labor be calculated for 50 years, it represents the annual work for half a century of 16,000 men. In other words, the royalty that Mr. Hill (or his representatives) is to get for 50 years to come, on the basis of this one transaction will be equal, year by year, to the total earnings of an army of 16,000 five-dollar-a-day workers. . . . For the earnings of a labor force equal to 16,000 men yearly for 50 years. Mr. Hill gives nothing but permission to utilize natural bounties, and in the last analysis that is nothing; for those bounties would be just as useful if

he and his assignors had never lived. What, then, is the essential meaning of the fact that in this way he commands a labor force equal to 16,000 five-dollar-a-day men for fifty years? Simply that he owns 16,000 slaves whose labor he can sell for \$5 a day. That no particular five-dollar-a-day man is his slave makes no difference. That he does not personally know his slaves nor they their master, makes no difference. The essence of it all is that he commands that much labor force without returning an equivalent in labor force of his own. The totality of labor force loses some of its product if any of its product is diverted from the earners. And if this is true of Mr. Hill's ore mine instance, it is true in greater or less degrees of every instance in which some men receive products for allowing labor to utilize natural advantages or the industrial advantages that monopoly of natural advantages commands. Aggregate these instances and instead of slavery to the extent of 16,000 five-dollar-a-day men, we have a demonstration of slavery to the extent probably of many millions of men.—The Public, January 19, 1907.

### LAWSON AND KNISLEY IN DEBATE.

[The following is especially interesting since it was evidently written by a *Phoenix* reporter, not prejudiced in favor of either side.]

The debate last evening at the Saskatoon hall, between Rev. S. G. Lawson, Presbyterian, and Elder Alvin Knisley, Latter Day Saint, was immensely exciting for those who enjoy violent and virulent theological disputations. Both speakers seemed in lively fighting moods and the discussion was not allowed to drop for a moment. The whole evening's argument was based upon the Latter Day Saint article of faith, "we believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc." The Latter Day Saint attempted to show that miraculous events are still an element of religious life, while his opponent, with might and main, insisted that all supernatural demonstrations ceased long ago, that nothing would make him believe differently but the actual performance of a miracle before his eyes by this mighty elder. "If he can work wonders," said this upholder of the orthodox religion, "let him put his hand to the flame and not be burned, or let him make this dead mouse jump out of my pocket, or let him drink this vial of poison and not be killed." The timepiece put an end to this form of conjuration, and the second speaker took the floor.

There was nothing either marvelous, or demoniacal about his appearance, except a phosphorescent light which played about his lips as he talked, and which to one's disappointment was afterwards

found attributable to natural causes. Stating that he had not been the challenger, and that he was only there to defend his church from attacks, Mr. Knisley added that he was pleased to have the chance of publicly making known something of the Latter Day Saint doctrine, and that since there were only a handful of his people in Saskatchewan, and probably not two of them in the audience, he should appeal to the intellectuality rather than the sympathy of his listeners. All consented that he should stand on the merits of his arguments, and he proceeded to put a damper on the man who had asked for a miracle from him. "He asks that I perform a miracle, for instance that if a devil is in him I ought to cast it out. Well, friends, nothing restrains me but my strong conviction that if I cast out all the devil from him nothing would be left to return to his wife but his boots!" And while the storm of applause raged, the mischievous gleams were flitting about the debater's lips.

Then he continued more seriously. If my friend across the platform is a Christian, why does he speak so disparagingly of miracles when they are divinely instituted? As for his demand that I make a display here and now I might reply, a wicked and adulterous generation seek after these signs. As for my restoring a dead mouse, or a dead man, let him recall the man who was in torment looking up to Abraham, and asking that some one be sent to warn his friends. He was told, they have Moses and the prophets, let them hear them, neither would they be persuaded though one rose from the dead.

The speaker continued by claiming his opponent inconsistent with biblical principles in wanting miracles on which to found his faith, when in olden times faith of necessity preceded miracles. Besides, in 1 Cor. 12, miracles are only one out of a dozen spiritual gifts, or manifestations of the Spirit. All of these powers, Paul said, were to continue in the Christian church, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fullness of Christ. Then he talked of Noah being shown his duties by divine revelation, and of Moses bearing the phenomenon of the voice from the burning bush as he watched Jethro's flocks. He would have heaped up instances of personal revelation all down through Judges and Kings, but for the inexorable clock.

Then Mr. Lawson arose again in all the venerable dignity of white neckcloth, shining spectacles, and what Mark Twain calls balditude of head. This time he was intensely wrathful, for the remark about being cast out all but boots was still stinging. He started in to prove that miracles are discontinued because miracles are no longer

needed, and, expanding his chest, look at the stature we have attained; the church is no longer made up of babes. Then he quoted 1 Corinthians 14:22: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not," and asked why the Saint did not show the miracle then and there, for he considered the people present unbelievers.

Mr. Knisley's other points were disposed of by a flat denial accompanied by an ominous shaking of the fist. As for Moses and the prophets, it simply means that we need no more but them; we don't need revelations from Joseph Smith, and Alvin Knisley, and Brigham Young. Then the excited gentleman read extracts from the Book of Mormon and from a Latter Day Saint pamphlet and spoke of Aaron's rod that budded, and more vehemently than ever called for one or two miracles with a promise to prostrate himself before the performer, and with another reference to the dastardliness of a speaker who would call a man all devil down to his boots, he was done.

And so the dispute grew complicated. At one point in Mr. Knisley's talk his opponent called time, the speaker turned to the chair but it was vacant, and while the speakers grew clamorous for right of way on the floor, the audience were boisterously demanding a chairman. Silence was restored by the older speaker apologizing for have interrupted before the twenty minutes of his rival were up.

This toothsome bone of contention, miracles or no miracles, was picked at most relishly, till nothing of it remained, and the orthodox minister came back to his bottles of poison—enough to kill an elephant or a whale—and seemed as if he couldn't give up the idea of having his rival take it; and he felt again in his pocket to see if the mouse were yet becoming enlivened and playful.

There are still twelve Latter Day Saint articles of faith remaining to be threshed out.—The Daily Phoenix, Sackatoon, Canada, January 16, 1907.

One of the opening remarks which Mr. Lawson made last night on resuming the debate in Sackatoon hall was, "If last night was hot for my friends, tonight shall be hotter still, and tomorrow night the hottest of all." A still greater crowd was present than on the first night. It was a more serious, thoughtful crowd, too—with a greater sprinkling of the town's coonskin-coated men. The speakers went at debating with extreme delight, and there was no suggestion of a let-up. In fact, the younger combatant pledged himself to stay till spring if bread and butter were furnished him, and if his opponent did not admit himself vanquished before then.

The discussion last night was confined pretty closely to statements found in the Book of Mormon, and because that book is dear to the heart of every Latter Day Saint, its defense was quite as masterly as its attack was bitter. Mr. Lawson's first stand was that the Book of Mormon was contradictory to the Bible, and even at variance with itself, proving it fraudulent on the face of it; that it represents Christ coming down seven different times after the crucifixion to the Indians on the American continent; that it has the Comforter come down before Christ was glorified; that it makes the Latter Day Saints even greater than the former day ones, and, continued he, working himself up to a glow of eloquence, yet this saint before us couldn't work the playey little miracle I asked for last night.

When the quiet-voiced elder took the floor, he first thanked the people who had driven in so many miles to hear the debate. Then he spoke of his regret that the charge at the door was needed. But because the hall rent for six nights amounts to ninety dollars it became necessary, though it is the first time during Mr. Knisley's missionarying on the savannas that he has required to set a fee for attendance at his meetings. Then he flattened out the point that had been raised about baptism, and then very entertainingly quoted a humorous poem of John Godfrey Saxe about six blind men who compared their impressions of an elephant which each had touched. He thought Mr. Lawson's estimate of Biblical truths about as complete and correct as the blind man's idea of the elephant. Then he gently suggested that Mr. Lawson get his Bible down off its dusty shelf and read it more intelligently. Clearly and orderly he broke down one by one the criticisms which had been advanced against the Book of Mormon, and then gave a brief review of its origin and contents.

When Mr. Lawson took the platform again, 'twas only to hurl abusive and coarse language at the head of his rival and of all the followers of Joseph Smith. No attempt was made at keeping a thread of logic or reason running through his disconnected tirade. But the loudness of his tone and the unfairness of his invectives did not disconcert the elder, who was rocking quietly through all this pandemonium of insult. Mr. Knisley's pertinent quotation upon rising was, "Let not him who putteth his armor on boast as him who taketh it off." And then he went into ancient history, quoting Josephus and a whole library of archaeologists on the early people of the American continent. With consummate self-control he ignored the malignant names which had been heaped upon

his sect, merely reproving his reverence for having descended to so low a base.

The facile speakers in their two hours managed to cover a pretty wide area. The theory of evolution, the skeletons of mastodons, Catholicism, early Calvinism, the Douay Bible, the tower of Babel, all came in for a share in the learned dissertations. One rather amusing error crept into Mr. Lawson's side. While searching for flaws and inconsistencies in the Book of Mormon, he had seen the name Sam. Stupidly enough, he thought the author was talking familiarly of the prophet Samuel. Retaliating, he abbreviated the names most sacred to the Latter Day Saints. He was rather badly disconcerted to find afterwards that Sam was a distinct character with his name—and it's not a nickname—engraved on some early stone tablets, according to Mr. Knisley.

Thus it continues, and the crispness of the air and the lowness of the quicksilver has no power to cool the controversial ardor of these ecclesiastics.—The Daily *Phoenix*, January 16.

#### SOME "SAINTS" WHO ARE LATTER DAY SAINTS.

ALLIANCE, January 5.—The remarkable discovery was made through visions Friday night by Rev. Levi P. Lupton and his eight saints that the "gifts of tongues," in which they have been rejoicing, is after all the gift of the Devil—a confusion of tongues like that which filled the mouths of those who built the tower of Babel.

Thereupon the nine were immediately gifted with one tongue, a language which all can understand, and which is the tongue, they say, of the Holy Ghost.

It was at a special meeting of the nine in the secret chamber of the home, held between the afternoon and evening sessions, that the discovery was made.

Reverend Lupton was preaching and praying. He referred to the eight as "his saints," in that they had received the "gift of tongues." Suddenly there was a pause, a silence. Miss Mary Corlett raised her hand.

"The Lord suggests something," she said. "Let us think of him."

For a long time all was still. Reverend Lupton turned the leaves of a Bible, and now and then read in subdued tones passages which warned against those works which seem of the Lord but are of the Devil.

Of the processes of his mind, which throw light upon the events which followed soon after the lull, Reverend Lupton later said in an interview:

"As I turned the leaves of my Bible I was thinking of a vision I once had in England while on my way to Africa. It was concerning this home

which I built. Up to that time I never had done anything without advice from God in a vision. I prayed to him for money to build the home. He showed me the way and I got money enough to start it. The money gave out. I had none to pay the workmen. I prayed and prayed, but God did not appear. So I went into debt and finished the home anyway. That was wrong. It was the work of the Devil."

It was of this that Reverend Lupton was thinking. Then he lifted his head and said to the saints: "Let us be still."

Then he turned a few pages at random, and read: "Let all tongues praise God."

The saints tried to obey the injunction. Each spoke in a different tongue. No one saint understood what any other saint was saying. It was "the babel of tongues."

A great fear fell upon the saints. They trembled and shook. They fell on their knees. They groveled on the floor. They prayed with a fervor never before reached by the people of this strange sect.

And praying, they passed into a trance and lay as dead a long time. They rose from their sleep all together, as though wakened by the same sound, though the secret chamber was filled with a grave-like stillness.

And straightway they began to speak in one tongue, where before they had spoken in nine. And they understood each other, and laughed and cried for joy. Translated, this is what they said:

"I am the spirit. I will be with you always. I will reveal myself in full to ye when the time cometh when ye shall go forth to teach the world in the tongue of the Holy Ghost."

Rev. Lupton is now convinced that the Devil sent them the "gift of tongues," but that God has cast out the Devil and has given the "gift of one tongue."

The professions of these holy linguists have attracted many strangers to Alliance. Thirty or forty trunks were taken from the depot to the home Friday, and last night the house was full of visitors. New faces were at last night's meeting, including a number of children of all ages, who sat wild-eyed and trembling, filled with fear and wonder by the strange scene before them.

The search of the seekers after the "gift" can not be described. They grow tense. Their eyes are glazed and staring. The veins in their temples stand out and throb.

"God is coming! Don't give up!" they cry to the discouraged ones.

They follow no rule or routine of physical contortion. They kneel, roll or run about, as the spirit moves. Deaver, one of the saints, got discouraged the other day and was pacing the floor

of the meeting room disconsolately, his hands behind his back.

Deaver is a tall, lean, Lincoln type of man, a steel-worker by trade. He had prayed long and earnestly, and the "gift" had been withheld.

Mrs. Lupton saw him pacing to and fro, and, running to him, she cried: "Don't give up! Don't give up!"

With a shout Deaver threw himself backwards into the air and stretched his length with a loud crash on the floor, and lay there, waving his arms and praying. Later he received the "gift," which, it now develops, was but a gift from the Devil, after all.—*Cleveland (Ohio) Press*, January 5, 1907.

#### A CHICAGO PROPHECY.

"When Christ comes back, and he is due in a short time, this earth is going to be thrown back into its natural position in its relation to the sun. The rocks are again going to be rent asunder. Where the city of Chicago stands, before the crucifixion of Christ, when the earth was thrown out of plumb, there was at least fifty feet of water covering the ground. When Christ returns the whole city will be suddenly overflowed and all of its two million people who have not fully accepted and secured the Spirit of Christ in their hearts will perish."

This utterance, the climax of a prophecy by Doctor William D. Gentry, yesterday afternoon, caused an awed silence to fall over the dingy little room at 124 Clerk street, which had formerly been occupied by a justice of the peace, and is now given to the little band of worshipers who compose the Central Free Gospel Mission.—*Inter Ocean*.

## Mothers' Home Column

EDITED BY FRANCES.

### Life's Mirror.

There are loyal hearts, there are spirits brave,  
There are souls that are pure and true;  
Then give to the world the best you have,  
And the best will come back to you.

Give love, and love to your life will flow,  
And strength in your utmost needs;  
Have faith and a score of hearts will show  
Their faith in your work and deeds.

Give truth, and your gifts will be paid in kind;  
Give song, and a song will meet;  
And the smile which is sweet will surely find  
A smile which is just as sweet.

Give pity and sorrow to those who mourn,  
You will gather in flowers again

The scattered seed from your thoughts outborne,  
Though the sewing seemed in vain.

For life is the mirror of rich and poor;  
'Tis just what we are and do;  
Then give to the world the best at your door,  
And the best will come back to you.

—Selected.

#### Mailing-Day in the Islands.

Dear Readers: Yesterday was our mail-day. I wish I could give you a glimpse of our mail-days. They are interesting to us I assure you, and more so now than ever; that is, there is more of it since both of us missionary wives have the same relatives, and from the letters received by each we both get news that we would not get if alone. But let me take the day in order, that you may enter, with us, into the enjoyment of it all. Remember we have been anticipating this day for a month, and as it draws nigh it brings a flutter of excitement. We always like to get a good night's sleep the night before this eventful day, so all our mental faculties will be in good trim. And because I was in such a hurry to get to sleep, that fickle goddess evaded me until a way in the small hours of the night, and then it left sticks in my eyes in the morning. But the mind was too active for repose, and the "sticky" eyes were forced open at ten minutes of five a. m., for I wanted to get the morning's work done while it was cool, and before Alberta and Charlie came. Perhaps some of my readers may not know that we are not now living in the same house, or even locality. The Saints at Faoa were urgent in their request for them to live in their branch, about four miles away. And the understanding is that they must come in each mail-day (and as much more often as they can), so we will get each other's news, and it is so much more enjoyable to have some one to share the good things with. Our good native brother, Roo, goes out for them each time they visit us, and brings them in his cart, and they get here by seven in the morning. Therefore I had barely got through my morning's work when in rushed Bertie. How it does seem like having a visit from one of our own children! Then after the greeting of both, she went in the little kitchen and finished up the work while I did my ironing, for I had washed on Monday. Got through in time to have a cool-off—for the day was a warm one—and have a little chat before time to get dinner, which we ate at eleven a. m. Charlie could not wait to finish his pudding, it was too hot, and he was in a hurry, so he left it and caught up the market-basket, and went to the post-office for the mail for us both. For though the steamship arrives early in the morning, we do not get our mail till after eleven. Our dinner work was done up, and I was just finishing my afternoon toilet as I heard an exclamation of delight from Bertie, and a "Come, Aunt Emma, and see the mail! Such a lot of it!" I was then in the act of lifting a collar to my neck, but it did not get there till sundown. It fell from my hands, and I rushed out to where the three of them were fairly gloating over the contents of that basket. There were twenty letters and two cards for the two young people, and sixteen letters and two cards for uncle and aunt. Then there were the months' HERALDS, Ensigns, Hopes, Exponents, Autumn Leaves, large rolls of daily papers, and some magazines. Those of the latter that came to us were sent by kind, thoughtful friends, who wish to keep us posted in current events. Charlie is the mail distributor; we stand near with open hands and he hands to each according to the

address. I had brought in a small table extra for their mail. Joseph takes his to his table, and I mine to my writing desk, so they do not get mixed. This was an extra large mail, it being near Christmas-time, you know. Then, after the flurry of excitement, the little pleasantries, and bantering about one getting more than another, was over, there was a dead calm, while each devoured the contents of his or her letters. Occasionally a dainty Christmas present would be held up to view, accompanied with words of appreciation and exclamations of delight. Then inclosed slips found in the other letters would be passed to its owner, and occasionally reading out items that were of more than ordinary interest, in which all shared. Joseph's letters were mostly typewritten, so he got through with his, had piled up a fortification of wrapping papers, and was deep into the HERALDS before we had finished our letters. How we tried to read three papers at once; that would not do, so we gleaned out choice scraps, and exchanged letters, and all too soon four o'clock came. I set a lunch for my visitors before going home, then Roo came to take them home, after which supper time came, then meeting time. And being enthused with the good news from our loved ones and the many good and cheering words from dear friends, some of whom we never met in this life, we both enjoyed telling the Saints of the good things so far as we had read; that the work of the Lord was onward, and the Saints striving to do their best, in following the example and precepts of the Lord Jesus Christ. For my own part, I felt a new desire to work diligently, faithfully, kindly, and patiently to fulfill the part allotted me in this work, not so much for the sake of a reward hereafter but for a good free conscience, a knowledge of having done what I could. And as the words of others had imparted light and strength to us, so I felt that our words did to them.

After returning from meeting, I took the Leaves, and read with pleasing interest the leading article by Bro. William Pitt, and as I read I enjoyed its elevating, refining influence on the mind. It seemed to me that such instruction, if acted upon, given in such well-chosen words, was equal to a course at college, aye, better, for there were no offsetting influences accompanying it, and to put such instruction into practice in every day life would be to transform the ordinary into the excellent.

Such was, and as a rule is, our mail-days. My words have failed to convey the joyousness and enthusiasm that characterize these recurring days. But after that one feast, we must of necessity compel ourselves to fast four days. And how tempting it is to see so much reading matter at hand, and still keep steadily at the writing till the steamer leaves. And notwithstanding our joy at her arrival, it is something of a relief when she is gone again, and we resume the daily routine again, with its due portion of reading.

E. B. BURTON.

#### What is Gained by Having Children Blessed by the Elders.

The elder asks God to protect the child from sickness and dangers, of various descriptions. We are told to ask, and if we ask in faith and waver not, we shall receive.

The Lord says, "Every member of the Church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name."—Doctrine and Covenants 17:19. God knows what is best. He knows what evils there are to meet in this life. He wants to protect the children from harm.

I know of one case where the parents do not belong to

the church but have had their children blessed by the elders. And from observation it is my belief that the Lord has blessed the children. One of them is quite a worker at times in the Sunday-school.

I was blessed when an infant by the elders, and I know God has cared for me and guided me all my life.

The parent that takes his or her child to the elders, before the church, to be blessed, has done one thing at least that the Lord has told us to do, and is therefore one step nearer to Christ. Our heavenly Father knows who are doing his will, and every advance step we take is credited on our account in heaven. We gain God's approval; we gain his special care; we gain help in the care of the child. The child gains a heavenly guardian—one who will never forget to help in every present need—a friend that is closer than a brother.

When a child is blessed by the elders, it is a good beginning. It is the best kind of a beginning that one can have. It is much better than growing up without being blessed, not having heard the true gospel. How hard it is to unlearn anything! If we are started out at our birth in the right direction, we need not be without the Spirit of light and truth. If we continue to walk in the light, we will have nothing to unlearn.

It is our duty to have our children blessed by the elders in the church, and every time we do our duty, whatever it is, we gain God's approval.

H. A. SHAW.

Dear Sister Frances: Also to the Sisters of the Home Column: Although the loss of the HERALD Office seems like a great calamity, we rejoice that our home paper is not utterly destroyed, and perhaps it will be better and brighter for passing through the fire. We will try more earnestly to hold up our sister's hands while she labors for it. A little word of cheer and appreciation helps a long way, and the Home Column is worth much to the mothers and homes of the Saints. It seems to me that the work of the gospel takes on a new earnestness among us since the weekly instruction which the Column gives of the application of the gospel to everyday life in the homes of our people. And the church reaps the benefit in retaining the allegiance of the children when they grow to be men and women. They can not help but be faithful if rooted and grounded in its truth and its spiritual and moral loveliness, while yet children.

I was very much pleased with a late article, "Workers With God." None better than parents can be such workers, and to think that in bringing to the world immortal souls and training them for God, we work not for time, but for eternity; that when we cross the river and lay those children in the arms eternal, they are still ours, though death should dissolve other relationships! We venerate the mother of our Lord, though we do not worship her; for yet she is, and forever she will be, his mother. And we mothers are the mothers of kings and priests unto God. May we renew our courage and be faithful to our high calling.

ELENOR WALDORF KEARNEY.

#### The Training of a Boy.

By C. S. Carr, M. D.

The boy should be held to the same state of virtue as the girl is held. To admit for a moment that the boy must have a season of sowing wild oats is to unfit any parent to bring up boys. There is no reason in the world why the life of the boy would not be just as free from taint or irregularity as that of the girl. Rude language or vulgar behavior of

any sort is just as inexcusable in the boy as in the girl. He should not be allowed for one moment to think that things are decent for the boy that are indecent for the girl.

Of course it is very easy to fall into the habit of establishing a double standard of morals for the boys and girls. We have become so accustomed in this generation to see boys do things every day, and hear boys say things which no self-respecting girl would do or say, that we have unconsciously become reconciled to the idea that purity in the case of a girl should be higher than in boys.

But there is no real foundation for such an idea. There is every reason why the boy should be as neat, as polite, as modest as the girl. Boys should never be allowed to think that they are excusable in doing things or saying things that would be unfit for their sisters to participate in. Boys reared with this idea in their minds are much more apt to make good men, successful business men, healthy men, than the boys that are allowed to indulge in coarse conversation or questionable recreations.

The boy should be on good terms with his mother. He should be a chum with his mother, if possible. Her sensitiveness and feelings concerning questions of morality should be imparted to him as much as possible. Then when the boy comes in contact with rude boys, who have not been so reared, he will be able to see for himself the folly and degradation of immorality.

We are aware that this is ideal, but this is the standard that should constantly be kept before the parent. Make the boys, as clean, as modest, and respectable, and obedient as the girls are. There is no reason in the world why they should not be. There is every reason in the world why they should be.

But it is upon the father mainly that the rearing of the boy depends. If the father be a good man, a gentleman, a man who likes life and makes the best use of life, a man who has not forgotten how to be a boy, and how to play with boys, a man that likes fun but takes a serious view of life in general, the boy will scarcely need any other instruction than association with his father. The boy naturally emulates the father. The masculine qualities of the boy begin to develop early, and even during infancy he sees in the masculine portion of the family traits that attract him more than feminine traits.

There are some things the boy can tell his mother easier than he can tell his father. There are other things that the boy can tell his father better than he can tell his mother. Blessed is the boy who has both father and mother who are approachable, who are sympathetic with his phases of growth, who are ready to forgive, and patient to begin over again. If the boy has not found these things in his father and mother it will be very doubtful indeed if the Sunday school or church, the day-school or teacher, will be able to supply his loss.—Purity Advocate.

#### A Temptation and How it Was Met.

By Susan Hubbard Martin.

It was with a strange and new unwillingness that Edith Gordon faced the usual duties of that Sunday morning. It had been snowing since dawn, and as she drew her curtain aside, she looked out upon a sea of swirling snow flakes.

All her life Edith Gordon had been a worker in her church. Even her marriage which had occurred seven years before, had proved no obstacle. It might have been, but she did not permit it. Sunday after Sunday found her in the Sunday-school, ever punctual and faithful. Her husband did not think as she did, but he did not oppose her. She went to the

little church she loved, but many, many times she went alone, and often with an aching heart.

It was indeed a heavy trial to Edith Gordon that the one she loved best in the world had no desire for the things spiritual, that were as meat and drink to her.

At first her husband had gone with her, but now he rarely, if ever, attended church. When he did, he went solely to please her and she knew it.

As she looked out at the snowy streets that Sunday morning, a strange apathy took possession of her. Unconsciously she sighed a little. "I'll not go to teach my class this morning," she resolved. "Like enough there will be only a boy or two there, and—"

She broke off with another sigh.

"It can't be I'm getting indifferent," she went on. "Well, at any rate, whatever the feeling is, I believe I'll give up to it. I'm certainly entitled to do as I please for once. I don't feel well, the church will be chilly perhaps, and once in a term of months I ought to have a little respite."

She smiled a little. "I didn't know one could get up so many excuses for not going to church," she added.

She twisted her beautiful hair into a soft knot, slipped into a dressing sacque and went down to breakfast.

Her husband greeted her cheerily. "The first snow of the season, little wife," he said. "How does it look?"

"Beautiful, but somehow I don't feel like going out in it."

Her husband looked at her half quizzically. "Why, I thought nothing short of a cyclone, or the end of the world, would keep you at home on Sunday morning," he said.

"I know, but to-day I feel differently. I'm fearfully tempted to stay at home."

"Come round to my way of thinking, have you?" laughed her husband, but Edith did not reply.

After breakfast she went into the parlor and sat down in a big easy chair. "I'm going to be just as lazy as I please," she told herself. After a while she came into the sitting room. Her husband was there with his morning paper. She sat down and took up a portion of it.

"Not going to Sunday-school, really?" he asked.

"No, I'm going to take a vacation to-day."

"How does it feel?"

"Oh, it's too early too judge. There goes the first bell now."

She sat a moment or two longer, then went out and had a short conversation with her cook regarding her dinner. The sky was darker now and the snow was coming down faster and in fine little flakes that ere long would wrap old mother earth in a mantle thick and white.

She went into the parlor again. "Its nice not to have to hurry away on Sunday morning," she thought, and then—the second bell rang.

"I wonder if those boys will come?" she whispered. She rose and looked out at the weather again. "They might come," she mused, "and if they do, how sorry they will be not to find me there." And then she tried to settle herself again, but it was all of no use. A row of disappointed childish faces seem to look back at her, saying reproachfully: "You didn't come—we did."

She turned away. "I'll have to go," she added. "I'm being tempted and—I must not give up to it. If I do once, it will be easier next time." She glanced at the marble clock. "Twenty-five minutes only until Sunday-school opens, but I'll go. Stephen," she called to her husband, "I'm going after all."

Twenty minutes later she came down in her pretty brown suit and hat.

Her husband looked up at her. "Don't forget your rubbers," he said.

"No, good-by, dearest." She kissed him. Eight minutes later she was in the Sunday-school room.

Most of the scholars were there, but where were the teachers? At a glance she saw that all her boys were present. Her heart bounded. "How glad I am that I came," she thought.

The superintendent came to meet her. "It's good to see you here, Mrs. Gordon," he said. "After all, I need not have feared. You are one of my few faithful ones. I'm in need of an organist," he added. "Miss Andrews has not come. Will you help us?"

"Certainly." Edith removed her gloves without another word and stepped up to the organ. "Sing your best, boys," she whispered as she passed her own class.

"Isn't Mrs. Gordon fine?" whispered Jimmy Titus to Bobby Kent. "I'm glad I came, ain't you?"

"Yes, I am. We needn't have been afraid our teacher wouldn't be here. A little snow don't scare her. I wouldn't care much about Sunday-school if my teacher missed every other week like some teachers do."

"No, neither would I."

Edith was a fine musician. The Sunday-school room was soon full of the melody she drew forth from the organ keys. The superintendent's worried countenance lost some of its anxious lines as he listened to the beautiful music. "If we had only more helpers like Mrs. Gordon," he thought.

He came to see her again before the lesson began. "I wonder of you could manage a few extra boys?" he said. "Miss Price's class is without a teacher. She did not come and there's nobody to take it."

"Of course," she answered in her sweet way, "we'll be glad to have them, won't we, boys? You know," she added, turning to her class, "we want to help all we can, and if those boys have no teacher, we must let them share our good times."

The boys nodded heartily, seeing the situation in a new light, because of their teacher's graciousness and tact.

So she taught two classes instead of one that morning; acting as organist besides.

Sunday-school over, the congregation gathered for church. Old Mrs. Roberts whispered to her: "Did you know the minister's wife is gone?" she said. "Her sister's awful sick; they sent for her last night."

"No," returned Edith, "I had not heard of it."

"Well, she is," replied the old lady, "and I just wonder where he's goin' to get his dinner?"

Someone came in just then and the conversation dropped, but Edith could not forget it. She thought of her own pretty home, her pleasant dining-room. She remembered how she was going to have roast beef, and she had made her dessert yesterday. She was too conscientious a Christian to desire an elaborate Sunday dinner. Her servants always loved her for her consideration to them, especially on this day.

Dinner was always served early, and a plain one at that, so they could have a long afternoon out.

"I'll ask him myself," she determined, and then she rose and went over to where he stood.

"I've just heard your wife is away," she began, extending her hand. "Now, I know what bachelor's hall is. You won't like it. Please come to dinner with me?"

The minister's tired face brightened. He remembered the breakfast he had struggled over that morning.

"Thank you," he replied gratefully, "I was just dreading going home to my lonely house. I'll be very glad to come."

She brought the minister home through the snow that became deeper every moment.

"Stephen," she said gently, coming in to where he sat. "I've brought the minister home to dinner, dear; his wife is away. Help me to make him welcome."

Without a word he arose and followed her in. Stephen Gordon was a fine fellow and he loved his wife. He would have preferred this Sunday alone with her, but he was too courteous to show it. But under the charm of the minister's manner, he soon forgot all about that, for the minister knew how to talk, and how to interest too.

The three had a dainty, well-cooked dinner in the pretty dining-room that snowy Sunday, and a flow of words that was better than any temporal feast.

The minister had a funeral at three, so he could not stay long, but he shook hands warmly before he left. "I'll not soon forget this hospitality, Mrs. Gordon," he said, "but then it's just like you. We can always look to you for just such thoughtful acts." He took Stephen Gordon's hand in both his own. "God bless you," he said a trifle unsteadily.

They had such a happy, quiet time that snowy afternoon, Edith and her husband.

When the bells rang for evening service, Stephen looked at her. "What would you say if I were to go with you to-night?" he questioned.

The look of joy on her face was good to see. "Oh, Stephen, will you?"

He lifted her face to his and kissed her reverently. "All honor to the little woman who would not yield to a temptation," he said. "Edith," he added, "I was watching you to-day, and making this Sunday a sort of a test case; if you had failed—"

Edith drew her breath. "Oh, Stephen!"

"But you didn't. You braved the storm, leaving your own warm fireside, and—it had its effect on the one who sat at home. The minister, too, set me to thinking. Religion does mean something after all; that is, the kind my wife has (bless her), and I respect and love her for it. So, realizing it to-day as I have never before, I too am going to follow."

Before Edith Gordon went to sleep that night, she turned to the Bible with wet eyes. "Oh," she whispered, "what if I had not gone to Sunday-school to-day? What if I had yielded to the temptation to stay at home?" And then she fell upon her knees. "Dear Father," she murmured, "help me to be faithful, not to shirk, not to be unwilling, but be ever ready to work for thee. Help me always to realize that true service means a putting away of all selfishness, a dying to one's old earthly nature, and grant to make me, in all my weakness, one of thy useful ones. For Jesus' sake."

Still on her knees she turned to her Bible. "Where is that verse," she whispered. "Ah, here it is: Revelations 2:10: 'Be thou faithful unto death and I will give thee a crown of life.'"—Selected.

#### Prayer Union.

Please remember me when you meet in prayer, that the Lord may remember us in our isolated condition, and that I may be fully restored to health.

Your Sister,

Lebanon, Oregon.

POLLY A. MORRIS.

Truth for ever on the scaffold, wrong forever on the throne—  
Yet that scaffold sways the future, and behind the dim unknown

Standeth God within the shadow, keeping watch above his own.

—J. R. Lowell.

## Letter Department

Central City, Ills. January 6, 1907.

Editors Herald: I saw in a dream two men who said for me to climb their three ladders. I thought there were three ladders. Each one was about three hundred feet high I thought I climbed to the top of the third one and never looked back. Then I came down the second one, there I met two men and I stopped. One said, "I will give you work, now; we want to see if you could climb to the top."

I thought that I went off rejoicing.

Now, Saints, there is something for us to be doing.

I have much to thank my heavenly Father for. He has blessed me with the light of the gospel and a portion of his Holy spirit which helps me to overcome all trials and difficulties. May I live faithful to the end.

L. L. GOTT.

Cookburn Island, Ontario, December 28, 1906.

Cookburn Island, Ontario, December 28, 1906.

Dear Herald: It is with joy that I take up the papers of the church and therein learn of the onward march of the great Latter day work. It is truly a delightful thought to know that it will not be many years before the earth will be given to the Pure in Heart, and they will see God, for he has said he will dwell upon it. This was the hope of the former day Saints and it is the joy and hope of the Saints of these Latter days.

In my last letter to you found in Herald of November 28th, 1906, I stated of the interest there was in the work of the Lord upon the Island. Well, I must tell you my experience is, whenever the five Saints begin to show their light to the world. The Devil will be sure to try to overthrow the effort. Since I came upon the Island, a new man of the church called the Presbyterian church was sent to try and overthrow our work. He was a so-called smart man, of much learning and could speak with many flattering words. He thought he could soon destroy us five saints. So he went to work and gave notice he would lecture upon the church of the Latter day saints. We were invited to the church (that was built as a Union church, but the Elders of the Latter day Saints were not permitted to speak there). We went to the first lecture and the great learned man read his lecture, taken from the Bible's works and the Encyclopedias. When he got through, I rose to my feet and ask permit to speak. He said, "No—this is the house of God."

I had the chance to speak to him later, however, and I asked him if he would meet me in the town hall and prove the position of his church, as being the true church of Christ, and he would not, so we rented the town hall for the following Monday, got out bills announcing this subject, "Was Joseph Smith a Prophet of God," and stating that any question might be asked at the close of the meeting.

I labored hard putting these at the homes and stores. The time came, it was a stormy snowy day, I prayed much, and at evening it calmed down and the hall was well filled.

The preacher was invited out but he never came. The Priest and Teacher were with me upon the stand. I took Matt 7th, 15 to 20 was proving the prophets mission as a divine one by the fruits He brought forth and for two hours was blessed with the spirit of my calling in rightly dividing the word of truth. Some enemy let off two large fire crackers while my service was in session and before I left I gave any one the chance to ask questions or offer a reply. All was quiet but after we got outside the snow balls came fast and thick, but while they went to my right and left, not one of them struck me.

We gained friends, however. Many have come out to hear me, and the friends are opening their homes and inviting me to come and preach in them. This I am doing and the dear Lord is blessing our work, so much so that I have been permitted to baptize five and our meetings are well attended. Because the five that went to hear the other preacher. He stopped his lectures.

We have some thirty-one members on this island. We have a fine school and I have just organized a Religio to call, got orders for \$18 worth of church books, sold them all and got subscribers for some papers of the church, seven in all and we hope in a little while to organize them into a branch and the five saints thus far take the lead in spiritual things upon the island and they are desirous of building and intend to build a church in the spring.

R. B. HOWLETT.

Bozeman, Montana, January 5, 1907.

Dear Herald: I am pleased to see the progress our work is making in different parts of the country, and only wish that we could report the work in a flourishing condition here in this part of the Lord's heritage. Religion does not occupy a very prominent position in the minds of the people here in the mountains. Pleasure and greed for wealth seem to interest the people most, and for that reason it is hard work to get them interested in that which is for man's eternal good. However, I can truthfully say that there are some noble Saints among those who do not care for the gospel. While all are not alive and working as they should, the greater part are united and working with a zeal that is encouraging to the missionary. We have become discouraged many times when we see the adversary getting in among the flock and causing hardness, back-biting, evil-speaking, etc. among those who have tasted of the good words of life. The work that we all love is brought into disrepute, and many good honest souls are kept from obeying the truth. I fear in the great day of accounts that some of us will not only lose our reward, but will be held under condemnation for living in such a manner that others have rejected the truth as a result of our conduct.

Bro. Isaac M. Smith and I have been here for the past three weeks; having been preaching nearly every night to the Saints and the few that are not members of the church that come out. On December 25 I was called to Willow Creek to preach the funeral of Sister Martha Williams, wife of Brother Clinton Williams. She had been a sufferer for years, and death came to her relief on December 23. An aged husband, five sons, and three daughters survive her. May the Lord comfort them in their bereavement. The Saints here in Bozeman seemed anxious to hear some gospel once more and have encouraged the preachers by their presence.

We go from here to Rees creek, and will hold some meetings there, after which we will return to Deer Lodge to be in attendance at the conference. On our return to the above named places we expect to stop at Willow Creek, Whitehall, and Butte.

I find some of the branches practically in a disorganized condition for the lack of officers, and as a result some of the Saints are spiritually dead. We need some good, live, energetic workers in this field to carry on the work in local branches. The missionary is always willing to do all he can but it is almost impossible to visit all the branches and scattered members more than once a year, and sometimes they can not do that. The work needs to be pushed into new fields, but the members need some spiritual food, and for that reason it takes a great amount of time laboring among them when we should be out warning the world.

Some of our people who think that a missionary should not labor in the branches, should come to Montana and examine the condition of the work here, and I am sure he would say that it is necessary for us to labor among them some-time.

I hope to see the time speedily come when the scattered Saints will be gathered to Zion. I have often wondered how they remain as faithful as they do under such environments as they have in many places here in the west.

Hoping to be among those who are accounted worthy to stand for the Master and his work, I am in gospel bonds.

546 West Babcock street.

L. G. HOLLOWAY.

Ardorse, Nova Scotia.

Editors Herald: I have just been reading the letters in the HERALD from different parts of the field, and wondering why it has been so long since a word from this part has appeared. I am getting old, have to work every day, and am compelled to take a good deal of time each day for rest. This latter-day work is as dear to me as ever it was. I have lived my allotted time, and if I am permitted to live four score years it will not be because of my physical strength, for I never was of a strong constitution; but I am trying to follow the Word of Wisdom. I never did, and never will I hope, indulge in strong drink, tobacco, tea, or anything that would defile this body or make it an unfit place for the Spirit of God to dwell in.

I have received many testimonies of the truth of this wonderful work. I often think our heavenly Father has done all he could do for one so weak as I; and now I know it is my duty to line up and try to keep pace with this great and grand work, taking more heed to myself and to the doctrine, that when I think I stand I may take heed lest I fall.

No doubt it is thought the work is dull here; and right it is. But when we take into consideration that our members are scattered from Maine to Missouri we are not discouraged, if they only remain faithful to their covenant. We hope that Bro. Davison will be freed from his afflictions so that he may be sent to Nova Scotia next summer.

Yours in the faith,

J. W. DIMOCK.

Saskatoon, Sask., December 31, 1906.

Editors Herald: I have noted the point raised by Bro. Nunley in the HERALD of November 7, with reference to Genesis 5:45 in the Inspired Translation, where it reads: "And thus all things were confirmed unto Adam by an holy ordinance; and the gospel preached and a decree sent forth that it should be in the world until the end thereof; and thus it was. Amen."

I note also the answer of Bro. Crabb in HERALD of December 19, which is both plausible and conceivable.

The answer, however, which occurred to my mind very readily was that the phrase, "until the end thereof", has reference simply to the antediluvian period, which, in Christian parlance, is not uncommonly spoken of as a world distinct. See 2 Peter 2:5: God "spared not the old world"; 3:6: "the world that then was"; and Genesis 6:13, if you like, where it is similarly said: "I will destroy them with the earth." If, then, the period prior to the flood was by scriptural writers and by scriptural usage spoken of or alluded to as a world, and the Noachian deluge as an end, a destruction of that world, are we not therein furnished the best foundation for believing that the quotation in question had in view or covered no more? Evidently so; for

the quotation terminates by saying, "and thus it was." Not "will be in the world until the end thereof"; but "was"—past tense, something already achieved.

The prophecy was made in the morning of the world before the flood. The fulfillment was recorded by Moses many years after the flood.

It may be this solution will come to light from some other pen before mine reaches your columns.

It is not merely a question of the possible solution, but the necessary solution. Men too often make the mistake so universal today of arguing necessity from the sheer possibility. Or, as is sometimes the case, probability from possibility and necessity from probability. I should hardly undertake to affirm the necessity of my solution, though I deem it both possible and probable, unless necessity may arise from the occurrence of the verb "was" which we have commented on.

But the possibility alone of either solution debarring all necessity will disarm any opponent of the church who attempts to discover an incongruity between the text in question in the Inspired Translation and our unyielding position that there was an apostasy.

ALVIN KNISLEY.

Myrtle Point, Oregon, January 10, 1907.

Editors Herald: We think perhaps you would be pleased to hear something of the Saints out here in this country of rain and mud. Yes, rain and mud, for it rains at least two thirds of the time at this season of the year, and the roads in many districts become impassable for wheels, the mail in those places being carried on pack horses. But, notwithstanding these inconveniences, the restored gospel has found its way to the people of this place and surrounding country so remote from the headquarters of the Church of Jesus Christ of Latter Day Saints. Through the faithful teaching of Bro. E. Keeler and others who have come this way, we have gained favor with the people until we have as good standing as any church in the town. We have a comfortable place of worship which we will be able to have dedicated during the coming district conference, which convenes here in February. We also have an organ paid for.

We gave a very satisfactory entertainment on Christmas Eve; had the room beautifully decorated with evergreens, Christmas bells, etc. The young people acquitted themselves admirably. The program consisted of songs by the choir and recitations and songs by the different Sunday-school classes. After the program ended came the lighting of the candles on our beautiful little tree, and the distribution of presents, which, though simple and inexpensive, brought joy to the hearts of the little ones. Our efforts were well appreciated by the audience, which was as large as we could accommodate comfortably.

Bro. and Sr. Keeler have been absent from this place for several months and we miss them sadly, but we have tried to be faithful. Have kept up our weekly prayer meetings and our Sunday-school. May the young in the Sunday-schools grow up to be useful laborers in the Lord's vineyard is my prayer.

Your sister in Christ,

LEAH M. CONOVER.

Palestine, Texas, January 20, 1907.

Editors Herald: It has been quite a while since I contributed a line to the HERALD. I am sorry because of the sad calamity that occurred recently. I hope that the office will soon be rebuilt better than before, for the HERALD is the only preacher we have, and I enjoy it very much.

Wife and I are the only members at this place, so the work is on the decline here, for it never stops on a level; it is either going up or going down. I have a little one at my home I want blessed; if an elder can come here I will do all I can for him. The district president may have expected a report at conference from me, but I had nothing to report. There is not a quorum to be got. What can I do? I am president of this branch, but the members have moved away. I hope something will be done soon to get it in order. I don't know what it will take unless it is a lot of new material to build with, but I am glad to say there is plenty of that here and some is very good.

In bonds of truth,

A. B. DUNNAM.

Phoenix, Oregon, January 1, 1907.

Editors Herald: Having just finished reading to my wife and babies the last issue of the HERALD, my mind runs back over the last ten years of my life, ending the tenth day of this month. On the tenth day of January, 1897, at Stanley, Indian Territory, in willing obedience to the the command of "the gospel of our Lord and Savior," I walked into the waters of the Kiamichie River, led by Elder E. D. Bailey (truly a minister and servant of the Lord) and was there buried with Christ in baptism. A happier mortal was not to be found then or there. After a short time, however, I went away, falling in with my old associates of Baptists and Methodists. The persuasion and persecution soon began to be what I thought unbearable, and, not being in touch with any of the Saints, I soon moved back to my old home—in Babylon. There in a short time I became recognized as an able minister and debater, standing identified with the Advent Christian Church, though during all this time (strange to say) the words spoken by Bro. Ellis Short at my confirmation were burning fresh in glittering letters of gold in my mind.

A few months previous to my hearing the gospel in its purity I was addressed personally by the Lord in a vision. A people was shown to me and I was commanded to go to them and there learn and do my duty. I told the vision to several who only laughed at me and said it was only a dream. I knew better. But I (or Satan) kept trying to persuade myself that it was only a dream. I kept trying to do all I could to drive it out of my mind, but could not; it was there to stay.

After disagreeing with the Advent Christian Church on "Age to come," etc., I took my stand in the Church of God, or Restitutionists, and came from Nebraska to Oregon to preach for them at Central Point, ten miles from here. I preached only a short time until my conscience got the best of the conflict. I took the stand, preached the truth as I saw it, came down, resigned, and quit, and ever since have been praying for forgiveness, which I am sure I have received from the one who showed me the way, ten years or more ago.

After I came to Oregon, Bro. Stubbart (whose address I do not know) wrote to me, asking me not to quit the church. In answering this letter I was very saucy; perhaps I insulted him; and many, Oh, many are the times I have thought of that hateful letter and sorely repented of it. If I could only have another letter from him, freely for giving me, as I know the Lord has, one more weight would be lifted off a much-burdened mind.

Well, my letter is already too long. I could write all day and still have faults to confess. Many Saints may read this who are personally known to me. Dear ones, when you read it, then pray for me. I am all alone here. Wife is

awaiting the coming of an elder that she may be baptized. We have seen but one Latter Day Saint since coming to Oregon. That was Elder T. N. Chapman of Hood River, Oregon, who called on us last summer when wife was sick.

I ask you all, dear brothers and sisters, when you approach the divine throne of grace, to please remember your once erring but now penitent, isolated brother in the one faith.  
C. A. WALRUFF.

Burnside, Michigan, January 9, 1907.

Dear Herald: I have thought for some time that I would write you a few lines, as I never see any letters from this part, and let you know that some are still trying to serve God and keep his commandments. I have been in the church over twenty years, and today my mind wanders back to the day when I was led down into the waters of baptism by Elder Gordon E. Duel, who has passed on before, there to await the first resurrection, when the dead in Christ shall arise. Oh, that we all as Saints may so live that we may the number among the few who will reign with Christ a thousand years! We will have many trials, but those who endure to the end will be saved. I can remember when I was a little child, how I used to lie awake in the night and think how terrible it would be if I could not be good enough to be with Christ here on earth. Many, many nights I used to cry myself to sleep, and now I feel to praise God that he ever gave me a chance to obey his gospel, and my prayer is that I may so live that I may be an example to others. God has revealed many things to me since I came into his church, and I have been told by the Spirit that he would reveal much more if I was faithful, and I am trying to be. My prayers are always for the Saints of God and the upbuilding of his work.

We have prayer meeting every two weeks, and our last one was one long to be remembered—a time of rejoicing—and we hope this coming Sunday that the Spirit will be with us again. It gives us strength to press on.

It does me much good to read the letters in the HERALD from different parts of the world, and I think there are others who should write. We do not know how much good our letters will do. It makes me think of a HERALD I got some time ago (I think it was about the last of October), and as I scanned its pages I saw a letter from Sr. A. McKenzie, St. Clair, Michigan. I believe I will never forget how the Holy Spirit rested on me when I read of the time of rejoicing they had at their prayer-meeting when Elder Lake was present. I have never met the sister, but would like to see more of her writings.

We are looking for Elder G. E. Shippy through here this winter to hold a few meetings. Ever praying for the welfare of God's people, I am,

Your sister in gospel bonds,

CORA E. JOHNSTON.

Sarepta, January 8, 1907.

Dear Herald: I address a few lines to you to let you know that I am still in the faith; and am free to say there is nothing in life so dear to me as the gospel. I have been associated with the church shortly after Carlingford conference. I suppose Bro. W. H. Kelly will remember me, as I am the person who offered him the oil of vitriol; but was as honest then as now. I did so because I had two sisters connected with the church, thinking if the preacher refused to swallow the dose it would change their faith.

R. R. GRAY.

#### Extracts from Letters.

Alvin Knisley: "My debate with Reverend Lawson began last night, with one of the leading barristers in the city as chairman. Noteworthy among other things is the presence in the audience of my old opponent, Father Sinnett, who has come many miles. I have an inkling that he intends to engage me again when I get through with Lawson."

J. A. Anthony, 231 Castro Street, San Francisco, California: "Just received the HERALD bringing the sad news of the burning of the office. We do not understand it, but we are satisfied good will come out of it; for all things work together for good to them that love the Lord and keep his commandments."

J. F. Mintun, 1211 East Twelfth Street, Des Moines, Iowa: "I enjoyed the 'little HERALD.' The hope and confidence breathed on every page will do good. It did me good. May it increase in size and usefulness."

G. M. Shippy, Applegate, Michigan: "D. E. Dowker and myself have concluded a series of meetings at Cash, resulting in the baptism of ten, three of whom are from the Roman Catholic ranks. Several other at that place are apparently very near the kingdom. From Cash the work has been revived in Applegate, where a goodly interest has been awakened. My home address is 370 Hunt Street, Detroit, Michigan."

T. W. Williams, Gardena, California: "Regret that you had to have a fire this winter, but trust it may eventuate in an enlarged field of service. Admire your pluck. Success to the homeless HERALD. May its enforced wandering be of short duration, and its future home permanent and abiding."

Sr. D. S. Riley, Cleburne, Texas: "Having read of the great loss occasioned by the burning of the Herald Publishing House, and wishing to add my little help as God has blessed me, I send one dollar, praying that each member may give 'cheerfully' according to their means. I feel that the dear Lord heard and answered prayer, enabling me to send this mite, and I pray that it may do good, and that God's blessing may rest upon all in this time of need."

## News From Branches

### ST. JOSEPH, MISSOURI.

The regular semiannual election of Sunday-school officers occurred Sunday, December 30, and resulted as follows: Superintendent, H. D. Ennis; assistant superintendent, Coventry Archibald; secretary, Mary Kinnaman; treasurer, Oliver Worden; librarian, Lloyd Hopkins; organist, Grace Kinnaman; chorister, Roy Tilden. All these officers have served before and have given general satisfaction.

Our Christmas Offering amounted to over forty dollars. Seventeen dollars was the yield of a birthday-box for the benefit of the poor.

We are steadily pressing on, gaining in strength and numbers as we go, and rejoicing in a bright prospect for the future.

The South St. Joseph school is a promising one, and the mission in charge of Bro. John Bear has a very encouraging outlook. There has been considerable preaching done there of late, with good results. We are informed that a fund has been started for the purpose of building a house of worship in that mission, also, that a unanimous resolution was passed at a meeting of the members, held recently, that they make application to the missionary in charge to be organized into a branch.

The young people of the church here celebrated New Year's Eve, by having a waltz party at the home of Sr. Pauline Ripple.

The Religionists held their annual election of officers the first week in January. Those chosen were David Wilke, president; Austin Dobson, vice-president; Ruby Jackson, secretary. Renewed

interest is manifested in the Religio, and Bro. Wilke is making a brave and determined effort for advancement.

Sunday, January 6, we had the pleasure of hearing two excellent sermons from Bro. Frederick A. Smith. He brought the sad news of the destruction by fire of the Herald Publishing House. All hearts were moved as the loss is ours also. But we were encouraged by the next brave and sturdy issue of the HERALD. All honor to the courageous hearts, that in the midst of disaster can put their trust in God and look into the future with undimmed faith, the while they put their shoulders to the wheel to start the work of reclamation.

Bro. Moler is holding a series of meetings at Zion's Hope Mission. He is encouraged by the good attendance and good interest.

We are looking forward to the Sunday-school convention and conference of the Far West District, which will be held here February 1, 2, and 3.

EDITH M. FIFER.

## Miscellaneous Department

### Conference Minutes.

**FLORIDA.**—The Florida District conference convened with the Pleasant View Branch January 5, 1907, E. Powell in charge. T. C. Kelley, missionary in charge, was chosen to assist. B. L. Jernigan selected as assistant clerk. Bro. G. T. Chute. Branches reporting: Calhoun 69, Santa Rosa 52. Ministry reporting. Elders T. C. Kelley, J. M. Stubbart, E. Powell, B. L. Jernigan, G. T. Chute; Priest W. M. Hawkins; Teacher Joseph G. Dixon. Bishop's agent reported: On hand last report, \$65.00, received \$2.00, paid out, \$5.00. Bro. J. L. McArthur offered his resignation as Bishop's agent, and Bro. G. T. Chute was recommended to Bishop E. L. Kelley for appointment in his place, for the Florida District. Conference extended a vote of thanks to Bro. McArthur for services as Bishop's agent. A resolution was passed disorganizing the following branches: Edendale, Eureka, Open Head, Mt. Olivet, Milton Hinote, the members to be connected with other branches under direction of district officers. Conference adjourned to meet at Santa Rosa Branch, first Saturday in April, 1907. B. L. Jernigan, secretary.

**MOBILE.**—District met in conference with the Bluff Creek Branch December 15, 1906, at 10 o'clock a. m. Meeting was called to order by Alma Booker. T. C. Kelley was chosen to preside, with Alma Booker assistant. Four branches reported: Three Rivers 115, Bluff Creek 82, Horse Shoe 7, Theodore 69. Those of the ministry reporting were: W. L. Booker, Alma Booker, G. W. Sherman, Oscar Tillman, Simeon Cochran, T. W. Smith, L. C. Goff, R. M. King, G. W. Bankster, James Cooper, David Goff, Walker Greek, and Louis Lepree. Bishop's agent's report read and accepted. On hand last report, \$14.75; received since, \$30.35; paid out, \$44.35. A vote of thanks was given the reunion committee for their effort in trying to have a reunion this year, and committee was continued. Resolved, That all reports of branches and ministerial reports be in the hands of the district secretary one week before convening of conference. Carried. Resolved, That members of the Mobile District who violate the rules of General Conference in regard to dancing, are to be regarded as not in good standing. Carried. Conference adjourned to meet with the Theodore Branch the third Saturday in March at 10 o'clock a. m. Edna J. Cochran, secretary.

**EASTERN MAINE.**—Conference convened at Indian River, December 22 and 23. S. O. Foss was chosen to preside, with U. M. Kelley to assist; E. M. Walker, secretary. Report of Indian River Branch read and accepted. Ministerial reports: Elders U. M. Kelley, S. O. Foss, H. D. Simpson, E. C. Foss. The following resolutions moved and carried: That U. M. Kelley be sustained as district president; H. D. Simpson, vice-president; Frank Norton, treasurer; Sr. E. M. Walker, secretary. Extreasurer's report read and accepted. Amount in treasury December 9, 1905, \$2.00; expenses, 45c. Moved and carried that balance in treasury be given to district president to help defray traveling expenses. Bishop's agent's report read, audited, and accepted. Due church last report, \$8.44, amount received, \$102.89; paid out, \$89.30. Report of tract-fund read and accepted. Amount collected by U. M. Kelley, \$1.71. Moved and carried that the committee on tract-fund be sustained. U. M. Kelley, W. E. LaRue, E. C. Brann, and Ernest Wilson were appointed delegates to General Conference. Appointment of next conference left with the district president.

**SOUTHERN MISSOURI.**—Conference met with the Beaver Branch December 29, 1906, W. A. Brooner in the chair. Elder A. M. Baker was chosen to be associated with and assist in presiding over the conference. Statistical branch reports were read: Spring-

field 172, Grove Springs 41, Beaver 61, Denlow 42, Ava 98, Pomona 72, Thayer 32. Ministry reporting: A. M. Baker, W. A. Brooner, O. E. Ensley, J. W. Quinly, William Taylor, E. C. Edwards, G. W. Anderson, G. W. Bootman, Z. Decker, J. C. Chrestensen, J. F. Cunningham, and T. J. Simpson of the elders; J. B. Scott, Grant Burgin, and John Shifflett of the priests; Benjamin Pearson, teachers. Present district officers were sustained. Place chosen for next conference is Springfield; time, March 16, 1907, 10 a. m. District treasurer reported: On hand last report, \$2.72; collected, \$8.97; expended, \$4.80. Bishop's agent reported: On hand last report, cash, \$10.49; cow, \$25.00; collected tithes, \$101.30; received from Bishop, \$32.00; paid out, \$122.71. A. M. Baker, Bishop's agent. Charles W. Vancil of Denlow was ordained to office of teacher. W. A. Brooner, secretary.

**SPOKANE.**—Semiannual conference of the Spokane District convened in Saints' chapel, Spokane, Washington, December 29, 1906, 2.30 p. m. T. W. Chatburn in chair; W. Fordham, secretary. Visiting members were given voice and vote. Minutes of last conference read and approved. Branches reporting: Spokane 134, Sagle 28, Rosetta 25, and Columbia River 12. Elders reporting: T. W. Chatburn, F. J. Chatburn, S. Wood; Priests W. W. Fordham and Wilbur Powell; Teacher W. E. Atkinson. W. W. Fordham, Bishop's agent, reported: On hand, June 1, \$142.06; received, \$988.14; paid out, \$660.50. Account was audited, found correct and accepted. On motion F. J. Chatburn was elected president of district for balance of year. Delegates to General Conference: T. W. Chatburn, F. J. Chatburn, S. Wood, Wilbur Powell, G. W. Winegar, W. W. Fordham, Emma Bell, Mary Summers, W. Fordham. The following resolution was adopted: Resolved, that upon advice of Bro. G. T. Griffiths, minister in charge, that the following counties be added to the Spokane District: Kittitas, Yakima, and Klickitat. The following resolution was read and on motion was ordered spread on minutes: Realizing the improbability of Bro. T. W. Chatburn being returned to this district the coming year, be it resolved that we extend to him our heartfelt thanks for his earnest and effectual work in this district during the past three years; for his wise and fearless counsels and sound doctrine, and for his upright and Christian conduct at all times; and that we do hereby express our confidence in him as a brother, and that we heartily indorse his teachings while among us; that we present him with a copy of this resolution, and it be spread on the minutes. Adjourned to meet the last Saturday and Sunday in June, 1907.

### Bishop's Agents' Notices.

To Saints of Little Sioux District, Iowa: We take this method of thanking the Saints of the above named district for their efforts whereby 1906 was made the "banner year" financially, in this district's history, and to the scattered members in Canada, Idaho, Missouri, and other States that assisted in making it so. We not only take pride in greater amount of moneys received, but believe it to be a spiritual index as well. The first fifteen days of 1907 gives us forty names enrolled for nearly \$500 in tithes. So let us begin early and "stay late" to make 1907 even better. Our sub-agents of branches are S. B. Kibler, Woodbine; Dr. C. S. Kennedy, Logan; C. F. Pratt, Missouri Valley; J. P. Garner, Mondamin; G. M. Scott, Little Sioux; J. Vernon Newberry, Sioux City; Joseph W. Lane, Pisgah; E. R. Outhouse, Moorhead; Bert E. Fry, Beglers Grove; Joseph Seddon, Persia. We also thank the sub-agents herewith for their kindly efforts. Yours,

MAGNOLIA, Iowa.

ALMA M. FYRANDO, Bishop's Agent.

### Second Quorum of Seventy.

It will be remembered, that we had adopted the reports of our members as published with the ministerial reports, as reports to the quorum. Also, that at the last conference the provision for the further publication of such reports was dispensed with.

Also, that we, as a quorum, neglected to make any provision for further reporting.

Therefore, under these circumstances, I take the liberty of asking the brethren to send to the undersigned on March 1, a report of labor done since your report to the last General Conference. Give whole number of services attended, number of sermons preached, baptisms, confirmations, blessings of children, administrations, marriages, ordinations, etc.

We urge the brethren not to neglect this, as we wish to keep trace of the amount of work done by the quorum.

Will those who were ordained since last General Conference send me the items of their birth, baptism, and ordination to the office of seyenty, with their present permanent address.

Box 396, HOLDEN, Missouri.

H. E. MOLER, Secretary.

## Elders' Financial Report.

The following elders' reports have been received at the Presiding Bishop's office to January 21, 1907:

Allen, Arthur  
Anderson, A. C.  
Anderson, D. A.  
Anderson, Peter T.  
Arber, J.  
Aylor, W. M.  
Baggerly, I. P.  
Bailey, J. J.  
Baillie, James  
Baker, A. A.  
Baker, A. M.  
Baker, James H.  
Baker, J. M.  
Bailey, O. H.  
Baldwin, D. R.  
Baldwin, R.  
Barmore, Charles  
Barr, Andrew  
Beatty, T. J.  
Becker, J. A.  
Beebe, G. W., Sen.  
Bell, T. J.  
Berve, Amos  
Bond, M. H.  
Booker, Alma  
Booker, W. L.  
Bootman, W. P.  
Braun, Eugene  
Briggs, E. C.  
Brookover, G. J.  
Brooner, W. A.  
Brown, Samuel  
Bullard, R.  
Bullard, W. D.  
Burr, A. E.  
Burr, C. H.  
Burt, George W.  
Butterworth, C. E.  
Carmichael, A.  
Case, Hubert  
Chambers, D. R.  
Chapman, N. T.  
Chatburn, F. J.  
Chatburn, T. W.  
Christiansen, J. J.  
Christy, W.  
Clapp, J. C.  
Closson, A. V.  
Cochran, A. S.  
Cobrt, F. E.  
Condit, J. H.  
Condit, S. D.  
Cook, M. H.  
Cooper, F. M.  
Crabb, J. C.  
Craig, James  
Crowell, W. H.  
Crumley, C. E.  
Curtis, J. D.  
Curtis, J. F.  
Cushman, S. F.  
Davis, E. A.  
Davis, J. Arthur  
Davis, J. T.  
Davis, J. W.  
Davis, William  
Davison, H. J.  
Day, George  
Derry, Charles  
Devore, L. R.  
Dorsett, Alfred  
Dowker, D. E.  
Dowker, William  
Dutton, J. O.  
Earle, C. W.  
Ebeling, F. J.  
Ellis, W. D.  
Engel, N. C.  
Elvin, R. M.  
Emsley, Oscar E.  
Erwin, E. A.  
Etzenhouser, R.  
Evans, John R.  
Evans, R. C.  
Farnfield, John C.  
Farr, F. B.  
Farrell, R. W.  
Fields, S. H.  
Flinn, Peter A.  
Foss, J. C.  
Fry, Charles  
Gamet, Levi  
Godbey, G. H.  
Goodenough, E. J.  
Goodrich, V. M.  
Gowell, M. F.  
Granger, Francis  
Grant, J. A.  
Graves, G. H.  
Greene, U. W.  
Greenwood, W. H.  
Gregory, Frederick  
Griffiths, G. T.  
Grimes, J. F.  
Haden, W. E.  
Hampshire, George  
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Hanson, P. M.  
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Jenkins, George  
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Kaler, John  
Keck, F. C.  
Keeler, E.  
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Kelley, W. H., (Ind.)  
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Maloney, R. M.  
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Mintun, J. F.  
Moler, H. E.  
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Moore, A. J.  
Morgan, E. B.

Morgan, J. W.  
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Mortimer, J. L.  
Muceus, Peter  
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Scott, C.  
Scott, S. W. L.  
Self, R. O.  
Self, W. M.  
Sheehy, F. M.  
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Siegfried, M. H.  
Silvers, A. C.  
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Slover, F. M.  
Smart, W. H.  
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Smith, Heman C.  
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Smith, Isaac M.  
Smith, John  
Smith, President Joseph  
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Snow, C. L.  
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Sparling, H.  
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Spurlock, O. J.  
Squire, Joseph  
Stead, J. D.  
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Stedman, E. A.  
St. Johns, B.  
Stone, A. E.  
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Stubbart, J. M.  
Summerfield, A. E.  
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Sweet, J. L.  
Swenson, C. A.  
Swenson, Swen  
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Thorburn, G. W.  
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Turner, Warren  
Turpen, M. M.  
Twombly, Samuel  
Vanderwood, J. E.  
Waldsmith, J. W.  
Walters, R. T.  
Warnky, F. C.  
Washburn, G. D.  
White, Ammon  
White, D. C.  
White, I. N.  
Whiteaker, A. L.  
Wight, J. W.  
Wight, L. L.  
Wight, R.  
Wildermuth, E. M.  
Wildermuth, J. B.  
Wildermuth, J. E.  
Willey, C. E.  
Wood, L. G.  
Yates, James E.

## Bishop's Agents' Reports.

Received at the Presiding Bishop's office to January 21, 1907.

Anderson, William  
Archibald, Russell  
Baker, A. M.  
Barr, Andrew  
Beall, B.  
Beebe, G. W., Sen.  
Booker, W. L.  
Boswell, J. J.  
Cairns, John  
Carmichael, A.  
Case, Hubert  
Christy, Wardell  
Coffman, Isaac  
Cornish, J. J. (2)  
Davis, F. M.  
Duemler, A. W.  
Durfee, Myron J.  
Evans, R. C.  
Faul, Charles P.  
Fordham, W. W.  
Fyrando, A. M.  
Gamet, Levi  
Hansen, John A.  
Hartshorn, S. B.  
Heide, John  
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Holmes, Frank  
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Johnson, Mrs. L. G.  
Kelley, U. M.  
Leeka, William  
Lytle, H. S.  
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McClain, J. R.  
Muceus, Peter  
Palmer, David S.  
Renfroe, B. F.  
Reese, Thomas  
Richards, Elias  
Richards, W. B.  
Ross, R. K.  
Sellers, G. O.  
Short, Ellis (2)  
Simpson, Luther  
Smith, William  
Sparling, William

Stroh, Samuel  
Tyrrell, J. H.  
Ullom, L. D.  
Updyke, F. J.  
Vanderwood, J. E.

Ward, Frederick S.  
White, E. S.  
Whiting, Birch  
Whiting, W. W.  
Wildermuth, Lester

#### Church Librarian.

We are anxious to build up our library again. Books and old files of magazines will be gratefully received. Old and rare church books and periodicals, books on Mormonism, Archaeology, Science, and Religion are most valuable to a library like ours. We intend to publish the accessions from time to time, and thus acknowledge their receipt through the HERALD:

Key to Science of Theology, J. F. Mintun, Woodbine, Iowa.  
Series of Pamphlets, J. F. Mintun, Woodbine, Iowa.  
History of the Mormons, J. F. Mintun, Woodbine, Iowa.  
Messenger and Advocate, J. F. Mintun, Woodbine, Iowa.  
The Road, J. F. Mintun, Woodbine, Iowa.  
Jewish Monitor, J. F. Mintun, Woodbine, Iowa.  
Joseph Smith and his Progenitors, J. F. Mintun, Woodbine, Iowa.  
Mormonism (Hyde), J. F. Mintun, Woodbine, Iowa.  
Shakespeare (7 volumes), J. D. Bennett, Lamoni, Iowa.  
Macaulay's History of England (6 volumes), J. D. Bennett, Lamoni, Iowa.  
The Life of Moses, J. D. Bennett, Lamoni, Iowa.  
New Testament, J. D. Bennett, Lamoni, Iowa.  
Life in the World Beyond, J. D. Bennett, Lamoni, Iowa.  
Book of Common Prayer, J. D. Bennett, Lamoni, Iowa.  
The Modern Crusade, J. D. Bennett, Lamoni, Iowa.  
Baldwin's Ancient America, J. D. Bennett, Lamoni, Iowa.  
The Battle of the Standards, J. D. Bennett, Lamoni, Iowa.  
Citizens Manual, J. D. Bennett, Lamoni, Iowa.  
Smith's Bible Dictionary, J. D. Bennett, Lamoni, Iowa.  
Young Housekeeper, J. D. Bennett, Lamoni, Iowa.  
Bennett Family Record, J. D. Bennett, Lamoni, Iowa.  
"Of Such is the Kingdom," Richard L. Metcalf (the author), Lincoln, Nebraska.  
Longfellow's Poems, Vida E. Smith, Lamoni, Iowa.  
Questions on the Holy Scriptures, J. D. Bennett, Lamoni, Iowa.  
Josephus (complete work), J. D. Bennett, Lamoni, Iowa.  
Our Christian Heritage, J. D. Bennett, Lamoni, Iowa.  
Journal of Discourses, volume 2, C. E. Butterworth, Dow City, Iowa.  
Congressional Record (27 volumes), W. P. Hepburn, Washington, D. C.  
Geological Survey (7 volumes), W. P. Hepburn, Washington, D. C.  
Messages and Documents (6 volumes), W. P. Hepburn, Washington, D. C.  
Yearbook of Agriculture (7 volumes), W. P. Hepburn, Washington, D. C.  
LAMONI, Iowa.

INEZ SMITH, Assistant Librarian.

#### Fifth Quorum of Elders.

The annual program will be issued about February 15 and with report blanks be mailed to each member. You are requested to submit questions or subjects for discussion at once, so that they may be used in arranging the program. Also let every one who has changed his address since last April, notify the secretary of new address so that we may be able to reach you with program and report blank.

C. I. CARPENTER, President.  
J. F. GARVER, Secretary.

LAMONI, Iowa, January 28, 1907.

#### Conference Notices.

Kirtland District conference will meet in the Saints' chapel, Elm Street, Sharon, Pennsylvania, Saturday and Sunday, March 2 and 3, 1907. First meeting at the usual hour Saturday morning. Branch reports should be sent to me as early as convenient. E. E. Cozadd, secretary, Springboro, Crawford County, Pennsylvania.

Conference of the Nodaway, Missouri, District will convene with the Bedison Branch, near Bedison, Missouri, Saturday, February 23, at 10 a. m. Sunday-school convention on the 22 at 2 p. m. E. S. Fannon, president.

The Montana District conference will convene at Deer Lodge, Saturday and Sunday, February 2 and 3. All are invited to attend. Jerome Wyckoff, secretary.

The Fremont District conference will convene with the Tabor Branch, February 23 and 24, 1907. Reports should be sent in time to reach the district secretary, C. W. Forney, by the 20th. Otherwise they must be sent to Frank Goode, at Tabor. A. Badham, president.

#### Convention Notices.

The Eastern Iowa district Sunday-school convention will be held at Baldwin, February 22, 1907; morning session, 10.30 a. m. Election of officers and delegates to General convention also. Schools please appoint delegates to district convention, and send credentials to district secretary by February 16. Cora E. Weir, secretary.

The quarterly convention of the Montana Sunday-school association convene with the Deer Lodge Saints, February 1, 7.30 p. m. Re-election of officers, etc. Mabel Jones, secretary.

The Northern California Sunday-school association will convene March 1, at 2 p. m., at Oakland chapel, corner Sixteenth and Magnolia Streets. The library question will be discussed. Election of officers for the district, and the appointing of delegates to General Convention, will be the order of business. Local secretaries and home-class workers who have not already reported for the term ending December, 1906, please do so at once; also credentials. L. Day, secretary, 231 Castro Street, San Francisco, California.

The Northeastern Missouri District Sunday-school association will convene at Saints' chapel, Bevier, Missouri, February 22, 1907, at 10 a. m. Officers will be elected for the ensuing term, also delegates to General Convention. Send all reports to the secretary not later than February 20. Hattie Williams, secretary, Box 444, Bevier, Missouri.

The Lamoni Stake Sunday-school and Religio associations will meet in joint convention in the Saints' chapel, Lamoni, Iowa, February 21 and 22. Nellie M. Anderson, secretary.

#### Corrections.

On page 62, in the heading to the article, the word "reminded" should be "remained." It was corrected for part of the edition.

On page 68, the heading should read, "Some 'Saints' who are 'not' Latter Day Saints." These got in without proof-reader seeing them.

#### Notice to Daughters of Zion.

The General Secretary, Miss Dora Young, Holden, Missouri, wishes a report of each Daughters of Zion local on or before February 15, 1907. Blanks have been sent to each secretary whose address we have. Should there be any locals not receiving a report blank we wish their officers to please make out and forward to the General Secretary a report of their work in the following form: Local at ..... For year beginning ..... Total enrollment ..... Number of meetings held ..... Average attendance ..... Gain ..... Loss ..... Name and address of president ..... Name and address of secretary.

#### Died.

TAYLOR.—Andrew Jacks Taylor was born December 23, 1833, at Logan, Hocking County, Ohio. Married to Miss Juliet Thompson, July, 26, 1857. Of this union were born five sons and five daughters. He was a kind and considerate husband and father. He joined the church in Blue Rapids, Kansas, January 25, 1877, in the pioneer days of the work there, and was even after fearless in advocating its cause. He was familiarly known as Uncle Jack. Died November 8, 1906, at Blue Rapids, Kansas. Funeral at Saints chapel; sermon by Samuel Twombly.

JOHNSTON.—Sr. Elizabeth Johnston was born in Scotland, January 1, 1836. Was married to William Johnston in 1855. Was one of the suffering band cart brigade that crossed the plains to Utah, but soon saw the error and came east to Atchison, and joined the Reorganization, and was ever a faithful follower of Christ. The last eight or nine years, she was deprived of the power of speech, but with patience bore her trials. The missionary was always welcome with her and her sons. Four sons and a daughter are left to mourn her departure with a host of friends and Saints. Died January 23, 1907, at Atchison, Kansas. Funeral from house; sermon by Samuel Twombly.

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# THE SAINTS' HERALD

John J. Cornish III

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



"There shall not any man among be one wife; and concubines he shall have save it none."—Book of Mormon, Jacob 2:6.

VOLUME 54

LAMONI, IOWA, FEBRUARY 6, 1907

NUMBER 6

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## CONTENTS

EDITORIAL:	
For Graceland - - - - -	81
General Church Items - - - - -	83
Current Events - - - - -	84
NEWS FROM BRANCHES - - - - -	84
ORIGINAL ARTICLES:	
The Year's Work - - - - -	85
Letter and Reply - - - - -	87
"The Reorganized Church vs. Salvation for the Dead" - - - - -	90
MOTHER'S HOME COLUMN:	
Little Feet - - - - -	92
Among Our Letters - - - - -	93
Faithfulness in Common Duties - - - - -	94
LETTER DEPARTMENT:	
Letters - - - - -	94
MISCELLANEOUS:	
Conference Minutes:	
Sheffield - - - - -	102
Northern Nebraska - - - - -	102
Church Librarian - - - - -	102
Second Quorum of Elders - - - - -	102
Eighth Quorum of Elders - - - - -	102
Fourth Quorum of Priests - - - - -	102

At the regular monthly business-meeting of the Lamoni Branch a committee of five was appointed to have entire charge of the arrangements for entertaining General Conference visitors. Their announcements will appear later. The names of the committee are: W. A. France, C. I. Carpenter, John Garver, Clarence Skinner, and George Hill.

The Herald Publishing House is not the only sufferer by fire. The printing establishment of the Burning Bush, a Holiness paper, published at Waukesha, Wisconsin, was entirely destroyed by fire on the morning of January 22. Nothing was saved excepting from the composing room.

The Philadelphia Enquirer refers to our Walter W. as "Rev. Walter Wayne Smith, D. D. M." We presume that Bro. Walter will take such action as the case may require.

## Editorial

FOR GRACELAND.

(A synopsis of the address of the Associate Editor at the opening of Graceland College for winter term, January 2, 1907.)

Doubt no longer that the highest is the wisest and the best.—Tennyson.

I am aware that addresses of welcome and opening addresses are apt to be formal and possibly at times you are glad when the hour comes to leave the chapel. In this song-book which I have picked up at random, it is written on the flyleaf, "Graceland College; leave in the chapel." Some one has marked out one word in the last line so that it reads, "Leave the chapel." I do not know whether or not all the song-books in the chapel read according to the revised version.

At first thought it would seem more appropriate if this address were to be made by a college man; yet perhaps those who, like your speaker, never had the advantage of a college education or even a high school education, have as lively a realization as any of the value of a thorough education—this because of the odds against which they fight every day.

One of Iowa's editors, Mr. George Long, recently came into possession of a legacy, or at least a competency which leaves him independent. He is about fifty years old and has been an editor for about twenty-eight years, yet his first act after obtaining his happy release from the daily grind was to announce his intention to take a course at the State University. His deficiencies had been drilled into him so often and for so long a time that he seized the first opportunity to obtain that which in youth was denied him.

When President McLain lectured here in the Brick Church he spoke of the difficulties encountered by the pupil in the poorly equipped country school. It was my experience to be a charter member present at the founding of one of these little country schools, and I am tempted to relate some personal experiences, because they will illustrate some truths which may well be presented here.

When I was about five years old my people moved into a new country where neighbors were few; but it is the glory of the pioneer that he plants a school along with his first or second crop of corn. A school-house was builded, and in time it was equipped with

a Webster's Unabridged Dictionary and a map of the United States.

The first term of school, however, was held in an unfinished room, up-stairs in my uncle's home. The school was rather a family affair. There were three scholars—I was one of the three, my cousin John was another, and his brother Will was the third. It remained that way for several years, until another cousin became of school age, and finally some neighbors moved in until at one time we had as many as eight or ten scholars.

Now permit me to relate the experiences of which I spoke. During the first term, while we were yet in my uncle's home, John and I occupied seats upon a good substantial tool-chest while Will and the teacher sat in chairs. One day John did something which he should not have done and the teacher picked him up and sat him down on the chest with what John thought was unnecessary force. He remonstrated as follows, "My father will go for you if you break his tool-chest!" John did not risk much on paternal love but he had great confidence in a carpenter's affection for his tool-chest.

That was our first but not by any means our last taste of discipline outside the family. That is one of the great missions of every school, large or small, to come between the discipline of the family and the discipline of the state and fit the child for citizenship. The school takes the favored child and teaches him that he must respect the laws which govern all members of the community.

This our first teacher had one peculiar method of encouraging cerebral activity. She would press a thimble-tipped index finger against the ball of her thumb until the tension became considerable, then she would release it and bring it into abrupt contact with the cranium of an absent-minded pupil.

The impact of that old brass thimble seemed to scatter every faculty of the mind to the four winds; and when they returned to coherency an entirely new train of thought was born. Whatever the subject of contemplation may have been it was gone for ever.

I do not know whether modern instructors would approve or condemn her methods; but I do know that she held our respect and affection and as a rule we paid heed to her requests.

I remember that one day at the noon hour John and I wandered off over the prairie toward a little lake or slough. When the hour was up the teacher rang the bell, but we were too far away to hear it, so she sent Will to tell us to return. Presently, when we were entirely ready, we returned. The teacher took us to task. She said, "Did you not hear the bell?"

We could truthfully say no, because we took good care to be out of reach of the bell.

"Well, did not Will tell you that I had sounded the bell?"

John replied, "Yes, but Will lies to us so much that we could not believe him."

There was no answering that excuse, because, though straightforward with other people, Will unfolded tales to us younger pupils that did great credit to his imagination.

That incident impressed me with the thought that it is a bad thing for one to get where he is not believed even when he tells the truth. It is a bad thing for one to get where he is not trusted even when he is trying to be honest.

I think it was during the second or third term that the school was visited by an epidemic—an epidemic of swearing. Every member was violently affected. I remember one of the first paroxysms of the disease. It was at the noon hour. One of us stumbled over a rock in the school-yard. We all three surrounded that rock and proceeded to express our opinion of it in language that should have moved a heart of stone.

I am happy to state that we recovered from that affliction—some people never recover. Pardon a little sermonizing from a preacher: We think it terrible when we hear a little child swear a horrible oath, or when we see him wrestling with a cigar or drinking beer; but he does not know any better, and let me ask you, Is it not ten times worse to see one doing these things who is older and does know better?

This incident is mentioned merely to introduce the thought that no matter how small or how large the school, no matter how young or how old the scholar, side by side with the opportunities and incentives to do good will be found the opportunities and temptations to do evil.

Here I will present what may be called my text, a line from Tennyson, "Doubt no longer that the highest is the wisest and the best." It is the province of education to so enlighten students that they may determine for themselves what is high and noble and also that they may have the force of character to choose the highest and to abide the choice. Any system of philosophy which would induce you to be content with anything below the highest is a failure.

By and by in our little school we found that we had "gone through" all the readers and spelling-books and geographies and other text-books then in vogue, and we aspired to algebra. John and I purchased a text-book on algebra, but we found that our teacher knew no more about algebra than we did. But the teacher kindly gave us an hour to study algebra by ourselves. We had the same experience with bookkeeping. And I want to say that any one who has wrestled with the mysteries of algebra and double entry without a teacher is prepared to sup-

port Graceland College, or any other institution which will supply teachers for those who wish to be taught.

It is written that on a certain occasion Philip, the preacher, overtook a man who was reading the Bible, or a part of what is now the Bible, and Philip asked him, "Understandest thou what thou readest?" The man replied, "How can I, except some man should guide me?" That is the mission of teachers, to guide those who are seeking knowledge. If they really fill their position they are men sent of God and can aspire to something higher than a salary or a reputation.

A great part of the value of school life is in this association with teachers and with fellow students and in the experiences of school life. One might memorize rules and read text-books by himself but he would miss many valuable lessons that are learned even in the smallest country school; and if there how much more in a college or university.

But permit me to suggest the thought that a student need not limit his association to his little circle of school fellows. The idea is expressed in modern revelation that men should seek learning "even by study and also by faith." That is a correct and true principle. The one who seeks learning should co-operate with the Being who created those things which are the subjects of his investigation and study.

One man with whom I am acquainted, and who for a time was principal of a large school, told me that when he was laying the foundation of his education he had great difficulty in the study of language. He was deficient in grammar. He did his best to understand the theory of language but he could not, and his future as a student and a prospective teacher seemed about to be ruined by that one deficiency. Other studies were easy. But he took that matter to God in prayer and a flood of light seemed to illuminate his work so that he had no further trouble in that line. If I am not mistaken he secured a better grade in that study than in any of the others that had seemed so easy.

In speaking of faith I do not refer alone to faith in God but I would also include faith in the things which God stands for. If we examine the life history of those great statesmen, artists, warriors, poets, historians, and orators who are remembered and loved because they did good in the world, we will find that each one of them had faith in some one or more of the great principles of truth. They may not have subscribed to any creed and they may not have been church-members, they may not even have made any public profession of faith in God, but they did have faith in some great truths, and that faith made them great. Cynics, skeptics, doubters never have been of permanent service in the world. Christ himself was the perfect teacher because of his faith

in principles of right. For instance, he believed that the present system of every man's hand being pitted against his neighbor should be replaced by a system of every man loving and helping his neighbor—he had such faith in that truth that he was willing to give his life to teach it.

We must not however neglect study under the impression that some higher power will come to our aid in the hour of need and miraculously fill our minds with a knowledge of facts that we might long before have made our own by observation and investigation.

It requires work to get an education; and more than that the education when obtained simply fits one for more work. It is not the object of education to fit men for lives of ease but rather for lives of toil and usefulness. No work can be done without an education. We can not even dig a ditch without learning how. On the other hand the old idea that the world owes any man a living is a fraud; and if every man subscribed to that doctrine the world soon would be a vagabond, without visible means of support.

Returning now to our theme: Young men and women who are about to start in life are often taught false ideals. The world says, "Get money! Get it honestly if you can; but get money!" We are told that one can not succeed in business and be strictly honest. That he can not have a good time and be strictly moral. That one must deviate a little to right and left. All these are teachings that are far, far below the highest. If you have given them any credence, then "Doubt no longer that the highest is the wisest and the best."

May God bless Graceland, and may those who study here aspire to high ideals; may they be satisfied with nothing lower than the highest.

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#### GENERAL CHURCH ITEMS.

President Smith reports that the dedicatory services in Philadelphia, January 27, passed off pleasantly and successfully and that he is enjoying good health.

The Associate Editor is free once more. Quarantine for scarlet fever seems to be one of the editorial privileges (?) as it is not many months since the Senior Editor was in quarantine. It does not seem necessary to add anything to what was written on the subject at that time.

The insurance adjusters have allowed the claim of the Herald Publishing House, in full—ten thousand dollars.

Correspondents have expressed considerable interest in the "Elders' Note-Book." It will be resumed in the next number of the HERALD. We have

another department in mind which will appear soon, intended especially for investigators. We intend to make the HERALD worth your money and you can help the Publishing House by subscribing for it for yourself and your neighbors.

People at a distance can hardly imagine the difficulties which the Business Manager and the HERALD force generally have met and to a great extent overcome during the past few weeks; but happily affairs are beginning to be adjusted at the expense of patience and hard work so that the work can be done with more order and ease.

The HERALD Editors and the Church Secretary occupy in two excellent rooms over B. D. Fleet's store. Bro. Fleet very generously loans these rooms free of charge. Many such favors have been bestowed upon the HERALD, not the least of them coming from the Lamoni Chronicle, where a temporary home was found for the homeless.

Numbers of cash donations toward the rebuilding of the HERALD Office have been received. These are appreciated as expressive of a desire to be of immediate help. But it should be remembered that the Herald Publishing House is a business concern which places several products on the market. The best way to help is to buy those products. Get subscribers for the HERALD, Ensign, and Autumn Leaves.

The "Wailing-Place of the Jews," the rock-walled inclosure in Jerusalem, where Jews from every land gather to bewail their national decay, was visited by Elder Paul Hanson, who describes it in the February number of Autumn Leaves. An excellent photograph of the scene as he saw it, is reproduced with the article. You can help the Herald Publishing House by signing for Autumn Leaves. Your neighbors will enjoy reading it.

At the Sunday afternoon sacrament-meeting in Lamoni, February 3, a very interesting and spiritual prophecy was given through President John Smith. The Saints were told that God had planted the work in Lamoni and that he would still care for it if they would continue faithful.

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

A young man by the name of Jack Mason is reported fatally injured in a boxing-match held in the gymnasium of the parish house of St. Bartholomew Church (Episcopal) New York City. This is a very fashionable church and the affair has created a scandal.

The Chicago Record-Herald for January 30 states that the Jewish population of Jerusalem has doubled

during the past twenty-five years. The Zionsfreund, a German-Jewish publication, in a recent issue stated that fully one third of the soil of Palestine is again in Jewish hands.

The Chicago Federation of Labor has declared a boycott of the Methodist Book Concern, the reason as stated by the Northwestern Christian Advocate being that the managers of the Western Methodist Book Concern, at Chicago, have refused to discharge nonunion men.

The Senate will vote on the Smoot case February 20, at four o'clock in the afternoon.

It is reported that there are fifteen thousand cases of scarlet fever and diphtheria in the city of Chicago.

Persistent rumors of impending war between Japan and the United States have held the public ear during the week. The trouble arose over the exclusion of Japanese children from the public schools of San Francisco.

## News From Branches

[Correspondents with whom we have arranged for regular reports will please remember the dates assigned them. We are again getting in shape to handle correspondence. Others to whom we have not written who have interesting items to report from live branches will find a welcome. With the exception of Lamoni and Independence, branches should not report oftener than once each month. State the news briefly and do not attempt to give a schedule of who preached and who assisted or was in charge excepting in the case of meetings of unusual importance.]

#### DES MOINES, IOWA.

The loss to the church, recently sustained through the burning of the HERALD Office, is keenly felt by the Des Moines branch; but we believe through a united effort and much sacrifice that a larger and better printing-office may be erected.

Bro. Heman Hale Smith spent Sunday, January 6, in Des Moines. We were glad to have him with us.

Bro. M. T. Jamison and wife spent a few days visiting relatives here during the holidays.

At the regular quarterly business-meeting, held January 14, the following officers were elected: Bro. E. O. Clark, president; J. R. Epperson, branch priest; George Davis, teacher; Fred Chandler, deacon; Ray Chandler, clerk; Pearl Shannon, organist.

Bro. Charles Church of Lamoni, and Sr. Doss of Perry, Iowa, were with us Sunday, January 20.

A series of meetings was held at Youngstown, Iowa, January 20 to 27, conducted by Bro. J. F. Mintun. Also, a Sunday-school was organized there January 27 by the superintendent of the Des Moines School, Sr. Hattie Clark. IRENE F. REED.

#### CHICAGO, ILLINOIS.

[Bro. Fred H. Johnson furnishes us the following transcript of two prophecies; both we understand being given at meetings of the Central Branch, in Chicago. Though not from the regular (Continued on page 101.)

## Original Articles

### THE YEAR'S WORK.

#### THE OLD AND NEW.

The year nineteen hundred and six has now passed into history. What we have done, and what we have failed to do of duty, are parts of that history, and by this each must "stand or fall" when the rewards are made up, according to the part he has performed in making this record.

Each ought to feel grateful in the fact that he will not be called upon to answer for the sins of omission or commission of any of his fellows, unless perchance his own bad or neglectful work has been the means of dissuading others from duty; and all ought to have sufficient charity for others to make us feel doubly gratified in the fact, that no one else will have to answer for the sins of omission or commission which we have done, neither are any permitted to reap the reward of others' labors; for it is well written: "So then every one of us shall give an account of himself to God."

The apostle wrote to the saints at Corinth, "For we are laborers together with God." The language is just as applicable to Saints today. . Not only applicable, but we are directly instructed:

"ALL are called according to the gifts of God unto them; and to the intent that all may labor together, let him that toileth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119:8.

It is right then to inquire what have we done which must have place upon the record of the year just passed? What is better, however, is that each make the inquiry of himself and answer it to himself, "What have I done that the record will unfold?" We shall be measured by our works. It is further written: "And every man shall receive his own reward according to his own labor." Opportunities to help as laborers in the cause of Christ have, the past year, been most abundant.

First: The general work has been as prominently and urgently before us as it was before our fathers. The gospel messenger is in home and foreign fields. His work is difficult and his requirements much. To accomplish the task before him he must have implements of warfare; and all may aid, even in this proselyting work, and receive due reward. The ready means of communication in the world to-day brings the chief place of business, and the foreign and home missionaries, in close touch. Members and ministers are near together wherever they are in the world. It is a

day and time when "The law may go forth from Zion and the word of the Lord from Jerusalem," and reach all. Are we helping in this labor? There is not only opportunity but necessity for all to help. How is the record of each one?

Second: Special opportunity was afforded the Saints during the past year to enter upon the special benevolent work of caring for the unfortunate, the sick and afflicted, by the erection of a sanitarium, a place for the proper watch care, comfort, treatment, and blessing of those needing godly surroundings. It is fitly spoken of in the divine command as "a place of refuge and help for the sick and afflicted." Efforts have been made to prepare and enter upon this work, but the majority of Saints, as yet, have failed to answer to this direct appeal.

There is nothing more needed for the good and welfare of the poor and helpless of the church to-day than this institution; our Saints' Home is crowded with patients whose place is the hospital or sanitarium. It is an injustice to these sick and afflicted ones to keep them in a home where we lack equipment and accommodations and can not give them the needed assistance; and it is an injustice to the aged worthy Saints at the home to be crowded by so many sick, as to unfit the home for a home for them. There are very few private families who would enjoy one sick and helpless person brought in among them to be cared for; but what of making a hospital of the home we have prepared for the aged worthy homeless of the Lord's people?

We are directed touching the work of building the sanitarium as follows:

"This should be done as soon as it is found to be practicable, and without unnecessary delay."—Doctrine and Covenants 127:1.

This instruction was accepted by the church and duly honored as a part of the law of Christ, and therefore is of as much binding force upon those to whom it is addressed as any other command given. Why should there then be found one who is slow or negligent in the performance of the enjoined duty to help?

It may be said by some that it is not so important as some other things. But such a position reflects upon Christ who gave the law. After that we have decided, as in this case, that it is the word of God, our work of discrimination ceases. If not so, no law which he has given to the human family could serve its purpose. Upon this the apostle James well taught: "But if thou judgest the law, thou art not a doer of the law, but a judge."—James 4:11.

Again: "For whosoever shall keep the whole

law, and yet offend in one point, he is guilty of all."—Ibid., 2:10.

We can not justly say that we will comply with the law of repentance, but not with that of baptism because we deem it nonessential; and if this is true with one part of the law of Christ, it is also true of every other. When we set ourselves up as judges of the law and brush some part of it aside as being nonessential, we turn down the Law-giver. Such an assumption can not fail of the severest condemnation. It is quite common for the elders to teach as did Jesus: "Man shall not live by bread alone but by every word that proceedeth from the mouth of God." Is it not well that we practice what we preach?

Some say, I know, that they do not care for the sanitarium, but prefer to give to the children's home, or something else. But the Lord gave the preference in time of building to the sanitarium; and certainly there is ten times the demand for the sanitarium to-day that there is for the children's home. It will be better for us to drop the sentiment for a while, and meet our obligations as they become due; not select from a divine injunction what we will do and claim this is a fulfilling of the law. A full compliance will bring to us commendation of the Master, and we shall all be gainers by a hearty obedience to the law.

There is now paid in for the sanitarium about seven thousand dollars (\$7,000.00); but it is not sufficient for the building, heating, furnishing and equipping of the institution. An opportunity has been given to all to labor in this work. Will all improve it? Please let us hear from all, and may the Lord bless all.

Third: The children's home has its place and is also known in the divine will expressed to us; it, too, will soon be fully provided for; but let us not neglect more urgent work and duty as set forth in the law either in the general work of tithes and offerings, or the sanitarium, for this work. We should always bear in mind that "the tithe is the Lord's." No one can properly divert this from its divinely directed use and application, but all must render to the Lord that which is his own. Outside of this, however, we should freely sacrifice to aid the cause of Christ; he gave all for us; and thus we may show that we are indeed "laborers together with God" in planting and building in his house.

Fourth: While we contemplate upon the fact that one year has passed and its deeds are graven and sealed according as each has wrought, it is well that we awaken to another fact—a new year is before us; the Lord is gracious, and if we have failed in the past, another opportunity has been opened to us and we may now, as wise children,

move forward to retrieve to an extent, the failures of the past, and through the divine clemency enrich our lives with a year of strenuous labor and devotion to the cause of humanity and the truth.

It may be inquired by some, "Will we be called upon to help in something else?" "Is there something else to do?" But think for a moment; are there any who want to escape helping along the work of the Lord? Are there any who would like to have the Master say to them: "There is nothing more in which you can help"? Do we indeed ever feel so selfish as to wish we were relieved of the labor essential to a live gospel life, that we might devote all our service to ourselves in a worldly way? I do hope and pray that there is not to be found one such among all the Lord's people. The efforts of the Saints the past few years have been such as to move us along to the accomplishment of some things, and to better prepare us for entering upon the task of others.

The general missionary work has been carried forward and the families of missionaries and the necessitous duly provided.

For the worthy aged and homeless a good home has been prepared so none need suffer.

An institution of learning has been provided where the young may be properly instructed and directed until they are fully fitted and qualified for the accomplishment of the work before them in life.

Due efforts are being urged to furnish an institution for the unfortunate sick and afflicted.

The children's home is being rapidly provided for so that the homeless, needy orphans shall have due watchcare and proper advantages in life.

All this is meritorious and highly commendable if the work has been well done and placed upon a stable, living basis. But the gospel work does not stop here. On the contrary it must enter every home and continue its mission of leveling distinctions and administering to the necessitous, until every heart is gladdened, and every soul made free.

As due preparation has been necessary to the placing these institutions in a helpful condition, so will hopeful, courageous, energetic sacrificing work be necessary to the accomplishment of this further undertaking.

The question is often propounded to the Bishopric, "Why does not the church start some co-operative business for the benefit of its members to help them along?"

What the church is actually doing in the work of true co-operation the questioners seem to have entirely lost sight of, on account, doubtless, of the deceptive glasses through which they view things. An undue credence in the brilliant advertising

schemes sent out over the country, colors the vision, and failing to give proper thought to the proposition, the conclusion is hastily reached that many of these would be a good thing by which to enrich the church.

A brother forwarding the advertisements of one of these, under the title of "League of American Homesteads," enquires, "Why would this not be a good plan for the church?" The answer is, for several reasons. A sufficient one is, this "League" is not incorporated along lines that are harmonious with the rules by which Christ directed his people to work. In some ways its plans are more fanciful than practicable, and but few if any who enter into it are ever likely to realize their fond expectations.

It is just as essential that the church perform its work in the manner directed in the law as that the work be done at all. Christ could not accept the work if performed by any other rule than that which he has laid down. To work then in the way often suggested, in the usual schemes of co-operation, would necessarily end in failure; and the Saints may prove sufficiently the truth of this assertion by watching the career of many such undertakings.

Failure and disaster in financial ventures in the world are common, and from every section, but they are soon forgotten. This can not be true with the church. The church must build upon such lines that its work will stand for ever. "Upon this rock I will build my church, and the gates of hell shall not prevail against it."—Jesus.

Whatever we do, then, must be in pursuance of such divine principles as will conduce to the formation of that high and noble character which will stand triumphant in the time when "All things which can be shaken shall be shaken, that those things which can not be shaken may remain."

Temporary and experimental building will not answer in God's work. We should not deceive ourselves, neither permit others to deceive us. The only true guide is "the law and the testimony."

It is a worthy object to organize an association in the interest of certain classes, giving them advantages in obtaining employment, homes, and wealth. But it is a much more worthy one to pursue the heaven-born rule that comprises in its bounds of beneficence all classes and conditions. "Therefore, in all things whatsoever ye would that men should do to you, do ye even so to them."

Wealth and a home of the finest fittings obtained outside of this principle renders the life a failure; but a life of toil and labor in strict harmony with this rule, although at the loss of home and all worldly riches, makes of the life the grandest possible success. It is not so much then

what a person has, as it is the course pursued in getting it, that will weigh most when tried in the balances of true success.

In the work of the church due provision is made to meet the wants and needs of every faithful follower of the Lord, and answering to these demands in this present life as well as upon the other side; but we have been slow to enter upon the work outlined; being more ready to trust the numerous get-rich-quick schemes to meet the emergencies of life than the plain directions furnished in the law of Christ.

The Lord has promised to bless and make his people rich if they fail not to continue their trust in him, abiding in his law; but outside of duty and a righteous life there is no promise.

The preparation enjoined for the benefit of the Saints in our time has a simple beginning. Means must be gathered up for the purchase of lands, establishing industries, arranging stewardships, and providing inheritances. The law is clearly before us, and if we can not see how that all shall be accomplished at once we should take the first step.

A too prevalent idea among the Saints is that the first step is to gather to the land of Zion. This is incorrect. The first step is to make preparation to gather. "Let all things be prepared before hand." And if the Saints in all the world will abide in this there will not be so many disappointments and trials of faith as to-day.

Let the preparation be made and let all help to make it; then every brother and every sister will be made satisfied when they do come.

The law provides that the monies of the Saints shall be sent to the bishop to purchase the lands and thus make provision for the people.

The books are open for this purpose, and if any are found who are bold enough to say it can not be done, let us tell them that we shall try. It is the Lord's work and there are not more obstacles in the way of accomplishment of this than there are in preaching the gospel to all the world, and he is doing this. With loyal Saints the other will be much more quickly done. With a courageous, faithful response from every member and helper in the Lord's work, the work will be fully performed.

E. L. KELLEY,  
Presiding Bishop.

INDEPENDENCE, Missouri, January 15, 1907.

#### LETTER AND REPLY.

Joel H. A——, of Goshen, Indiana, is a Baptist minister (superannuated) and an attorney at law, formerly editor of an anti-secrecy paper, to whom I once sent a Book of Mormon. He says in his letter:

"My Dear Brother in Christ: Trusting that you still linger on the shores of mortality, I write to you. . . . I kept as a treasure the Bible you gave me. We are no doubt very near the end, or the coming of Christ. There are but a few here that were here when the stars fell, November, 1833. I was then seven years old. Christ said: This generation, that is, the generation that was here when the stars fell shall not have passed away till the son of man come. Every prophecy is fulfilled. Let me hear if you still remain."

MAGNOLIA, Iowa, July 27, 1905

JOEL H. A.—, Goshen, Indiana:—Yes, dear brother, I still linger on the shores of mortality, being sixty-six years of age. I received your letter a few days ago. I took it over for Bro. and Sr. Lockling to read.

You say, "I kept as a treasure the Bible you gave me." I suppose you mean the Book of Mormon, which may be called the Bible of America, as the Old and New Testament may be called the Bible of Palestine or of the Jews. The world has called the Book of Mormon the "Golden Bible," because it claimed to be translated from golden plates. However, I am glad you have kept it, and I can not help wishing you would read it carefully and prayerfully, laying aside the prejudice you may feel from false reports concerning its origin, and the humble instrument chosen by the Lord through whom to bring it forth. For "not many wise men after the flesh, not many mighty, not many noble, are called; but God has chosen the foolish things of the world to confound the wise," etc. 1 Corinthians 1:26, 27). And in this case the Lord acted like himself by choosing the weak and unlearned to do his work. If you will do as I have suggested, asking the Lord if it be true, I believe he will manifest its truth to you, by his Spirit. For he has promised to do that with those who really and earnestly wish to know of its truth, and will ask in faith. And the promise is also recorded in John 7:17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

The Book of Mormon will tell you many things to take place in our day and in the near future, connected with the great latter-day work of the Father and the coming of Christ, which, as you say, is near at hand. That book will make plain many prophecies of the Bible, and also the gospel and doctrine of Christ. That book is indeed a treasure worth keeping, and may be laid side by side with the Jewish scriptures; for they go hand in hand, and one substantiates the truth of the other. And they will go together in the Lord's latter-day work to confound false doctrine and establish the truth. The Book of Mormon is a

history of ancient America, and an account of God's dealings with the former people of this land, and a sacred record of his words to them through prophecy and inspired men that he raised up among them; and by such it was written and handed down from generation to generation. And it contains the gospel of Christ in plainness, just as the Bible is the sacred record of a small part of the Eastern Continent and an account of the Lord's words to, and his dealings with the people of ancient Palestine.

The Book of Mormon was designed to go from the Gentiles to the (as yet) untutored and simple natives of this land—the Lamanites or "Indians," as they were mistakenly called, as well as for the poor and meek of the earth in general; and it is worded in simple language for their better understanding. It will show to the Indians who their forefathers were, and how they came to this land from Jerusalem six hundred years before Christ, and that they are descendants of a chosen race, and what the promise is to Israel, and that this is their promised land.

The golden plates on which this sacred record was engraved, and from which it was translated in 1830, were hidden up in the earth for safe preservation, by the Lord's command, some four hundred years after Christ, when the people had turned to wickedness and would have destroyed them. In 1830, the time having come for the Lord's preparatory work to begin, its hiding place was revealed by an angel of God, and it was translated by his (God's) gift and power, and published to the world; and the true Church of Christ was set up and organized as of old, with prophets, and apostles, etc., led by inspiration, Christ being the chief corner-stone. See Ephesians 2:20, also 4:11-14, showing that these inspired offices and gifts were for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ," and that they were intended to remain "'till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," that we may not be deceived by false winds of doctrine. And we all know that that time of unity and perfect knowledge has not yet been reached, and that therefore if these things (inspired gifts and offices) are not found in the churches they are done away by apostasy, and not by the will of God nor because they were no longer needed.

The gospel, as preached by Christ and the early apostles, and as found in the New Testament, is now being preached to warn the world of impending destruction by fire, and to call out the righteous from mystery Babylon, that they may not

be partakers of her sins, nor receive of her plagues. (See Revelation 18:4.) This is a day of warning, and not of many words; as it (also) was in the days of Noah, a "preacher of righteousness," who warned the world of coming destruction by a flood for one hundred and twenty years. And unless the days are shortened for the elect's sake, it is probable that the world will now be warned for an equal length of time—if so, one hundred years from the beginning of the latter-day work in 1830 would reach down to 1930, (and one hundred and twenty years to 1950,) as approximating to the coming of Christ. There is a great deal of prophecy yet to be fulfilled, as I view it, and many great and wonderful events are yet to take place, connected with the gathering home of literal Israel to their ancient promised lands and the downfall of mystery Babylon, or all churches and combinations built up by man and the Devil for power and gain and the vain things of the world.

The Jews are to be gathered back to Jerusalem. Many of them have already gathered there. The Jews are now lenders and not borrowers. They hold much of the money of the world. After they have gathered out of the nations with their gold, armies will go up to Jerusalem to "take a spoil." If I have got things together right, they will for a long time be baffled in their effort (to take Jerusalem) by the power of God possessed by two prophets, called in Revelation the "two witnesses," who will have the same miraculous power as Moses and Elijah. And their witness and testimony for the truth will condemn the world. These two prophets will finally be killed, and the wicked world will rejoice over them for three days and a half, while their bodies will lay unburied in the streets. Then their bodies will be resurrected, and Christ will come to the rescue of his people. His feet will again stand upon the Mount of Olives at Jerusalem, from which he ascended. The Jews will behold the scars in his hands, and will know that it is the Jesus that they rejected and crucified. Then will be a time of mourning among them.

But before that time, as I suppose, the "lost tribes" of Israel will come forth from their long hiding-place where the Lord has taken them, in the far north, as I suppose, led by a prophet, as Israel was led out of Egypt, and miracles will be manifested in their behalf. Through the power of God the barriers of ice will be broken down and a highway be cast up in the sea.

Before they come forth, there will be great destruction among the wicked, Gentile world, by the judgments of God visited on them, by fire, tempests, storms, and lightning, and by earthquakes, and by bloodshed among themselves, through wars of nations, and also by the power for evil of many

combinations, that are binding the tares in bundles for the burning. "Their bands are made strong." You and I have had a little experience in trying to loosen their bands. We do not know just what form or forms they may yet assume, for the end is not yet, though there is some new turn in that line nearly every day, so we can not keep track of the new forms of "trusts" and secret combinations. Even now it is difficult in some quarters for men to "buy or sell" their labor, their beef, etc., or to do business of any kind without having the "mark" or grip and sign of some "union," "trust," or other combination.

Is not this the day of the Lord's "preparation," spoken of by the prophet Nahum (2:4), when the "chariots" seem like torches and "run like the lightnings"? apparently foretelling the steam and electric cars of our day.

Because of the righteousness of Abraham, Isaac and Jacob, and God's promises to them, literal Israel is not cast off for ever, though trodden down by the gentiles for many generations as salt without savor. The Lord's power and favor will now return to them, and the Gentiles who reject his word and the warning now being sounded to them, will be left like salt without savor. Their power and dominion in the tents of Shem will depart. Israel will become the head, and not the tail, as they long have been, among the nations.

The American Indians are of Israel, and descendants of Abraham by way of Joseph of Egypt. We see by the blessings on the head of Joseph and his sons, Ephraim and Manasseh, that his posterity was to inherit a choice land. America is that choice land. And it will yet be restored to the American Indians, who are remnants of Joseph's posterity or the tribe of Joseph, when they shall turn to righteousness. And the curse of a dark skin, put on them because of their wickedness aforetime, will be removed, and they will become a white and delightful people. And they, assisted by those Gentiles who will accept the truth, will build up a holy city on this land, called New Jerusalem.

The Lord is a God of miracles and revelations, and he "changes not" (Malachi 3:6), but is the same "yesterday, to-day, and for ever," (Hebrews 13:8), and "with whom is no variableness, neither shadow of turning." (James 1:17.) And when he has a work to do on earth he works through prophets as of old. For "surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." (Amos 3:7.) You believe that he is yet a God of revelations and that the day of miracles is not past. You remember how you once asked the Lord earnestly something concerning me, and that the Lord said to you by his Spirit,

in answer to your prayer, "My grace is sufficient." Will you not now ask him with the same simple faith and earnestness concerning the truth of the Book of Mormon—the holy scriptures of ancient America—the "Stick of Joseph," as the Bible is the "Stick of Judah"? and whether he now has a true church on earth, set up by him in 1830, through the humble instrumentality of Joseph Smith and others whom he called to that work, and whom he led by the inspiration of his spirit; and of which church the Reorganized church of Jesus Christ of Latter Day Saints is a continuation in doctrine and organization, with headquarters at Lamoni, Iowa; and propagating the same "principles of the doctrine of Christ" as Jesus and his apostles taught and ministered in of old, and as mentioned in Hebrews 6:1, 2. The church with headquarters in Utah, with its polygamy and other evil doctrines and practices, is the apostacy from the truth as publicly taught by Joseph Smith during all his lifetime and as now held and taught by the Reorganized Church, over which the oldest son of Joseph Smith has for over forty years been presiding elder. Neither the widow of Joseph Smith nor any of his sons followed Brigham Young nor accepted his evil doctrines.

As you believe, so do we, that the generation in which the latter-day work and its signs began to appear will not all have passed away till the coming of Christ. But as we frequently read of persons one hundred years old and over, the days of warning to the world may be prolonged for a hundred years, or more, as in the days of Noah. But of that day and hour knoweth no man. I know I am not prepared for it, being far from what I should be spiritually.

The book of golden plates, from the unsealed part of which the Book of Mormon was translated by Joseph Smith by the gift and power of God, contains a revelation from the beginning down to the end of the world; but that part of the book of plates was sealed by the will and direction of God, and is not to come forth to the world in the days of wickedness, till there is a people prepared and worthy to receive it,—the Book of Mormon being but a small part of the entire contents of the book of plates. Thus the Book of Mormon is "the words of a book that is sealed," spoken of in Isaiah 27:11, 12. And Joseph Smith is the one spoken of in Isaiah 27:12 as "him that is not learned," to whom "the book that is sealed" was delivered, when the Lord should proceed to do his own work in his own way, and not by the learning of men. Thus you can understand why the book of plates, being sacred because of its contents yet to come forth, had to be carefully preserved, and was only viewed by a chosen few, as the Lord directed,—whose testi-

mony is found on the first page of the Book of Mormon,—and after the Book of Mormon was translated from it, was delivered back for sale keeping into the hands of the angel Moroni, by whom its whereabouts had been revealed.

I have tried to outline briefly here a few things as I understand and view them, without having time to look up and review the scriptures connected with them, (as we are crowded with work), thinking that your familiarity with scripture would enable you to judge safely of these things, and would suggest to your mind wherein I may have erred in my conclusion.

You know that after the primitive Christian church had so far apostatized or fallen away from the truth as to lose the spirit and its gifts and manifestations which Christ in his last commission said, "shall follow them that believe," (Mark 16:15, 18), the claim and pretense was put forth that it was because they were no longer needed, and because the day of miracle and revelation was past, to justify its continued existence in its fallen and barren condition. And in order to make this position appear consistent, the Bible prophecies pointing to future miracles and prophets, and many other scripture passages, had to be spiritualized, or given a "private interpretation," (2 Peter 1:20), or a meaning not generally found or understood in its simple words by the common-sense reader. Thus for instance, the "two witnesses" of John's revelation (chapter 11) were said to mean the Old and New Testaments, etc., etc.

Yours truly for truth,

C. W. LAMB.

**"THE REORGANIZED CHURCH VS. SALVATION FOR THE DEAD."**

LAMONI, Iowa, January 22, 1907.

PRESIDENT JOSEPH SMITH,—

Resuming the consideration of the booklet of Joseph F. Smith, Junior, entitled, "The Reorganized Church vs. Salvation for the dead," I invite your attention to a foot-note on page 12 where Mr. Smith quotes a part of your testimony in the Temple Lot Suit, and tries to make it to appear that you denied *in toto* any ordination by your father as his successor. Had Mr. Smith exercised sufficient fairness, however, and quoted the whole statement, your meaning would have been plain, and exactly in harmony with what you have heretofore stated as I have understood. Your language is quoted upon page 79 of Plaintiff's Abstract, and is as follows:

No, sir, I did not state that I was ordained by my father; I did not make that statement. I was not ordained by my father as his successor; according to my understanding of the word Ordain, I was not. I was blessed by him and designated, well, in a sense chosen, and the word Ordained could not be

applied in any other sense than by the act of pointing out or indicating only, and he indicated or designated me as his successor.

This is in harmony with the statement made by you as early as October 1, 1868. In an editorial in the SAINT'S HERALD for that date, you wrote as follows:

We were baptized into the church of Jesus Christ of Latter Day Saints, by Joseph Smith, in 1843; confirmed by A. W. Babbitt and another, at a meeting of the church, held in front of the temple at Nauvoo. This baptism we believe to have been valid, and a legal act of admission to the church or body of Christ.

The gospel under the preaching of which we were born of water and the Spirit, was the same as that taught at the time we were born of the flesh in 1832, hence we are frank to say that we were a native born subject of the kingdom.

This gospel under the influence of which we received the love of the truth, had no polygamic principle in it; hence we have never learned to accept the latter as sacred, while the former has ever been dear.

In Liberty jail the promise and blessing of a life of usefulness to the cause of truth was pronounced upon our head, by lips tainted by dungeon damps, and by the Spirit confirmed through attesting witnesses.

This blessing has by some been called an ordination, from the usual predilection to confound names and terms.

The blessing which marked Moses as the deliverer from Egyptian bondage, was not that which Jethro pronounced upon his head.

Subsequent to our baptism in 1843, upon two occasions was the same blessing confirmed by Joseph Smith, once in the council room in the brick store on the banks of the Mississippi, of which we have not a doubt there are witnesses who would confirm the present testimony; once, in the last interview Joseph Smith held with his family before he left Nauvoo to his death. A public attestation of the same blessing was made from the stand in the grove in Nauvoo, some time prior to the murder in Carthage.

We have always felt reluctant to speak in attestation of the position as President of the church, for three reasons.

1st. Every aspirant for that position since the crime that left the church a prey to aspirants, has been loud in his defense, and has each in turn, run into vice and folly, thereby causing the cause to be evilly spoken of.

2nd. Words are but cheap, protestations are but the breath of one's lips, and wisdom is never open-mouthed, and the unsupported testimony of any man must fall.

3d. If the Lord has promised, and the work is his, the Spirit which bore testimony to it at the beginning will continue its ministrations.

The silence which in this respect we have hitherto kept, has been variously construed, according to the bias of the minds of the Saints who have been under the various circumstances attendant upon the history of the people since 1844.

In this you set forth then as now in what sense you were ordained by your father.

Mr. Smith in quoting part of your words makes it to appear that you denied any ordination of any character.

Mr. Smith takes several pages of his work in an effort to show that baptism for the dead was ordained of God and appointed to the church by reve-

lation, which, I presume, no one will deny who has faith in the latter-day work.

On pages 17 and 18 he quotes a statement said to have been uttered by Joseph Smith the prophet, on January 20, 1844, at the southwest corner of the temple, and reported by Wilford Woodruff. As to the genuineness of this quotation we are not prepared to say; but if correct, it sustains our contention, namely, that this baptism for the dead with its attendant privileges, was not to be enjoyed outside of a temple of God. In this extract the prophet Joseph is made to say:

And I would to God that this temple was now done, that we might go into it, and go to work and improve our time, and make use of the seals while they are on earth.

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consummation decreed falls upon the world.

This certainly not only sustains our contention as stated above; but it indicates most clearly that the time when this privilege would be granted would be limited.

If the contention is correct as based on the revelation of January 19, 1841, that the full power of the priesthood was not to be revealed except in the house of the Lord, and in connection with the anointings, washings, baptisms for the dead, assemblies and memorials for sacrifice by the sons of Levi, then not only does this reflect upon the position of the Reorganization, and logically show that yourself and those connected with you have not the fullness of the priesthood; but it reflects just as forcibly upon the people of Utah; for the house of the Lord wherein these things were to be received and done was not completed as we have shown in Nauvoo. They can lay no claim to that which they declare we do not possess in this regard, unless they can establish the fact that temples have since been built by direction of the Lord and accepted of him. This they have never undertaken to do except in the book now under consideration, where in Joseph F. Smith, Jr., declares that the first commandment to them from the Lord was to build a temple to his name wherein the ordinances of salvation for the living and the dead could be performed. All the proof we have ever had presented to us is this declaration. That commandment or revelation has not been produced, and the declaration of its existence comes into conflict with the statement made by President Brigham Young, as heretofore referred to. Until some further evidence is given of the Lord's direction and action in the matter we will have to conclude that no such commandment has been received from the Lord, the declaration of Mr. Smith notwithstanding.

So far as this controversy is concerned, the whole question resolves itself into this: Were the people

in Utah commanded to build temples after they arrived there? If not they had no authority to do so; for the Lord has said in the revelation referred to above when speaking of ordinances of his house, "which my people are always commanded to build unto my holy name." Hence temple-building without command from him is not acceptable to him, as we have before shown. The facts are, as shown by a retrospective view of the history:

1. Baptism for the dead is appointed of God to be performed in a house builded, dedicated, and accepted of him.

2. The people at Nauvoo were for a time permitted in the absence of such a house to perform this ordinance in the river.

3. They were given a sufficient length of time to erect a house, after which their baptisms for the dead were not to be accepted in the river.

4. They permitted this time to pass without having finished the house of the Lord.

5. It was officially announced by the Prophet that the time had lapsed.

6. A temple font was erected in the unfinished temple where some baptisms for the dead were attended to; whether accepted of the Lord or not is a question.

7. When the saints left this place all agreed that for a time the ordinance of baptism for the dead was to be suspended, or at least it was suspended in practice.

8. The people who went to Utah resumed its practice without having shown any authority for so doing, while the Reorganized Church waits for the revealed will of the Lord before assuming to practice it.

9. Mr. Joseph F. Smith, Jr., recognizes the strength of the claim of the Reorganized Church by making the statement that the people in Utah were commanded, which is in contradiction of positions heretofore taken by them; so that so far as the controversy between Mr. Smith and us is concerned, it is narrowed down to the one issue: Did the people of Utah receive the commandment Mr. Smith states they did? If so, let him bring forward the commandment authenticated properly, and present it to us, and we will consider it. Until such time as he shall produce the evidence in favor of his contention, we are justified in saying, as you, Mr. President, did say, that you knew of no "revelation or command authoritatively promulgated renewing the privilege."

There are some minor points in this booklet that might be noticed more specifically, but it is not worth the space. I therefore submit these letters to you for you to make such disposition of as you see proper; to publish or otherwise.

We might say, however, before passing it, that Mr. Smith grows quite eloquent in his exhortation to us to repent and receive the gospel and save ourselves with our dead by becoming saviors on Mount Zion, before the consummation decreed falls upon the earth, etc.

We might return the compliment by inviting him to comply with the requirements of the gospel so far as received, and to cease running without tidings, and making claims in regard to what God has done which he can not substantiate.

HEMAN C. SMITH.

## Mothers' Home Column

EDITED BY FRANCES.

Little Feet.

By Elizabeth Akers Allen.

Two little feet, so small that both may nestle  
In one caressing hand;

Two tender feet upon the untried border  
Of life's mysterious land;

Dimpled and soft as peach-tree blossoms  
In April's fragrant days—

How can they walk among the briary tangles  
Edging the world's rough ways?

These rose-white feet along the doubtful future  
Must bear a woman's load;

Alas! since woman has the heavier burden,  
And walks the hardest road,

Love, for awhile, will make the path before them  
All dainty, smooth and fair;

Will cull away the branches; letting only  
The roses blossom there.

But when the mother's watchful eyes are shrouded  
Away from sight of men,

And these dear feet are left without her guiding—  
Who shall direct them then?

How will they be allured, betrayed, deluded—  
Poor little, untaught feet!

Into what dreary mazes will they wander?  
What dangers will they meet?

Will they go stumbling blindly in the darkness  
Of sorrow's tearful shades?

Or find the upland slopes of peace and beauty,  
Whose sunlight never fades?

Will they go tolling up ambition's summit  
The common world above?

Or, in some nameless vale, securely sheltered,  
Walk side by side with Love?

Some feet there be which walk life's track unwounded,  
Which find but pleasant ways;

Some hearts there be to which this life is only  
A round of happy days.

But they are few. Far more there be who wander  
Without a hope or friend;

Who find their journey full of pains and losses,  
And long to reach the end.

How shall it be with her—the tender stranger,  
 Fair-faced and gentle-eyed,  
 Before whose unstained feet the world's rough highway  
 Stretches so rude and wide?  
 Ah! who may read the future? For our darling  
 We crave all blessings sweet,  
 And pray that He who feeds the crying ravens  
 Will guide the baby's feet.

Among Our Letters.

It is not always unmingled pleasure which comes to us in the perusal of letters, some are perplexing, some are saddening, while others make upon us demands so insistent that every nerve, for the time being, is strung to the utmost tension and we wish for nothing so much as for solitude and quiet in which to look squarely in the face the problems they have presented.

But there are others—and blessed be the loving hearts which have dictated them and the hands which have penned them—which come to us as benedictions from heavenly sources—as rest to the weary or the overflowing cup from a cool fountain to him who is parched with thirst. Many such have come to us during the twenty or more years that we have edited this column in our church paper, and never do we remember having read one such when our heart has not been bowed—melted as it were within us—with an overflowing sense of gratitude that we were permitted to enter into the labors of those who through all the centuries have been striving to lift mankind to a higher level and to labor as well as to pray for the coming of his kingdom.

We can not but hope that in the present crisis of our publishing interests every member of the church will feel a largely awakened interest as to the immediate future. In time we all expect to see our publishing house rebuilt. Not only this, but we expect to see it better furnished and equipped for the work it has in hand than ever it has been before. In time—yes, but what are you and I doing to hasten this time?

To the readers of this column we have already had something to say about sacrifice. We believe the scriptures—the word of God—and because we believe them we also believe that the time is coming when the people of God will be gathered unto Him, and we also believe (because we find it in his word) that this people who are gathered will have made a covenant with him by sacrifice.

Looking upon his people and realizing to the fullest extent the great need of sacrifice upon the part of those called to be co-laborers with him in the redemption of mankind, the Lord commanded certain works to be done, a building for the relief of pain and suffering and one for the proper care and training of homeless children. In order to build and establish these, the church has neither to incur debt nor cripple the fund for spreading the gospel. One day last week there came to our table the following list of names and amounts, which had evidently been—in a measure at least—incited by the appeals in this column. It is only just to say that our young and energetic sister, Estella Wight, was the moving spirit in this. But the question comes: If one could do so much as this, and she one of those whose days are filled with the labor of bread-winning and many hours of the night given to gratuitous work for our children's paper, what is there to prevent hundreds of others from doing likewise? What is there to prevent our young men, whose opportunities are greater, from doing more than this? Think you that any dollar, any penny of this will ever be missed? **Never!**

SACRIFICE FUND FOR THE BENEFIT OF THE CHILDREN'S HOME

Name and Residence.	Amount Subscribed.
A friend, Lamoni, Iowa.....	\$ 1.00
Birdie Sterrett, Independence, Missouri.....	1.00
Mrs. Campbell, Independence, Missouri.....	1.00
Okie Campbell, Independence, Missouri.....	.25
Frank Steele, Independence, Missouri.....	.05
Rose Oliver, Independence, Missouri.....	.25
Lillie Aylor, Independence, Missouri.....	1.00
Goldie Curtis, Independence, Missouri.....	.25
Mrs. Thomason, Argentine, Kansas.....	.25
Mrs. Jessie Morant, Independence, Missouri.....	1.50
Blaine Sterrett, Independence, Missouri.....	.20
Mr. and Mrs. Morrow, Independence, Missouri.....	.30
Flo. Sterrett, Independence, Missouri.....	1.00
Estella Wight, Argentine, Kansas.....	4.00
Mrs. H. J. Smith, Argentine, Kansas.....	5.00
Total .....	\$17.05

But now in the midst of our efforts to establish a sanitarium for the afflicted and a home for the homeless little ones, comes the entire destruction of our publishing house and bindery. Saints, do you understand the full meaning of this? Do you know what our church publications are doing for you, for the work; and if so are you willing to stand by and see their usefulness crippled while refusing to lend a helping hand? Are you willing to do even worse than this—raise your voice among those who cry "it will be rebuilt," and yet fail to contribute a dollar for the purpose? Truly we are persuaded better things than this of each one who has taken upon himself or herself the name of "Saint."

We asked if you knew what our church publications were doing for you—for the world—but we had no thought that you could answer even approximately this question. It is a question which will never be answered until the clearer light of the great hereafter shall dawn upon us, aiding our imperfect vision. But we are glad to insert just here from a letter received this week the following:

"As to the church papers: We have all of those paid up for some time. It may not be so, but I am inclined to think that the fact of our family all being in the church is partly due to our always having had the church papers. My parents have taken the HERALD since 1868; the Ensign and Autumn Leaves since the first issue; and the Hope, either by subscription or at Sunday-school since its first number. I must mention this as a point in favor of the church papers being taken by the Saints."

And when we tell you that the writer of this is one of a large family, all more or less actively engaged in sustaining church work, ought it not to carry weight with it to influence those who may even now be debating as to whether or not they can afford to subscribe for the church publications? Reverse the question, my brother, my sister, and let it be, "Can I afford to do without them?" A former question we were not equal to answering. But in the light of much observation, much personal experience, to this question, we unhesitatingly answer, "No, you can not." Our church publications are not perfect by any means, but they are helps, and great helps, to all who are "contending earnestly for the faith once delivered to the Saints," and if our observation teaches us anything in regard to this matter, it teaches this: that those who through neglect or indifference cease to subscribe for or to read our church publications, soon cease also to contend for that faith.

And now in conclusion we extract a few paragraphs from another letter. This letter was not sent for publication,

but as we withhold the name, we feel quite sure that the writer will not only not object to our using it, but will be glad we took the liberty of doing so, if it shall be productive of good to others—and this we fully believe it will be:

"Dear Sister Frances: After reading in the Mothers' Home Column the plea for the children's home, made up my mind to send what I could as a Christmas present for the benefit of the home; but with a family of eleven to do for, the time passed so quickly I see it will be too late for the Christmas-tide, but it will help swell the funds just the same, so send it now. I cannot tell you what help and strength I find in the Home Column, and the Daughters of Zion. For years I have turned to them for help, and have always found that which has cheered and comforted me and given me new courage to push on; and each time I read one of those splendid articles in the column, I am encouraged to try a little harder to make home what it should be. I have eight children from one year to twenty years old. They are a comfort to me, and if our home is a haven of rest and peace, a good amount of thanks or credit is due the Mothers' Home Column, and I tell you how we appreciate your every effort in the interest of the home."

In the aid of our publishing house, subscriptions to our church publications are being asked for, and with a view to aid we have taken from recent letters the above unsolicited, unexpected testimonials of their worth to others hoping to show (if you do not read them) a little of what they are doing for others and desire to do for you.

#### Faithfulness in Common Duties.

Faithfulness is one of the great words of our language. It indicates the standard by which everyone must be judged when we all stand before the great white throne. "Thou hast been faithful" will mean honor and glory in the presence of the universe. "Thou hast been unfaithful" will be a brand of dishonor.

A web is woven of countless threads. If the web is perfect each thread must be faultless. A life is but the aggregation of numberless acts, small and large. If the final judgment upon the whole life is to be that it is faithful, its acts, one by one, must bear the same white mark of the divine approval. The whole cannot be better than its parts. It is important that in everything we do we shall be faithful. This must include our business, our friendships, our social life and all our acts of whatever sort in our week-day life. We are too apt to think of religion as having to do only with spiritual matters; it has to do with everything.

In a passage in an interesting little book, "Hiram Golf's Religion," this truth is well illustrated. The young minister, who had just become pastor, went to talk with Hiram, the shoemaker.

"Well, Hiram," said the minister, "I have come to talk with you about the things of God. I am very glad a man can be in a humble occupation and yet be a godly man."

The shoemaker stopped and looked up at him and said: "Don't call this occupation humble."

The minister thought he had made a mistake and quickly said: "Excuse me; I did not mean to reflect on what you do for a living."

Hiram replied: "You did not hurt me, but I was afraid you might have hurt the Lord Jesus Christ. I believe the making of that shoe is just as holy a thing as your making a sermon. I believe that when I come to stand before the throne of God he is going to say, 'What kind of shoes did you make down on the earth?' and he might pick out this very pair, in order to let me look at them in the blazing

light of the great white throne; and he is going to say to you, 'What kind of sermons did you make?' and you will have to show him one of your sermons.' Now, if I make better shoes than you make sermons, I will have a better place in the kingdom of God."

The old shoemaker picked up a pair of shoes which had been left by a neighbor for mending. "If that boy should catch cold some day and get pneumonia, his father, who is poor, would have a doctor bill to pay and might lose his child. I propose to mend this shoe as though my salvation depended on it. I would not like to have to meet that boy up yonder and have to tell him that he died because I was not a faithful shoemaker."

The old man was right. The religion which pleases Christ must go into everything we do. The shoemaker's lesson applies to every occupation. One man is a plumber. "Religion has nothing to do with plumbing," some one says. Ah, it has a great deal to do with it. Suppose the man does careless plumbing one day and typhoid fever or diphtheria creeps into a household, causing suffering, perhaps death and sorrow, will God take no account of the plumber's neglectful work in putting in the drainage?

Another man is a carpenter. It is the carpenter's business to build houses just as Jesus would build them if he were a carpenter again. A Christian man in this occupation is required to be a good carpenter, to do the very best work he can possibly do at every point. If he is negligent, if he does careless carpentering—imperfect, slovenly, skimped, slurred, loose-jointed, slighted carpentering, he is robbing God and leaving imperfect work where he ought to have left work wrought perfectly.

The truth has wide application. It may be applied to every life and to every piece of work that any of us do. One is engaged in a factory, one in a machine shop, one in an office, one in a shop, one on a farm, one is at school. Whatever our work is, we cannot be faithful to God unless we do it as well as we can. To slur it is to do God's work badly. To neglect it is to rob God. The affairs of the universe do not go on quite perfectly without your little work well done, if it be only blacking shoes, making a pudding, digging in the garden or dusting a room.

Thus the faithfulness which Christ requires must extend to everything in every life. "Be thou faithful" is the word which rings from heaven in every ear, in every piece of work we are set to do.—Selected.

## Letter Department

Eldorado Springs, Missouri, January 21, 1907.

Editors Herald: I am sorry indeed at the calamity of the burning of the publishing house, yet feel glad you have the courage and perseverance to so promptly meet the emergency in furnishing our worthy paper to its anxious readers, leaving no gap in the volume of 1907. So I hope that in the wise providence of our merciful God, that all shall work for good, though hidden from our view at the present.

Some things must happen to prove the fidelity of the Saints, and to try them if they are willing to awaken. To make sacrifices to the work they profess to love and admire above all else.

At the present time the demand is greater for financial aid than any other in the history of the Reorganization. The demand for our sanitarium and the orphans' home, coupled with the missionaries' demands, come to all to put their shoulder to the wheel to move on this tremendous load

which Bro. Alexander Smith saw some time ago. So, Bro. Smith, the old wagon is loaded now for a long pull. Praying for the triumph of all the Saints of God,

Your brother in bonds,

ABNER LLOYD.

Carmen, Oklahoma, January 22, 1907.

Editors Herald: I am now making an effort nine miles northeast of the above named place, at Prairie Valley. There are two churches here, close together—the Christian and the Methodist. Bro. James Ferguson, with whom I am staying, obtained the Methodist church for me, after having been denied the use of the Christian church. But after occupying twice, the pastor came on Sunday and vetoed the action of the trustees and we were turned out, much to the apparent chagrin and regret of the trustees; for all seem to hold Bro. Ferguson in very high esteem. But it so happened that two of the trustees were directors of the schoolhouse, just at hand, and granted us the privilege of using it. Accordingly we made announcement, and at night we had a house full of attentive listeners. Last night there was a temperance lecture at the church, and tonight we resume our effort in the schoolhouse. Not many seem to approve the action of the pastor in shutting us out. There is some mutterings over the matter on the part of the trustees. We do not know what the result will be, but are hopeful of good.

H. E. MOLER.

Warrington, Lancashire, England, January 15, 1907.

Editors Herald: Trusting space in your valuable paper will permit, I desire to send a few lines from this part of the Lord's vineyard. We have, I am sure, a very promising branch at Warrington, presided over by Elder J. Schofield, with whom the editor is personally acquainted, having stayed with him during his visit to Warrington, when on tour in the British Isles Mission. He and his dear wife, Sr. Schofield, were the means in our Father's hands of bringing the "angel's message" to this town, and right well indeed do they uphold the "Living Word." They live it; and may God bless them in the noble work.

We have a branch of twenty-five members, nearly all of whom are in active service, and striving to do their duty in the midst of many trials. We were made to sorrow last year through the removal of Bro. and Sr. John Grundy. His work took him to the Manchester District. We all loved them and their two dear little ones; and they left behind them an epistle written in "flesh and blood," and they are writing another one in their new home at Monton Green, Eccles, having succeeded in winning enough converts to the truth to justify the Manchester District in organizing a branch there, and John Grundy is its lively president, and well he deserves the honor that God has placed on him.

We have an efficient Sunday-school of about thirty-two members, organized by the authority of the Manchester District and under the supervision of the Warrington Branch of the church. It is fully officered, and with such men behind it as Walter Byfield, Gilbert Gleave and William Brown, with Sr. Gleave as organist, it should bid fair to rival some of the schools of the Manchester District. They held their first annual tea and concert on December 29, 1906. It was indeed a real treat. The tea was indeed a real spread. The room was gaily decorated, thanks to the many Saints who contributed to the decorations; and last but not least the entertainment was provided chiefly by the children of the school; and under the able tuition of Bro. Andrew Fleming they succeeded in giving an entertainment of the highest order. Just a word at this point about Andrew Fleming. Twelve months ago he crossed swords with the writer on Book of

Mormon propositions. He undertook to prove that Solomon Spalding had a hand in writing the Book of Mormon; so arming himself with one of the "popular encyclopedias," and a "drop of the crayture," he proceeded. After about four hours he gave up the unequal contest, and determined to investigate further. The result was that the whole family were won by the power of love. He is now a bright, intelligent, and sober man; and may he ever remain so is my prayer. We held our annual branch party on New Year's Eve, commencing at 6:30 p. m. After tea a capital entertainment was provided for us by the efforts of Bro. Gleave. At eleven o'clock we assembled for a watch-night service, and we spent the last night of the old year in thanking God for his many mercies.

We have a "mutual improvement" class belonging to the branch, and some very able papers have been given, among which are the following: "The care of the little ones," by Bro. Gleave; "The rise and fall of empire, as depicted by the prophet Daniel," by A. Fleming; "Disease," by Bro. Wm. Brown; and on January 19 we are to be favored by "Courtship and marriage," by our president, Elder John Schofield.

We have just completed the organization of a "Band of Hope" in connection with the branch. Bro. G. Gleave is the president. He is a young and energetic worker and deserves to get on. I feel confident of his ultimate triumph, if he will concentrate his power of mind on the work he has been called to. I pray for the onward progress of truth, with all that one word carries with it, and may God teach us all to say truthfully: "Lo, I come to do thy will, O God."

Respectfully yours,

WM. H. CHANDLER.

Botts, Florida, January 22, 1907.

Editor Herald: As you will likely desire to hear from these parts, I will pen you a few lines.

I have labored in quite a number of places in Alabama and Florida, and visited as many of the scattered Saints as I could, and, where I could, I pushed out in apparently new places, yet perhaps not really new, for a good many elders have been over this part of the south and for a good number of years. Some places I have visited two or three times.

I can not say the field is "white unto the harvest," as we are not gleaning many ripened sheaves. It rather looks as though many are "ripe unto destruction." Wickedness abounds to an alarming extent. Whiskey is master of many and knives and pistols are its chief instruments of cruelty. "Without are fightings, within are fears," and Death follows after. Christmas time left its tale of folly, sin and woe. And if we could only say the Saints were free from such things, we might rejoice; but how sad to hear of them giving way to the tempter and getting drunk and even fighting and using pistols. I never saw the need of advocating prohibition as I see it here. Intoxicating liquor in all its forms truly "biteth like a serpent and stingeth like an adder. The Saints surely should abstain from its use.

There may be times when wine and other intoxicants could be used as medicine to benefit, but there are so many chances of people being tempted to use them to their own destruction that it is best not to have them around. The Lord has said that wine and strong drink are not good for men, neither meet in the sight of your Father. (See Doctrine and Covenants 86:1.) Christ said: "My word shall judge you in the last day." Paul said, "Neither drunkards nor revilers, nor extortioners, shall inherit the kingdom of God."—1 Corinthians 6:10. Therefore the Saints who are seeking that kingdom should not deceive themselves, thinking that they can get drunk occasionally and have entrance in.

Part of the time I was associated in the work with E. L. Hensen and found him a pleasant co-worker: At brief intervals Bro. T. C. Kelly was with me.

On the 25th of February Bro. T. C. Kelley is to begin battle with some Goliath of the Campbellite persuasion; one Doctor Cothorn signed the propositions, but is looking for some giant to "do battle." The debate is to be held in the new Santa Rosa church, near Berrydale.

The weather has been mostly too fine thus far in the winter. Spring work began January 14, and it looked as though spring had truly come; no frost nor ice this year till this morning, when we have frost and ice. A good many days were too hot for comfort. But these cold spells here are truly killing times. The daisy, violet, haw, plum, and other blossoms are pinched; and how the hogs do suffer! Well, it is butchering time.

I hope to visit a number of scattered Saints in the south part of western Florida before the debate, and then Bro. Kelley and I expect to call on Bro. Joseph Ward in northern Arkansas and wend our way on toward home and general conference.

Yours in the faith,

J. M. STUBBART.

Los Angeles, California, January 20, 1907.

Dear Herald: The Los Angeles branch recently held a series of tent-meetings. The brethren voluntarily built seats, which can be, with little trouble and expense, used again next year. Gasoline torches were purchased and an organ rented. The young sisters came nobly to the front and distributed several hundred printed announcements at houses in the vicinity. The singers as usual lent their aid, and Bro. Williams was blessed with good liberty in presenting the message in a way to allay prejudice and prepare the soil for the seed; but at the end of a week the rainy season set in and the meetings were discontinued perforce.

The meetings were well attended and orderly, and though much difficulty was had in getting tent dried and housed again, and the expense was heavy for the short time, the Saints responded nobly, and we feel the effort was well repaid, and we have had valuable experience for next summer. We wish one or two extra speakers might be found or sent, so that the work could be systematically carried on all next summer. Believe the movement would be well supported and the city partly "warned."

At the recent quarterly business-meeting Bro. T. W. Williams was unanimously re-elected branch president for the year; subject to reappointment by General Conference. Bro. J. I. Spencer, a new and valued addition to our ranks, was chosen first priest to assist the three newly ordained priests, Bros. H. F. Backer, Hugo Adam and Frederick Adam, in their work, Brothers R. T. Cooper, Wm. Crumley, S. H. Gamber and J. H. Haxton were elected branch teachers. Bro. Wm. Shade was re-elected deacon, Bro. Nels Paulson assistant deacon.

We now have four priests and four teachers, all of whom partake of the spirit of activity which dominates the president of the branch, and good results are hoped for this year.

Bro. Williams was called to San Diego last week to preach the funeral of Sr. Pickels' husband. Sr. Pickels has been a staunch supporter of the church in San Diego, although practically alone of the faith in that city. She deserves the prayers of the Saints for direction in her affairs. May the Master give her comfort in her hour of sorrow which passeth human understanding.

The Salt Lake church has a flourishing branch there, and we wish our faith might have an exponent, too.

The Saints all feel the great loss of the HERALD Office,

but the most profound and continued regrets we hear expressed is that the documents of the Church Historian's office had not been properly safeguarded in a vault. It must be most disheartening to Bro. Haman C. Smith; but we trust he will not allow discouragement to overcome his ardor.

R. T. COOPER.

Independence, Missouri, January 26, 1907.

Editors Herald: The misfortune of the burning of the HERALD office comes with sadness no doubt to all. The man that cannot be faithful when reverses come is not the true man, and the same with the church. It will not do to be untrue to our post when hardship comes. Thus we say, true Christianity is best displayed in adversity. It is a good time to test our loyalty. If our pocketbook was included in our conversion, all will be well; and judging from the past I think we will be willing still to sacrifice for the good of the cause, that has contributed so much benefit to us.

My year's experience in the Texas field has been varied. The success we have achieved can only be told by him who knows all mysteries. We have had plenty of opportunity to preach and talk the gospel. Some new ground has been gone over that from appearances has and still will result in good. The state is very large, and the labors of six missionaries together with a few local men of course has not revolutionized every town and city. I think, however, that much good has been done toward the furthering of the cause and its permanent establishment. We have some opposition, but of a nature to do the work no injury. The brethren of the missionary force as well as some of the local workers, have done well, and so far we have reported about forty-seven baptisms. Our success, however, is not to be measured wholly by this fact.

In September, in connection with Bro. B. F. Renfro, we were driven overland by Bro. John Robinson about one hundred miles to Dumont, south of Estillene, where Bro. Chas. Hand resides, who operates a small ranch. This section of Texas is a cattle country and sparsely settled; yet we had a fair hearing and interest. It was at this place that the coyotes gave us a serenade during the progress of the service; a like experience I never had before. At Vernon I formed the acquaintance of several families of Saints who seem to be striving in the gospel welfare. From there I went to San Antonio. Here I renewed the former acquaintance I had had with the Saints, and endeavored to do some good by preaching a short time to them. With Bro. D. S. Palmer, now on the missionary list, I went to Pearsall, south west of San Antonio about sixty miles. Near this place we had two very good meetings, leaving quite a number interested. One was baptized, Bro. Jerry McWhorter. At this place we were challenged for discussion by the Campbellites. Propositions were submitted and signed and a debate registered for June 1, 1907, to last fourteen sessions, on church propositions. Their man, W. F. Lemmons, is the editor of the Eye Opener, a non-progressive organ of the Campbellites, published at Hamilton, Texas.

We made a point southeast of Pearsall, twenty-five miles where Bro. and Sr. G. W. Wallis and daughter live, and did some preaching. We feel that some good was done there at least.

My association with Bro. W. H. Mannering was quite pleasant indeed. With him I labored at Katy and Patterson. At Katy the only family of Saints is that of Bro. and Sr. John Post, also their daughter, Sr. Horton. At Katy the "Apostolics" have made some headway. This sect was started about seven years ago at Topeka, Kansas, by one Parham, of recent fame in Zion City. They make a hobby on the gift

of tongues. They have no organization. They are somewhat similar to the "True Followers," a sect started by John N. Burton. While preaching at Patterson we found at the homes of the two Srs. Yarbrough (whose husbands do not belong) a welcome which we will not forget. We made some endeavor to get a place for a meeting at Brookshire, but failed, largely, I think, on account of prejudice. From there I went to Hearne, by way of Galveston. The kindness of the Saints there I will ever remember. Bro. S. R. Hay and his son Johnnie, who live here, are to be commended for their interest and sacrifice in the work.

Since coming home I received a copy of the Eye Opener, and from the pen of W. F. Lemmons, the editor, is a write-up on Mormonism. It starts out by saying: "Mormonism is the greatest fraud that has ever been perpetrated upon the religious world since Mohammedanism, and Joe Smith was the greatest fraud the world has had since Mohammed. \* \* \* Smith could see that the people could be deceived and led into believing anything. He acknowledged with a oath that he had the people fooled." This is a specimen of the slop we will have to meet June 1. This generally is a fair sample of Campbellite tactics when it comes to our history and faith. Thus occasionally is presented to their readers a digression on what they are pleased to label Mormonism. That men pose as critics, and have done so for ages, is no new thing under the sun; but when men persist in grandiloquent (?) appeal, without proof to sustain that which they are trying to down, is an unavoidable position the men who represent the faith are called upon to meet. But seldom do they make any distinction between us and the Utah Mormons, which they know to be true, but have no disposition to tell. Such doctors and divines predicate their affirmation upon their reputation: "Am I not a preacher?" "Do I not represent Christ and his gospel?" "Do I not speak where the Bible speaks?" etc. Thus in their pandering it is based upon their selfish and lowest instincts. Upon this hypothesis (of their seats in the synagogues) a mere statement from them is voucher enough for its truthfulness, and no one dare gainsay it. In too many instances we fear the people receive it in just this way. I must confess I have tried to experience a degree of patience and charity to all such, but at their display of egotistical pomposity, patience sometimes ceases to be a virtue, and we wish to occasionally schedule a few facts to set the thinking and honest people aright and draw a respectable limit, if possible, to their dishonesty and pretense in what they call right teaching. The theme of Joseph Smith and our religious polity is made to play the part of a kind of scarecrow-bogy to frighten and delude the people away from the truth. There has been no name in modern history that has been rolled over tongues with more splenatic ferocity and downright doggedness than the name of Joseph Smith. With what venom they can say the name! When anything is wanted on Joseph Smith, they start out with a muck-rake to stir over the putrid rot of their own creation. They do love to play the part of "gutter-pup." The whole lot, with few exceptions have mistaken their own noise and clatter for the beck and call of the people to swamp our position. They have fomented, spewed, and stewed to think we have the audacity to claim for Joseph Smith the direction of heaven, yet the facts of the case are still standing untouched, a monument of true integrity.

To say the least, we have presented and are perfectly willing to still hazard our interests in the arena and lime-light of investigation in honorable controversy, and accept the inevitable chances of dishonor or defeat; but when men persist to wield the dissecting knife without precision, or rush to print with hearsay evidence without chance for a

respectable retaliation, or to daub the truth over with muck and filth without a chance to wash it off, is the most serious feature of their dishonesty, and thus we wish to record the gospel of our discontent and protest. Their jaundiced rhetoric is polluted indeed when it comes to their penny-a-liner on our faith and belief. Such is low-grade, contumacious deportment that glitters and makes a big noise, but registers ninety-five per cent dishonesty, intolerance, and injustice, and five per cent honesty, tolerance, justice, and brains. To say the least, it has the tincture of polluted dishonor and unfairness, and partakes of the fascinating influence of uncertainty. They created a muck-heap about seventy years ago, which they deliberately rake over to their own satisfaction every time they want something rank on our people or belief to relieve the monotony. Their flagitious motives towards us seem quite sincere at times, and they guild their reasoning with sophistical cant so beguiling some would think angels (?) had indicted it. Two things of great importance are expected of the clergy by the world, and that is common honesty and to tell the truth; but to our sorrow with some, this is lacking. Modern research and thought has brought nothing new to light of importance the last fifty years. This should cause more than a passing reflection. The old junk of ungodly and false criticism has only been rearranged and given a new name of deceive-ability.

The fact of the matter is the public has been slow to recognize the truth and mass around the ensign of God's army, but many have come, and still more are coming, and something has had to give. What has that been? Has our position wavered? No, but as the language of King Edward was when he invited the "peerless orator" to "say the jolly piece, you know, about the cross of gold," his majesty, it is said, commented thus: "Quite ripping"; just so has the truth returned freighted with its ripping vindictiveness and given the lie to pious (?) divines who have assailed Joseph Smith and this latter-day work. These religious buccaneers have assaulted the citadel of eternal truth with mud-slugs and muck-rakes and have besmeared themselves more ten-fold than the object they attacked.

They dumped their scrap-heap of antiquated ideas, and each successive generation has clawed it over with good relish without questioning its validity for diamond truth. Should their religious pedigree be called in question a howl goes up of indignant rage, that surprises the natives and can only be quelled by letting it expend and exhaust in its own sulphurous atmosphere.

All that we want is our honest dues, whether that be great or small. We do not envy any church the good they have accomplished; but we do not want any restrictive strings on us from doing good by Campbellites. We want only a square deal in every question of religion and history. Why cannot we have a chance as a church according to our abilities and worthiness without arbitrary hindrances imposed by self-appointed pharisaical teachers who divine for hire? In a few words, we want free individualism as a church the same as the rest, with credit marks for our honesty, decency, and spiritual acquirements.

With these so-called Church of Christ people the doctrine of the "survival of the fittest" is their unmistakable policy, and as it was said in the early days of their reformation: "They seek to tear down everything and build up nothing": we also say the same thing today. This "dog in the manger" policy, which snaps and growls at another, "live and let live," only too well illustrates the creed and text-book of their ostentatious religious enthusiasm. Their tomtoms have sounded to deafen the wayfarer, confusing and befogging the

real issue, and thus deflecting some from the highway of right conclusion and action. It is to be expected of these noisy serenaders that they would sound some notes of facts that would be meritorious. Their deplorable plight is egregious indeed when it comes to pettifoggery and lying to attract attention. What! Have the preachers lied about the Latter Day Saints? We answer deliberately in the affirmative, without any equivocation or hesitancy. They have told falsehoods on our people, and especially Joseph Smith, and we can prove it. This may seem harsh, but it is a truth nevertheless.

They pick up a live wire when they oppose the truth, and they generally have the hot end; this is indicated by their loud howling when near us. If they could be coaxed, influenced, induced, or goaded to act fair and on the square and to always tell the truth when it comes to writing our history or expostulating on our faith and belief, it would be an accomplishment of no mean proportions to us. But on our faith, belief, and existence as the church of God and of Christ, slander, abuse and hatred are the flint and punk for the fire of their devotion.

The apparent peace-thirsty attitude of some denominations (as they advocate it) is suddenly transformed into dark, murky war-clouds when a Latter Day Saint elder comes into their community to preach. Their modesty and purr of kitten-like propensity suddenly dies away and in its place comes the bulldog growl, and loudly is barked the modern slogan of "delusion," "deceiver," "old Joe Smith," and "the Joe Book," etc., etc., when we preach the true gospel among their parishioners. The writer has seen a transformation of this character take place in more than one instance in doing missionary labor. Yes, they are men of peace, but as it was said of William Penn in dealing with the Indians for land: "He was a man of peace, but always wanted the biggest one." So it is with them.

Their hyperbolic writing and reasoning lacks sincerity and true Christian fervor when it comes to us, and by reason of its unreliability they must step over into the ranks of the fictionists. Bancroft says in his history, on page seven, after quoting twenty some odd pages of titles of authority on the Latter Day Saints: "Most of these are written in a sensational style, and for the purpose of deriving profit by pandering to a vitiated public taste, and are wholly unreliable as to facts." So long as such periodicals as the Eye Opener can "pander to vitiated public taste," and their editors get the cool cash thereby, so long as they can put on a long face (corresponding to their long coats), and write, lecture, and say false things of us and still be respectable, so long as men slander Joseph Smith and the Book of Mormon, wholly predicating it on the fumes of "hot air" without the proof, they are still unregenerate, sensual, and devilish; and of course void of Christian instincts. We would like to see a little less hypocrisy and a little more Christian action, a little less cant and a little more proof as a starter, in fact a higher average of honesty, righteousness and true Americanism, and not so much portentous "braggadocia" over befuddling falsehoods, and Mother Grundy stories. We hardly think this method a satisfactory answer to us, and we insist they give us something solid that will bear assimilation. This cloak of glamor and selfishness will not portend to success and get at the facts generally. Their chimera has only gendered unjust hatred and persecution. We hope to be able to forgive if we never forget, and always be optimistic in policy so far at least as persecution is concerned.

This injustice in the literary field and from the pulpit will doubtless continue. We have no indication of its cessation immediately. Let us hope this unjust tendency will be

lessened, at least that which may be given will partake of more broad-mindedness, charity, and reason, and not be flouted by injustice and pessimistic action. We are the victims of a world-wide prejudice. Popular judgment has largely been based on the strategy of those inoculated with the antipathy of religious hatred. No wonder we have been hated and persecuted when but little chance has been given for being understood.

Nearly all ages have had their martyrs. What age is exempt from sacrificing some of its noblest members? We have had to prove that we are good, the supposition always has been that we are a bad lot.

With the same propriety and authority that Mr. Lemmons in the Eye Opener has said our faith is false and to be compared as being similar to Mohammedanism, we can also make a similar comparison of his faith. If dogmatic assertion is to be accepted as proof on any matter, the same unqualified statement he applies to Joseph Smith can be reversed to apply to Alexander Campbell. If our faith and belief is a fraud, let him prove it and stop this clatter about impostures. "Prove all things," says Paul, and possibly Mr. Lemmons as well as all others who attack Joseph Smith can profit by this advice, for his scandalous diatribe like many others of its kind, has ignored facts. This policy, and those who perpetrate it, is fed and fattened like buzzards on foul carrion, such as slander, false accusation, and prejudice. Facts are easily obtainable, but this is not what they are looking for. In his over-zeal to forward the interests of his venal sheet he has offended an innocent people. We know he has falsified us, for we have faith in God and love his word. No command in the word can he or his brethren show that we have failed to reverence and obey. If from this procedure, we are to be classed with Mohammedans, then the teaching and application of God's word makes Mohammedans and not Christians. His statement about Joseph Smith "acknowledging with an oath that he had the people fooled," is not even "high-falutin humbuggery," it is silly twaddle of low rank. He might scare up a statement of this character, but from what authority? It comes from the enemy, and for the sole purpose of slandering, also to "pander to a vitiated public taste."

Some may think my letter too plain and harsh in its statements, but I do not. Should those who think so be placed on the firing-line and meet their insulting tactics, they, too, would be anxious to tell a few plain, straight-forward facts.

Hoping and praying for a better condition to obtain in the world, and the church march onward to perfection, I am,

Yours respectfully in bonds,

S. S. SMITH.

Almora, Minnesota, January 25, 1907.

Dear Herald: And never in my life until I read the letter that told me of the fire did I realize how dear you were to me; then I knew how much depended on you to bring me the news from far and near of the work I love so well, and I find I am not alone in this, but every Saint that reads the HERALD feels like I do. But when the little HERALD came bringing us full particulars and the cheerful words of the editor, we felt better. Some things were saved that were of great importance, but some just as important were lost. Well, the financial part will be easily repaired; not without sacrifice, but then we will sacrifice. I am already receiving money to help build a better HERALD Office. The Saints, some of them at least, seem anxious to give, so let us all be patient and await the time when from the ruins will arise a better and safer building.

As I have not written to the HERALD this year, a few words about conditions and work here will be of interest.

Bro. E. F. Robinson and self worked together this year in this field. After the reunion in June, we began tent-work, but rain and other causes combined soon put a stop to tent-work. Freight rates are so high that it is no use trying to ship a tent around, as they will simply eat it up. Then we went wherever we could find work; and I must say we have found but little interest anywhere this year, only with the Saints either in new places or old. I never have met just such conditions. Religion seems to be the last thing thought of up here. The dance, a show, or a summer resort generally gets the crowd; in the city or country just the same; pleasure and amusement first. If there is no place else to go, some will come to meeting. And since winter has set in, there has been some excuse for not going to meeting. Weather cold, snow from two to three feet deep, making it almost impossible even for the Saints to get to meeting. Teams could not be left to stand out. (If Bro. Fred M. sees this he will know that mosquitos are not biting up here now.) Only thirty below this morning. No trains for forty-eight hours. None reported yet. I expect to leave for Iowa when I can get a train, as my health is very poor, and the incessant cold is proving too much for me. Bro. Robertson has gone to Nebraska, Bro. Whitacre is in Wisconsin, and I am here alone, snowed up. Even the tax collector who was to be here today cannot get here; business is at a standstill, no wheat or grain coming in, nothing doing only freezing, freezing; that is going on lovely. Ice is thirty inches thick, and had it not been for such early snow falling, it would have been much thicker. I believe this is the worst winter for many years up here. Iowa can look for high water next spring, when the snow melts up here. Audubon, Minnesota. H. A. McCoy.

Clarksdale, Missouri, January 26, 1907.

Editors Herald: Lamoni certainly has our sympathy in the loss of the Herald Publishing House; but we are glad to see the willingness of the Saints, and also the non-members to help in rebuilding. I do not know as I could get along without the HERALD and Autumn Leaves. We have taken them, I think, ever since they were first published. They are a spiritual food to all those who read them.

The Lord has blessed me and my family through the administration of his elders, when near death's door, so I feel like pressing on, dear Saints, and never giving up till the goal is won. Let us pray for one another..

Inclosed please find two dollars and fifty cents for HERALD and Autumn Leaves for one year.

Your sister in the faith,  
M. CLAIBONE.

Monmouth, Iowa, January 24, 1907.

Editors Herald: I have taken the paper for over a year, and find grand reading in it. My wife and self obeyed the truth two years, being the only ones in each family, Oscar Case doing the baptizing.

We have had no preaching here since Oscar Case left. Churches and schoolhouses are too good for the truth.

AMOS RORAH.

The Dalles, Oregon.

Dear Saints: I wish to say a few words through the HERALD. I have had the privilege of reading the HERALD for a good many years, and now I feel that the hastening time has come, and all God's people must be about their Father's business. I will say that we now all know that God has spoken to us servants in regard to a sanitarium for the afflicted ones, and a home for the homeless little

ones. He requires the means from his people, the Saints, to build the home and also the hospital for the afflicted ones. He, our Father, our true Guide and ever-abiding Friend, knows the extent of our possessions, and also the willingness or unwillingness to give. The Bible tells us that the Lord loves a cheerful giver. As we are only stewards over what we possess and we are the Lord's, and all we own is his, why should any of us withhold what would if given bring us many blessings? Jesus said: Whatsoever ye do unto the least of these, ye do it unto me. Dear Saints, give willingly, and soon there will many a homeless little waif be brought to the home, where they may receive the blessing of their heavenly Father. Do a work for the Master, and gain an eternal reward.

It should not be said of the Saints, that they had to be urged to give their means to do a work that God had required to be done by his people. I am only one among the Saints, but the Spirit has spoken, and I have obeyed, and there are others who will also speak, for the Spirit of God will work among his people.

I send a letter taken from the Comfort. I ask you to publish it in the HERALD to see if there can be anything done for such cases as this. I should think the traveling elders might reach them and preach to them, and give them hope of a better home in God's kingdom, if they never have one here. Your sister in the gospel.

MRS. M. DAWSON.

Our monthly shut-in letter is an unusually sad and pathetic epistle.

Dalton, Ga., Whitefield Co., Sept. 4, 1906.

Dear Uncle Charlie: I thank you for the writing outfit that you sent me last Christmas, and, Uncle Charlie, I thank you a thousand times for putting my name in Comfort. You have caused me to get many helpful, cheery letters, and also interesting books, cards, stamps and some money; and last, to my surprise, on April 25th, I received a nice invalid's reclining and rolling chair, sent by Mr. G. W. Whyland, South Junction, N. Y.

My chair was a grand present and I appreciated it very highly. I haven't been able to use my chair but very little. I have been in very feeble health all the spring and summer, not able to sit up or turn myself in bed, being compelled to lie in one position, flat on my back, not able to move or raise my head off the pillow; and most of the time not able to talk above a whisper or feed myself. And besides my spinal disease I am a great sufferer from indigestion and nervous troubles. I suffer constantly with sick stomach, caused by indigestion, and I have been this way now for over six years. The only peace I get is when I sleep, and that is very little. Sometimes I will go for several nights in succession and don't sleep at all. I have been confined to my bed, entirely helpless, for twenty-one years, and during all those long, weary years not able to sit up, walk or turn myself in bed, and no one to care for me but my poor old mother, who is now seventy-two years of age.

Uncle Charlie, you know my mother has had a hard road to travel as well as myself. She has watched over me, and worked over me day and night with unceasing care. I tell you, as I lie here in a semi-living condition, when a mother is gone, your all is gone, for there is no one that will care for you, and has the true, heartfelt love that a mother has for her children. Sometimes I think, what am I kept here suffering for, as my life is no enjoyment to me in this condition. Without health there is no real enjoyment. We don't know how to appreciate health until it is lost. I had rather have my health and be compelled to labor hard

every day of my life as a hireling, from dawn of day until nightfall, and nothing for daily fare but dry bread and water, and nothing but bare earth for my bed and the canopy of heaven above me for my roof, than to be in the condition I am in, helpless and always sick and suffering.

The thought of having to give up all my cherished hopes and aims and having to live helpless the rest of my days, at times seems more than human mind can stand. What I have suffered in the past twenty-one years in body and mind God only knows.

All those kind friends who wrote me, forgive me for not answering. I have been too ill to do much corresponding. Won't you all write to me and make my Christmas bright enough to deaden the pain for a few days? I'll do my best to reply. And now God bless you all and God have pity on all who are in my condition.

LAWRENCE M. BIRD.

Lawrence wrote me a personal letter of thirty pages that told a tale of suffering he mercifully spared you. Lawrence is allowed five dollars per month by the county authorities for his own and his mother's support, an amount insufficient to keep them in any sort of comfort for three days, let alone thirty days. Lawrence and his mother went to the poorhouse, but conditions were so terrible that it made my blood boil when I read of them. Lawrence's mother (God bless her dear, brave, devoted, noble soul) is a terrible sufferer from rupture, and she has to do the hardest physical labor, lifting her son, chopping wood, etc.—enough to kill her in her condition. Often she has to lie for hours until she can regain strength enough to attend to her helpless son. For over twenty years this patient, heroic soul has nursed her sick boy, and in a sense he is better off than she, for when she succumbs, no one is there to wait upon her. Lawrence's great trouble is, that he has to do without milk and butter, and eat coarse food that his weak stomach rejects. Five dollars a month won't buy delicacies, and how they exist on it at all is a mystery to me. If the county gave them, or loaned them a cow, this poor fellow would be able to get proper nourishment, and this cruel nausea that racks and weakens him would cease. If I had the spending of the Russell Sage millions, I would organize a traveling hospital equipped with a staff of expert surgeons, physicians and nurses—an operating room on wheels. Chronic cases, tens of thousands of them that are scattered over the country, could be examined, and if necessary, operated on, and a trained nurse left to take charge of the case until the patient could be left in the care of his friends. Sick folks in the back woods and rural districts never get proper medical attention, and do not have a fair chance to get well. A skilled surgeon could put at least forty per cent of these sufferers on their feet, and skilled physicians could outline a general course of treatment that would greatly relieve those who could not be cured. I like to talk in a practical way, not in the air. God would rather we did things ourselves, when we can do them, than pray about it. There are billions ready for bloody warfare, billions for drink, show and pleasure, but our sick are sent to the poorhouse, which is generally several times worse than Sheol itself, or given five dollars a month to starve on. Some day perhaps we so-called Christians will know how to properly care for our sick and suffering poor, for we don't know how to do it yet, more's the pity.

Editors Herald: With awe and sadness we read in the "emergency" HERALD of the 9th inst. the great loss sustained in the burning of the dear old historic building and so many precious books and papers that money can not buy. There is one bright spot in the cloud of darkness, the manuscript of the Book of Mormon is safe, and the gov-

ernment (of the church) still lives. The heart of every Saint is touched, and there will be a general and hearty response by all to rebuild better than ever. One of our members here said, "I will give five dollars for each of my family in the church." Such a generous giving, generally, would place us in better condition than we have ever been—a modern building with all the safeguards for its perpetuity.

There are many old books among the Saints yet, and if the Historian would give a list of the books wanted, no doubt many will be furnished, and the ministry could keep it in mind and forward them whenever found.

We can and will survive. It could have been worse. And with the united efforts that seem to be in sight, we are cheerful amid our sadness.

T. W. CHATBURN.

SPRINGFIELD, Missouri, January 30, 1907.

Dear Herald: Just from the battlefield, near Long Lane, Dallas County, Missouri, where I met the great Goliath of Campbellite fame, Reverend R. C. Harrell, in a six-days' debate on church propositions, commencing January 22. We had two sessions per day and good crowds from beginning to end. Mr. Harrell had the people prejudiced against us to begin with, as they had never heard a sermon by our people; but at the close of the debate we had the sympathy of the people, and not being able to agree upon a chairman, my opponent was afraid to leave a point of order to the house, right in his own neighborhood. He rejected one of the best men in the whole country, Mr. John Ball, as chairman, and said we were trying to run a "blind calf" over him. This went against him. Our proposition came first. My opponent claims to have had eighteen debates; but on my affirmative he failed to grapple with my arguments and showed himself far below the standard of the average Campbellite preacher in discussion. His main forte was "burlesquing," and telling funny stories, but we made him sick of this and he finally quit it.

On his proposition he never touched it. Mr. Harrell has a loud voice and the Methodists and Baptists agreed with us that he would make a good "exhorter," if we could only work him over and get him converted.

Bro. Sparling acted as moderator for me, and Mr. Harrell had several moderators from the non-progressive wing. Mr. Gant acted most of the time. Mr. Harrell is a progressive Campbellite. But I put them all together in the same sack, and the debate brought them to the unity of the faith for this special time.

Mr. Harrell objected to my reading from J. M. Martin's book (non-progressive), although I proved they were the same. But when I went to read from this book, several Campbellites jumped to their feet, shook their fists at me (one man in particular), and my opponent jumped and snatched at the pamphlet, but failed to secure it, nearly tearing the leaf out, however. At this juncture the moderators arose and peace was secured by our consenting not to read it. But Mr. Harrell was afraid to let the house settle it.

On our proposition, Mr. Harrell read every book he wanted; most were published by the R. B. Neal stripe, but he could not stand his own books. He objected to our reading Ray. But the Baptists would have liked to hear Ray testify.

On the last day Mr. Harrell declared we could not prove that they had a discipline. Just to see what they would do I picked up the tract on Campbellism, by R. C. Evans, and stated I could prove it by J. M. Martin. So I held this pamphlet towards Mr. Harrell at the same time, and he thinking I was going to read from it, jumped and snatched it with fire in his eyes. They told us just before this session began that if we read Martin's book we would have him and seven or eight others to whip. We got the joke on him, and he felt cheap when he saw the people laughing

at his heartfelt religion in the end of his fist. The discussion closed with good feelings, and Mr. Harrell, after saying I had villified him, said I had acted the gentleman. We left several investigating, and invitations to return. Mr. George Garrett kindly cared for us and helped us on the way.

926 High Street.

Yours in gospel bonds,  
A. M. BAKER.

KEELER, Michigan, January 28, 1907.

Editors Herald: We resumed work here January 19, and the crowds are larger than before, so much so, many were turned away after seeing the building crowded. The interest is unabated. We enjoy great liberty in presenting the word to the people. The heaven is working slowly. With about twenty-four sermons the people begin to "see men as trees walking," so great is the "darkness which mantles their minds." We have a question-box, and the queries come good and strong. Some of them doubtless think they are posers, but light has come sufficiently to satisfy the questioners. We will inclose a question or two, so all may see the nature of them, and determine the answers. The winter is beautiful and mild. Snow robes the world hereabouts in pure white. Bells tinkle, and people feel gay generally. The moon throws her silver rays across hill and dale, and our temple-service seems attractive to large crowds, while we are gladly trusting the results in the hands of Him who doeth all things well.

Ever hopeful,  
S. W. L. SCOTT.

#### QUESTIONS OF LOGIC.

1. If goodness in this life be productive of everlasting happiness in the next, why should not the evil in this life be productive of everlasting sorrow in the next?

2. If we accept the Bible description of heaven as literal fact, why not accept the Bible description of hell as literal fact—that is—if heaven is to be a certain material country possessing certain tangible qualities, and peopled by tangible beings (as discussed in Thursday's lecture), why should not hell be considered just as tangible and as possessing just as material qualities?

3. On the other hand, if heaven be the abode of purely spiritual beings, is it not beyond, or outside of time and space, since spirit can in no way be restricted by time and space? How then can certain space be set apart and designated as heaven or hell, or how can any time be assumed as the beginning or end of joy or sorrow?

4. If the heathen without knowledge of God are restrained in hell to be taught the faith, why should not our little children, dying without knowledge of God, be kept in hell to be taught likewise?

What spirit did Jesus manifest when he called Herod a fox? Was it the spirit that prompts to do unto others as we would have them do unto us?

Jesus being a Son of the Holy Ghost, or the Son of God, why did he persist in calling himself the Son of man?

It is said that Jesus looked over the multitude with anger. Was it the same kind of anger that comes over a man when he wants to fight? Our Holy Sanctified friends tell us they never get angry; if that is true, they are a little better than Jesus.

Please give your views on the following verse: Matthew 16: 28: "Verily I say unto you: There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

Does not Paul teach, or at least imply in his writings, that we may be baptized for the dead?

Why did not the child wake from death when Elisha bade his servant lay his staff on his face?

The celestial law knows no outlaw.—John Smith.

## News From Branches

(Continued from page 84.)

correspondent we give them place in this department. Bro. Johnson reported them exactly as given.]

"Verily thus saith the Lord unto you, my children: I have heard your prayers; I have blessed you in your homes, you have many times received of my Holy Spirit, that has brought to you joy and gladness and understanding of my work, but you are like one of whom I have spoken by mine apostle of old, you have looked into the mirror, you have beheld what manner of person you are; like the children of Israel you have sat down to meat, you have risen to play!

To-day you have partaken of bread and wine in commemoration of my dear Son. This I instituted for the purpose of bringing brighter understanding and comprehension of the sacrifice of my dear Son to the world, and verily, thus saith the Spirit, inasmuch as you eat unworthily it will condemn you in that day when you shall stand before me in judgment.

Verily, thus saith the Lord, your God, you shall observe these instructions that I have given you or you shall not receive of my Spirit and there shall be many sick and afflicted among you and many shall sleep, as I have spoken by my servant, as it is recorded in my scripture; but, thus saith the Lord, inasmuch as you shall live pure, inasmuch as you shall live true and humble in mind and in spirit, I, the Lord, will bless you in your homes, and righteousness shall dwell there.

If righteousness and peace do not dwell with you in your lives and in your homes, it is because you have been careless in observing the law that I have given you regarding these matters, and inasmuch as unrighteousness shall dwell there, you shall be condemned because you do not come up to the standard of righteousness, but inasmuch as you shall live humble and set in order your homes and your lives, and teach your children my gospel, and teach them to pray, you shall begin to lay the foundation by which Zion shall be redeemed, and when my people are gathered there they will observe this law or verily they shall be cast out.

Be ye humble! Be ye contrite in spirit! Be ye in harmony with my law and dwell within my Spirit, and I will give you peace to your souls and joy to your hearts, and your sick shall be healed and you shall receive of my blessing; your children shall grow up, as it were, under the influence of my Spirit, and when they shall become older many of them shall be instruments in my hands of accomplishing good. Verily, thus saith the Spirit unto you.

—Given Sunday afternoon, December 2, 1906, through Elder W. A. McDowell, Chicago, Illinois.

Verily, verily, thus saith the Lord, to my servants and handmaidens: The day when you put your shoulders to the wheel to move my work along in the very nucleus of it I gave you my Spirit to encourage and to cheer you on your way, and you have proved faithful, many of you, while many of you have turned away my commandments.

If you will turn to me again and give unto me your service and your best service, the day is near at hand when I will rebuke the distresses and diseases that are amongst you and when I will put an end to all disputes and troubles and trials between you, and when I will move amongst you and will touch your hearts with the finger of my love, and praise shall come from the depths of your hearts to my great and holy name, and I will rebuke those things that cause divisions amongst you and cause peace and joy and oneness and unity to prevail in your midst.

My sons and my daughters, be faithful to me! Be faithful to me! The day is coming when I shall soon fill out those things that I have given you in days gone by. Many times I have promised you blessings and many times you have set your hearts to receive them, and you did not receive them, simply because of disputes. Cast away those things from you and turn

to me and give me your best heart's service and you shall have my honor and my glory resting upon you. Even so. Amen.

—Given through Elder William Strange, Chicago, January 16, 1907.

## Miscellaneous Department

### Conference Minutes.

**SHEFFIELD.**—The annual conference of the Sheffield District convened in the meeting-room of the Sutton-in-Ashfield Branch, Notts, on Saturday, January 12, 1907, at 7 p. m. Elder John Austin in the chair, assisted by W. H. Greenwood. By request Bro. Greenwood acted as secretary of the conference. Branches reporting: Sheffield, "low condition." Clay Cross, "improving." Sutton-in-Ashfield, "very good." Elders reporting: John Austin, W. H. Greenwood, C. Cousins. District treasurer reported a balance of nine shillings and one penny. Bishop's agent's collector reported receipts to the amount of 4 pounds, 5 shillings. Election of officers, 1907: John Austin, president; Charles Cousins, vice-president; Simon Holmes, treasurer; George Gaydon, secretary. Recommendations for ordination were received from the Sutton-in-Ashfield Branch. As a result, Priest John Holmes was ordained an elder, George Gaydon a priest, and G. W. Rallings a deacon. The general and local authorities of the church were sustained. It is desired that Bro. J. W. Rushton represent the Sheffield District in the coming General Conference. Credentials to follow.

**NORTHERN NEBRASKA.**—District conference met at Omaha, Nebraska, January 26, 1907, with H. S. Lytle, president, H. O. Smith assisting, and H. H. Robinson secretary. Statistical reports received from Blair, Columbus, Decatur, and Omaha. Elders reporting: H. S. Lytle, Charles Fry, J. E. Butts, F. R. Schaffer, H. H. Robinson, and James Huff; Priests C. H. Belkham and E. R. Ablstrand; Teacher A. P. Gunsolley. Bishop's agent reported: Balance on hand and received, \$633.95; disbursements, \$553.94; balance on hand, \$80.01, tithing account; had received \$22.50 for sanitarium, and \$18.50 for children's home. H. S. Lytle elected district president; F. R. Schaffer, vice-president; James Huff, secretary. Delegates to General Conference: Charles Fry, Ed. Rannie, Rachael Brown, H. W. Smith, Rogene B. Smith, Irene McCaig, C. M. Hollenbeck, Elizabeth Hollenbeck, Josephine Harrington, D. R. Chambers, Israel Rogers, and Alice C. Schwartz; the delegates to cast majority and minority vote. The next conference to meet at Decatur, Nebraska, the last Saturday in May, 1907, at 10 a. m. James Huff, secretary.

### Church Librarian.

The following books have been contributed since last report: Smoot Case, volumes 1, 2, 3, by William L. Post, Washington, District of Columbia.

L. D. S. Hymns, Mrs. F. M. Sprague, Lamoni, Iowa.  
Doctrine and Covenants (1864), Mrs. F. M. Sprague, Lamoni, Iowa.

Book of Mormon, Mrs. F. M. Sprague, Lamoni, Iowa.  
Sermons by C. H. Spurgeon, Mrs. F. M. Sprague, Lamoni, Iowa.

Scientific American Reference Book, F. M. Sprague, Lamoni, Iowa.

Mormonism and the Mormons (Kidder), J. W. Peterson, Lamoni, Iowa.

Mormonism, or Life Among Mormons (Austin), J. W. Peterson, Lamoni, Iowa.

History of All Religious Denominations, by I. David Rupp, Alexander McCallum, Independence, Missouri.

Iowa at St. Louis Exposition, D. F. Lambert, Lamoni, Iowa.

Exciting Experiences in Japanese-Russian War (Everett), D. F. Lambert, Lamoni, Iowa.

The World On Fire, by Murat Halstead, D. F. Lambert, Lamoni, Iowa.

The Bible and Reason Against Infidels, D. F. Lambert, Lamoni, Iowa.

The Apocalypse Revealed (Swedenborg), C. H. Porter, Peru, Nebraska.

The True Christian Religion (Swedenborg), C. H. Porter, Peru, Nebraska.

SAINTS' HERALD, volumes 36, 37, and 38, C. H. Porter, Peru, Nebraska.

SAINTS' HERALD, volumes 1 to 3, 4 to 8, 13 to 14, 15 to 16, Charles Derry, Woodbine, Iowa.

Times and Seasons, volumes 1 to 2, 5 to 6, Charles Derry, Woodbine, Iowa.

Millennial Star, volumes 2 and 17, Charles Derry, Woodbine, Iowa.

Pamphlets, Charles Derry, Woodbine, Iowa.

Evening and Morning Star (Kirtland reprint), Charles Derry, Woodbine, Iowa.

History of Utah (Bancroft), Charles Derry, Woodbine, Iowa.

Future of Russia (Gaylord), Charles Derry, Woodbine, Iowa.

Life and Travels of St. Paul (Simpson), Charles Derry, Woodbine, Iowa.

The Masque Torn Off (Talmage), Charles Derry, Woodbine, Iowa.

Spirit Manifestations (Dods), Charles Derry, Woodbine, Iowa.

Paley's Theology, Charles Derry, Woodbine, Iowa.

From Hong-Kong to the Himalayas (Clark), Charles Derry, Woodbine, Iowa.

Montana Bureau of Agriculture, Charles Derry, Woodbine, Iowa.

The World Congress of Religions (Hanson), Charles Derry, Woodbine, Iowa.

Sixteenth Annual Report Bureau of Ethnology, Charles Derry, Woodbine, Iowa.

Joseph Smith the Prophet (Lucy Smith), reprint, Alma Gaylord, Council Bluffs, Iowa.

We wish to thank all the friends of the library for their interest and donations, and again request those who can to donate books. All books placed in the library can be used by the church offices, as well as by all members. Books intended for the library should be sent to the church library, or the librarian, H. H. Smith, Lamoni, Iowa.

INEZ SMITH, Assistant Librarian.

### Second Quorum of Elders.

Dear Brethren: By request of the secretary, I hereby give notice that circular letters and report blanks will be mailed to your last given address, about February 1, 1907. If any fail to receive blanks notify secretary, F. C. Warnky, 2424 Wabash Avenue, Kansas City, Missouri, and you will be supplied. We earnestly hope for a report from each member, and a large representation of the quorum at the General Conference. Brethren, let us hear from you.

Your collaborer,

W. P. PICKERING, President.

Box 96, STEWARVILLE, MISSOURI.

### Eighth Quorum of Elders.

Report blanks have been sent to all members of the quorum. If not received promptly, please advise us. Let us hear from you with suggestions for the program, as soon as possible. In sending dues, kindly make pocket of heavy paper, as the coin envelopes were unintentionally omitted. Then get ready to meet with us at Lamoni.

S. A. BURGESS, Secretary.

5920 Etzel Avenue, St. Louis, Missouri, January 30, 1907.

### Fourth Quorum of Priests.

Dear Brethren of the Fourth Quorum of Priests; Greeting: The time is drawing near when our reports must be forwarded to our corresponding secretary, and I hope that our reports will be approved by our heavenly Father, and also the church assembled at the coming General Conference, from the fact that we have not been drones in our Father's kingdom; for our faith will shine out by the work we have accomplished. Seek, brethren, to accomplish that for which God has designed we should, that in our assemblies at the coming General Conference, we may be able to instruct one another in all things pertaining to the kingdom of our God and his Christ.

Let those who are contemplating attending the General Conference notify our corresponding secretary so we may know about the number that will be present. In bonds.

GEORGE EDWARDS, President.

### Information Wanted.

Elder Thomas Whiting, of Fall River, Massachusetts, deserted his family and disappeared suddenly, nearly a year ago, since which time nothing has been heard from him. His family and friends know no cause for his disappearance. Any information concerning him will be thankfully received. Address,

H. HOWLETT.

76 Goss Avenue, FALL RIVER, Massachusetts.

## Conference Notices.

The Utah District conference will convene at Salt Lake City, at 10 a. m., March 2 and 3, 1907. Branch presidents and clerks will please take notice and have reports in the hands of the undersigned no later than February 28. Visitors will come prepared to care for themselves; rooms can be secured for twenty-five cents and up, and meals can be had to correspond. J. E. Vanderwood, Pleasant Grove, Utah.

Notice is hereby given that the regular quarterly conference of the Idaho District will convene at the district schoolhouse, Eight Mile, Idaho, at 10 a. m., February 23, 1907. All branch officers please take notice, and forward reports to A. J. Layland, Raymond, Idaho, in time for said conference. It is earnestly desired that all branches should be represented at that time. H. Grimmett, president.

The Pittsburg District conference will convene at the Saints' chapel, 72 Miller Street, Pittsburg, Pennsylvania, Saturday, March 9, at 10.30 a. m. Address all communications to James Raisbeck, secretary, Fayette City, Pennsylvania. James Craig, president, Glen Easton, West Virginia.

Northeastern Kansas District conference will convene with the Topeka Branch, March 23 and 24, 1907. A. L. Gurwell, president.

Clinton District conference will convene at Eldorado Springs, Missouri, March 2 and 3, 1907. Reports sent by mail should reach the undersigned on or before February 27. A. C. Silvers, secretary, Walker, Missouri.

Twelfth semi-annual conference of the Independence Stake convenes at 10 a. m. Saturday, March 9, 1907, at the Armstrong, Kansas, Branch church, continuing Sunday the 10th. According to resolution of March, 1905, conference, ministry reports must be made out two weeks prior to convening of conference and mailed to the secretary within two days thereafter, thus insuring them reaching the secretary in time to be printed so they may be distributed among the delegates during conference. Statistical reports must reach the secretary ten days prior to convening of conference, that he may be able to make his report as is required of him. Branch secretaries, attention is called to the special delegate blank which is now being mailed them, which must be used and no other, that they may be uniform for filing and other purposes. Delegates will be elected to General Conference, which convenes at Lamoni, Iowa, April 6, 1907. W. E. Brown, secretary, 2143 Belleview Avenue, Kansas City, Missouri.

The semiannual conference of the Eastern Colorado District will convene at Colorado Springs, March 2 and 3, 1907. Unless otherwise notified, the conference will be held in the church-building at 745 East Willamette Street. Branch clerks are requested to send their reports in by February 25. Also we would like to have reports from all holding the priesthood in their district. J. D. Curtis, secretary, Falcon, Colorado.

## Convention Notices.

Sabbath-school convention of the Northwestern Kansas District will convene February 22, 1907, with the Hill City Branch, at Spring Lake School-house. Quarterly conference. Send on all reports as early as possible. Let all come early and make the convention a success. F. E. Taylor, superintendent.

The Sunday-school association of the Utah District will convene at Salt Lake City, March 1, 1907, at 10 a. m. J. E. Vanderwood.

The Religio of Clinton District will meet in convention at Eldorado Springs, Missouri, March 1, 1907. We would like as many as possible to be present. Dora Lowe, secretary, Veve, Missouri.

The Religio convention of the Utah District will meet at Salt Lake City, March 1, 1907. Locals will please take notice and have reports in the hands of the undersigned no later than February 25. Bertha Vanderwood, Pleasant Grove, Utah.

Des Moines District Sunday-school association will convene at Runnells, Iowa, February 15, 1907, at 9 a. m. Schools should be well represented as this is the annual election of officers. Religio convention, also, February 15, 1907. Pearle Shannon, secretary.

Zion's Religio-Literary Society of the Northern California District will convene at Oakland, California, March 1, 1907, at 10 a. m. in Saints chapel, corner Sixteenth Street and Magnolia Avenue. Secretaries of locals please send in their reports and credentials at once. It is hoped a good attendance will be present. Delegates will be appointed to General Convention. Pauline O. Napier, secretary, 2130 J Street, Sacramento, California.

## Died.

HIRST.—Died January 7, 1907, Sr. Margaret Hirst of Keokuk, Iowa. She was born June 1, 1816, at Manchester, England, and was baptized in that country. She and her husband came to Keokuk in 1844, and refusing to take up with the errors of apostasy, awaited the reorganizing of the church and united with it. She has been a faithful, helpful, and an honored member. Out of a family of twelve children, but two survive. Funeral-services were held at the Latter Day Saint church, Keokuk. Bro. A. C. Anderson in charge, James McKiernan, speaker.

OLIVER.—Hiram Oliver came into the work through the labors of Brn. J. W. Metcalf, W. H. Kelley, and W. H. Forbes, being baptized with his wife, son, and daughter-in-law by W. H. Kelley in July of 1904, three sons and a daughter-in-law being baptized the fall before, and a son and daughter-in-law since, making in all ten in one family, leaving only the youngest son outside the fold. Bro. Oliver passed peacefully away the 17th of December; funeral-services conducted by W. H. Forbes the 19th.

THOMAS.—Mrs. Margaret Thomas died at her home, Bevier, Missouri, Sunday, January 20, 1907. Deceased was born in Merthyr Tydvil, South Wales, December 11, 1838. Was married in 1865 to John F. Thomas, who died October 26, 1886. Of their union were born twelve children, four of whom are dead. She united with the Latter Day Saint church in her eighth year and for a period of sixty years remained a zealous and loyal member of that church. She was a very kind-hearted woman, a worthy neighbor, and a devoted wife and mother. Funeral-services were conducted by F. T. Musseil, assisted by William B. Richards.

YOUNG.—At Lamoni, Iowa, December 28, 1906, Bro. Francis D. Young, aged 65 years, 11 months, and 3 days. His wife, three sons, and two daughters survive him. He was baptized in Alameda County, California, by Bro. R. R. Dana. His life was a worthy and honorable one. The family came to Iowa in 1876 and continued here. He served for years as member of the town council and also was mayor for a time. Funeral-sermon by Bro. H. A. Stebbins, assisted by Bro. John Smith and A. S. Cochran.

## Good Timber Sold Cheap.

In the effort to check the pine bark beetle, which has been severely attacking the forest in parts of the Black Hills Forest Reserve, South Dakota, the Government is resorting to drastic measures. For the first time under the Forest Service, actual cutting, skidding, and burning of debris have been carried on by Government employees. Insect-infested timber, both standing and already felled under Service direction, is offered for sale. Large quantities of it can be secured at a fraction of the price charged for green wood.

Yet this wood is just as good for lumber and railroad ties as green wood and would ordinarily bring an equal price. Small sales have not been numerous enough to remove the infested timber; hence it is necessary to offer special inducements if the timber is to be saved. Timber not now accessible can be reached under extensive operations which would warrant the building of the necessary railroads.

This action followed upon a study of the insect situation on the reserve by Dr. A. D. Hopkins, in charge of forest insect investigations in the Bureau of Entomology, who recommended that the Service push the cutting and disposal of infested timber as the only means of preventing the spread of the beetles through wider and wider areas. To broaden the market for the timber a clause in the agricultural appropriation bill, last winter, permitted the exportation of timber for two years beyond the borders of South Dakota. But even this has not brought enough or large enough applications to take the timber which should be disposed of. Hitherto the Government has waited for a bidder before advertising for competitors. This procedure, through delay, threatens too serious a loss in the waste of trees now infested and in the spread of the beetles to fresh stands. The Forest Service will now take the initiative and advertise for bidders, in order to draw attention to this timber, which is a menace to the future supply on the reserve.

By securing prompt purchasers for the infested logs and standing trees, and destroying the insect broods by firing the bark and slash, it is hoped that the surrounding forests will soon be saved from further insect attack.

The timber attacked by the bark beetle has not lost its commercial value. There is no reason why the desired sales should not more than reimburse the Government, besides utilizing a large amount of pine which would otherwise be wasted.

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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

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NUMBER 7

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## Editorial

### TWO SYSTEMS OF PHILOSOPHY.

"The great thing in this world is not to be found out. We must be very clever about it."

"There is nothing covered, that shall not be revealed; neither hid, that shall not be known."

During the past week the press generally has given more space to accounts of the Thaw trial than has been given to any other one topic. The press is almost unerring in its judgment as to what will interest the public. People read of the Thaw case who have no time to read the Bible. Those who find time to read both find the former quite suggestive of conditions which were predicted in the latter.

It is true that the prophets in forecasting conditions that would characterize the latter days did not ignore the marked improvements which do now obtain along certain lines. For instance Daniel declared, "Shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Our age is certainly the age of travelers and students. Nahum and others pictured the wonderful inventions of the last days. These things of which they wrote are our special pride and boast—our inventions, our means of transportation, our libraries and schools.

But we search in vain through the holy book for any statement that the people of the latter times would be notable for their morality and honesty. On the contrary it is stated that wicked men and seducers would abound and would wax worse and worse. Christ said that it would be in those days "as it was in the days of Noe." At least three things were characteristic of those days—violence, immorality, and lack of faith.

These things are written, and lest we should forget, certain events are arranged from time to time in such a striking and spectacular way that it is driven home to us that while boasting of our learning, our travel, and our wealth, we must not boast of our virtue, our faith, or our honesty.

Every large city has its "tenderloin" district, supposed to be for the use of the "lower classes"; and it is openly argued by the city fathers (see department of General Interest, this issue) that these districts exist of necessity and can not be suppressed, that the best that can be hoped is to control them—and draw a revenue therefrom.

## CONTENTS

<b>EDITORIAL:</b>	
Two Systems of Philosophy	105
Dedication at Philadelphia	106
General Church Items	108
Current Events, Secular and Religious	109
<b>ORIGINAL POETRY:</b>	
"Invocation"	109
Life's struggle	109
<b>ORIGINAL ARTICLES:</b>	
A Short Sermon on Blots	110
Celibacy, Indulgences, Purgatory	110
The Christ Idea	111
<b>OF GENERAL INTEREST:</b>	
Jews in Jerusalem	116
The Greater Zionism	116
The Portent of the Far East	117
The Way of the Law	118
Will Vote on Smoot Case	118
<b>MOTHER'S HOME COLUMN:</b>	
Baby Homer and the Sunshine	119
More Blessed to Give Than Receive	119
<b>LETTER DEPARTMENT:</b>	
Letters	119
<b>NEWS FROM BRANCHES</b>	123
<b>MISCELLANEOUS DEPARTMENT:</b>	
Conference Minutes:	
Southern Nebraska	124
Northeastern Illinois	124
Convention Minutes:	
Little Sioux	124
Bishop's Agents' Notices	124
Church Secretary	125
Church Historian	125
General Conference Reception Committee	126
Quorum of Twelve	126
High Priests' Quorum	126
First Quorum of Seventy	126
Notice to Quorum of the Aronic Priesthood	126

In the next number of the HERALD we will introduce our new department, entitled, "The Straight Road." This department is for the honest investigator who desires the straight road to facts. Gospel themes will be taken up in a systematic and attractive way. Saints will do well to supply their friends with copies of the HERALD, and thus help them to find the "straight road."

The events to which we refer, however, do not pertain to the "lower classes" whose troubles are aired in the police courts; but rather to the liaisons of what we term the "higher classes" those in fact who have had the advantage of our vaunted travel and education and whose environments and advantages should have made them great and good. Often these events affect and expose those whom the world in sad travesty speaks of as "the nobility."

A little over three months ago the whole world was reading of the divorce case between Anna Gould Castellane and the thing that was called a count. There was a pretty thorough exposure of conditions prevalent in the most "select circles" of the most polite and polished nation on earth. The Count threatened to tell all the secrets of his social world, and the select circles were invaded by insomnia until the trial ended.

And now comes this Thaw trial on this side of the water. One could hardly imagine anything more spectacular. Harry Thaw murdered Stanford White. The murder takes place at a theatrical performance in the Madison Square Roof Garden in New York City, in the presence of a multitude of fashionable people. The tragedy of the stage is skimmed milk and moonshine compared to the tragedy of life enacted before the footlights.

The trial is held in the largest city of this enlightened United States of America. The man whose life is at stake is a millionaire, with titled connections and of irreproachable social standing. The prosecuting attorney is the best known district attorney in the country and he is faced by the best lawyers that money can hire.

All this stage-setting serves to attract the attention of the people while Mrs. Thaw on the witness stand lays bare her life and pictures moral conditions as they are in the United States to-day.

Her story if true is most pitiable; and whether true or false it can be matched by the actual experience of thousands of girls in any one of the large cities.

While yet a little girl, not sixteen years old, still content with childish affairs, she was so unfortunate as to attract the notice of White. He effected a working alliance with her mother, who was a fool or worse; the girl was enticed into what the beast properly called his "den," she was drugged, and she awoke a ruined woman,—alas, too late made wise in the ways of the world. Harry Thaw, who married her, murdered the man who had thus misused her.

Laying aside the question of any one man's right to avenge this girl, it is evident that such men as White are not fit to live; and it is a pity that there is not some sure legal way to exterminate them.

The only lessons which we wish to draw from this trial are suggested by the philosophy which White proceeded to unfold to his victim. When she wept

and screamed he told her, "Don't worry, everybody does these things."

He was a man of the world and he spoke of the ways of the world. That he did not lie about his immediate section of the world is evident from the number of prominent people connected with this scandal whose names the witness was forbidden to speak aloud. History repeats itself and no doubt there will be a considerable sale of sedatives in New York City until the Thaw trial is ended.

Another chapter of White's philosophy, which is eminently the philosophy of the world, reads as follows, quoting the witness; "He said the great thing in this world was, not to be found out; that we must be very clever about it."

It is very striking that after taking such pains to escape being found out, his character should be laid bare so publicly and his story be told in unnumbered newspapers the world over. While he was priding himself on his cleverness, fate was sharpening her pencils, loading her cameras, inking her presses to tell the story of his meanness. Oh, the futility of human cunning!

To every individual is given the choice between the philosophy of the world and the philosophy of God. One permits us to violate every law of right, with the single injunction that we must be clever and not get caught. The other instructs us to live above the law; and then we will never fear any exposure or the judgments of any court on earth or in heaven.

The philosophy of the world will break down every time when put to the test; and it will be put to the test in the case of each individual, if not in this life, then at the great final judgment.

ELBERT A. SMITH.

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#### DEDICATION AT PHILADELPHIA.

Two thousand years ago the Philadelphia of the caption had no existence unless in the divine economy it had been designed and foreseen as one of the geographical and political landmarks to be evolved in the planting and upbuilding of a nation on a portion of the earth known in prophecy as "Joseph's Land." It may be, too, that in the development of that nation, the spot had been chosen as one the situation and environments of which would be useful in emphasizing the superior value of peace over war as a permanent conqueror of savage natures, and destined to play some part in the later day spread of gospel truth.

From Independence to Philadelphia now is no farther than in 1839; and yet, the journey made by Joseph Smith from the far West occupied many days by slow ways of progression; now it is but a passage lasting a few hours and is made in comparatively great ease and comfort.

The brethren of the "church of Philadelphia," in 1901, began an effort to "gather in the shekels" preparatory to the building a house in which to worship. This effort was sufficiently successful to provide for a suitable site located at the southeast corner of Howard and Ontario Streets, on which now stands a small but comfortably commodious, substantial building, which was the scene of a portentous gathering of the clans on Sunday, January 27, 1907.

This gathering was for the purpose of dedicating the building to be used in the honor of God, and in the service of humanity, in gospel ministrations, the preaching of the word, and those devotional exercises which right-minded, right-thinking devotees and disciples of the Master may do without let, hindrance, or fear.

It is stated that in 1839 Joseph Smith, the first elder of the church, preached in some ten different places in the then city; the localities where, and the memory of some of the sermons then preached have been preserved and "record kept" the extent of which the readers of the HERALD may learn more by and by when the forthcoming "History of the Church in Philadelphia," now in process of evolution, is completed.

The "powers that be" in charge of the work in the New York and Philadelphia District, and the Philadelphia Branch, took the situation into consideration and determined to make the dedication of their chapel the occasion of a demonstration of the latter-day work "in force."

To this end measures were taken to secure a large, popular, and centrally located hall, known as "The Odd Fellows' Temple," in which, on the Sunday evening, after the dedicatory services of the day at the chapel were over, a series of meetings was begun to continue until the evening of February 3, omitting the evening of Saturday, the 2d. This series of meetings was extensively advertised, the brethren sparing no pains to let the public know what the Reorganized Church of Latter Day Saints is and is trying to do. One of the methods employed was the securing of an excellently executed "souvenir program," thousands of which were printed, laid on the seats, and distributed at the doors, advertising the speakers, the location of the chapel; with a good picture of the president of the church and the chapel, together with the copy of the hymn to be used each evening at the service.

The list of speakers given on the "souvenir" contained the names of Joseph Smith and Edmund L. Kelley, of Independence, Missouri, Francis M. Sheehy, of Boston, Massachusetts, John W. Rush-ton, Leeds, England, and Walter W. Smith, of Philadelphia, Pennsylvania. In addition to this list of speakers, there appeared the names of Mrs. Wallace N. Robinson, of Independence, Missouri, and Miss Josephine Isleib, of Boston, Massachusetts, as solo-

ists; Miss Henriette Groenveld, Philadelphia, Pennsylvania, organist, and Orrin K. Fry, Philadelphia, Pennsylvania, choir master.

From this display of the reputed talent of the church, for all were members of the church except the organist, the readers of the HERALD will see that the local managers of the affair, Brn. Sheehy, Walter Wayne Smith, John Zimermann, Orrin Fry, and others of the officers of the branch, had taken pains to make the dedication a notable one, and the demonstration in the meetings to be held at the Odd Fellows' Temple, a strong one. And a strong one it was, we safely assure the Saints.

The exercises at the chapel began on the Saturday, when the district Religio and the Sunday-school held their recurring conventions in the afternoon. At night the district conference held its session and did the usual routine business, including the appointment of the district officers, and their delegates to the annual General Conference, to be held at Lamoni, in April next. On the morning of the 27th, the Religio and Sunday-school held a prayer-service at eight o'clock; which was followed by the usual branch Sunday-school at half past nine, and closing in time for the dedicatory service at eleven o'clock in the forenoon.

As the hour drew near the house gradually filled up until the space was fully occupied, and many stood unable to be seated. The services were in charge of Brn. Francis M. Sheehy; the song-service in charge of Bro. Orrin Fry, the local chorister and his choir, strengthened by the addition of a few of the visiting brothers and sisters from other branches; Sr. Clara Zimermann, organist.

The services were opened by the use of that stirring Israelitish song, "Hail to the brightness of Zion's glad morning," so familiar to the congregations of the Saints. Bro. Walter Smith led the devotions in a feeling offering of praise and worship; the choir sang the appropriate anthem; Bishop Zimermann, in a brief statement regarding the effort to build and the cost to the Saints, delivered the deeds and the custody of the building over to the Presiding Bishop, Edmund L. Kelley, who at the close of the dedicatory prayer placed the premises in the hands of the Philadelphia Branch, to be held by them in use and occupation to the service and honor of the Master under the principle of "A Free Pulpit and an Open Bible." The sermon was preached by President Joseph Smith, who expressed great satisfaction in having been permitted to be present and assisting in so important a work by which the efforts put forth by the first elders of the church so many years ago will be emphasized, indicative of the fact that God will carry on his work, and see that no labor performed in honesty of purpose by those whom he calls will be lost to them or be permitted to fail of accomplishing his design. After the sermon the Bishop

offered the prayer of dedication, fervently and reverently, placing the responsibility of upholding the virtue and integrity of the church in Philadelphia upon the Saints, and pleading that through the ministration of the Holy Spirit the Saints might be continued in the love of Christ to maintain the honor and glory of God among themselves and before the world. The songs by Srs. Robinson and Isleib, the hymns and anthem by the choir, were appropriate and added to the efficiency and beauty of the exercises and the benediction by Bro. Sheehy closed this remarkable and memorable service.

The services at the temple were begun by a sermon by Bro. Sheehy on Sunday night, January 28, followed during the week by sermons from Brn. Kelley, Rush-ton, and Smith, the closing effort of Sunday night, February 3, being a strong and logical presentation of the salvation offered in Christ as contained in the Scriptures, as the same is held by the church. It was a fitting and forceful appeal for the integrity of the word of God.

Taking the exercises from the first to the last, including all the parts of the appointed divisions of labor, the occasion was one of a marked success. There was not a ripple of discontent, not a hitch or jar in the arrangements, not a note of discord, nor an unpleasant interruption from the opening hymn to the last benediction.

We do not care to close this account without stating that in order to care for all, and to avoid any unnecessary interruption in the exercises at the chapel, during the meetings on the two Sundays, arrangements were made and the whole family of the Saints were provided with refreshing food served in the lower auditorium for the noon and evening; thus enabling the Saints to remain together, become acquainted, and see and learn of each other's welfare and the love of the work. It was a marked success and may well be taken account of for other occasions of a similar character.

There is a fine body of Saints at Philadelphia, among whom are a number of rising young men, who are fast becoming fitted and qualified to present the faith to the public and maintain the warfare in the defense of the truth against all the opposing forces to be met in the world, "the field," as stated by the Master. There were representatives from the several branches of the district, except Scranton, Pennsylvania. From New York, Brooklyn, Providence, Camden, and from the region round about the great city of "brotherly love," they came by ones and twos to be among the "household of faith." And they were all blessed, for the Spirit of the Lord was "in the midst thereof."

Note the announcement of the entertainment committee for General Conference in this number.

#### GENERAL CHURCH ITEMS.

The total amount of the Christmas Offering is \$4,891.30. The copy for the Blue Hope is now in the hands of the printers and it will be issued at the earliest possible date.

The New York World for Sunday, February 3, contains the remarkable news (headed special from Lamoni) that when the church vaults were opened after the fire it was discovered that all the church records were in ashes; and by way of climax adds that now the Reorganization has no way to prove its right in succession and can no longer meet the Utah church in controversy. We trust that our friends in Utah will not presume too far on this information.

Frequent letters come to the office reading like this: "You have my hearty sympathy in your hour of trial. Enclosed find money to renew my subscription to the HERALD, Autumn Leaves, and Ensign." That is right; give the bookkeeper and the auditors a chance at your sympathy.

Reverend Lawson resorted to the usual tactics in his debate with Elder Knisley, and the latter retorted by declaring that his opponent might be characterized by the words of Sir Wilfrid Laurier as "an extinct volcano vomiting smoke and mud." The Daily Phoenix, of Saskatoon, for January 21, has this to say of the two disputants: "With all his admitted sincerity of conviction, Reverend S. G. Lawson was no match in debate for Elder Knisley and notwithstanding his promise of giving the Latter Day Saint the Waterloo of his life on Saturday night, the self-constituted Wellington of Presbyterianism was driven from his entrenchments and his adversary held high carnival last night in his enemy's camp in the form of a well-attended service in Dulmage Hall."

Elder F. G. Pitt writes that the Saints' hall in Buffalo, New York, is located at 356 Grant Street. Grant Street cars pass the door. Elders are requested to stop and give a lift to the work in Buffalo.

Elder C. J. Hunt, Deloit, Iowa, sends in six new subscriptions for HERALD, besides several renewals.

Owing to the loss of our press records there were not enough Autumn Leaves for February printed. We would be grateful if those who can spare that number would mail to Herald Publishing House.

One sister dreamed that she saw a black cloud hanging over the spot where the HERALD Office formerly stood. While she was watching it the face

of the Savior appeared in the midst of it. If the recent severe loss will help the church in any way to see Christ there will be no cause for sorrow.

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#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

Charles Curtis, recently elected senator from Kansas, is the son of a quarter-blood Kaw Indian.

One of the wealthiest of the so-called four hundred of New York is said to be slowly dying of leprosy. His drawing-room is divided with a glass wall and behind this he may sit and watch his family; but he must not touch them.

Mark Twain in his book on Christian Science says of Mrs. Eddy, "I think it likely that there may be five or six of the cult in the world who do not worship her, but she herself is certainly not of that company."

The World Magazine for February 3 prints the following list of the great cataclysms of the past twelve months:

February 20—Tidal wave on Colombia coast; three villages swept away; 250 drowned.

March 17—Earthquake in Formosa; thousands killed.

April 5—Eruption of Vesuvius.

April 18—Earthquake in California, San Francisco nearly wiped out; 1,000 killed; \$400,000,000 loss.

August 16—Earthquake in Valparaiso; 2,000 killed; \$50,000,000 loss.

October 10—Elliot Key, Florida, engulfed by tidal wave; entire population of 250 drowned.

October 28—Hurricane off Boto Island; 800 Japanese drowned.

November 10—Earthquake and tidal wave in South Sea Islands; thousands killed.

January 11—Tidal wave in Dutch East Indies; island of Simalu destroyed; 1,500 drowned.

January 14—Earthquake in Kingston, Jamaica; 1,000 killed; \$5,000,000 loss.

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Any one's immediate sphere of influence is very small, to be sure, but the sum total of influence is very great. The time will come when in liberty, equality, and fraternity, the people will govern the earth, and then it may happen, nay, will happen, that with a simple ballot, one may send a current of salvation, or damnation, through the world.

Nay, every mute, inglorious solitary, in the long, dark drifts of duty, with hope's safety lamp in his cap, swinging an honest pick and shovel, stands radiant in the Eternal Searchlight, a man sent from God.

## Original Poetry

### "Invocation."

Thy Saints have met this sacred day  
To hear thy word, to sing and pray,—  
Oh, may thy blessed presence cheer  
Each humble, contrite heart that's here.

'Twere vain to meet, our songs to sing,  
Our words of prayer and praise to bring,  
Unless thy Spirit, Lord, attend  
And with our earnest worship blend.

Forgive, we pray, our every sin  
And let thy wondrous peace come in,  
Let no discord our service blight;  
But perfect love our hearts unite.

And when we from this place depart  
Let mutual love be in each heart,  
So may our lives an incense be  
Of savor sweet, dear Lord, to thee.

MELROSE, Massachusetts.

JAMES L. EDWARDS.

### Life's Struggle.

The life of the World is not the real;  
The masses strive for a vague ideal;  
Yet 'tis pathetic to see the smile  
That shines thro' tears, and all the while  
The heart is heavy with unknown dread  
Of the day when breaks Life's slender thread.

Cursing, singing, laughing, weeping,  
No goal in sight, but onward sweeping,  
Like the changing tides of the mighty ocean,  
Rolling on with their restless motion,  
They break upon Life's boundary's shore,  
And their smiles and tears are seen no more.

Laugh! sad old World, but 'tis not real;  
Smile in your pain—you will better feel.  
Were it not for thy brave old heart  
That struggles thro' Time for the better part,  
And seeks to learn a lesson from Pain,  
Despair and destruction would soon obtain.

Roll on, ye tides, with soul so deep,  
Pacific or storm-tossed, you may not sleep;  
Then on, on and on, thro' many a year,  
Strengthened by Hope and weakened by Fear,  
Until somehow, sometime, shall dawn the day  
When new conditions will come to stay.

'Til the soul that struggles its work hath done,  
And the heart that hopes, its kingdom won;  
I would march on with the passing crowd,  
Thro' the sunshine or under the cloud;  
For the World hath need of soldiers true,  
For the Soul's Armageddon or its Waterloo.

CHARLES A. CRUMLEY.

---

This we do know; this we must remember—that every one of us, however lowly, that hears so much as one clear word of truth and sends it on without a lisp is of the world's best aristocracy.

There is no coinage in any kingdom that comes out so finely marked, or rings so clear as that human currency which bears the mint-mark of a Christian home.

## Elder's Note-Book

### A SHORT SERMON ON BLOTS.

I believe that there is nothing done or thought by any one but what leaves a permanent impress upon them. You may think that what you are doing can be done away and the effect of it be erased by and by; but it is not true. Every thought of your mind and every act you do, based



upon that thought, leaves a prominent impress upon you.

But, some one says, "Does not that do away with the doctrine of forgiveness, based upon repentance?"

I say, No. Repentance is a good thing, and the forgiveness based upon it is a good thing; but you are mistaken if you think that when you repent of your sins and are forgiven, you have not suffered loss, and that God will ever make up to you all that you through slothful neglect lose. It can not be.

Often we have prayed, Lord, blot out from the book of thy remembrance all things that you have against us.

Suppose it be done, and in the judgment time we stand before the bar of God, and the book is opened, which is the book of life, containing a record of our deed. By way of illustration suppose that we do an evil act and it is recorded there, and we ask God to blot it, and he blots it, what will we have there when the book is opened?

Blots!

That is what we asked for; we got it, and we cannot complain.

And if all along through life that page has been covered, and succeeding pages have been covered with things that were wrong, and we ask God to blot them out and he blots them out, what do we find there?

Blots!

That is what we asked for.

Now, I am not saying that there will be any blots in that book; but I am saying, according to this theology, if we get what we want, there will be blots. And there is our judgment. Whether it

is a blot, or what it is that we shall see there, one thing is sure, at the moment, at the hour, at the day, or week, or year that we are accomplishing evil, there is no credit to us on the book, and we have lost that time. We might have been doing something that would have been to our credit; and if we failed to do it, we have lost time.

Why, some people seem to think that when they repent that means they are innocent.

We would not need to repent if we were not guilty. Repentance is a confession of guilt.

You lost the opportunity of doing good when you were doing evil, if you lost no more.

These characters of ours when they are blotted will never again be exactly what they were before; and how important it is that we do not deface them.

If this book were a block of marble, polished as the art of man could polish it, and I should take the point of the finest knife blade and scratch it, it never can be what it was before. You may rub it out and polish it again until it looks smooth; but you will waste material in doing it.

So we waste material, we waste time, we waste opportunity in doing wrong, though afterwards we may be polished and made smooth again.

—Heman C. Smith.

Lay to our hands with all our strength;  
Begin the record on this yet white page,  
That in its freshness our great Master spreads  
Before his children, with a high resolve  
That the good things recorded shall outweigh  
The evil of the other blotted leaf.

—David H. Smith in "Hesperis."

## Original Articles

### CELIBACY, INDULGENCES, PURGATORY.

(An Article Written by One of Our Roman Catholic Readers.)

One of your subscribers handed me a HERALD, dated September 5, 1906, containing an article by C. J. Hunt, entitled "Celibacy of Roman Catholicism," etc.

Your correspondent asserts that celibacy is a great evil and contrary to the God-ordained law of marriage. Christ and his Apostles evidently did not think so.

Jesus Christ showed his predilection for virginity by remaining a virgin himself, by selecting a Virgin Mother, and a virgin precursor in the person of John the Baptist. In the Book of Revelations St. John testifies that the hundred and forty-four thousand who were chosen to sing the New Canticle, and who follow the Lamb, are all virgins.

St. Paul, himself unmarried, commends the single state to others: "I say to the unmarried, and to the widows, it is good for them if they so continue, even as I. But if they do not contain

themselves, let them marry"—I Corinthians 7:8, 9. Again he says, "For he that is without wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife; and he is divided."—I Corinthians 7:32, 33.

A priest should certainly be "solicitous for the things that belong to the Lord", should he not?

The charge, that Catholics believe indulgences are a forgiveness for sins, is untrue. "An indulgence is not a pardon for sin, nor is it a license or permission to commit sin; it appertains solely to the remission of the temporal punishment due to sin after the guilt and eternal punishment have been forgiven. It is necessary, therefore, that a person be in a state of grace to gain an indulgence. That Christ gave power to the church to grant indulgence, can not be doubted in view of his words to his apostles, "Amen, I say to you, whatsoever you shall bind on earth shall be bound also in heaven; and whatsoever you shall loose on earth, shall also be loosed in heaven"—Matthew 18. [What the Church Teaches, p. 288.]

That there often remains a temporal punishment to be undergone, either in this life or in the next, even after our guilt is removed. Scripture furnishes ample proof. (See Numbers 11; Matthew 16; 2 Kings 12.)

"Prayer, fasting, almsgiving, works of mercy and piety are prescribed as conditions for indulgences. When almsgiving is prescribed, the giving of the alms is not, in any sense, buying the indulgence. "Alms delivereth from death, and maketh to find mercy and life everlasting."—Tob. 12:9 [What the Church Teaches, p. 289.]

Your correspondent quotes from the Question Box: "The word *Purgatory* is not found in the Bible." He should have quoted the entire passage, which reads: "The word *Purgatory* is not found in the Bible; but what does that prove? Many other terms, v. g. the Trinity, the Incarnation—sacred to every orthodox Protestant as well as Catholics—are likewise not in Holy Writ. The Doctrine of *Purgatory* is in the Bible."—Question Box, p. 562.

"Thou shall not go out from thence till thou repay the last farthing."—Matthew 5; Luke 12. "And the fire shall try every man's work, of what sort it is . . . If any man's work burn, he shall suffer loss, but he himself shall be saved, yet so as by fire."—I Corinthians 3:13, 15. In the Books or Machabees we read that Judas Machabaeus made a collection of 12,000 drachms of silver, and sent it to Jerusalem that sacrifice might be offered for the soldiers who had fallen in battle, and

gives as a reason: "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins."—2 Machabees 12:46.

Your church denies the inspiration of the Book of Machabees, which are still contained in the Bible of the Reformed Jews, but you surely admit that they are faithful Jewish history. The Jews, in their synagogues, still repeat their "Kaddish," a prayer for the dead:

"If your brother dies with some slight stain upon his soul, a sin of impatience, for instance, or an idle word, is he fit to enter heaven with those blemishes upon his soul? No; the sanctity of God forbids it, for "nothing defiled shall enter into the kingdom of heaven."—Apocraphy 21:27.

"Will you consign him, for these minor transgressions, to eternal torments with adulterers and murderers? No; the justice and mercy of God forbid it. Therefore, your common sense demands a middle place of expiation for the purgation of the soul before it is worthy of enjoying the companionship of God and his saints."—Faith of Our Fathers, p. 261.

Yours truly,

A. J. KESSLER.

#### THE CHRIST IDEA.

And thus all things were confirmed unto Adam by an holy ordinance; and the gospel preached; and a decree sent forth that it should be in the world until the end thereof.—Inspired Translation.

And the Lord said unto Enoch, Look, and he looked and beheld the Son of Man lifted upon the cross.—Doctrine and Covenants 36:11.

The above are so far out of line with former teachings about Christianity that they no doubt have provoked a smile, especially when we note that the young man who is held responsible for them was unlearned and had no idea what later discoveries would reveal.

The prevailing belief is that God kept the Christ idea a secret for thousands of years, with only a hint once in a while, and that these hints were confined to the Hebrew race, that being the line through which the chosen seed should appear in the flesh, while millions of other good people were kept in ignorance that a Savior was to come in to the world.

Adam was cautioned against disobedience in the garden, and warned of death, which he later saw when Cain slew his brother Abel. God had given him "dominion" and later helped him in his domestic affairs, and can it be possible that the man whom he had created (now fallen) should be left in darkness as to the future of the race, believing that death ended all?

Does it not look but reasonable that, as our text indicates, God would not forsake his creature; but

that he would give instructions as to man's new relationship, seeing that he was now more helpless in his second estate than in the first; that he would open the doors of the human soul and let in the light of a coming Savior who would unlock the grave and restore man from the enemy to divine favor?

Enoch walked with God and saw the Son of Glory on the cross, and he was not; for God took him.

Since 1830—the date of those curious statements—men who had consecrated their lives for the good of humanity have gone into nearly every nook and corner of the known world in quest of knowledge, and have returned again, laying at our feet a store of information in which each primitive people contributes its own story to the world's present knowledge of the past.

In our Bible Christ is referred to as the "Lamb slain," and as the "seed of the woman," "a child born," "a son given," "the everlasting Father," or "God in flesh." But the idea that the gospel had been preached to, and by Adam, Enoch, Noah, Abraham *et al.*, and had been preached from the beginning, being declared by holy angels sent forth from God, and by his own voice, and by the Holy Ghost, or Holy Spirit, as is declared in modern revelation, is a bold statement and one which invites criticism because such statements enter into the realm of modern science and may be proven false. But since the above-mentioned date much has been done to resurrect the past, and bring primitive man closer to us; and if we may believe the stories told about him, the religious side of the man was much the same as with Christians now.

The idea of a God among primitive races seems to have been universal. Professor Max Muller says, "Wherever we find man we also find worship and religion." Again he says, "When we ascend to the most distant height of Greek history, the idea of God, as the Supreme Being, stands before us as a simple fact."—*Religions of the Ancient World*, p. 135.

Again the Professor says, "There was a period during which the ancestors of the semitic family had not yet been divided, neither in language nor in religion. That period transcends the recollection of every one of the semitic races in the same way as neither Hindoos, Greeks nor Romans, have a recollection of the time when they spoke a common language, and worshiped their Father in heaven by a name that was as yet neither Sanscrit, nor Greek, nor Latin."—*Atlantis*, p. 424.

Donnelly says, "We find the worship of this one God in Peru and early Egypt."—*Ibid.*, page 476.

"In the early days the Egyptians worshiped one

only God, the maker of all things, without beginning and without end. To the last the priests preserved this doctrine and taught it privately to a select few."—*American Encyclopedia*, volume 6, p. 463.

"We have found in the most ancient records of the Aryan language proof that the indications of religious thought are higher, simpler and purer as we go back in time, until at last, in the very oldest compositions of human speech which have come down to us, we find the Divine Being spoken of in the sublime language which forms the Lord's prayer."—*The Duke of Argyll* (in *Atlantis* 477).

Kersey Graves says in an anti-Christian book in discussing the old world religions, that there is in each of them three cardinal principles. The first was "the primeval innocence of man." The second "His temptation and downfall." And third, "His restoration to divine favor by the death of a God." (*Bible of Bibles*, p. 335.)

We see from this that primitive man had the Christ idea and the Bible idea of man's temptation and fall; this was a part of his religious faith and hope.

And the red race of the new world had saviors, too. "It is but a few years," says Professor Brinton, writing on this subject, "since the Indians on our reservations, in wild despair at the misery and death of those dearest to them, broke out in mad appeals, in furious ceremonies, to induce that longed-for Savior and friend to appear. The heartless whites called it a 'ghost dance,' and a 'Messiah craze,' and shot the participants in their tracks." (*Myths of the New World*, pp. 223, 225.)

The Christ idea of a God manifest in the flesh, who will restore man to divine favor, is interwoven into both the Old and New World's religions. He is everywhere in those religions looked upon as man's hope and long anticipated friend.

"The great god Tulus," of the ancient Egyptians, is said to have been "crucified for the sins of mankind." (*Bible of Bibles* p. 309.)

And it is said that "primitive Masonry taught a promised Redeemer." (*Masonry in All Ages*, p. 70.)

The Chinese have a story of an incarnate God called "Natigai," who, like Christ, was both "Creator and Mediator." (*Bible of Bibles*, p. 53.) And so the ancient Persian had a person called "Mithra," who was mediator, and also said to have been born like Christ, of a holy virgin. (*Ibid.*, p. 49.) So also the Hindoos had the "Crishna," who died for the people. And the ancient Phoenicians had a tradition that God's Son had been sacrificed upon an altar. (See *Rawlinson's Phoenician Religion*, pp. 109, 116.) And the Afri-

cans had their "Golden Child," the "friend of man." (Protten's Accra Language.) And the old Druids had a story of "a virgin giving birth to a wonderful child." And the learned Kersey Graves, in another anti-Christian book points out "sixteen crucified Saviors," God's manifest in the flesh, Messiahs, Redeemers, Intercessors, Sin-atoners, crucified Saviors, having a superhuman father, and a human mother.

So the Aztec god of war of Mexico was said to have a superhuman father and a virgin mother. So also the Maya Bacab, and the Toltec Quetzalcoath are said to have been born of a virgin, but both crucified.

Colonel Ingersoll, in his Kansas City speech, in 1893, used this line of evidence to prove that Christianity was not a new religion, but paganism in a new dress. And Kersey Graves undertakes to prove in his two anti-Christian books that both Judahism and Christianity were but paganism gone to seed.

"The earliest Vedas demands no sacrifice but that of a thank offering, it probably was compiled in their present form fourteen hundred years before Christ, from documents then existing." (Elphanton's History of India.) Nothing then in the Vedas could have been stolen from the New Testament, because the Vedas were very old books before the New Testament was thought of.

Kersey Graves quotes the following: The May number of the New York *Tribune* for 1838, says, "the whole of the Veda is now being published for the first time by the East India Company, by which the reader will learn that most of the odious things which have been charged to it are false. They are not found therein. The burning of widows on the funeral piles of their husbands, the marriage of children, the doctrine of caste, etc., none of these things are taught or countenanced by the Vedas. The man who believes in the Vedas approximates to a Christian \* \* \* there is no doctrine of Christianity which has not been anticipated by the Vedas, they have all the modern doctrines of Christianity." (Bible of Bibles.)

No doctrine of Christianity but what is taught in the Veda! "They have ALL the doctrines of Christianity," and the books composing the Vedas were compiled into their present book form some fourteen hundred years before Christ!!

And there is nothing in the Vedas that would justify the burning of widows. That charge made against it is false. And there is nothing in it that would justify the burning of Bruno or Lattimer, and Ridgley; and no heathen culprit with the approval of the Vedas is sent into heaven from the gallows with a mask over his face, and a rope around

his neck. But any book containing pro-Christian doctrine, like the Vedas, we usually dispose of with one word—*Stolen!* But what shall we do in this case?

In the religion of the Iranians "were priests, prophets, angels, twelve patriarchs, and ordinances of water baptism, and the sacrament, or ceremony of bread and wine." (Bible of Bibles, p. 49.)

And the primeval religion of the Chinese had in it the story of the creation, and the fall, but to remedy that fall, Nagitai, the incarnate God, is born into the world, who, like Christ, is both creator and mediator. His system of religion was like the Hindos' and Persians' in some things in which it taught. Now please notice what those old religions taught: "Future rewards and punishment," and a general judgment day, the duty of humility or self-abasement, and the moral and religious obligations to observe strict temperate habits, and to devote our whole life to God, and to do to others as we wish others to do to us. It taught baptism, the cross, and the miter, as emblematical rites of their religion; they also taught the doctrine of the eucharist and the trinity."—Bible of Bibles, p. 53.

The Toltecs of Mexico had a trinity, viz: Bacab, Estruch, and Icona. And Judge Forando says the Hawaiians' trinity was Kana—Ku—and Lona. (See Polynesian Legends.)

Mr. Osborn says the Egyptians "had dim glimpses of God's unity and trinity, also of the incarnation of Deity." (Antiquities of Egypt, chapter 7.)

Malbet says, "The Gomerites held the eternity and unchangeableness of the supreme God. Yet the supreme Gods were three, viz.: Odin, Freya, and Thor. This triad of Gods runs through all Mythologies."—Northern Antiquities, Article, Trinity.

H. T. Colebrook says, in quoting an old Chinese book, "It is thrice affirmed that there are only three Gods; and that these three Gods designate one sole Deity."—Sacred Mysteries, p. 55.

Leplongeon says that the Peruvians and the Mayas of Central America each had a trinity. (See Sacred Mysteries, p. 58.)

Frederick says, "This (Greek) triad of Zeus, Athene, and Apollo, bears an unmistakable analogy to the Christian trinity of Father, Son, and Holy Ghost: Zeus answering to God the Father, Athene to the Holy Ghost, and Apollo to the Son of God, the declarer of the will of his heavenly Father."—Rawlinson's Ancient Religions, p. 140.

Gladstone says, "In Apollo are represented the Legendary anticipations of a person to come, in whom should be combined all the great office in

which God the Son is now made known to man, as the light of our paths, the physician of our diseases, the judge of our misdeeds, and the conqueror and disarmers, but not yet abolisher of death."—Religions of the Ancient World, p. 140.

Leplongeon says, "The fact that the same doctrine of a supreme Deity composed of three parts distinct from each other, yet forming one, was universally prevalent among the civilized nations of America, Asia, and the Egyptians"—Sacred Mysteries, p. 57.

Professor Brinton says concerning the prehistoric teachings among the Toltecs of Mexico, "They are credited with an ethical elevation in their teachings which needs not blush before the loftiest precepts of the old world moralists. According to the earliest and most trustworthy accounts, the doctrine of Tonapa were filled with the loving kindness and deep sense of duty which characterized the purest Christianity. Nothing was wanting in them, says an historian, save the name of God, and that of his son Jesus Christ."—Myths of the New World, p. 337.

Whence this growth of the Christ idea, and the Christ doctrine? Would these doctrines grow of themselves, without a Christian seed? Yet from Egypt to Mexico we find doctrine which is believed to be purely Christian in origin.

In discussing the doctrine of the trinity, Leplongeon says, "We need not seek for information among the fathers of the Christian church, for they admitted into their tenants the notion of a triune God as taught by the pagan philosophers and appropriated it, as they have many others of their teachings, without knowing, without enquiring concerning their origin."—Sacred Mysteries.

Colonel Ingersoll says, "None of the rites or ordinances of the church are original \* \* \* the ucharist, the most solemn rite of the church, is a rite much older than the church. The antiquity of Christian rites and doctrines can be traced back to a time before the Etruscans occupied Italy, or Babylonians made cylinders, or before the Toltecs were driven from the woods of South America." Kansas City speech, 1893.

These Etruscans occupied Italy before the Roman era. They were a civilized people there before 753 B. C., the received date for the founding of Rome, because even by Roman accounts they were indebted to these people for the greatest part of their civilization in the early ages of the city's existence. But where these Etruscans came from, and when, seems to be unknown. (See Hutsons Beginnings of Civilization pp. 159, 160, and chapter on Etruscans.)

"Before the Babylonians made cylinders." This

takes us back a long way. The modern Mugheir is identified as the Bible Uz—of Genesis 11:31. (See Historical Evidences, p. 291, note 89) This was Abraham's home town, and this place seems to have been the primeval capital of Chaldea, "the inscriptions which are on brick, or clay cylinders [discovered at this place] and which are somewhat rudely executed, have been assigned to about the twenty-second century before Christ, which is at least three centuries before Abraham." (Historical Evidences, p. 252, note 21; Ibid. 53.)

Ingersoll's point is that Christian doctrines are found in the Babylonian documents which date back to a time *prior* to the use of cylinders, which we see takes us back to the earliest era after the flood, according to Bible chronology.

In those early ages the Babylonians wrote on stone, brick and clay cylinders. (See Cooper's Resurrection of Assyria, p. 30.)

"Before the Toltecs were driven from the woods of South America," these people were a civilized race, and the prehistoric city builders of Central America. They were defeated in war and nearly exterminated by a people called the Chichimecs, a less civilized people, since the Christian era. (See Prehistoric America, p. 283.)

Now Christian rites and ordinances were taught by these peoples, as is proven from documents in existence, and it will not do to turn these agnostics down with a "Oh, they are nothing but infidels." The oldest monuments and oldest manuscripts made by man indicate a prechristian era.

Of course when Ingersoll said, "The ucharist, the most solemn rite of the church, is a rite much older than the church," he meant the New Testament church. The theory is that there was no church of Christ and no gospel people until the New Testament times, and that notwithstanding God's will and intention to have a church, and to save men, that will was not operative, neither could be, until Christ rose from the dead, and appeared in the courts of heaven himself to have his will probated up there, so that the Deity is made helpless, so far as putting the plans of human redemption into operation until that sermon was preached, recorded in Acts 2. And leading church men are on record that Christianity was a *new* religion, and that its first ministers were the fishermen of Galilee; but in answer to this, agnostics turn, taunting the Christian with the evidence that ALL the rites and doctrines of Christianity, including the Golden Rule, were taught in what we call a pre-Christian age.

So we are taken back "to the most distant heights" into primitive man's religious thought and worship; and we see him there, before the

Vedas were made in their present arrangement, before the Etruscans occupied Italy, before the Babylonians made cylinders, before the Sanscrit, Greek, or Roman tongue was spoken, and before the Hindoo or Chinese made an idol—there we see man uttering that humble Christian prayer "Our Father in Heaven," with his communion table as Christians have now, passing the ucharist around, and with the Golden Rule to measure his daily life by—the most sublime doctrine of Christianity; so sublime indeed that Christians declare now it is too sublime for this business age of ours; yet this Golden Rule is shown to have belonged to the *first* religions taught among men. So that we see these great agnostics are unconsciously found in harmony with Doctrine and Covenants 36 and the young Palmyra Seer.

Heathen writers sometimes are charged with stealing doctrines from the Bible (See *Open Court*, volume 4, p. 2352.) But the old Bible says nothing about Christ being crucified on a cross, so that they could not have got that idea from our Bible. Yet they knew that the incarnate God died or would die the agonies of a calvary. But these heathen, crucified Saviors were likely prophetic anticipations of a Savior *to come*, like Isaiah's, when he said, "A child is born," "A son is given." This the prophet said concerning Christ, just as though he was then born; yet it was prophetic, and it was about seven hundred years later that his prediction was fulfilled.

Plato says, "We can not discover the creator, and if we could we could not reveal him to others, we know him only by his works."

But if Christians deny a primitive revelation of the trinity and the gospel plan of human redemption, such as the text indicates, then we are forced to the conclusion that man not only found out God but that he also discovered Christianity, including the Golden rule. Thus it is made to appear as though man found out God's secret intention and advertised the same ages ahead of time, and put into operation the gospel plan, each item in its place without God's help, each primitive people working out the details separately. Now think of those people, separated by vast oceans, with different civilizations, culture, tastes, and different religious structures—people who had not exchanged a word with each other, and some of them thought that they were having all the world to themselves.

Yes they had advertised for ages just what the New Testament revelation teaches, viz.: That Deity would be born of a woman, die on a cross, conquer and abolish death, and restore man to divine favor; and those people had composed songs of praise to God and the Son, had written of God's unity and trinity, and explained it by sym-

bols which have reached our own day! They wrote of immortality, the resurrection, the new life, and the world to come; and each represented the new life or immortality by the cross,—and this was all accidental too(?) So that they not only knew that there is a God, but would become incarnate, and dwell in flesh. Thus they knew that God had a Son, and that the Son the good news of man's redemption, as our text says, was never lost sight of; and that good news has come down to our day, separate and independent from the New Testament revelations. Thus we see that Christ was known and anticipated in early ages, hence his coming was looked for, not only by the Jews but other nations also, so that he had become "the desire of all nations." (Zec-hariah 2:7.) And in this way we may account for the "wise men" coming from the east, of Matt. 2.

Nebuchadnezzar said, "I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God."—Dan. 3:25.

Now did those heathen find out for themselves what Christians have learned by revelation—all by accident? If so I do not see why man may not have done all the rest, viz.: Have worked his way up from lower organisms, from the tadpoles humble estate, then on and on until he reached the monkey "type," and then up and up from that cunning animal of the tree, through long ages ever higher and higher in creation's scale, until he became Homer or Milton.

No, no. Altogether the theory to which the facts on the whole seem to point is the theory advocated by the young man in 1830, viz.: That a primitive revelation was given in which the trinity was revealed and man's redemption was clearly made known and the gospel preached, and, on the whole, section 36, of Book of Covenants is confirmed by subsequent discoveries. Instead of "Christianity putting on heathen swaddling clothes," as is sometimes said by anti-Christian writers, it was paganism that was subsequently grafted on to a Christian revelation, as appears from the fact that those old religion's differed in many things, yet they all agree as to certain *Cardinal principles*, as the Christ idea, from which they drew their strength and life; and that Christ idea appears to have been its inspiration through the ages, which sweetened its life with the hope of immortality. But later when Gods were multiplied into a vast army, that primitive revelation became gradually clouded over and corrupted, but yet, when Athens had its thirty thousand gods one of its poets—Aratus—270 B. C., still praised the Deity as follows:

"For he it was who scattered o'er the sky  
The shining stars and fixed them where they are,  
Provided constellations through the year,  
To mark the seasons in their changeless course.  
Wherefore men worship Him—the First—the Last.  
Their Father—wonderful—their keep and shield."

WILLIAM WOODEAD.

BARNARD Missouri.

## Of General Interest

JEWIS IN JERUSALAM.

### THE JEWISH POPULATION DOUBLES IN TWENTY-FIVE YEARS.

In a quiet and orderly way the fulfillment of prophecy goes on. Thus our confidence is firmly established that those Bible prophecies which pertain to yet future times will all in due time be literally fulfilled.

BY WILLIAM E. CURTIS.

(Special Correspondence of the Chicago Record-Herald.)

Washington, Jan. 28.—Although the laws of the Ottoman Empire forbid persons of Jewish birth to own property or do business or even live in Palestine, there are between 50,000 and 60,000 of that race resident in Jerusalem alone, and their number is gradually increasing. The colony has doubled during the last twenty-five years, and now constitutes about three-fourths of the population of the holy city, notwithstanding the regulation prohibiting immigration, and most of the new comers are entirely or in part dependent upon the charity of their American and European brethern. They come chiefly for sentimental and religious reasons, but a considerable number are engaged in business and have been eminently successful. They, more than the other races, are oppressed by taxation and blackmail. The local officials usually require them to pay one-tenth of all they produce as taxes and often seize one-half or two-thirds of their crops, or any property of value that can be attached.

It is very difficult for a Jew to do business in Palestine for this reason. The local authorities feel at liberty to help themselves to anything he has. He has no protection in the courts or from any other source, because, technically, he has no right in the country, and hence the police officials can rob and blackmail him without mercy. This is said to be one of the reasons why the Jews live in such wretched houses and such squalor all over Palestine. Some rich men have been able to protect themselves by paying blackmail. One Jew in Jerusalem is credited with several millions of dollars, which he has made contracting with the government, making loans and speculating in various ways. He has the confidence of the authorities, and it is said that they prefer to trade with him rather than with any other person. For reasons that

may possibly occur to the mind of the reader other competitors have no chance with him in obtaining contracts. And in private enterprises also, notwithstanding their oppression and the outrages inflicted upon them, the Jews are gradually pushing the Moslems and Christians out of the way. In Christian street, where they were not allowed to set foot a few years ago, they control three-fourths of the business places. Even now they are prohibited from approaching the farther end of the street, which leads to the Holy Sepulcher. There is no law against it, but the fanatics would beat or kill them.

During the last fifteen years Jewish families have not been allowed to buy land. They are not allowed to hold property. Much Jewish property is held by trustees to evade the government; much business is done by Jews in the names of Turks, and they obtain the privilege by bribing the officials, as it is supposed that they bribe the custom-house inspectors to admit them to the ports.—The *Chicago Record-Herald*, January 30, 1907.

### THE GREATER ZIONISM.

Independently of the movement known as Zionism, we are told, there has been for some years a crusade which is leading back the children of the house of Abraham to the land of their fathers. This movement is described in considerable detail by the *Zionsfreund*, a German periodical devoted to the Christianization of the Jews, and exceptionally well-informed on all matters pertaining to the Jewish world. From this source the following account is gleaned and translated:

Down to about twenty years ago Palestine had no special significance for the average Jew. Up to that time it was only "the pious ones of Israel" who struggled to return to the holy shrines of their ancestral land, and, living there on the charity of their brethern in other lands, devoted the last years of their lives to praying for that "Return," which seemed far enough distant. But now matters have changed altogether in this respect. In the Jewish contingent that is now swarming all over Palestine we no longer see only the sickly-looking, pale Pharisee, but by his side also the stalwart sons of hard toil. During the past few years colony after colony of Jews have been established in various parts of the Holy Land; there are fully thirty and more of these at present, well-organized and equipped, with the prospect of a large increase in number and power. It is a noteworthy fact that fully one-third of the soil of Palestine has again come into Jewish hands. In the Joppa districts more than forty per cent of the land has been purchased by Israelites, and in the neighborhood of Tiberias no less than seventy-five per cent is oc-

cupied by Jews, who have also succeeded in turning large districts east of the Jordan into agricultural lands. The Jews are now so anxious again to obtain possession of the land that they eagerly buy up everything that is on the market. One of the strange phenomena is that the German Protestant peitists, the "Temple," who have maintained excellent agricultural colonies since 1870 near Haifa, Joppa, and Jerusalem, have not been able to hold their own against the competition of the Jewish colonists. Some months ago the "Temple" Society had decided to buy land elsewhere for their young people and establish further colonies; but in view of the Jewish competition they were compelled to drop this project. The Jewish population in Palestine has increased enormously within the past few years; and, coming from all lands, now constitute about twenty per cent of the inhabitants; Jerusalem is again a Jewish city, with a Jewish contingent surpassing that of any other nationality in the historic city, and far greater than the entire population in the days of Ezra and Nehemiah.

Christian students of this new movement are looking with sanguine hopes to this return of the Israelites to the land of their fathers. Not only do they see in it a fulfillment of such prophecies as are found in Amos 9:11-15 ("And I will bring again the captivity of my people, Israel, and they shall build the waste cities, and inhabit them," etc.), but they see in connection with the return the possibility of the fulfillment of Paul's prediction of the acceptance of Christianity by the Jews.—Translations made for the *Literary Digest*.—*Literary Digest*, February 2, 1907.

#### THE PORTENT OF THE FAR EAST.

Your genuine Anglo-Saxon has a contempt for dark-skinned races. Where this contempt originated does not signify. It may date from the time that the Germans defeated the Roman legions. It may spring from the century-long wars which England waged with France and Spain. At all events it survives, a menace to national sanity and a guarantee of national loss.

Nowadays this contempt singles out the yellow-skinned Asiatic. It is true Japan somewhat jarred it by defeating Russia, but your average American believes that Russia was defeated as much by its own stupidity as by Japanese prowess.

And as for China, there is not one American in a hundred thousand who can think of the Chinese as other than curiosities or laundrymen.

This contempt for the Asiatic will turn to respect if not to fear.

A new Asia is being born.

Even the Indian subjects of the British Empire are demanding some sort of self rule. Japan, if

once it can get its finances on a war footing, will be a nation any power wishing to share on oriental commerce must either beat or obey.

But ten years hence, whatever danger we may to-day find in New Japan will seem infinitesimal when compared with danger we shall see in New China.

There are more people in China than there are in Japan, the United States, the German Empire, France, Spain, Great Britain, and the entire Russian Empire combined. And they are people of ability.

What will happen when these hundreds of millions come under the control of western civilization? Will the China of 1917 submit to the treatment which it has meekly endured from Great Britain, France, and Russia?

We have been accustomed to think of the Far East as a sort of sponge which can absorb our surplus products. But what if the Far East itself becomes industrial?

We have been accustomed to think of China as wedded to a past that was old when civilization was born. But henceforth the Chinese, like the Japanese, will take the cream off western civilization. With none of those age-long enmities which have resulted from the development of our elaborate industrial world, they can use as well as we every sort of machine and process and agency we have invented.

Call them imitators if you will. When a half-million people pass into the industrial stage the center of gravity in history is going to shift.

There is a hundred times more kinship between America and Europe than between America and Asia. We can trust the course of events in European diplomacy. We all play the game according to the same rules. What rules will the East observe?

As long as the East was afraid of the West diplomacy was easy. That day has passed. Japan is teaching China to despise Europeans and Americans. It is only a matter of time before China shall have become a vaster Japan, and America shall find itself between the Scylla of Europe and the Charybdis of Asia.

When the inevitable day comes we shall be thanking our lucky stars that some men and women were far-sighted enough to send school teachers and foreign missionaries to China along with drill sergeants and civil engineers.

In one word: America must abandon its diletante policy in dealing with the Far East and set its affairs in order for an irrepressible conflict in commerce if not for war.

—*World To-day*, February, 1907.

## THE WAY OF THE LAW.

Recently Mayor Dunne, of Chicago, announced that he was going to require owners of resorts in certain parts of the city to abandon their locations and require them to congregate in another and particular locality—and the community rose up in indignation to point out that he could not “require” them to do anything of the kind, for in so doing he confessed a knowledge of their existence, condoned their crimes and became, with them, a law violator of the grossest kind. And the same contretempos has arisen, almost, in Burlington when our executives have officially admitted the existence of evils which, officially, they dare not countenance.

The law in Iowa forbids the existence of resorts of evil repute, and in some, possibly most, communities there are none of notoriety. They exist, however, in the cities of the state despite the law's mandates and the oaths of the executives, and the executives are able, in the face of their existence, to assert their obedience to their oath. The ruse employed is a clever one.

In Burlington, for instance, the mayor enforces the law through the medium of a chief of police. Each month this functionary calls at the resorts whose existence it has been determined to permit, and entering, exclaims (one may imagine): “Aha! What's this? Do you violate the law here? Have you been guilty of transgressions here? I regret it, this evidence which I see. The fair name of our community is despoiled. Burlington is shamed by your course. It makes me indignant. I'm mad. Out with you. I arrest you! I shall file an information against you. You shall be punished. Come to the police court at ten o'clock tomorrow morning, where your crimes shall be inquired into and condemned and a fit punishment prescribed!”

And so all are hauled into court, the same court where the petty thieves, the common drunks and street brawlers are congregated, and there they plead guilty to having been proprietors and inmates and all that, and the court fines them a good round sum and dismisses them with the admonition that they go and sin no more. And they go—but the sinning goes right on, and a month hence they are again apprehended, again fined and admonished and dismissed, until the matter has become a regular routine. The fines are anticipated by the victims and funds are saved to pay them and the city counts upon their receipt as surely as the taxes which fall due in March and in September.

Do the officials condone crime thus? They will tell you no. If they see you drunk upon the street they hale you into court, where a fine is levied as a punishment for what you have done.

If you offer to pay double and secure permission for another celebration to take place at a future date, you will be laughed out of court. You can not buy insurance against future punishment.

In Burlington a thousand or more dollars is brought into the treasury each month by the gamblers and dissolute women, in the manner described. To be specific, the receipts from these sources during the past nine months have been \$9,166.30. An even hundred each month for her who answers to the name of proprietress, and a pitiful two dollars from each of the inmates of her home. And the gambling rooms are fined in a like manner, for it is deemed wise to “regulate” where to “suppress” is impossible; and it happens that even this may be done within the bounds of law, so the standard set by the community is not disturbed by those who are sworn to maintain the standard set by the code.—Burlington *Hawk Eye*, Jan. 27, 1907.

## WILL VOTE ON SMOOT CASE.

WASHINGTON, Jan. 30.—The senate has agreed to vote on the resolution declaring Senator Smoot not entitled to his seat at 4 o'clock Wednesday, February 20.

Senator Burrows presented the proposition to vote in the form of a resolution which provided that the resolution declaring Senator Smoot not entitled to a seat in the senate shall be taken up for consideration immediately after morning business on February 20. “And that at 4 o'clock on said day the senate shall proceed to vote on any amendments and then upon the resolution itself without further debate.”

Senator Allison objected on the ground that, considering the present condition of senate business a whole day ought not to be given to this matter.

Mr. Smoot, the subject of the resolution, expressed the hope that the objection would be withdrawn. “Personally,” he continued, “I should like to have a vote on this matter and will be only too pleased to have it at an early day. I would further state that rather than take any further time of the senate, if an early day will suit the senate, I will be perfectly willing to have it come to a vote without further discussion. But I do hope the senator will withdraw his objection.”

Senator Dubois urged the same action and after it was explained that the resolution doubtless would be discussed prior to the date mentioned Mr. Allison withdrew his objection, and the order was agreed to as suggested by Senator Burrows.

Therefore, let every man stand or fall, by himself, . . . or not trusting another.—Jesus.

## Mothers' Home Column

EDITED BY FRANCES.

### Baby Homer and the Sunshine.

Under the door came the sunshine red,  
Cheery and bright as a beam of gold.  
Dear little Homer, with flaxen head  
And eyes so brown—not two years old.  
Homer, so full of frolic and fun,  
Stopped in his play at the wonderful sight,  
And bending low, in his chubby hand  
Tried to imprison its glorious light.  
Then opening his hand, still wider grew  
His wondering eyes, to find it bare  
Of all the brightness, all of the light  
He surely thought he was holding there.  
Ah, baby, I said, as the years go by,  
How oft will you turn with an empty hand!  
For the things of earth you fain would grasp  
Will filter through like grains of sand.  
But, dear one, may God so order your life,  
So lead you on from your tender youth,  
That your soul may imprison forever the light—  
The glorious light of his gospel truth,  
Whose rays make pale the sun and the stars,  
And never fade when the day grows old,  
But shed forever undying beams,  
To lighten the city whose streets are gold.

FRANCES.

### More Blessed to Give Than Receive.

Not long since I had the pleasure of spending a day alone with an aged lady who has been an invalid for fourteen years. Her son and daughter-in-law wishing to attend an old settlers' reunion, I offered to stay with their mother during their absence. The offer was gladly accepted.

Her's was a kindly, intelligent face, yet the eyes she turned toward me when conversing were almost sightless; her limbs and hands were badly drawn with pain, and she had not walked a step in many years.

She told me of her girlhood home in the East, of the death of her parents which occurred while she was yet a young woman, and later, when the call for soldiers was made, how her betrothed, also her two young brothers, had gone forth to help save the union, and not one of them had ever returned, one brother dying in the hospital, the others on the battlefield, and filling unknown graves. At this time she decided to go west to some relatives who had invited her to share their home. After some years she met a fine old gentleman who had some daughters needing a mother's care, and as they were sweet, intelligent girls, she consented to become his wife. Then for some years she lived very happily. A son was born to them, who, with his wife and little ones, is now her only earthly stay and comfort, they having cared for her through all her long years of affliction, her companion having been taken away at the beginning of her own illness. Yet her stepdaughters, who are far away, send her money, and one who is near enough visits her as often as is convenient. It is a great pleasure to her to know that they appreciated what she did for them. The poet tells us to

"Give to the world the best you have,  
And the best will come back to you."

And so it will be, we think.

I read to her from the scriptures. She chose several

chapters from St. John, the book of James, also a few of the Psalms. Then I sang some of the sweet old hymns, and also some of the songs from Zion's Praises, and as there were yet some hours until her folks would return, I told her of the reunion I had attended at Lamoni in August, and of the visit to the old folks' home, which I had so greatly enjoyed.

Several from the reunion grounds went up to visit at the home and await the coming of the elders who were to baptize some children. The dear old people came out in the shade on the lawn, and we all visited so pleasantly together. We also listened to the sweet strains of music while an aged brother, who is almost blind, played the violin for us. We saw some afflicted in body, some in mind, the blind, the halt, the palsied, the deaf, the bed-ridden, and yet there seemed to be such a spirit of love and kindness and helpfulness toward one another. We talked to only one who seemed dissatisfied, yet all love Sr. Dancer. Surely the Lord has blessed her with great wisdom in the management of such a home and in dealing with so many different dispositions!

But to return. After I had related to my neighbor what I had seen and heard at the home, she clasped her hands fervently and said, "I do wish I was a Latter Day Saint"; and I heartily wished she was, too. Not for any temporal benefit which she might receive, but that she might know for herself that the doctrine was true, for this knowledge brings such sweet peace and joy to those who suffer and are tried and afflicted in this life, and eternal life in the home behind the tomb.

When I left at eventide, she clasped my hand in her poor crippled ones and begged me to come again, saying, "This has been such a happy day!" As I wended my way homeward I realized the fact that I was much happier than when in former years I had gone to the reunion myself and returned at night, weary, tired, and inclined to be cross, and I knew it was more blessed to give than to receive.

ADRIA ELLEN.

## Letter Department

Vales Mills, Ohio, January 29, 1907.

Editors Herald: I am so sorry that our publishing house is gone up in smoke. Of course my sorrowing over it does not help to get another house built. If I had one dollar I would gladly send it at once. I have no income from any source; but will do what I can to get subscribers for the good old HERALD, and Autumn Leaves.

I am holding meetings here every night, with good interest and crowds. I got three to take the Leaves and one the Ensign. I hope to get more soon.

I closed meetings at the Mound Schoolhouse, some two and a half miles from here. Notwithstanding the continued wet weather, the house was about full each night. I never felt better in the work than now. God is with me by his spirit. Bro. S. J. Jeffers is with me, and is a good yoke-fellow in the work. We have been looking for Bro. C. Scott to join, but as yet he has not arrived. He is at Creola, so I hear. The work in and near St. Paris has been hindered, so far as public service is concerned. I had, through the influence of my brother, J. D. Roberts, secured the school house near his place. After getting a good interest awakened, the little Methodist schoolma'am and a Methodist exhorter, by false statements, had the house closed against me. I held a few meetings at private houses and visited from house to house, and have done much good for the cause. I expect to return

there soon and do what I can until time for General Conference. I wish you success in arranging for business of the office.

I. N. ROBERTS.

Nevada, Missouri January 29, 1907.

Dear Herald: I have been in Nevada six months and have only had the privilege of attending services four times, my time not being my own; but God's protecting hand has been over me in trials, temptations, and danger, and I thank him for his tender care.

I feel stronger and better in health than I have for many years. I am thankful that I have had employment all the six months. I had three weeks' vacation during holidays. Availed myself of the opportunity to visit Springfield at the home of my daughter, Mrs. A. M. Baker. I truly enjoyed meeting with the dear Saints and friends. It was truly a spiritual feast to me.

I do not feel the least doubt as to the divinity of this good cause. It makes no difference how many fall or step down and out of this work, it will stand just the same, and others will come forward to help build up Zion.

Yours in gospel bonds,

MRS. M. LUCY BRA-SHEAR.

MCTAGGART, Saskatoon, January 5, 1907.

Editors Herald: We are doing our best to advance the gospel. Have now a membership of forty-seven in our Weyburn Branch. Elder J. L. Mortimore was with us a few days in in December. He has a homestead in our country and is doing well. He will be in the field overseeing his mission until the twelfth of April.

In the one faith,

FLORENCE TOOVEY.

Wallawa, Oregon, January 29, 1907.

Dear Herald: I was truly sorry when I read the sad news of the loss of our dear HERALD Office, and I hope every Saint may subscribe for the paper at this great time of need. How sad we would be if we could not have the HERALD any more. I have been reading it for about thirty years. Not long ago when I was reading that sad news of the earthquake in Jamaica, I was filled with a feeling of joy, and also a feeling of sorrow—joy when the evidence of the testimony that was given me some years ago flashed across my mind, and also of the fulfilment of the twenty-fourth chapter of St. Matthews; yet what sorrow for those who suffered there; and, oh, what sorrow for those who must yet suffer, seeing that all things must be fulfilled. Should we not feel sorrow for them? And how rejoiced we should feel, knowing the true gospel has been restored, which is the power of God unto salvation, and the signs do follow the believers in Christ. But, oh, the saddest part is when I think how weak and unfaithful I have been, and how foolish to be led by my carnal and lustful nature, and be engulfed in darkness, bringing reproach upon the cause of Christ. I ask all that I have wronged to forgive me. I ask God and Christ to forgive me, and all humanity to pardon me.

And now, my dear brethren, as you know that the powers of darkness have desired to destroy me, both soul and body, I humbly ask an interest in your prayers that I may be delivered. I hope that God may send some loving brother to my rescue; and this also I believe that God has done, and probably on more than one occasion; I shall speak of one in particular, and that was when Bro. Crabb was here. It was manifest to me that he was a servant of God; but I was too weak and engulfed in worldly things. Bro. Crabb, I ask your forgiveness that I did not give you a few dollars to help you on your way. Please write to me personally.

Yours,

WM. C. FLAGINS.

Hopkinsville, Kentucky, February 2, 1907.

Editors Herald: Elder G. H. Graves has gone to his field of labor. He was ready to leave home January 15, after his allotted time at home for a rest; but was obliged to wait for his clergy certificate. He left here this morning. He was invited by pastors of other churches to stop on his way and preach a few nights for them. Quite a number have called lately for preaching down here, as the preachers get acquainted with him. He did a great deal of good while at home in the way of missionary work.

Respectfully yours,

SR. J. GRAVES.

Downs, Kansas, February 3, 1907.

Dear Saints: Our district president, Bro. L. F. Johnson, came about twenty miles yesterday to be with the Saints and preach to them here today; but the Saints live so far apart and it was so cold and stormy no one came. The last of December and first of January I was at Harlan and Gaylord visiting the Rural Dale Branch. The Saints have a nice little Sunday-school and meeting at Gaylord, and seem to be trying to do their Master's will. May the Lord bless them and all others in the gospel work.

One trouble with us all is that we do not try to do enough, and we find fault with others because they make a little mistake. Let us try to do what we can and try to help others.

Your sister in the one faith,

MYRTLE COOP.

Saline, Missouri, February 4, 1907.

Dear Readers: I have seen the call for money to help build the children's home and sanitarium. I suggest to those who keep house to buy all of their necessities of life in quantities at a saving, if possible, and lay by all saved in that way for the building of these buildings. All could save a great deal if we only try. As the year is yet new, let each one see from now on how much he can save; and not only in buying, but in what we raise on our farms. Look around and see if there are any leaks to stop. If all will help, these buildings will soon be built.

LYDIA A. HINKLE.

Bevier, Missouri, February 1, 1907.

Editors Herald: We are often encouraged by that which comes from the pens of others, and it is a source of strength and comfort, but when we essay the same task, we feel hardly capable of saying anything that would be of benefit, and for this reason we have withheld our "mite."

Owing to our recent loss, we were all made to realize more fully the truthfulness of the old adage that "We will never miss the water till the well goes dry." I believe that all who are subscribers for the church publications should arise to assist in this hour of need; and I can say that I was made to more fully understand what a loss had been sustained last Sabbath when I saw with what eagerness the children reached for their Hopes, and how quickly they began to scan its pages. While it did not have its accustomed heading, yet the thoughts that were contained in it were uplifting and showed that same determination that has been manifested by the HERALD editors. For one I feel truly grateful that we are so well favored as we are, and am willing to wait till we can see in reality that "all things work together for good." Even though this is not apparent at the present.

As a branch the Bevier Saints are striving to keep the banner of King Imanuel aloft, notwithstanding we have at times our hours of darkness; but we are also encouraged by the divine influence to press on in the great race, in order that we may achieve the victory.

We have been called upon during the past six weeks to

part with six of our oldest members, viz.: Sr. Ephriam Rowland, Sr. Martha Griffiths and Sr. Margaret Thomas, who were well and favorably known, and who had been recognized in our community for their loyalty to their Master.

I would like to say a word to the scattered Saints of the Northeast Missouri District. The time of our conference is drawing near (February 23 and 24), and we would like for as many as can to make an effort to attend, so that we may become better acquainted and be able to find out the needs of the district and also the opportunities for work.

Hopefully,

F. F. MUSSELL.

Gulliver, Michigan, January 29, 1907.

Editors Herald: I was sorry to hear and to get word, in the first paper after subscribing, of the loss of the publishing house. It may mean a great loss to us now, but God knows what we need, and what is best for us, and how to guide us. His will be done. Perhaps in a few short years the HERALD Publishing House will be more modern and better equipped to carry on the business, and will be far ahead of the one just lost.

We have a nice little band of Saints here. We number fifteen in all. We have a nice little Sunday-school here, also have started a Religio. We have had some fine preaching here this last fall by Elders Hanson, Lambkin, Cornish, and Goodman. There were nine added to our little band, and we feel that much good was done. What we mostly need now is a building of our own to hold services in, and to organize into a branch. My prayer is for all of God's people that they will grow in grace, knowledge, and wisdom.

Your brother in the faith,

THEODORE COFFEY.

Cameron, Missouri, January 22, 1907.

Editors Herald: I came to this central city of the Far West District December 13; met with Saints in their neat and pleasant chapel; preached four times; sent appointment to the Branch which is four miles north. Owing to the sheet of ice that covered the ground, making it difficult to get around, the meeting was postponed.

In company with Bro. W. P. Pickering we arranged to hold meetings in Far West, which is eight miles southeast of Cameron. They have, though few in number, built a house of worship twenty-eight by forty-two, which was dedicated November 18, 1906, mention of which has appeared in the editorial department of the HERALD. I understand that Bro. Simmons, the president of the branch, is going to write up a history of the branch and location, which will be of interest to the readers of the Autumn Leaves, as this is one of the old camping grounds of the Saints known as Old Far West. It is indeed very comforting to see the progress the work has made in this Far West District. There are now twelve church-buildings, three of which were dedicated last November. In my judgment those of the Saints who are in a condition and are contemplating moving into the regions round about will find in this district good farms for sale at prices from fifty to eighty dollars per acre in this neighborhood. Good choice farms can be had for sixty dollars which cannot be had two years from now. While present prices are high and we hear it said that the Saints cannot buy homes, it is a truth nevertheless that we can better afford to pay sixty dollars per acre now than thirty dollars fifteen years ago. Then the products of the farm did not bring one half what they do now. The cry then was, "Land is too high; must come down." But the price is steadily advancing, and judging the future by the past, I believe the price will go up until one hundred dollars per acre will be the common price paid for land that can now

be bought for sixty dollars. Why not be wise and move out in harmony with the advice to gather into the regions round about? "But," says one, "you wait. There is going to come a great change in conditions of the world. Yes, money is going to get very close; prices low on all grain, stock, and labor." That may be true, but how will such conditions help you to buy unless you have the ready cash? If you have to sell your property, the chances are that when the reverses come to business that some are looking for you can not sell at any price; then how can you buy? The time has been, twenty-five years ago, that you could buy choice land in this district for fifteen to twenty-five dollars. Today you will have to pay fifty to eighty dollars.

Cameron is in Clinton County. It is situated in one of the best parts of the State. Land is rich; fifty miles north-east of Kansas City, thirty-four miles east of St. Joseph. It has a population of four thousand; electric lights and water-works; two good graded schools; four-year high school, and Wesleyan College. The Burlington and Rock Island together run twenty-four passenger trains daily. I consider this a good point for some of the families of missionaries that have no homes. Good four- to five-room houses rent for six to eight dollars per month, with good patch of ground for garden. Lots fifty by one hundred and fifty from fifty to two hundred dollars each.

Those who have sons and daughters who want employment, I would not advise to locate there. Better go to St. Joseph, where there is always demand for such, and while rent is higher, it would not be necessary to pay twenty-two dollars per month for a five-room house or ten dollars and fifty cents per month for fuel.

Respectfully,

WILLIAM LEWIS.

P. S.—Sr. Mary Ann Koheir, before retiring, got what she supposed was pulverized licorice and dissolved two teaspoonfuls in a cup of water to take as a cathartic. After swallowing the contents she detected that there was a difference in the taste to what she had taken before, and while thus meditating there appeared before her in bright red letters, "Insect powders." Dark as it was, having no light, the vision impressed her that a serious mistake had been made. She went to the adjoining room, where her parents were, and inquired of them if insect powders were in the house. Her mother said, Yes, but she had forgotten to inform her daughters, and as both packages were very much alike, the mistake was made. The father asked his daughter what he had better do, go for a doctor or for the elders. She replied, Get the elders. He came over to our house and related the mistake his daughter had made, and requested me to come over at once. On my way to the house, which was only two blocks from my home, I pondered in my mind just what to do, believing that no time should be lost. I thought it might be advisable to have them send for a physician, and by applying the pump the poisonous powder could be extracted from the stomach. By this means I knew the lives of many had been saved. On entering the house I inquired of the sister how she was feeling. She replied that her throat was closing up. She told me the mistake she had made, and of the vision appearing before her eyes in the dark room. On learning of the vision, there came to me in my weakness needful faith, and I thought, Surely the promise of the Savior will be fulfilled, when he said, "If they drink any deadly thing it shall not hurt them."—Mark 16:18. Earnest prayers were offered and the oil administered internally quite liberally, as well as anointing the head. Immediately after the administration she said, My throat is better. She retired, slept well all night, and when I called next morning she was up getting ready to do a big washing, apparently as

well as ever, and has not felt any ill effects from the poison since the administration.

It is evident that the contents of that cup or glass was poisonous, or the vision would not have appeared. We are truly grateful that in the hour of need the good Master has again manifested his love and power to us. We can sing with the poet, "It is good to be a Saint in latter days." May we be worthy of this name!

WILLIAM LEWIS.

Dear Herald: I cannot express the great sorrow with which I learned the news of our great common loss. We all feel it. Perhaps we are nearer together; for in a common cause I think we are united, whatever disagreements there may be on abstract ideas. And a sorrow in which all share may make us nearer and dearer to each other. If this calamity accomplishes this, it will be good; but I believe that more good than this will come of it; more united work for the aims sought to be obtained by the church in gospel work, and a more individual effort in personal righteousness, as well as working for the temporal success of the church.

M. E. KEARNEY.

Angus, Iowa, January 24, 1907.

Editors Herald: Please find one dollar to help build a home for our beloved HERALD. I cannot tell you how sad I felt when I read of the Herald Office being burned; and when I received my first paper after the fire, tears filled my eyes. And I am made to wonder why we have met with such a loss. Is our heavenly Father displeased with us? Is there getting to be too much pride in the church? Too much trying to ape the world? Too many covers set before our guests? Do we remember the angel who came to the sister and said, "Could you not have spared one of these covers for the Master—just one?" Oh, what a gentle rebuke, yet how full of meaning. Now, dear Saints, let us take that lesson to our hearts, and be willing to make any sacrifice we can. Is it any wonder the dear sister felt as she did when the angel told her to "look and see how the Master dined"? I think I felt a good deal as she did after reading it. He had no covers set for him, neither had he any place to lay his head. I felt as though I would be willing to make any sacrifice I could for the blessed gospel. I can not send much, but if all would send as much, our dear HERALD would soon have a home. I made a sacrifice to send the little I have, but need not tell in what respect. God knows, and that is enough.

Let each one do all he can, and he will receive the blessing promised. The song says, "Sacrifice brings forth the blessings of heaven."

Your sister,

MRS. PAULINE RUBY.

W. H. Forbes, Levelgreen, Kentucky: "It was with sorrow that we read of the loss of the church in the burning of our publishing house; but the Saints must not get discouraged, but push forward with renewed vigor, trusting our Master that all will 'work together for good to them that love God.' I hope that by the time conference meets I may be in a condition to help."

INDEPENDENCE, Missouri, February 8, 1907.

Editor's Herald: We were shocked and saddened when the tidings first came to us of the loss of the HERALD building and contents by fire; but, somehow, hope, which personally seems to us akin to prophecy, that what now seems to us loss, may in a few years be looked upon as gain, seems in feeling to possess us.

Anyway, we must be gratified at the hopefulness and energy displayed by the publishing department which so soon seems to have placed the HERALD and Autumn Leaves before their patrons

and readers after a fashion that surely tends to minimize their loss.

The discussion of a future location seems to occupy but little of the time of the people, so far as personal observation goes, and a general disposition manifest to abate personal or local interests in the final disposition of the matter, and wait for development that may furnish grounds for wise and just decision in the interests of the whole body of the church to be had.

And at any rate, we may, and all should hope and pray that so much of the "Divine Nature" as has been acquired in gospel experience by us may have full play and exercise and to the subversion of, and relation to the background of the exercise of heat or contention evoked or inspired by carnal, local, selfish, or temporary advantage upon the part of any or all.

If, where potential questions that may, in their settlement effect so seriously the whole church of Christ, are presented for solution, the whole body were inspired by a fervent and anxious desire to know what the mind of the Infinite wisdom could, and through proper attitude of faith would suggest, along with a firm decision to acquiesce and submit to the counsel which might be forthcoming, how much safer and faster would be our progress toward a final right rule among us.

If there shall be found among us, at any time, "envying, and strife, and divisions," are we not obliged to confess with Paul, and others of olden time, that we "are yet carnal" and "walk as men" who can not or do not claim the privilege and opportunity of being instructed by reason of high altitude of spiritual life, by the "Spirit of truth," or of revelation from Almighty God, in whose counsel there is always safety?

Of course, this is a high altitude for mortals to attain, and maintain, but it would yet seem that where success has been accomplished through sacrifice, humility, and the grace of God betimes, yet are we apt to be forgetful, and danger of the delusion of self-sufficiency impel us toward the notion of the opinion that we are now able to alone master great problems; and to often interpret the letter of the word in a sense and way that "killeth," instead of the "spirit which maketh alive." And if this be so, then by just so much, according to St. Paul, are we not as yet "babes," and not grow so very large in stature measurement with Jesus Christ as a pattern?

Personally speaking, in regard to the matter already referred to, I am not at all certain in conclusion, and with many others no doubt, waiting to be better informed.

The location of our "sanitarium," not being a matter of discussion, we know that events are multiplying, and crowding in upon us arguments and pleas for a hastening of the accomplishment of this work.

It is hard enough for the sick and maimed to suffer under the best conditions known to us; and human sympathy, gospel obligation and affection should stimulate thoughtfulness, attention, and practical aid toward relief of not only our own unfortunate brethren and sisters, but of any or all who might come within the range of our ability to aid them, or relieve their distress.

And we believe it has been shown to us with a vision aided by agencies not altogether human, that as an advertisement and practical means of drawing attention of the world to more successful methods of treating the sick, and of also proving an effectual avenue or opening for inquiry as to the spiritual features of our faith, and in the end, will relieve the Bishop and the church through its success of financial burden that it at present may impose.

To our mind, it is one of the most potent and practical suggestions or commands ever given to the church.

The current number of the Autumn Leaves looks well for a fledgling after the trial of fire; the Bishop's article on "Equality" bristles with practical points which all will do well to read and digest.

The church in Independence, and the stake, gives many signs

and tokens of progress and spiritual awakening and growth; but the task of elimination of the forces of evil is still before us, and the millennium is not as yet.

M. H. BOND.

ANDERSON, Missouri, January 27, 1907.

Dear Herald: Greetings to our dear old HERALD; may its steady course as a powerful factor in the establishment of righteousness and truth in the earth flow on through the year that now is new, lending strength to the weak, light to the darkened, and courage to the strong.

I have been striving day by day to live nearer to God and to teach my children to love and obey God's word, to teach them the plan of salvation.

Dear sisters, I would love so well to live at Lamoni, or somewhere among the Saints. There are some Saints here, but there is no branch of the church. I wish that Bro. Warnky would come and preach to us again. I have two sons who do not belong to church, and they would like to hear him preach. Dear brothers and sisters, Mr. Patrick and I deeply sympathize with you in regard to your precious books that were lost in the fire. When my husband read the news in the HERALD we both shed tears of sorrow for the many dear Saints who had spent hours of toil in securing and preparing those good books, and now they are all gone to ashes and blown to the four winds.

Well, dear Saints, I have no way of making money, only by raising chickens and selling eggs. I can save you five dollars to help build the Herald Publishing House if you want me to; but it will take me about four or five weeks, and perhaps longer; but by the help of God I will try in every way to make some money to help the Saints, and to pay my tithing also. May the Lord bless you abundantly.

M. E. PATRICK.

NIANGUA, Missouri, February 3, 1907.

Dear Herald: We were very glad to see you come this morning, full size. I could not help but shed tears when we got the small number; to think of the many years we had taken it and it had grown larger than at first. But we hope and pray that it may be the means of bringing the church nearer together, and I think each one who is able should donate something towards helping to bear the loss. We have anxiously waited for an elder to come and preach in this place, but there has been none for almost a year, and it seems very lonely to be away from those of like faith so long; yet we live in hopes of some day having Saints here. There are only ourselves and two of our children here, three families of us. We like this country very well; but would like it better if we could hear the gospel sound once a month at least. Husband's health is better since coming here so we feel thankful. We have tried to explain the gospel at every opportunity.

Your sister in the gospel,

R. M. BRADLEY.

PLYMOUTH, Massachusetts, February 3, 1907.

Editors Herald: It is with pleasure that I express a few thoughts in your department, and inform you that I appreciate the information that you give through your columns, and the true riches that we receive from time to time. When I reflect upon the disappointment that you have met with, I can say that the great Captain is at the helm and will guide us on to victory.

I received a letter from the clerk of the Eighth Quorum of Elders, and I see that my name is enrolled as one of the members, and how I felt drawn towards that body. I hope and pray that I may give satisfaction to that quorum. It is true I am inexperienced in regards to all my duties, but I am open to instruction were I am not informed. May God's blessings attend this, and all of its administrators. I want to labor for this cause as long as life lasts, and be a laborer together with God, and I know it requires faith, hope, and charity, to qualify us for the work.

In the one gospel,

N. R. NICKERSON.

## News From Branches

### ATCHISON, KANSAS.

Religious interest is steadily increasing in the branch, although the extremely disagreeable weather has hindered some from coming out, yet the attendance at all services has been good.

With Bro. Hedrick as superintendent and Sr. Flo McNichols in charge of the music, our Sunday-school is increasing in interest, and we are steadily gaining in members, and at our Religio the interest and the study of the lesson is such that there is very little time for a program.

Bro. Guinand, of Independence, Missouri, was our speaker for church services the second Sunday of last month. The Saints were edified, and he expressed himself as being well pleased with the improved condition of the branch.

Bro. Garrett, also of Independence, was with us on the 27th and gave us two grand sermons.

Death has been in our midst, claiming for his victim our aged Sr. Johnston. She was a patient sufferer for many years, so we have no doubt but that death was a blessed relief to her.

Bro. Hedrick's little son Gilbert met with an accident while coasting, but is doing nicely and will soon be out again.

There seems to be an epidemic of colds, or la grippe as it is commonly called, in Atchison just now, and the Saints are not exempt.

ELMIRA MILLER.

### ST. LOUIS, MISSOURI.

Our rally-day and sacramental-service the first Sunday of the month was a decided success. A large crowd was present. The old-time choir, many of whom were charter members of the branch, occupied the front seats and by request sang one of their old hymns from the Saints' Harp. Their earnest testimonies lent encouragement to all present. The Spirits' blessed influence was felt, and all had a time of rejoicing. One of our noble young men was given words of encouragement by the Spirit through Bro. Tanner. Thus the past and present was presented to our minds and the future very fittingly portrayed in the blessing of the little babe of Bro. D. W. DeJong and wife, blessed by Brn. R. Archibald and S. A. Burgess, and named Grace Alice.

Special prayer was offered at this service for Sr. J. J. Billinsky, who is improving very slowly.

Friday evening, January 4, the Religio elected officers for the ensuing term. Arthur W. Smith was elected president, and J. M. Lloyd vice president.

The new Sunday-school officers have been installed and promise good work for the coming term.

Tuesday evening, January 8, the regular branch priesthood-meeting was held.

On the evening of January 7 our offering-barrel opening entertainment was held, and we found our offering amounted to \$86 81, with probably more to come in.

Two weddings were solemnized the past month: On January 6, Bro. G. F. Barraclough and Sr. Elsie Nelson; Bro. A. V. Arnold of Galesburg, Illinois, and Miss Wilkerson.

Among the social events since last report was a surprise on Bro. H. C. Burgess when home from college for the holidays. He has now resumed his studies in Washington, D. C.

The young friends of Bro. Ivor Cooke surprised him in honor of his twenty-first birthday. He was presented with a pretty pin. The presentation speech was made by Bro. S. A. Burgess. Bro. Ivor responded, expressing his appreciation of the friendship shown him.

After Religio, Friday, January 18, Saints, old and young, tendered a surprise on Bro. and Sr. Tanner, in honor of their twentieth wedding anniversary. They were presented with a dinner-set of chinaware. Ice-cream and cake were served, and all spent a pleasant evening.

The evening of January 22, a very large crowd, old and young

enjoyed a trip around the world. They were privileged to see Germany, Scotland, Ireland, Japan, Turkey, and ended in America. All were gaily dressed at these various countries in the costumes usually worn; customary entertainment and refreshments were enjoyed by all. Tickets were fifty cents each, and judging from the crowd a goodly amount will be realized. The money is to be used to defray local branch expenses.

Quite a number have been sick the past month with the 'grippe.

E. M. PATTERSON.

2739 DeJong Street.

### INDEPENDENCE, MISSOURI.

The superstition of February 2 has been followed out to the letter and Independence has lately felt the rigor of winter. The movement Zionward is still in the minds of our people, as is evidenced by Saints moving here from time to time and also a fact not to be overlooked is that the new-comers are workers, and there is always room for Saints thus inclined.

The nine young men who were recently ordained are showing their loyalty by their earnest, faithful performance of the duties pertaining to their several offices.

Independence we must confess is not exempt from the proverbial sayings concerning church choirs; but from this date forward its members will feel a greater satisfaction in performing their part of the service.

Our branch reception committee, whose chairman is our energetic brother, Reese Wells, is rapidly perfecting its plans toward promoting the social feature among our local Saints. This is a large committee numbering some fourteen or fifteen members from which we expect a long sought result.

President Joseph Smith delivered the morning sermon on Sunday last, advancing new thoughts along the line of spiritual gifts, which our Saints may well afford to consider.

J. A. GARDNER.

## Miscellaneous Department

### Conference Minutes.

SOUTHERN NEBRASKA.—District conference was held at Wilber, Nebraska, January 27, 28, and 29, 1907. W. M. Self presiding, E. F. Robertson secretary pro tem, Robert White assistant. January 28, convened for business. Ministerial reports: Elders J. W. Waldsmith, O. H. Porter, J. R. Sutton, W. M. Self, J. J. Teeter, Welber Savage, and J. B. Gouldsmith, Priests J. R. Croft and S. Brolliar; Deacon Robert Burgess. Communication from secretary read stating he had received records and other articles of value from Cottonwood Branch. Reports of Fairfield, Nebraska City, Blue River, Franklin, and Eustis Branches read. On motion report of Franklin Branch referred back for correction. Report of auditing committee read showing Bishop's agent's report to be: Balance on hand August 31, 1906, \$73.34; receipts, 516.34; balance due church December 31, 1906, 78.41; receipts for college, \$25.26; remitted to E. L. Kelley for sanitarium and children's home, \$100.25; balance on hand due church for sanitarium, 75 cents. The following resolution was presented by Brn. C. H. Porter and Oscar Savage and its adoption moved: "Whereas, the law of the Lord provides that if a branch or district be large, he who is chosen to preside should be a high priest if there be one possessed of the spirit of wisdom to administer in the office of president and, whereas, we desire to uphold, honor, and sustain the law, therefore be it resolved, that we present this matter to the minister in charge, Heman O. Smith, and ask that he take action in the matter, and apply the proper remedy for our relief. Motion or resolution carried. Communication from H. A. Higgins was read presenting elder's license of James Perrin, apparently issued by Utah church, as Bro. Perrin desired it recognized by Reorganized Church. On motion matter was referred to committee consisting of Elders J. R. Sutton and E. F. Robertson. Committee on license of Bro. Perrin reported that upon investigation they found license submitted by Bro. Perrin to have been issued by Utah church, hence, according to law, could not possibly be recognized by the Reorganization. On motion report of committee accepted, and ordered spread on minutes, also that a copy of report be sent to president of the Nebraska City Branch to be delivered to Bro. Perrin. W. M.

Self, sustained as district president; H. A. Higgins, sustained as secretary, C. H. Porter, sustained as Bishop's agent and district historian. The following were presented and elected as delegates to General Conference: C. H. Porter, J. W. Waldsmith, E. F. Robertson, W. M. Self, Frank Echternacht, J. J. Teeters, Hattie Echternacht, and James Croft. On motion the next conference meets with the Nebraska City Branch, May 27 and 28, 1907. The secretary was instructed to notify all branches that, no action being had on the delegate question, at the next conference a resolution will be presented to repeal the delegate system, our present mode of representation, and that all branches carefully consider said question, giving their delegates instruction how to vote on the proposed resolution. H. A. Higgins, secretary.

NORTHEASTERN ILLINOIS.—Conference convened at Central Chicago Branch January 19, 1907; J. W. Wight chosen to preside; C. H. Burr and Joseph Luff chosen to assist; W. E. Williamson, secretary; W. Strange assistant. Branches reporting: Central Chicago 127, Unity 26, First Chicago 146, Mission 123, Plano 170, Sandwich 74, West Pullman 35, DeKalb 63, Wilmington 68. Bishop's agent, J. Midgorden, reported: Balance due agent last report, \$7.41; received, \$1,373.10, paid out, \$1,094.30. Treasurer reported: On hand last report \$17.50, received, \$31.00; paid out, \$20.34. Treasurer of reunion committee reported: Total received, \$236.26; paid out, \$219.47; balance on hand, \$16.79. Delegates to General Conference: E. J. Lang, W. A. McDowell, Fred Johnson, J. Arthur Davis, J. T. Hackett, Sr. Fred Johnson, Lilly Merrick, C. H. Burr, A. F. Sherman, J. F. Kier, J. W. Wight, F. M. Cooper, Frances Lang, J. H. Camp, Grace E. Johnson, Philemon Pement, James Lang, Sr. James Lang, F. M. Pitt, Sr. E. J. Lang, Guy Fairbanks. Lee Hartshorn, Sr. Lee Hartshorn, Mabel Sanderson, Harry Passman, Elmer Kahler, Z. M. Santee, Sr. Z. M. Santee, Alice Santee, Clarence Mead, Mabel Fairbanks, Sr. Harry Passman, Fred Peslin, W. E. Williamson, Sr. W. E. Williamson. Next conference to be held at Plano, Illinois, time left to district officers.

### Convention Minutes

LITTLE SIOUX.—Sunday-school convention of the Little Sioux District convened at Logan, Iowa, January 31, 1907, at 7:30 p. m., with district officers in charge. Special order of the convention was election of officers and choosing delegates to General Convention. Three sessions were held, and, by reports received, we feel that work in the district is slowly progressing. The Lord met with us, and all felt encouraged and strengthened for future work. Adjourned to meet at Sioux City, Iowa, May 31, 1907, at 7 p. m. Annie Stuart, secretary.

### Bishop's Agents' Notices.

To the Saints of Southern Nebraska; Greeting: Whereas Bishop E. L. Kelley has chosen me as his agent for this district, I send to you this letter of greeting, asking your hearty co-operation in the work of the Lord.

The minimum need of this district financially is one hundred and five dollars per month. This much is required as allowance to the missionaries' families. Last year forty-four names appeared on the books as having contributed to the tithing fund. Several of these are not now living in the district. A few offerings were given in addition to the tithing. This is not a good showing. We ought to do much better than this. We have the names of something like six hundred and fifty members on our records. The question is, How can we properly support the work when only about one member in twelve contributes of his means for this purpose? I invite all the Saints of this district to think of this. We can not plead that we have not been blessed of God in temporal things, for everywhere through the district we find an abundance of material wealth. The Saints in common with others share the riches of God's providence and ought with grateful hearts to contribute each one as he hath been prospered, first giving his tithe, and then of his increase.

Those who have no tithe to pay ought not to neglect their offerings. So much has been written upon this subject citing to the law governing the matter that I do not feel it to be necessary to appeal to it, feeling sure that it is understood, but I ask each to answer to himself why this matter is neglected by so many, and consequently the missionaries' families at times sadly embarrassed and the agent found with an empty treasury. Do not wait for the collection of large amounts, but let each one, as God hath prospered him, contribute according to his ability.

Send your tithes and offerings to me at Peru, Nebraska. I shall be pleased to send receipts to all who contribute, and hope to have at least two hundred names on the book this year.

Your brother in Christ,  
C. H. PORTER.

## Church Secretary.

## RAILWAY RATES TO GENERAL CONFERENCE.

Western Passenger Association.—The Western Passenger Association, territory Cheyenne, Wyoming, and east to Chicago, including all points in Colorado, has granted a rate of one and one third fare, round trip, certificate plan, to "Annual Conference and Auxiliary Conventions, Reorganized Church of Latter Day Saints, Lamoni, Iowa," to be held in April, 1907.

Passenger pays first class full fare on going trip, and must obtain a certificate with and corresponding to every separate ticket purchased, showing payment of fare to Lamoni, Iowa. Holders of such certificates will be entitled to return tickets at one third regular fare, over same route as going trip—provided one hundred are present with such certificates, also that such are availed by the Church Secretary and the Joint Agent, at Lamoni.

Do not accept certificates covering more than one ticket. See that your name is written thereon before handing in, and get them into the hands of the Secretary promptly on arrival.

Going tickets may be purchased from April 2 to 8 inclusive—not earlier than April 2, not later than April 8, and are limited or unlimited according to rules of roads selling them; return tickets are limited to continuous passage. Any going ticket bearing railroad agent's stamp earlier than the 2d or later than the 8th, will not be honored for return trip at reduced rate. Return tickets may be purchased as late as April 24.

The rate applies to purchasers of full fare tickets. Ministers traveling on clergy tickets and children at reduced rates are not entitled to reduced return fare.

List of roads: A. T. & S. F.; Ahnapée & Western; B. & O. S. W.; C. & A.; C. & E. I.; C. & N. W.; C. B. & Q., lines east and west of Missouri River, including all points in Wyoming and Montana; C. G. W.; C. M. & St. P.; C. P. & St. L.; C. St. P. M. & O.; Colorado Southern; Colorado Midland; Copper Range; D. & R. G.; D. M. I. F. & N.; Duluth, Missabe & Northern; Duluth, South Shore & Atlantic; Farmers Grain and Shipping Co.; Florence & Cripple Creek; Frisco System; Great Northern—from points east of but not including Montana; Green Bay & Western; Hancock & Calumet; I. C.; Iowa Central; K. C. M. & O.; K. C. N. W.; K. G. B. & W.; L. K. & W.; Midland Terminal; Mineral Range; Minn. & St. L.; M. K. & T.; Mo. Pac.; Northern Pacific—from points east of but not including Montana, Q. O. & K. C.; R. I.; St. J. & G. I.; T. P. & W.; U. P.; Wabash; Willmar & Sioux Falls; Wisconsin Central.

Inquiry should be made beforehand concerning tickets, routes, etc. Persons should learn whether in prescribed territory. Those not in territory covered by rates granted, should buy local ticket to some point in territory and from such point purchase ticket to destination, securing certificate therewith.

Southwestern Association.—The Southwestern Association has concurred in rate granted by the Western Association. The terms are the same as stated above.

Territory: Southern Missouri, Southeastern Kansas, Oklahoma, Indian Territory, Arkansas, and Texas.

Persons in Louisiana should buy to some point in this territory on local ticket, thence secure ticket on certificate plan.

Trans-Continental Association.—"Delegates may avail themselves of the regular nine months' rates which are in effect from Pacific Coast points daily to Missouri River points—Sioux City, Council Bluffs, Omaha, St. Joseph, Kansas City, etc., and which approximate two cents per mile in each direction, or about one fare and one third for the round trip.

"The nine months' rates do not apply to intermediate or interior points, but only to what are known as the eastern gateways of the Association, such as those named. Should it happen that your delegates apply at a station on Pacific Coast from which the nine months' rate is not in effect, which may be the case at very small unimportant stations, the agent will cheerfully ascertain and advise them the nearest point to his station from which such rate does apply. He will also advise as to the eastern gateway points to which it will be most advantageous for them to purchase nine months' tickets in rebuying to place of meeting. [Upon reaching such Missouri River point, parties can buy tickets to Lamoni, on certificate plan, thus securing reduction along entire route.]

"Please note that our lines sell only from the states of California, Nevada, Oregon, Washington, and west of and including what are known as Kootenay common points—Nelson, Rossland, Sandon, Kaslo, and Grand Forks, B. C." Those coming from Idaho, Utah, Arizona, New Mexico, Wyoming, except Cheyenne and points on Burlington route; and from Montana, except by lines excepted in Western Association notice, will note that they are not in territory in which two cents per mile rate or rate on certificate plan applies, hence should make inquiry of agents concerning best points to which to buy tickets.

Central Association has also concurred with the Western Association in rate on certificate plan. Territory: Chicago to Buffalo and Pittsburg. "Cairo, Illinois, thence Ohio River to Evansville, thence Louisville, Henderson, & St. Louis Railway to Louisville, thence C. & O. Ry. Louisville to Kenova, thence Ohio River Division of B. & O. R. R. Kenova to Wheeling, thence B. & O. Ry. to Washington, Pa., thence P. C. C. & St. L. Ry. to Pittsburg, thence Penna. Ry. to Mosgrove, P., thence B. R. & P. Ry. to Dubois, thence Penna. R. R. to Johnsonburg, thence B. R. & P. to Buffalo, thence the Niagara River; that portion of Ontario reached by the lines of the Michigan Central, Pere Marquette, and Wabash Railways; the lower Peninsula of Michigan; the line of the C. R. I. & P. Ry., Chicago to Peoria; thence T. P. & W. Ry. Peoria to Burlington, thence Mississippi River to Cairo, Ill."

Rules governing sale of tickets, etc., are same as stated; in Western notice, except that going tickets may be purchased April 2 to 7—not later than the 7th. Secure certificate with every ticket.

Lines: Ann Arbor; B. & O.; B. & O. S. W.; B. & L. E.; Big Four; C. & O.; C. & A.; C. & E. I.; C. & E. and Erie; C. I. & E.; C. I. & L.; C. I. & S.; C. R. I. & P. between Chicago and Peoria via Bureau; C. & M. V.; C. H. & D.; C. N. O. & T. P.; Cin. Northern; C. A. & C.; C. & B. Transit Co.; C. C. & L.; Dayton & Union; D. & B. S. Co.; D. & C. N. Co.; D. T. & I. Ry.; D. T. & M.; D. A. V. & P.; E. & I.; E. & T. H.; G. R. & I. Ry.; G. T. Ry. System; Hocking Valley; Ill. Cent.; L. E. A. & W.; L. E. & W.; L. S. & M. S.; L. & N. R. R.; L. H. & St. L.; M. C. & C.; Mich. Central; Mobile & Ohio; N. Y. C. & St. L.; N. & W.; Ohio Central Lines; Penna. Lines; Pere Marquette; P. & L. E.; E. L. & W.; So. Ry. (St. Louis Div.); T. P. & W.; T. St. L. & W.; Vandalia R. R.; Wabash R. R.; Wabash, Pitts. Ter. Ry.; W. & L. E.; Z. & W.

Those residing in Trunk Line, New England, Eastern Canadian, and Southeastern territory should make inquiry concerning Central points, etc., should they desire to purchase on certificate plan after reaching Central territory.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, February 7, 1907.

## ENROLLMENTS IN QUORUMS.

The law provides for enrollment of all elders, priests, teachers, and deacons in quorums. Applications should be sent to the undersigned. Applications left over from last General Conference were destroyed in the late fire, hence any not enrolled should make application. Blanks will be forwarded, as soon as printed, on request accompanied by stamp. Quorums and quorum officers only are authorized to enroll. For further instructions, see blanks.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, February 5, 1907.

## Church Historian.

In a late issue of the HERALD I see a suggestion from one of the missionaries in the field that the Historian publish a list of books and papers needed in his department that persons having any old books might contribute to supply the demand, and that the ministry might be on the lookout for material needed.

Least some may be delaying their contributions till this list appears, I wish to state that since the fire the Historian has made no effort to accumulate material especially for his department for the reason that he considered that the church library was of first importance, because all departments may have access to that. Everything in the line of books and periodicals is needed, especially those treating on the subject of the latter-day work, either favorably or adversely. It would take a whole issue of the HERALD to list what is needed, and then much would be forgotten. So let any one having anything they can and will spare send it along. Do not fear that the library will get duplicates for duplicates of some kinds of books are needed. Some may be loaned when needed by another, some be in use in one department when needed in another.

Whether sent directly to the library or through me, the library will be first supplied unless otherwise directed.

I sustained a personal loss of over one hundred dollars' worth of books which I was using in the Historian's office, besides valuable documents which never can be estimated, but I still have many books valuable to work in this department and I am using them as needed and will continue to do so until the church can supply the office.

Let us all do what we can to build up the church library and look after other departments afterwards.

Respectfully, HEMAN C. SMITH, Historian.

**Quorum of Twelve.**

The members of the Quorum of Twelve are hereby reminded that at our last session we adjourned to meet in Lamoni, Iowa, March 20, 1907. Meet at 10 a. m. at the Mite Society rooms. Those having business to be considered by the quorum may send it to the president of the quorum, or the secretary, F. A. Smith, Lamoni, Iowa.

WM. H. KELLEY,  
President Quorum of Twelve.

**High Priests' Quorum.**

To the High Priests; Greeting: On or before the first of next month I will mail the annual report blanks, and will send to the last postoffice address you submitted to me. If therefore you have changed your address, please send it to me immediately upon reading this notice, and should you fail to receive blank write me at once.

Your humble servant,  
ROBR. M. ELVIN, Secretary.

LAMONI, IOWA, February 7, 1906.

**First Quorum of Seventy.**

Dear Brethren: I am this day sending to each of you a report blank which you will fill out as soon after March 1 as is convenient and send to me at 1211 East Twelfth Street, Des Moines, Iowa. It will be remembered that each will have to report to me on account of the change made last spring in regard to publishing the reports of those on missions.

With the report please to remit the quorum dues unless you are sure of being at the coming General Conference, and this to comply with the order of the quorum.

The time for the first session of the quorum is not decided upon yet, but when decided upon will give notice.

If any do not receive the report blank by the time of seeing this notice please let me know, and I will send another immediately.

Your brother,  
J. F. MINTUN, Secretary of First Seventy.

**Notice to Quorum of the Aaronic Priesthood.**

To Whom It May Concern: On account of the scattered condition of the members of the various quorums of the Aaronic priesthood, it is impossible for many to meet in quorum capacity for counsel and mutual benefit. This could largely be obviated if quorums were reorganized, and organizations effected as to locality—that is, in stakes and principal branches or districts where there are sufficient members to justify or complete quorums. Petitions will be presented to the next General Conference asking that such reorganization be provided for by order of mass-meeting of the Aaronic priesthood held at Independence, Missouri, January 27, 1907.

J. W. GUNSOLLEY, Chairman.  
J. C. NUNN, Secretary.

**General Conference Reception Committee.**

The General Conference Reception Committee has been appointed and organized by choosing W. A. France as chairman, and C. I. Carpenter as secretary. They are now ready to receive applications for locations from the delegates and visitors who expect to attend the coming General Conventions and Conference. Address your applications to the secretary, and give us the following information:

When do you expect to arrive?

How long do you expect to remain?

Will you be alone, or accompanied by wife, or wife and children, and how many children?

Except in the case of members in the same family, each visitor should make separate application to insure an assignment.

We are likely to be somewhat crowded and some sacrifices will have to be made by the visitors as well as by the citizens, but if any special requirements are really necessary, state your case briefly and we will do the best we can for you.

Assignments will be made in the order in which the applications are received, so it will be to your advantage to apply early. The rate for board and lodging has been fixed at \$3.50 per week. Watch our future notices for further information.

C. I. CARPENTER, Secretary,  
Box 331, LAMONI, IOWA, February 8, 1907.

**The Elders and the Religio.**

The general secretary of the Religio, M. A. Etzenhouser, Independence, Missouri, requests that all the elders who have either organized new societies or reorganized old ones should report the fact to her at once, giving the names and addresses of the

presidents and secretaries of the societies, so that she may ask for a report in case she shall not have already received it.

Sr. Etzenhouser has been working vigorously to get the records in as good shape as possible before convention-time so that a full report may be made, and it is desirable that none be left out, hence the co-operation of the ministry is asked for in this way. Of course if any others have done work of this kind not included among the eldership, the request is to them as well.

In behalf of the work,  
J. A. GUNSOLLEY, President.

**Conference Notices.**

Pottawattamie District conference will meet at 10 a. m., Saturday, February 23, 1907, at Council Bluffs. Will the branch officers see that their reports and credentials for delegates are mailed in time to reach the district secretary not later than Monday, February 23, so that he may have time to prepare the business in hand for the consideration of the conference, and thus avoid waste of time? Ministry and all other reports and papers should reach him by same date. J. Charles Jensen, secretary.

Because of the Saints' church being so small in Colorado Springs, we have arranged for the conference to be held in the Woodman Hall at the corner of Pike's Peak and Wahsatch Avenues. It is a nice place and we can seat between 300 and 400. It is three blocks west of the Santa Fe depot and five blocks east of the D. & R. G. depot, two blocks from main part of town. We expect T. W. Chatburn and other good speakers to be present. J. D. Curtis, secretary.

**Convention Notices.**

Fremont District Sunday-school convention convenes with the Tabor school, February 21 and 22. Each school should appoint delegates, and send credentials to Mabel Redfield, Tabor, Iowa, by February 19. Programs sent soon. Those having subjects assigned, who can not be present, send papers to Joseph Roberts, Tabor, Iowa.

Pittsburg District Sunday-school association will convene at Pittsburg, Pennsylvania, in Saints' chapel. Institute work, March 8, 7.45 p. m. Business-session March 9, 10 a. m. Louis A. Serig, secretary.

Clinton District Sunday-school convention will convene at Eldorado Springs, Missouri, March 1, 1907. Business-session at 9 a. m. Officers will be elected for the ensuing year. Martha Cool, secretary.

Spring River District Sunday-school convention will be held at Webb City, Missouri, February 22, 1907, at 10 a. m. Election of district officers, and delegates will be appointed to General Convention. Schools please send credentials to district secretary not later than February 16. Mabel C. Holsworth, secretary. Pittsburg, Kansas, February 3, 1907.

Sunday-school convention of the Northwestern Kansas District will convene with the Hill City Branch, at the Spring Lake schoolhouse, the evening of February 22, 1907. Please send all reports to Mrs. Carrie Boyd, Hill City, Kansas. All go to the convention that can, and try to have a good convention and a good program. Myrtle Coop, secretary, Downs, Kansas.

Sunday-school convention of the Eastern Colorado District will convene at Colorado Springs, Colorado, Friday, March 1, 1907, at 2 p. m. Annual election of district officers; and it is earnestly requested that there shall be a good attendance. Mrs. Louisa Fishburn, secretary.

Kirtland District Sunday-school convention will meet at Sharon, Pennsylvania, Friday morning, 10 o'clock, March 1, 1907. V. D. Schaar, secretary, 1421 Fifty-seventh Place N. E. Cleveland, Ohio.

Spring River District Religio convention will convene at Webb City, Missouri, Thursday, February 21, at 8 p. m. Election of officers February 22, at 8.30 a. m.

Pottawattamie District convention will meet at Council Bluffs, February 22, at 10.30 a. m. Officers will be elected for ensuing term, also delegates to General Convention. Schools please send credentials by February 20. Cora Scott, secretary.

Religio society of Eastern Colorado District will convene in Colorado Springs on Friday, March 1, at 10 a. m. Local secretaries please take notice and send reports to Josephine C. Powers, secretary, Room 226, Hotel Carlton, Denver, Colorado.

## Notice.

In my announcement of the Northwestern Kansas District Sunday-school convention for February 22, I overlooked stating that district officers are to be elected at this convention. Convention program will be: Business session, 2 p. m., followed by short session institute work. Entertainment, 7:30 p. m. F. E. Taylor, superintendent.

## Died.

**OSLER.**—Sr. Ada Norine Osler, daughter of Calvin and Minnie Osler, was born February 15, 1890, in Pottawattamie County, Iowa. Died January 29, 1907, after great suffering. She united with the Reorganized Church of Jesus Christ of Latter Day Saints, being baptized by Daniel Hougas, June 25, 1899. She called for the healing ordinance, as commanded in James 5: 14, 15; but declared herself ready to depart and be with Christ, if it was the will of the Lord. Just before the departure of her spirit she said, Mamma, gather up my books and put them away; I shall not want them any more, I am going to sleep; then turning on her side, she closed her eyes, and slept the peaceful sleep of death. Fellow pupils of hers: Ada Norine Osler has answered the roll-call and graduated in a higher class. May you all be prepared to share with her the honors she is called to enjoy.

**EMMONS.**—Bro. Jonathan Gennings Emmons was born in Floyd County, Indiana, August 29, 1831. He was baptized in 1871 by President Joseph Smith, Plano, Illinois. Died at his home, Saline, Missouri, January 7, 1907. Funeral-sermon by M. M. Turpen. Interment in Hamilton Cemetery. He left to mourn their loss, his aged companion, three daughters, five sons, a host of relatives and friends. He died with a full hope of the first resurrection.

**WEBBER.**—Sr. Cynthia M. Webber was born in Chester, Ohio, December 7, 1827, and died at Lamoni, Iowa, January 9, 1907. Sr. Webber was first married in 1852 to Mr. Sanford Dickson, by whom she had three children, one of whom survives her, Mrs. Millie Ohls of Marcellus, Michigan. Her second marriage was to Mr. Daniel Webber in 1866, by whom she had one son, Bro. Albert J. Webber, of Davenport, Iowa. She united with the Reorganized Church of Jesus Christ of Latter Day Saints, September 1, 1878, being baptized by George A. Blakeslee. She has ever lived a consistent, humble, devoted life to the cause of the Master. Funeral-services in charge of R. M. Elvin and H. A. Stebbins; sermon by Elder Heman C. Smith.

**WILLIAMSON.**—Leannah, daughter of Elder William and Polly Vanosdall, was born May 29, 1826, and died at the home of her daughter, Sr. George Williamson, near Bonesteel, South Dakota, February 7, 1907. She was married to Mr. Milton M. Beebe in 1850. Of this union were born five children: Luella G., Georgiana V., Cornelius A., Kate I., and Mary M. Mr. Beebe died near the close of the Rebellion, and she was married to Bro. Chancy Williamson, February 22, 1872. Funeral-services were conducted in Saints' chapel, Gallands Grove, Iowa, February 10, 1907, by C. E. Butterworth, assisted by Alfred Jackson.

**SELKIRK.**—Robert G. Selkirk was killed while working as foreman of a switching crew near Peoria, Illinois, being in some unknown manner thrown under the wheels of the cars. Bro. Selkirk was born in Edinborough, Scotland, November 11, 1860, coming to America with his parents in 1866. He became united in marriage to a daughter of Bro. Lewis of Taylorville, Illinois, who, with five children, is left to mourn her loss; also a mother, father, three sisters, and three brothers. He was a member of the Burlington Branch. Funeral-services January 29, at his home, Peoria, Illinois. Sermon by William Norris.

**WILDERMUTH.**—Ann Newkirk, born March 3, 1814, Fairfield County, Ohio. Married to David Wildermuth May 13, 1830. Of this union were born ten children; five survive to mourn. She with husband and family in 1846 settled at what is known in church history as Zarahemla (Wisconsin); and with husband, two sons, and a daughter constituted five of the seven (Church History, page 745) baptized by Zenos H. Gurley in 1850, becoming charter-members of the Reorganization. Sr. Wildermuth never lost confidence in the restored gospel. She passed away at the home of her daughter, near Lloyd, Wisconsin, January 2, 1907.

**TROUT.**—Sr. Mary Trout was born at Westfield, Hamilton County, Indiana, September 10, 1840. Was the youngest of a family of twelve children, who have all preceded her to the spirit land except one sister. She was the mother of six children, all except one dying while young. She was baptized in 1859 or 1860 by Samuel Powers, and rebaptized April 9, 1882 into the

Reorganization by L. R. Devore. She was recognized as an upright and pure-minded woman by all who knew her. Husband and son remain to mourn with a large circle of friends.

**HATHAWAY.**—At Lamoni, Iowa, January 22, 1907, Mrs. Mary A. Hathaway, mother of Sr. Cora Plum, (also deceased,) aged 89 years, 10 months, and 18 days. She was not a member of any church, but was a good woman, and faithful in the ordinary duties of life to the end of her days. She lived at Three Rivers, Michigan, many years and the Michigan Saints in Lamoni especially gathered at her funeral. Sermon by Bro. H. A. Stebbins, by her request. Bro. John Smith offered prayer.

## Lack of Business System on the Farm.

The farmer feels secure in his bed and board; he can, if necessary, wear old clothes; he can usually get credit at the local bank or store, and, therefore, does not have the incentive to vigilant care in eliminating waste that spurs other producers; and the question of profit or loss is frequently neglected. There is no debiting of an interest-charge on his investment; no charge for his own labor nor that of his wife and children and team; no credit for the home-grown products used on the farm. The cash balance at the end of the season tells all that is told—it is a result without an explained cause. In other lines of business a cost-tag accompanies each job, as in a printing-office, or each pair of shoes or other articles through the factory, and when the article is completed the cost is known in the office. How many farmers know the cost of producing any of their crops, or the actual manufacturing cost of eggs, or milk, or stock?—From the Farm and Garden Department, in the February "Circle."

## Warm Sea Baths.

Salt water, so strengthening ordinarily, is most weakening when too warm, says The Travel Magazine. On most ocean boats there is an abundance of warm water in the bath rooms, and the daily salt bath is a great tonic, but beware of getting it too hot. It will turn you faint if you do, even if you are accustomed to an equally high temperature in fresh water at home.

## To Rid Chickens of Vermin.

I believe it is not generally known that one tablespoonful of Nux Vomica to a quart of soft feed, fed to chickens once a week, will, after a few feedings, free them of mites, lice, and all insects. Chickens should not be eaten for four or five days after feeding the Nux Vomica, but it does not affect the eggs.—Home Department in National Magazine for February.

## Railroad Accidents Due to Slovenly Management.

The demoralized condition of the railroad service of the country is chiefly responsible for the great number of railroad accidents, the worst of which are so appalling that they can not be kept out of the newspapers, while the lesser ones of daily occurrence escape public notice. It has been asserted by high railroad authority that it has become habitual to disregard the cardinal principle of the block system which many roads have installed for purposes of safety, and to this fact must be attributed some of the recent disasters. But the root of the trouble goes much deeper than the recklessness of engineers or the mistakes of signalmen. It lies in the bad management that overworks the train crews, dispatchers, and men on duty in signal towers; that makes regularity in train running the extreme exception; and that has brought American railroading into the position of being the most slovenly of all our great business organizations, whereas it ought to be the most precise, methodical, and alert. All sorts of business undertakings nowadays have a tendency to become elaborate, specialized, and highly organized. There was a time when railroad men could carry an air of mystery and treat the public with a certain condescension, as meaning well but not capable of understanding so difficult and so technical a business as operating railroads. But that period is past and gone for ever. The veil of mystery has been ruthlessly torn away, and the gentlemen of the railroad world are now in a position where they must put in a decade of hard work in trying to "make good." Meanwhile, there can not be too many public investigations, and there is no danger of any harm to the traveling public or the shipping public from the doctrine that railroads exist principally for the convenience and the service of the people, and that the people are entitled to have a good railroad system safely and well operated.—From "The Progress of the World," in the American Monthly Review of Reviews for February.

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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

VOLUME 54

LAMONI, IOWA, FEBRUARY 20, 1907

NUMBER 8

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## Editorial

### WHAT EXERCISES MAY BE HELD IN OUR CHURCHES.

A matter with which nearly every branch in the church has wrestled in one form or another is, What shall be allowed in the church-building in the way of entertainments, etc.? and shall charges be made at the door? shall seats be reserved? and other concomitant questions. These questions arise because the church-building, erected by the people for a place of worship and dedicated to the service of God, is believed to have around it an atmosphere of sanctity; and because of a fear, perhaps, that something foreign may be brought into it which may contaminate it, thereby lessening the degree of sanctity and in some way detracting from the worshipful exercises afterwards held in the church, there seems to be a more or less natural disinclination upon the part of the devout worshipers to break in upon the routine of purely devotional exercises for which the building was primarily erected. After all, to a large extent the effectiveness of a worshipful service depends upon the condition of those entering into the services; and those who enter the building without due feelings of reverence for God and for the place dedicated to his services perhaps will fail to get the full measure of good in the services.

Be that as it may, the question has been a disturbing one in nearly every branch, and the branches have dealt with it in various ways, so that the rules vary from hard and fast ones to rules which are very lightly if at all prohibitive. In some branches no money is allowed to be charged at the door for any services held within the building; in others, no seats are permitted to be reserved even when entrance charge is made. In other places, no exercises are allowed which are not religious or educational. And to determine what are educational and what are not is where confusion begins.

What shall we do with the church bazaars, socials, lunches, dinners, etc., is a perplexing question, and in some places so far have the prohibitive measures been carried that even the church lawns are forbidden to those who desire to hold them.

The general officers of the church have been addressed many times on this question, in a variety of ways. What shall be permitted and what forbidden in the church-buildings which have been dedi-

## CONTENTS

### EDITORIAL:

What Exercises May Be Held in Our Churches	129
Instructing Delegates	130
General Church Items	131
Current Events, Secular and Religious	131

### SELECTED POETRY:

The Refiner's Fire	132
--------------------	-----

NEWS FROM BRANCHES	133
--------------------	-----

### THE STRAIGHT ROAD:

The Bill of Fare	134
------------------	-----

### ORIGINAL ARTICLES:

Study and Work	137
----------------	-----

Water Baptism Essential and the Doctrine Mandatory	138
--	-----

### OF GENERAL INTEREST:

What is Truth	138
---------------	-----

Tragedy of Two Mothers	140
------------------------	-----

Wall Street View of Our Declining Faith	141
---	-----

The Indian To-day	141
-------------------	-----

### MOTHER'S HOME COLUMN:

March Reading for Daughters of Zion Meeting	142
---	-----

Questions on March Reading	143
----------------------------	-----

### LETTER DEPARTMENT:

Letters	143
---------	-----

Extracts from Letters	149
-----------------------	-----

### MISCELLANEOUS DEPARTMENT:

#### Conference Minutes:

Little Sioux	149
--------------	-----

Gallands Grove	150
----------------	-----

Central Illinois	150
------------------	-----

Montana	150
---------	-----

First Quorum of Priests	150
-------------------------	-----

Fourth Quorum of Priests	150
--------------------------	-----

Church Librarian	150
------------------	-----

### WANTED.

The HERALD editors desire to secure photographs of all members of the missionary force and all church-buildings owned by the Reorganization. They desire also to secure pictures of church-workers who were prominent in the early days of the Reorganization. These photos are to be filed for use in the HERALD or *Autumn Leaves* when occasion requires. Who will help us to make this collection? Send us your photo! Write the name of the individual or the church, as the case may be, upon the back of the photo. Address HERALD Editors, Lamoni, Iowa.

cated to the service of God? And these officers have been censured by some for having failed to clearly and specifically define what shall be permitted and what shall not.

How far have the general officers of the church the right to say what the various congregations of the church shall and what they shall not allow in the way of exercises in the church-buildings? After all, is it not a matter of development, and will not the matter reach different adjustments as the spiritual condition of the branches improves? Doubtless in the past entertainments have been permitted in some of our church-buildings which were out of harmony with the services generally supposed to be held in houses or temples dedicated to the service of God. And it may be that in time to come we will say that we are now permitting unseemly things to enter the churches.

As a general rule we think it would be safe to permit only such exercises as in the consensus of opinion are above question. What come under the head of doubtful, hold somewhere else until more suitable buildings under church control are obtained. We might of course say that anything which is not worthy to be held in the house of the Lord is not worthy to be participated in by Saints; but that attitude would be too radical.

It is clear that the Lord wants not a lugubrious but a happy people. On the other hand, he does not want to see his people given to levity. To properly draw the line between happy exuberance and levity becomes one of our spiritual duties, and where we draw it to-day may not be where we will draw it when the added experiences of passing time have enhanced our spiritual development.

Exercises, entertainments, socials, dinners, which promote or where there is allowed to be promoted a spirit of lightmindedness, levity, undue familiarity, looseness of conduct towards one another, a disposition to lower saintly dignity of deportment, certainly should not be permitted within the church walls. In fact they should be discouraged anywhere. The tendency should always be towards dignity, circumspection of conduct towards one another, a careful regard for all proprieties; and exercises which thus tend to elevate are not inappropriate in our churches. It is perhaps a safe rule to permit within the church-building only such exercises as are devotional, reverential, dignified, and religiously educational. Those which pander only to social instincts or are purely for the purpose of raising funds, however worthy the object of the fund being raised, with propriety might be excluded from the churches and be held in other buildings where the atmosphere was less inharmonious. Sociables, dinners, bazaars, all have their places, but surely there are places much more appropriate for holding them than the buildings which

have been set apart for holy purposes, for worshipful and devotional exercises.

On the other hand it might be asked, What are our church-buildings if they are not places where the instincts toward social intercourse shall in a manner be satisfied? What would the devotional exercises at our church-buildings be without the association of friends and relatives with us in those exercises?

It is a perplexing question as to where we shall draw the line, for in places where other public buildings necessary for all public occasions are absent or scarce, we are sometimes compelled to use our churches for what we might not otherwise. Local conditions, material and spiritual, to a great extent must always determine, and for the general officers of the church to lay down hard and fast rules would be impracticable, unwise, and useless. It remains for each branch to say where the line shall be drawn, and to renew their efforts toward the solution of the question as often as it comes up, until they have reached a decision which best promotes the interest of the branch and gives the best satisfaction to those comprising the branch membership.

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#### INSTRUCTING DELEGATES.

Districts sometimes instruct their delegates to vote in a certain way upon certain subjects that are expected to come before the General Conference. This custom seems to us to be open to adverse criticism. There may be questions of more or less local interest upon which the members of the district are well posted and concerning which they have all the light obtainable, and touching these questions it may be proper for a district to instruct its delegates; but as a rule we believe that it is better for the delegates to be left free to weigh every argument that may be presented at the General Conference and then to cast their delegate vote in the interests of right. Among the many reasons for pursuing such a course we suggest the following:

We believe in divine guidance. At any General Conference a revelation may be given to the church touching important questions; and there is no assurance that its provisions will be in line with the instruction which we may have given our delegation.

At the General Conference a broader discussion obtains than can be hoped for in the district or stake conferences; yet if we instruct our delegation we cut ourselves off from any benefit that might result therefrom. We thus narrow ourselves down to the information and light obtainable in our own district or stake.

It is often the case that only a few of the elders are present at the district conference. Possibly there is one of the number who is possessed of unusual eloquence and power in debate. He is sin-

cere but he presents only one side of the question and the other side has no proper presentation. We may instruct our delegates and at the General Conference they may discover that there is another side to the question with able representatives who have the facts back of them. In such an event our delegates are bound to vote against their convictions. We have delegated them to represent us, but they can not properly represent us because they can not make the change which we would make if we were there to vote in person.

It is poor encouragement to a man who goes before the conference prepared to plead any cause to realize that the delegates before him are pledged to vote in a certain way no matter what arguments he may present; he finds his matter judged before it is heard and will form his own opinion of the wisdom of such judgment.

It may be urged that the delegates are sent to represent us, and should vote in harmony with our opinion; but what is our opinion? We can not tell definitely what our opinion would be in case we did attend and hear both sides of the question properly represented in debate upon the floors of the General Conference. Possibly up to the hour of voting our opinion would be subject to modification by the arguments presented. It would seem then that if we select a man to represent us, we should give him all the rights which we would reserve for ourselves.

Having selected wise and competent men or women as our delegates, we must of necessity trust them to be voice for us; why not also trust them to see, hear, and decide, unless as before stated the question be of local importance and so well understood in the district that no additional light may be received from the combined intelligences of such a concourse of representative men as is found at the General Conference?

ELBERT A. SMITH.

#### GENERAL CHURCH ITEMS.

Elder Mark H. Siegfried, pastor at Nauvoo, reports that a successful series of meetings has been held there, occupying about two weeks; Elder L. E. Hills being the principal speaker. One is ready for baptism and others are liable to follow. The mayor was among those most interested in the meetings. Attendance was excellent.

The February number of the Improvement Era, the organ of the Young Men's Mutual Improvement Association (Utah church), has an account of the burning of the HERALD Office that is almost a model of conciseness and brevity. It is as follows:

"Early on Saturday morning, January 5, the principal building of the Reorganized Church, commonly known as the 'Josephites,' situated at Lamoni, Iowa, burned. The total loss is estimated by the SAINTS'

HERALD at \$40,000, \$10,000 of which is covered by insurance. Their church library, papers of the Church Historian, and his labor for many years, many old historical documents and papers in the Secretary's office, and the entire plant of the SAINTS' HERALD, and Autumn Leaves, a publication of the young people, was destroyed. Elbert A. Smith, Associate Editor of the HERALD, announces in a diminutive issue of the HERALD, January 9, that the building will be rebuilt, \$13,045.50 having already at that time been secured by subscriptions ranging from 50 cents to \$1,000."

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

A serious marine disaster occurred on the night of February 11, when the steamer Larchmont was run down by the schooner Harry Knowlton and sunk in Block Island Sound. The number of dead is estimated at one hundred and thirty-nine; eighteen survivors. There was no time to dress and the half-clad passengers who embarked on rafts and in lifeboats perished miserably from the frightful cold then prevailing.

A grand jury at Lebanon, Kentucky, has returned indictments against three Kentucky papers for printing "offensive and indecent" details of the Thaw case.

The general adoption of a two-cent railroad passenger rate in the United States seems but a question of time. The legislatures in sixteen States are considering bills ordering such a rate, or have already passed them.

The *American Journal-Examiner* reports a new religious sect in Denver, presided over by James Sharp and wife who pose as Adam and Eve. They propose to establish Eden in some fertile Colorado valley, and intend to revert to the fig-leaf type of dress—indeed they hope to dispense with that simple costume in time. This hope may seem a trifle radical even to wearers of the modern opera gown.

Important changes in the publishing business of the Methodist Episcopal Church were recommended in a report made to the book committee to-day. After referring to the fact the aggregate losses on the church publications for the years 1904 and 1905 were \$44,000, the committee says the general direction and control of the publishing business shall be placed under one general manager, to be elected quadrennially by the general conference.

The general offices are to be in New York, and if the general conference of 1908 shall approve, the corporation now known as the "Methodist Book Concern" will be known as "The Publishing House of the Methodist Episcopal Church."

The publication of all periodicals, with the exception of the several *Christian Advocate*, will be concentrated in Cincinnati and the publication of all books concentrated in New York City. The *Western*, the *Northwestern*, and the *Central Christian Advocates* will be consolidated under the name of the *Central Christian Advocate*, and published in Chicago.

The bookstores in New York and Cincinnati will be continued, but only on condition that they are continued without loss. All existing depositories are to be continued on the same conditions. The printing plants at Chicago and Kansas City will be removed to Cincinnati or New York. The publishing agents are to put the general provisions of the plan into effect as soon as possible.—*Chicago Tribune*, February 14, 1907.

Colonel Henry Olcott, president of the Theosophical Society, who co-operated with Madam Blavatsky in founding the society, died at Adyar, Madras, India, February 17. He was seventy-six years old.

The *Scientific American* for February 16 has as a frontispiece a picture of the German Crown Prince. The peculiarity of this photograph is that it was electrically transmitted one thousand one hundred miles through a telegraph wire by means of the new "Korn" system.

The various churches of Newcastle, Pennsylvania, have announced that on the twenty-eight day of February they will unite in prayer for the unseating of Reed Smoot. These petitions will be about eight days too late to affect the action of the Senate, provided that body comes to a vote on the day and hour appointed for a vote on this question.

#### QUESTIONS AND ANSWERS.

By request of others I submit the following question. When bread is blessed for the purpose of partaking of the sacrament and a part is left uneaten, is it right to destroy it or throw it away; or should it be retained?

There is no rule governing the disposal of the bread used as an emblem, that we are aware of. It would be well for those preparing the emblems to exercise care to prepare so nearly enough that there will be little or none left. However, there is no propriety in keeping any remnants of the bread over till the next sacrament day, for it would become stale and unfit to use. We have known a branch to have a rule governing in its service requiring that the bread be passed until all that was broken was eaten. There is no general rule of the church in regard to it. If the formula of the blessing is considered, it is to the effect that the bread shall be blessed to "the souls of all those who partake thereof." This may be construed as not including any other portion of the amount prepared only

that which is eaten, as it is presented. There is no irreverence intended in the disposing of the bread left over in any ordinary way observed by careful housewives; and none should be felt or charged. The wine can be kept without spoiling, the bread can not; why should there be any question raised about it?

## Selected Poetry

### The Refiner's Fire.

He sat by a furnace of seven-fold heat,  
As he watched by the precious ore,  
And closer he bent with a searching gaze  
As he heated it more and more.

He knew he had ore that could stand the test,  
And he wanted the finest gold  
To mold as a crown for the king to wear,  
Set with gems of a price untold.

So he laid our gold on the burning fire,  
(Though we fain would have said him nay),  
And he watched the dross that we had not seen  
As it melted and passed away.

And the gold grew brighter and yet more bright  
But our eyes were so dim with tears,  
We saw but the fire, not the Master's hand,  
And questioned with anxious fears.

Yet our gold shone out with a richer glow,  
As it mirrored a form above,  
That bent o'er the fire tho' unseen by us  
With looks of ineffable love.

Can we think it pleases his loving heart,  
To cause us a moment's pain?  
Ah, no; but he saw through the present cross  
The bliss of eternal gain.

—Selected.

There was never a time when the appeal of duty was so strong, or the appeal of ology so weak. Pious sham and pious shiftlessness are pilloried in every market place; and a thousand far-famed reforms are converging toward the heart of the body politic. In that vast thing which we call politics, our betterment naturally will be less plainly visible than in the lesser lives and lesser spheres; but the very desperateness of our present efforts proves our heightened vision and our heightened sense of wrong. The dieties of dirt and demagogy are toppling from their thrones and Jesus Christ, the master of our social order, is coming to his own.—*Home Herald*.

When one sits alone and muses while the fire burns, and, counting the cost the best he can in a matter so beyond the power of computation, makes an all-inclusive and all-conclusive decision that he will take the right at every fork of life's highway, so far as he can see the right, and, at any rate, that he will look for it as the gist of every problem of behavior, he has consecrated himself to God. The rest is education, growth, practice.—*Home Herald*.

## News From Branches

### CLEVELAND, OHIO.

Cleveland wants to be heard from among others. There is a steady progress to report, and if only all the local Saints would work, generously overlooking little grievances that come in every-day life, we could report more.

Sunshine and shadows cross our threshold leaving sometimes cheer and sometimes gloom; we are sympathizing with our Bro. and Sr. Topping to-day because the little cot is empty—their baby-girl was carried away by the beautiful sleep-angel.

Thus we are reminded of what awaits us all; and while waiting to be sure we are doing our duty, not simply "marking time," in the delusion we are safe; to truly *live* is to progress, to move forward, to L-I-V-E! To drop back, to retrograde, is E-V-I-L!

There has been much activity in religious circles here. Doctor Torrey, evangelist, preaching every day to from ten to fifteen thousand people, closed Sunday claiming some thousand conversions. One of his audiences received a glad surprise on leaving the immense armory where services were held, for our gospel literature committee presented nearly all the visitors with the "Mustard Seed" leaflet containing Bro. Hanson's article, "Come and see." It took five Religians nearly twenty minutes passing them out and it would have done your heart good to see how eagerly folks reached for the (latter-day) gospel, and got much more than they expected, don't you think?

We have a live Sunday-school, some scholars exceptionally bright, whose parents are not in the church. Branch work in comparatively good condition and all things considered we are enjoying favor from on high. EARNEST WEBBE.

### FIRST KANSAS CITY BRANCH.

We have had most excellent weather all winter, until we began our revival meetings, then it stormed for a week; but our pluck was of greater duration than the storm. We continued for two weeks. Brn. Parsons, Bond, and Dowker were the speakers. The preaching was excellent, and the interest manifested by those who came was good. The attendance might have been better.

All our prayer-meetings are very spiritual, and with little exception everything is lovely. At our business-meeting we released Bro. L. Fowler as presiding priest, because he has been appointed as priest of the Fourth Kansas City Branch, and we selected as his successor Bro. Henry Ashbaugh.

Our Religio is doing fine under the direction of Bro. H. Sandy.

Last Sunday we had Patriarch H. Kemp with us. He preached for us at eleven o'clock in the forenoon. After meeting he gave a number of blessings. The six o'clock prayer-meeting was very spiritual. Bro. Kemp by the Spirit spoke comforting words to some in the congregation who felt almost discouraged. Bro. John Jackson was ordained a teacher. F. C. WARNKY.

KANSAS CITY, Missouri, February 11.

### CHICAGO, ILLINOIS (FIRST).

Looking out over the work here, we see nothing but to encourage us and add to our spiritual vitality, even though there be divers temptations and sorrows and human tribulations to contend with. Have we not all the privilege of worshipping God? Has he not been good to us as a people, not only in pouring out many blessings that were sweet and pleasant, but he has also shown his love in the many chastisements which he has ministered unto us, which at times may have

seemed severe, but to-day we are nearer the kingdom because of them.

So far as we know, there are no extraordinary haps or mishaps to report among the Saints, but all is moving smoothly and our numbers are increasing slowly. There are not so many baptisms in a large city as there would be from the same effort in the smaller towns and country places. Why is this? It can not be said that people in the city are less devoted to truth than are those clustering about the lesser earthly lights, for such is not the case. It may be because of the many "interests" crowded upon the mind of the city folk that they have not time to investigate.

Ministers of other churches ignore us; we go on catalogue with the rank and file of "cheap missions" in their learned estimation, and they notice us no further than to bid us God-speed in reaching a class too poor to go to the churches of the "400." Would that Braden and his ilk would follow suit. The big dailies will pull wool over "Hinky Dink," and "Bathhouse John," and throw in the waste-basket a manuscript that pulsates with the gospel of Jesus Christ. Won't they, Bro. Bond?

The Holy Spirit has made us many kind visitations in open word of late, but not always to confirm our present condition. A few have grown cold, or dropped out from the meetings which may be charged to unkind sentiments, brooding words of course, which the Spirit has promised to obviate on condition of future faithfulness.

Dear brother, did you ever stop to think how earnest we are in persuading one into the fold; how we plead with him the saving grace of the gospel, even to late hours in the night and the moment he has believed our story, and come with penitent heart to subscribe unto that which has done so much for us, we take advantage of his first mistake in the hours of his early temptation, and turn upon him like a wolf upon a fallen comrade? Did you ever think of that? It is very hard to be congenial with all, and they with us; but let us at least refrain from speaking of them the evil we may know. Suppose that God should turn tattler! Could he not reveal to your neighbor, your wife, your child, many things you would dislike for them to know?

The three branches here are holding their own, and continually pressing forward. Bro. Luff has been with us the past month, or more, and has delivered a number of good sermons, which have had their effect.

Chicago has also been a mourner in our loss of the HERALD plant. How much she has mourned should be expressed also in dollars and cents. J. H. CAMP.

2270 West Twenty-fifth Street, CHICAGO, February 11.

### LONDON, ONTARIO.

Quite a number of the members of our branch attended the opening of the new church at Toronto on the 10th inst. Several St. Thomas Saints came up and accompanied the London contingent. All had a good time, and felt amply repaid for any sacrifice which they had made.

Elder Evans was home from Toronto Thursday of last week.

The Sunday-school children are anxiously waiting for the evening of the 26th, when it is the purpose of the school to have an old time tea-meeting.

Elder A. E. Mortimer has been home the past few weeks. He occupies the stand nearly every Sabbath, and has been quite a help to us.

Bro. Kennedy, of Arthur, is now working in the city. We are pleased to have him with us. W. A. HARDY.

And because iniquity shall abound, the love of many shall wax cold; but he that shall endure . . . shall be saved.—St. Mark.

## The Straight Road

This department is for the honest investigator who desires the straight road to facts.

### THE BILL OF FARE.

#### A MODERN PARABLE AND ITS APPLICATION.

One who seeks the truth may be likened unto a solitary traveler wandering over the scorching sands of a vast desert. He carried with him a small parcel of hard-tack, and a skin of water, of which he ate and drank sparingly, hoping that it might last him until he reached a land, "flowing with milk and honey," where he might satisfy his hunger and quench his thirst. Day after day



Drawn by Earnest Webbe.

he plodded on, oftentimes fainting by the way. Footsore and weary he was in the depth of despair when he met another man, of whom he inquired, "Oh, my friend, have you something with which I may appease my hunger and quench my thirst?"

"Yes," was the answer, "I have indeed that which is designed for just such as you. Reach forth thy hand and take this," handing him some parchment. "This is all-sufficient." Eagerly the man took the parchment, and when he had looked thereon, he saw the words:

#### BILL OF FARE.

(Only those who wash may eat.)

And when he had read these words he looked at his grimy hands which were soiled by many days' journey. "Bring me water," he said, "that I may wash."

The other replied, "Oh, it is not necessary to wash, for there is really nothing——"

But the hungry man continued reading:

Porridge and milk,  
Smoked herring,

Mutton chops and mashed potatoes,  
Jugged hare,  
Cabbage, cauliflower, green peas and turnips.

"Oh," he cried, "give me some of this, it is what I have been looking for."

"Hush, my friend, has your reason left you? It is not needful for us thus to eat. This was needful only for those of former ages, those who lived hundreds of years ago, who were not so enlightened, and had not such great wisdom as we have."

At this the fainting man wept much and lamented that there was no more need to eat that which was deemed necessary for those of former days.

"Continue your reading," said the other. "The perfect word is all that is necessary for you, and that which you have is a perfect and true copy."

So he read, and as he read his mouth did water exceedingly.

Hot rolls and honey,  
Rhubarb and rice,  
Tapioca custard,  
Princess pudding and cream sauce,  
Fruit, nuts,  
Ice cold lemonade.

"I thirst," said the wanderer, "give me a cooling drink."

"Oh no, my friend, that is not for us in this day and age. It is entirely unnecessary, for we are beyond that, so much more highly educated than they were, we do not need it."

"Do you expect me to derive any benefit from merely reading of what others have eaten to satisfy their appetites?"

"Oh, you see, my dear sir, that wise men have declared that it is sufficient, and they should know; for they are highly educated. Do not be unreasonable. Just eat a little hard-tack and drink the water, and read this bill of fare; that is all sufficient for you."

So the poor wanderer was left to himself. With failing strength he continued to seek, sometimes reading the "bill of fare." Ofttimes in the morning he seemed to see a fertile country before him in the east, but it would soon disappear. In the afternoon he seemed to see it in the west, and turned that way only to find that it was the mirage of the desert. So he perished without finding that for which he was seeking.

The wanderer in the desert is the man whose spiritual nature is starving for the want of proper nourishment. He seems to be surrounded by spiritual famine. Day after day he seeks to satisfy his spiritual hunger and thirst.

He has a little hard-tack, which is something like this: "The wicked shall be cast into outer darkness, where there shall be weeping and gnashing of teeth, they shall go into pun-

ishment that is everlasting, into a lake of fire, and never-ending hell." A taste of that, with a swallow of water, which might be, "Jesus paid it all," serves to give him energy to seek for more satisfying food.

After long searching he might well be ready to despair, when a "Modern Christian" approaches him.

The hungering man asks for something that will satisfy his spiritual desire for nourishment.

"Oh, certainly," he is answered, "I have indeed that which is designed for just such as you. It is the written word. Take and read it. It is all-sufficient. It tells you about spiritual food. Read and be satisfied."

He opens the book and reads the words:

Arise and be baptized and wash away thy sins, calling on the name of the Lord.—Acts 22:16.

Except a man be born of water and of the Spirit he can not enter into the Kingdom of God.—John 3:5.

Conscious of his sinful state, he immediately asks, "Where is the water that I may be washed clean?"

"Oh," says the Modern Christian, "it is not at all necessary to be washed; there is really nothing to do but to say, 'Lord, take me, just as I am.'"

"But I read:

Repent ye, and believe the gospel.—Mark 1:15.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world.—Matthew 28:19, 20.

Repent and be baptized, every one of you, for the remission of sins, and you shall receive the gift of the Holy Ghost.—Acts 2:38.

John preached the baptism of repentance for the remission of sins.—Mark 1:4; Luke 3:3.

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John, but the Pharisee and lawyers rejected the counsel of God, not being baptized of him.—Luke 7:29, 30.

"Am I not," asks the seeker after truth, "one of the 'all nations', which the apostles were commanded to baptize? And John's baptism was immersion in water for the remission of sins. And if it was rejecting the counsel of God to refuse that baptism then, will it not be rejecting the counsel of God to refuse to be baptized in water for the remission of my sins today?"

"My son," says the modern Christian, "have you lost your reason? It is not at all necessary today. Just 'give yourself to Jesus.' That way of doing is out of date, we have changed all that. Just give yourself to Jesus."

"Tell me," cried the wanderer, "did God change his plan and go back on his counsel?" But the Modern Christian disdained to answer.

Then the seeker after truth continued to read from the divine record of the gospel bill of fare:

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

And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.—Mark 16:15-18, 20.

And they cast out many devils, and anointed with oil many that were sick, and healed them.—Mark 6:13.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him.—James 5:14:15.

"What blessed promises," said the wanderer.

"Bosh and nonsense," said the Modern Christian.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid their hands upon them, and they received the Holy Ghost.—Acts 8:15-17.

When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.—Acts 19:5, 6.

But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.—1 Corinthians 12:7-11.

"Oh," cried the wanderer, "where may I receive the laying on of hands for the baptism of the Spirit, that I may receive these spiritual blessings? This is just what I want."

"Thou foolish man," answered Modern Christian, "we can have none of this today. This was for those who lived hundreds of years ago. We are too enlightened in this age of the world. We do not need them."

"And are none of these things for the blessing of men today?"

"Most assuredly not. Why such things are mere foolishness in the eyes of the wise men of today, who are very great in learning and exceedingly wise."

When the man who was thirsting after righteousness heard this he wept very much that the wise

men had discovered that the things of God were foolishness and not needed at all. When he looked once more at the record he read:

Verily, Verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. . . . I am the door: by me if any man enter in, he shall be saved and shall go in and out and find pasture.—John 10:1-9.

“What means this?”

“Oh,” says Modern Christian, “that means ‘Come to Jesus,’ just ‘give yourself to him.’ That is all.”

“Is that the way to enter by him; to enter into Christ and put him on?”

“Yes.”

“But the record says ‘For as many of you as have been baptized into Christ have put on Christ’—Galatians 3:27. Baptism is the way they entered by him into the sheepfold according to the record. How is it then that we climb up some other way now and do not go in by the door as Jesus commanded?”

“My son, thou art exceedingly slow of understanding. Have I not told thee that the wise men of the present age say that it is not necessary to enter into Christ in that manner now, only ‘give yourself to him!’”

Continuing to read from the record:

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.—John 4:14.

Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.—John 16:13.

Jesus answered then, and said, My doctrine is not mine but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7:16, 17.

“What a glorious promise, that the Holy Spirit will show us things to come, and guide us into all truth, and give us a knowledge of the doctrine, if we do the Father’s will. Give me the living water?”

“No, my son,” is the answer, “there is no such thing as direct revelation from God in our day. We are too far advanced. It is not needful that God should speak to us; for we are very learned men.”

“But are there no more of these gifts and blessings to man?”

“No, my son, they are done away.”

“But this bill of fare says we shall have the same kind of food in the last days:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and my handmaidens, I will pour out

in those days of my Spirit: and they shall prophesy.—Acts 2:17,18.

“I will not talk with thee,” and Modern Christian turned on his heel and left him.

So the seeker struggled up, hopeless and despairing, turning first to the right to investigate a church which appeared to possess a resemblance to the Church of Christ, but which proved to be mere mist; then to the left where another religion called his attention, but with like result. They were simply as the mirage; “forms of godliness, but denying the power thereof.”

This homely lesson is designed to show the absurdity of trying to satisfy the spiritual hunger and thirst by simply reading the bill of fare, or the divine record of what the people in former days have enjoyed and feasted upon. We read in the record an account of the spiritual blessings that were received through the operation of the Holy Spirit in that day, and the promise is made that they may be enjoyed by all, all who will accept and obey the law given by Jesus and taught by the apostles. This wide-sweeping promise was made by Peter on the day of Pentecost:

And ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2:39.

We are afar off from Peter’s day. God calls everyone to come to him. He “commandeth all men everywhere to repent.” (Acts 17:30.) And if to repent, then to be “baptized for the remission of sins.” And after having been baptized, properly, they are entitled to the gift of the Holy Ghost promised by Peter, for, “I am the Lord, I change not.”—Malachi 3:6. “With whom there is no variableness, neither shadow of turning.”—James 1:17. And so is “Jesus Christ the same, yesterday, to-day, and forever.”—Hebrews 13:8.

Then why not accept the invitation to come to the feast, partake of the spiritual food, not simply be contented with reading the bill of fare which was had at the feast hundreds of years ago? Have faith in Christ, implicit, active faith; repent of your sins; be baptized for the remission of them, which was, and is, and will be (the same yesterday, to-day, and forever) the counsel of God; receive the laying on of hands for the gift of the Holy Spirit, and be one of the partakers of the benefits that accrue from the signs that follow the believers, where many of the sick are anointed with oil and healed, and the gifts of the spirit are given to men.

Where will you find this?

In the church which has the officers and blessings which God set in the church: “First apostles, secondarily prophets, thirdly teachers, after that

miracles, then gifts of healing, helps, governments, diversities of tongues."—I Corinthians 12:28.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors; and some teachers."—Ephesians 4:11.

"We extend the invitation of the prophet:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—Isaiah 55:1-2.

Also the words of Jesus:

"If any man thirst, let him come unto me and drink."—John 7:35.

The invitation is to every one who is hungry and thirsty: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Revelation 22:17.—L. A. Gould.

[This department will run semi-monthly. The subject for the next number is, "The Great Apostasy," by Alvin Knisley. Following this, gospel themes will be treated in regular order. Saints will do well to subscribe for several extra numbers of the HERALD and loan them to their friends. Help others to find "the straight road."—Editor.]

## Original Articles

### STUDY AND WORK.

Are we prepared to meet the questions which are now asked on every side, "Why are we members of the Reorganized church? Why are you Josephites instead of Brighamites?" The country is full of missionaries of that creed or school, who are deceived, and are going forth with the cry, "We are the church; we are the ones who have the authority." And then they will present for proof of the claim, Succession to Presidency of the Church, by B. H. Roberts, and many others including A Sufficient Answer to Josephites, also by B. H. Roberts; which they will use against us and if we are not well-read in our own books they will at least confuse us, and leave us a target for the world to fire at.

We know that we are in Christ's church and kingdom; we know that we have received his Spirit; our faith is so strong that we can not be moved or shaken; but can we prove to others why we say we are right, and know we have the right church? Here is where we may fail if we have not read and learned what we might, providing we have the means to procure our own books. But I find many

who are poor and can not get them. In such cases I think the shepherd is to blame, for let him be teacher, priest, or elder, he should find out the true state of those whom he is sent to feed. To my sorrow, I find some of the officers are ignorant of what is left on record concerning the authority and right of presidency, now held by our beloved Joseph. They can not defend his claim, or disprove one word of the charge made against his claim.

I beg you to awake and fit yourself for the place in which you stand.

And, dear Saints, if we too, will try to find out these things, we can know just as well as the elders.

And, let us awaken to the spiritual need of those around us. Let us first see if our lives agree with the name we bear. Think of it! We call ourselves Saints; we are members of the church of Christ, heirs of the kingdom of Jesus Christ; and as heirs we may be equal with him. Are we striving to be like him? Are we each day trying to follow closer the example of that elder brother, who gave his life to make us better? And when we live as he would have us live, then we are not only fit for the church, and to be in his kingdom, but we are fit to lead others. Our life will cause them to ask what there is about us that they have not. If we live right the Spirit will be with us, and they will feel drawn to listen to what we say, and to watch what we do, then we can show them the beauty of this glorious, matchless gospel.

How grand is the plan of salvation! How far reaching it is! Only to think that when we are baptized our sins are all blotted out, and God will remember them no more. Some of us have fathers brothers, sons, yes even daughters, who have the stain of crime on them; and, oh, if we can see them or know of them obeying the gospel, how great cause those who love them have to rejoice that they are new creatures; that they are as pure as the child that knows no sin.

Are we doing all we can for the spread of the gospel? Are we improving every chance we have to get the truth before the people, many of whom the ministry can not reach? We can plant the seed or first plow the ground, and fit it for the seed, and leave it in shape that it will thrive when planted by others. Let us not stand idly by and leave all for the elders to do.

In many cases men and women may be preached to and they will not understand one word they hear from the stand; while some one may explain to them a little of what they have heard without letting them know they are trying to teach them. While there are some who will receive a knowledge of the truth by the testimony of others, and thus are ready to receive the gospel when they hear

it. The best way to reach the many on any point, is to let them read a sermon or testimony without knowing that anyone cares whether they read or not. I will give you my experience in getting three sermons sent me by Elder Roth of Grinnell, Iowa. I was at Skeel, then in camp, and one young man got them in his hands, and as his dear mother was a saint he thought he would give her pleasure by reading a sermon to her, it being Sunday, and they were many miles from any church in the cook-camp for the lumber firm. While he was reading some of the men came in and all that came had to know something of what they heard, and so most of the men read those sermons, and told of them in their homes, and in other camps (some of the men taking them home); and so they went from camp to camp and from town to town and the last I knew of them they were in Saginaw among the men on the wharf, and then off up the lake. When I tell you the nature of these sermons, you can judge how many furrows they plowed and how deep they were. The books were numbered 1, 2 and 3. First, "The Name of the Church," next "The Kingdom of God," and last but not least, "Church Unity."

Wishing to hear from many who know the truth and can prove that they know it I remain,

Your sister,

MRS. A. B. HAWLEY

St. HELEN, Michigan.

#### WATER BAPTISM ESSENTIAL AND THE DOCTRINE MANDATORY.

Jesus, the Christ and our Savior, recognized and was obedient to water baptism. He said, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness" and John baptized him in water and God recognized the act and sent the Spirit.—(Read Matthew 3:13-17, Mark 1:9-11, Luke 3:21-22.)

Jesus included water baptism in his doctrine. Hebrews 6: "Therefore [not] leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, of faith toward God, of the doctrine of baptism, of the laying on of hands, of the resurrection of the dead, and of eternal judgment."

Jesus commanded water baptism:—"Art thou a master of Israel, and knowest not these things?" Asked of Nicodemus, who came to inquire of Jesus certain things pertaining to his doctrine or teaching, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the Kingdom of God."—John 3:5.

"If you love me keep my commandments." "If ye continue in my word, then are ye my disciples

indeed." He also said, "My word will judge you in the last day."

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not [the gospel, which includes water baptism] shall be damned. And these signs shall follow them." etc.—Mark 16:15, 16.

Finally, Jesus our leader and commander, with his disciples, *practised* water baptism. John 3:22. "After these things came Jesus and his disciples into the land of Judæa and there he tarried with them and baptized."

PORTER PLEASANTS

WILLOW RANCH, California.

## Of General Interest

### WHAT IS TRUTH?

AN ADDRESS DELIVERED IN DEVOTIONAL EXERCISES BY ELDER CHARLES SMURTHWAITE.

"How be it, when he the Spirit of Truth, is come, he will guide you into all truth."—St. John, 16:13.

Fellow Students:

It being granted that the Spirit of Truth has come, we will try to determine this morning what truth is, for if we do not know what it is it would be difficult for us to be led into it.

The Duke of Wellington, the hero of Waterloo, which event forever silenced the guns of Napoleon, and sent him into exile on the Island of St. Helena, for the rest of his days, was once observed, at a time when he occupied the most exalted position in the British Empire, that of Prime Minister, intently watching the boys as they were at play in the school yard at Eton, the great school. A cabinet minister asked him why he thus stood gazing. He replied: "It is not that I am looking at boys only. I see England's future heroes and great men; her soldiers and sailors, her generals and admirals, her statesmen, her orators and preachers, her authors and poets, her historians and sculptors, her bishops and philanthropists."

So this morning, we are not speaking only to boys and girls, but to future great noble men and women of Utah, and the great church of Christ, whose high destiny it is to educate and to save the world.

Lord Francis Bacon the greatest of modern philosophers, tells us that Lucretius, the great Roman poet, who died in the year 55, B. C., well said:

"It is a pleasure to stand upon the shore, and see the ships tossed upon the sea; a pleasure to stand in the window of a castle, and see the battle and adventures thereof below; but no pleasure is compar-

able to the standing upon the vantage ground of truth (a hill not to be commanded and where the air is always clear and serene) and to see the errors and wanderings, and mists, and tempests, in the vale below."

Jesus, in the 18th chapter of John, and the 37th verse, states that he came into the world to bear witness unto the truth, to which Pilate asked, "What is truth?" and went to the Jews and told them he could find no fault in him at all, which was the truth. So this morning we have our theme, "What is Truth?" It is imperative at the outset of our career that we should find out what truth is, that peradventure we can then seek it and find it.

Perhaps you already know it. Those who do, please indicate it by the uplifted hand.

You who do not answer will ask the question to yourself, and see if you can answer it.

I will give you a definition: Truth is what is so. That is axiomatic, that is—self-evident and not possible of contradiction.

It is equally important that we should know what error is. I will venture another definition equally as simple. Error is what is NOT so.

I say this is a book—what is simply so.

If some one says it is not a book, they say what is simply not so.

Aesop makes a fly on the axle of a farmer's wagon being driven along a country road in summer boast, "What a great dust I am making." Evidently not so.

Where can truth be found? Everywhere. In fact truth is all there is. What, "truth is all there is:" Yes. Let us prove it. It is simply an elementary problem in arithmetic.

What is truth? What is so. Mark that 1.

What is error? What is not so. That is nothing. Mark that zero.

Deduct zero from one, and you have one left, that is all there is, i. e., truth.

Truth is simple, always easy to prove because it is what is so, therefore it exists, and what exists can be found.

Error or falsity is always difficult, nay impossible of proof, because it is trying to prove what is not, therefore what does not exist, hence impossible to find.

You have all read Aesop's fable of the ass, having put on a lion's skin, roamed around in the forest, and amused himself by frightening all the foolish animals he met within his wanderings. At last, meeting a fox, he tried to frighten him also, but the fox no sooner heard the sound of his voice, than he exclaimed: "I might possibly have been frightened if I had not heard you bray."

Truth's simplicity is humorously illustrated in a story told on himself by Mr. Russell Herman Conwell. He went to New Hampshire to lecture, and to one of his relatives, a professor at Harvard, he said he would never go to New Hampshire again because he was so cold all the time he was there and shivered so that his teeth shook. The professor asked him why he shivered. He answered because it was so cold. The professor retorted that that was not the reason. Then Conwell explained that he shook and shivered because he had not clothes enough on his bed. The professor again told him that was not the reason. "Well, professor," said Conwell, "you are a scientific man, I would like to have an expert, scientific opinion as to why I shivered." The professor, in a facetious way, said: "Young man, you shivered because you did not know better. Did you not have in your pocket a two-cent paper?" "Oh, yes, I had a New York *Herald* and a New York *Journal*." "That is it," said the professor, "you had them in your pocket, and if you had spread one newspaper over your sheet when you went to bed, you would have been as warm as you lay there as the richest man in America under all his silk coverlets. But you shivered because you did not know enough to put a two-cent newspaper on your bed and you had it in your pocket."

CONWELL, you see, DID NOT KNOW THE TRUTH.

It is the function of the Spirit, according to the words of our Master, than whom there is no greater authority, to lead us into ALL truth. Yes, but what's that got to do with the story? Simply this: that truth is all there is, and the Spirit will lead us into all there is worthy to be found, if we give it a chance and go about it in the right way. Why the very text says so. "All" means the "whole absolutely." Nothing less. What, will the Spirit lead me into learning my lesson? Has it got to do with literature, arithmetic, history? Yes. And more, too. It has to do with everything. You say you thought it had to do only with religious truth. It has to do with religious truth, but it has to do with everything else besides. It will lead you to find the truth, the actuality of the most subtle subjects as well as the most simple. That's all very well, you say, but I am not capable of these things.

Do you think that Jesus would say the Spirit would lead you into all truth if you had not the capacity for it? Christ's teachings plainly prove that there is nothing but what we can learn, every one of us. For your encouragement, then, and as a vital truth, know ye that every one of us has the capacity to accomplish all things. There

is nothing capable of accomplishment but what we can accomplish it. Don't any more say to the teacher. "I can't do it." Christ says you can. The gospel, then, also teaches thoroughness, for there are no so-called half-truths. A thing is either entirely and absolutely true or it is not true at all. It is either so or it is not so. A line is not a straight line if it deviates so much as a hair from the perpendicular. There is no such thing as a white lie. They are all black. A lie is never necessary to be brave; it is the resort of cowards. The gospel teaches thoroughness because it tells you that you are capable of learning all truth. If you fail to accomplish your lessons it is not because you have not got the capacity, but because you have not got thoroughness. You are either too lazy or too careless. No excuses go. God has said it. Our late lamented President John Taylor urged this principle in his maxim: "If a thing is well done, no one will ask how long it took to do it, but who did it."

The late Lord Broughman was an Englishman of the last century, a man of letters, of science, advocate, orator, statesman, and Lord High Chancellor. He was once asked what he would do if he were a bootblack. He replied, "I would be the best bootblack in London."

It will be seen that the gospel, the power of truth, the actuality, the what is so, is the very essence of practicality. It teaches us not only to watch, fast, pray, sing, attend church, and the like, but it teaches us to act, to be doing things, to come down from the clouds to the facts. Theories are good, as they are based on reason, but we must have men to apply them; and when we thus show our faith by our ACTS, instead of our WORDS, it will not be necessary to be continually quoting from the Bible, the Book of Mormon, and other records, of the great feats of those who have lived in the past ages but we should use our own examples of the principles we teach. If you should say to the athlete, "show me your muscle," and he should show you his Indian clubs, you would stare and say, "I don't want to see your Indian clubs; what I want to see is the effect of them."

Get the reality of things—not their appearance.

Get the inside of things—not the outside.

Get the sound materials to wear—rather than the fashions.

Get the conscience of things—not opinions.

The gospel plan is the only plan by which all things may be known. I do not say you should strive to know all things. It is not how much we know but the quality of it. We know too much of what is bad. What we want to know is what is good.

Find out God's will pertaining to anything in hand. Then do it. Be assured whether we do things or not, Time passes. "It flies as fast in idleness as in employment. Whether play, or labor, or sleep, or dance, or study, the Sunne Posteth and the Sand Runnes."

As sure as we do God's will, so sure will the fruits of the gospel be found in us. God bids the plants to blossom and they blossom; to bud and they bud; to bear fruit and they bear it; to ripen and they ripen; and when he again bids them to drop their leaves and withdraw into themselves to rest and wait, they rest and wait. And so sure as we do God's will, that is to say, find the truth of things, so sure will our life be a success in its every department; and so will our tree be known by the gospel fruits of love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance, and finally eternal life.—*The Acorn*, [Weber Stake Academy, Utah] June, 1904.

#### TRADEGY OF TWO MOTHERS.

Day by day the miserable story of the Thaw family scandals is being unfolded. The degradation of young Thaw which has its appropriate climax in the killing of another of his kind has required the tearing of the cover from the Thaw family skeleton and the laying bare of all that the members of that unhappy family have endured through the escapades of a scapegrace son. As if this horror were not enough the family had to confess to a taint of insanity in the hope that this would save Harry Thaw from the electric chair.

The most pitiful feature of the tragedy is the appearance of Evelyn Nesbit Thaw on the witness stand to tell a morbid crowd the narrative of her unhappy career. Although young in years this poor woman has run the gaunt of worldliness that would cause hardened wretches to blush. Her story, wrung from an agonized heart, is that of a girl who was practically sold by her own mother. Some blame attaches to Evelyn for the life she led, but back of it all is a mother guilty of a monstrous wrong. According to the daughter's testimony she was deliberately transferred to Stanford White at the tender age of 16 years by her mother, and her subsequent career of dissipation began with that episode.

This tragedy is really the tragedy of two mothers. It was Mrs. Thaw who indulged her frivolous and indolent son in everything money could buy. It was she who watched him grow up in ignorance and profigacy, and it was she who furnished him with more spending money than any young man ought to have. There is nothing to

indicate that Harry Thaw was naturally depraved. He appears to have been a pretty decent sort of fellow, considering the unlimited resources at hand for being a cad and a blackguard. Under different surroundings and with a mother who was devoted to his education and training he might have become a good man. As it is he is the victim of family indulgence, and all the avenues of sin were opened to him by the woman who bore him.

In this tragedy of two mothers we see a girl and a boy sent to sure destruction. On the one hand a mother deliberately bartered her child to a noted rouse for money. On the other hand a mother by neglect and ignorance sent her boy to perdition. And the boy and girl of the Thaw case must reap the whirlwind of parental sowing. Perhaps it is just, but somehow there is a haunting feeling that the penalty should be divided.—*Kansas City Journal*, February 8, 1907.

#### WALL STREET VIEW OF OUR DECLINING FAITH.

Some striking editorials on the question of the decline of the belief in a future life have been appearing in recent issues of *The Wall Street Journal* (New York). From such a source the inquiry carries peculiar weight, especially to the type of mind which forms the majority in our commercial civilization. The articles in question, written by Mr. Serno S. Pratt, the editor of that paper, express the "intense interest" of that journal "in the economic and political effects of any change in the thought, the habits, and the lives of men." If there has been a decline in religious faith, Mr. Pratt asserts, that fact "alters the basic conditions of civilization," "becomes a factor in the markets," "changes the standards and affects the values of things that are bought and sold," and "concern the immediate interests of those who never had such a faith almost as much as it does the lives of those who have had the faith and lost it." Along this line Mr. Pratt continues:

"The question, therefore, of practical, immediate, and tremendous importance to Wall Street quite as much as any other part of the world, is, has there been a decline in the faith in the future life? And if so, to what extent is this responsible for the special phenomena of our time—the eager pursuit of sudden wealth, the shameless luxury and display, the gross and corrupting extravagance, 'the misuse of swollen fortunes,' the indifference to law, the growth of graft, the abuses of great corporate power, the social unrest, the spread of demagoguery, the advance of socialism, the appeals to bitter class hatred? To find out what connection exists between a decadence in religious

faith and the social unrest of our time, due, on one side, to oppressive use of financial power, and, on the other, to class agitation, might well be worth an investigation by a commission of Government experts, if it were possible for the Government to enter into such an undertaking."

Whatever may be a man's own personal belief, continues Mr. Pratt, "there is no one who would not prefer to do business with a person who really believes in a future life." If the world holds fewer men of such faith, it makes a big difference, and if faith is to continue to decline, this will require new adjustments. So the writer views the situation, adding these reflections:

"There are certainly, on the surface, many signs of such a decline. Perhaps, if it were possible to probe deeply into the subject, it might be found that faith still abounded, but is no longer expressed in the old way. But we are obliged to accept the surface indications. These included a falling off in church attendance, the abandonment of family worship, the giving over of Sunday, more and more, to pleasure and labor, the separation of religious from secular education, under the stern demands of non-sectarianism, the growing up of a generation uninstructed as our fathers were in the study of the Bible, the secularization of a portion of the church itself, and its inability in a large way to gain the confidence of the laboring people. If these are really signs of a decay of religious faith, then indeed there is no more important problem before us than that of either discovering some adequate substitute for faith, or to take immediate steps to check a development that has within it the seed of a national disaster."

"The supreme need of the hour is not elastic currency, or sounder banking, or better protection against panics, or bigger navies, or more equitable tariffs, but a revival of faith, a return to a morality which recognizes a basis in religion and the establishment of a workable and working theory of life that views man as something more than a mere lump of matter."—*Literary Digest*, February 2, 1907.

#### THE INDIAN TO-DAY.

The election of Charles Curtis to the United States Senate has occasioned an interesting discussion of the present condition of the Indian. Senator Curtis has represented a Kansas district in the lower house of congress for fourteen years, and it is not to be inferred that he goes about with an eagle feather in his hair, wrapped in a blanket and grunting monosyllable replies to interrogatories. But Senator Curtis is of Indian descent, his mother having belonged to the Kaw tribe, while

he and his five children have received allotments of rich Shawnee land in settlement of the government's debt to the tribe. Senator Curtis is the first man of Indian blood to occupy a seat in the Senate. In the house, however, he had an associate in Adam Monroe Byrd of Mississippi, who traces his ancestry through a long line of distinguished Cherokee chieftans.

Frederick J. Haskins makes the success of Senator Curtis an occasion for cataloguing the red men prominent in public affairs. He first cites Quannah Parker, undoubtedly the foremost Indian of the day, chief of the Comanches, a political power in the new State of Oklahoma and possible United States Senator. Chief Parker's mother was a white woman, Cindy Parker, who was captured by the Indians when a girl and later became the wife of Quannah, a Comanche warrior. Mr. Haskin's second citation is Dr. Charles A. Eastman, a Santee Sioux, author of several books, notably "Indian Boyhood" and "Red Hunters and the Animal People." Doctor Eastman lectured in Des Moines last summer, proving himself a good Chatauqua attraction. Other prominent Indians are Doctor Carlos Montezuma, an Apache, who was rescued from a battlefield when only six years old and is now a prominent physician in Chicago; Francis La Flesche, an Omaha Indian, now a fellow of the American Association for the Advancement of Science and a government employe distinguished for good work in scientific research; Homore Jackson, a successful lawyer in Chicago; Miss Angel de Cora, a Winnebago artist who has met with much success in illustrating Indian life; and Miss Zitkala Sa, a Yankton Sioux who is a contributor to the Atlantic Monthly.

Mr. Haskins makes the interesting statement that those orators who paint the departed glory of "Poor Lo" and refer to the dying race are not within the facts. Instead of declining further numerically, the Indians are now actually increasing in numbers. At the present time there are about 284,000 members of the red race in America. There are Indians in eighteen States and three Territories, exclusive of Indian Territory. Nearly all of the tribes are west of the Mississippi; most of them beyond the Missouri.

To-day there are 159,000 Indians who wear citizen's dress, in whole or in part, and 70,000 who can read and speak English. There are 28,000 Indian families now living in comfortable dwellings. The Cherokees are the most advanced in civilization and the most eager for education, spending \$200,000 a year on their schools and colleges. The Chickasaws have five colleges, with 400 students, maintained at a yearly cost of \$47,-

000. They also have thirteen district schools, costing \$16,000. The Choctaws have 150 schools, in some of which the higher branches are taught. The Seminoles one of the smallest tribes have two schools. The Creeks have ten colleges and sixty-five common schools, with a total attendance of 2,500. The Indians have 390 church buildings and a total membership of about 40,000.—*Register and Leader*, February, 8, 1907.

## Mothers' Home Column

EDITED BY FRANCES.

March Reading for Daughters of Zion Meeting.

OUR BOYS.—NO. 8.

"Dutiful parents, parents who are really interested in their boys' progress, will, so far as possible, keep themselves familiar with the boy's work at school. They will read the boy's text-books, talk over the lessons with him at home, and supply the attention which the teacher has not time to give. If the parents are educated, well and good. If the parents are not educated, here is their opportunity to study with the boy for the mutual benefit of all concerned."

—Nathaniel C. Fowler, Jr.

In our last issue we dwelt at some length upon this imperative need that every boy, no matter how much farther it was his intention to prosecute his studies or whether he had no ambition whatever to go beyond the fundamental principles of education, as taught in our public schools, should be required and, if need be, compelled to finish this course. And this, too, entirely irrespective of his plans for the future, whether he had chosen to enter one of the professions, learn a trade, become a farmer, an engineer, or whatever he may have decided upon as his life work.

In no building, with any sense of stability, or safety, can the foundation be neglected, and this is equally true of education.

But, however thoroughly fitted for the duties of his profession the teacher of our boy may be, however faithfully he may discharge these duties, parents must remember that twenty-five, or perhaps thirty, other boys, besides this one in whom they are or should be specially interested are looking to this same teacher for help and instruction, and that each one of these twenty-five or thirty boys has just as valid a claim upon his time, his personal attention as has their boy. And yet each one of these boys is an individual and as such needs the help and encouragement, and mental stimulus best suited to his individual capacity and wants. Will not the thoughtful parent see at a glance the utter inability of any teacher—no matter how competent, how faithful he may be to supply this want, to fully meet this need?

How then is this need to be met, if not through the co-operation of the parents—the home with the school? It is co-operation—not dictation—which the teacher needs, and to which he is entitled (if he be a teacher worthy of holding his position). It is encouragement, not criticism, which is his due. Teachers and parents, as well as the boy, have each individual rights as well as individual needs, and the sooner this is thoroughly understood the sooner will the best results be realized. The parent who earnestly studies the best good of his boy can not afford to be a stranger in that boy's schoolroom, neither should the teacher be a stranger in the boy's home.

The standing which a boy maintains for scholastic ability in the school-room and among his classmates is not always a safe criterion to follow in judging of his mental capacity or his ability to make his life either successful to himself or useful to others. He may be merely a memorizer—may in this way accumulate and lay by a large store of material which he is utterly incapable of using. It is the boy who gets from his books not the mere answers to questions—abstract facts which he does not know how to utilize—but the knowledge which makes clear to his understanding each step in the problem which he has set himself to solve, it is this boy who will win success, for he will never be satisfied short of knowing the why and the how. He studies to obtain information, not merely for the sake of possessing information but rather that he may use it as a stepping-stone to success. Parents can and ought to inform themselves in regard to such matters, and not to hastily conclude that because the boy is at the head of his class, stands well on examination day, and has high grades in his studies, he is going to make a scholarly man. It is possible that he may, but it is possible also that what he is doing is done entirely by the aid of memory. It is a good thing to have a retentive memory, but the boy who makes a success of life will find use for all the faculties God has endowed him with, and these should never be dwarfed by allowing them to lie idle while the memory is depended upon to the boy's detriment.

It is during the first years of the boy's life at school that he begins to feel more largely the influence of associates and perhaps of chums. Heretofore home and its associations have been all in all to him. But now he enters as it were not only a new field of activities but is surrounded by a new atmosphere. The horizon of his life is broadened—he becomes more intimately a member of the great human family into which he has been born. Can he for this reason dispense with a portion of the parental care which heretofore he has been receiving? If such a thought should enter the mind—such a question spring to the lips of any parent, let them at once and forever answer, No, he can not! If your boy, up to this period of his life, has received in his home the care—the training which it was God's intention the home should give, you will be wise enough to know that you now need to add to rather than diminish this care. Temptation is in the world, and our boy, in common with all boys, must meet it sooner or later. But for him to come face to face with it, to meet it in the open, knowing that it is evil, does not mean to him and to all who are interested in his welfare what it does to be enticed by his companions into places where he meets it in secret—meets it with a glamor thrown around it, which in a measure softens the hideousness of its face. This is why it behooves you as parents to know the character of those with whom your boy associates—especially of those whom he seems to prefer—with whom he is most intimate, and the best, perhaps the only reliable way in which you can obtain this information is in becoming not only the companion of your boy, but also of his friends and associates. Of this one thing we need to be well assured; our boy can not associate with evil and remain uncontaminated, and such association too long indulged in will weaken every mental and moral fiber of his being. No healthy, active boy can live without associates, hence the boy's associates—especially his intimate ones—form a largely determining factor of the boy's success or failure in life.

Boys are naturally hero-worshippers, and through this instinct many a boy has commenced a downward career ending in his final disgrace and ruin, for older boys of cor-

rupt morals became objects of his admiration and led him on from step to step.

#### Questions on March Reading.

Are the quoted questions concerning parents' interest in the studies of their boys practical ones? What was said in our last paper concerning the boys receiving a common-school education? What should parents remember concerning the demands upon the attention of the teacher? How will the co-operation of parents and teacher serve their rights as well as those of the boy? What is the danger to the boy in merely memorizing the text of his lesson? How can his parents assist in causing him to gain the clear understanding that shall make his knowledge a stepping-stone to success? What influence in a boy's life begins to increase during his first years at school? Does he need less of parental care because of this? State briefly what we have learned from the previous papers of this series should have been the training of the boy up to this period? Will such training have prepared him to resist temptation when he recognizes it? What danger is there that it may come to him in such a form that he will not recognize it? How can this danger be guarded against? What effect may a boy's associations have upon his success or failure in life? How may the hero-worship, natural to a boy, work harm to him?

#### Program.

Hymn, No. —, Saints' Hymnal; prayer; reading from "Home Column" with discussion; paper, "Co-operation of parents and teachers"; paper, "The companionship of parents with their boys and their boys' associates"; roll call; business; dismissal hymn and prayer.

## Letter Department

Five Lake, February 4, 1907.

Editors Herald: I hope to be able to canvass for the HERALD when winter, with its snow and storms, is over. I have been shut in most of the time this winter. I am not well, and am living all alone. Makes it somewhat dreary, but I rejoice in the gospel. I am so thankful to my Father in heaven for his mercies and blessings to me. Surely we are living in the sifting time; only those who fast and pray and live near to God will be able to stand. "Nearer my God to thee, nearer to thee," should be the burden of our song.

I was so sorry to hear of the loss of the publishing house. That is one of the many things I can not account for, and fail to understand—why it should happen thus when we were hoping to build the sanitarium and children's home this spring. I feel so interested in the home for poor homeless ones. God will make all things work together for our good, if we only trust and serve him. I am sending you some beautiful verses. I trust they may cheer some lonely heart as they have mine, and bring hope and consolation to all who may be called to pass through the "Refiner's fire."

I am piecing a quilt for the children's home. I trust it will help to keep some little tot warm. Who will do likewise?  
MRS. FRANK GREEN.

Little Deer Isle, Maine, February 7, 1907.

Editors Herald: I came to this place last Sunday morning—walked across the ice, as the water between the islands is now frozen over. We are having very severe winter

weather, and can only hold meetings as the weather will permit. However, I have only been hindered from holding one Sunday evening service this winter. I am preaching every night at this place at present, and have good-sized audiences, and they seem to be real interested. I expect to continue here for about one week yet, and then go to North Deer Isle and Reach, and to Mountainville, and return to Stonington about March 1. My labors during the past year have been so scattered that I often wonder what, if any, real good has been done. There is some satisfaction in trying to do the best one can under all conditions. Away in this far corner of the United States many profound expressions of regret are heard from the Saints and friends because of the burning of our Herald Publishing House. May the Lord give us grace and patience to endure, and an earnest desire to do what is right.

W. E. LA RUE.

Keokuk, Iowa, February 8, 1907.

Editors Herald: We are having meetings now and are having good results. I think there were forty out last night—and the very best of attention. Bro. Peterson is with me now. I think we will continue for several weeks. Not having had meetings here for so long, there are some who have almost forgotten they were members of the church, and have gone so far as to join some other church to get into society. But they are taking up the broken threads one by one. We now have a good Sunday-school and other services. There is an Advent preacher here who has been trying to get one of our members and has been defying the world to furnish the man to meet him on the Sabbath question. We went to one of his meetings, and he treated us as a heathen. Bro. Peterson offered to discuss the question with him, and furnish house, light, and fuel. He accepted the challenge and said he would debate till we got our fill. But we cannot get him to stand to his promise. I send you a couple of articles from the daily paper. We get to put in an article every day in both papers. I heard they print eight thousand copies daily. So next Sunday Bro. Peterson will take up the Sabbath question.

Your brother,  
1306 Carrol Street.

A. C. ANDERSON.

Tower, Indiana.

Editors Herald: The Bible teaches that man must die, and after this (death) the judgment. This ought to prompt every Saint to love the Lord with all his mind, soul and strength. By this they will show whom they honor in their manner of life. The present only is ours. Jesus says, "Blessed are the pure in heart for they shall see God."

P. A. FLINN.

Monroe, Utah, February 3, 1907.

Editors Herald: I received your kind letter, also True Succession in Church Presidency, for which I thank you very much. I had already read the one I sent to you for some time ago. I am convinced that Joseph Smith has the best right to succeed his father in the Presidency. On the last day of last year I declared myself out of harmony with the Mormon church as dominated by Brigham Young and his successors in office.

I always believed Joseph Smith, the martyr, to have been called and acknowledged of God. I believe him to have been a true prophet, and I will join the church that teaches and practices his teachings. I have a great love for what I consider the gospel of Christ. I believe the

articles of faith as taught by the Prophet and Seer, Joseph Smith; and I also have a great love for my adopted country, and will not sustain as church president a man who breaks the laws of God and man, if I know of it.

I accused the Utah Mormon church of making many infidels. Now, what in my opinion has been the cause is that they teach the gospel of Christ in preaching to the outside world, as taught by Joseph Smith and the ancient prophets; but when once men are converted and baptized, they are slowly taught the most revolting doctrines ever taught to an innocent people, and they are initiated slowly into the relics of the religions of the barbarous ages and nations, until they are ready to go into the temple. After a person has been through there, there are none so lost to honor but will keep silent, even if no horrible oath was administered. The poor duped convert goes home and is silent, but virtually apostatizes, or for graft or policy hangs on a while longer—but takes no active part. I am ready to be baptized; my wife is also ready; and we have five children, two old enough to be baptized, and they say that where I go there they will be also. I believe the gospel of Christ to be the power of God unto salvation.

Yours truly,

EDWARD NAZER.

Richmond, Virginia, February, 1907.

Editors Herald: Yesterday a lady invited me to go up town to a little mission, and hear a man speak who is a missionary to China, but who is at present presenting the needs of China to the Christians of America.

I wish to give the outline of a certain portion of his story, especially to tell of an old Chinaman, who had received the gift of faith, of this faith as a grain of mustard seed. There is such a lesson in it for us, who grieve because of our isolated condition.

This missionary, Mr. Holding, it seems had been a home missionary, but had an unutterable longing to go to foreign lands. He owned a considerable property, but he said the care of his property took up time that he wanted to use in saving souls. So he turned it all over, with his wife's consent, to some missionary society, that he might be free to go out, but still everything worked against him, until suddenly the way opened for him to go to China.

He was there nearly a year, learning the language, habits, etc., of the people, before he seemed to find the place the Lord meant for him to occupy.

Finally he was led to a certain city, the name I can not recall, where he was told no missionary had ever been—one of the most benighted of all the cities of China, the center of a region holding about six million people, none of whom, so far as he knew, had ever heard one word of the gospel of Christ. He started out the first night after his arrival, found a place where he could hold a meeting; a few came, among them the "hungriest looking Chinamen" he ever saw, "not hungry for bread, but for truth." He talked to them a little, as best he could. This old Chinaman got up and said he was a believer in Jesus. Mr. Holding said he did not catch all the old man said, and it did not impress him much at the time. After he went to his lodging place, it came to him with much force, what it meant for that one old man to be a believer in Jesus in that place. So the next day he started out to find him, but was not successful for several days. When he did, the old man seemed rather suspicious of him, and was very hard to get acquainted with. Finally the reserve wore off, and he helped Mr. Holding in learning more of the language. After a few weeks, Mr. Holding fell ill of a fever. How long he was ill he has no idea; his wife was a five days' journey

from him, and knew nothing of his illness. He had moments of semi-consciousness, when he always saw this old Chinaman, sitting by his little charcoal fire, fanning it that it might burn brightly, that the fumes might not poison the air, and he always had a little pot of tea ready for him, and best of all, an earthen jar of cold water. "I never can forget," said Mr. Holding, "the look of earnest solicitude as he would bring me a cup of tea, nor the tenderness and gentleness of his touch as he took the clean white cloths and dipped them in the cold water, and bathed my burning face, and pressed it to my throbbing temples. Finally the fever broke and I became fully conscious, and I never shall forget the look of joy in his face as he saw that I was better, and falling on his knees, prostrating himself across a portion of my bed, he thanked God for saving the life of his missionary, while sobs shook his body, and his pent-up feelings found vent in a torrent of tears. His missionary! I did not know why he said that until I was better, when the old man told me his story." I will condense this as much as possible. Twenty years before, in Tien Tsin, this old man had heard of Jesus and accepted him as his Savior. He was given a little Testament, which he always carried about, wrapped in a piece of clean, white cloth. Eighteen years before Mr. Holding came, he had come to this city and he began to pray that God would send a missionary. "Sometimes," he said, "I would think I might as well stop praying, then I would see in here," touching his testament, "that God said, 'Ask and it shall be given,' and I would not give up. When I heard you had come, I went to hear you. I was so disappointed, because I thought God would send me one that could speak Chinese." It seems that was why he was a little suspicious of him at first. "But now I know you are my missionary that God sent me to tell my people of Jesus." On comparing notes as to time, Mr. Holding said that the time in his life when he first felt the call to go on a foreign mission was the same time the old man began to pray for a missionary, and just the time the old man had the assurance given him that a missionary would come, was the same time the way opened for him to go to China, but this city was not where he aimed, but he was led there in answer to the prayer of this old man.

Just think of his faithfulness, and we who have so many advantages grow cold and indifferent and lay it to being isolated. In these eighteen years, he had never met a believer in Christ, except twice when he went to some far off city for merchandise, as he was a merchant. He had only his little Testament, no books, no papers, no help outside, only the faith that was "as the grain of mustard seed," and did its work in spite of its uncongenial surroundings.

This Mr. Holding and fifteen other missionaries from seven different denominations have renounced denominationalism, and are teaching just the scripture. Denominationalism, he says, is the stumbling-stone with the Chinese. It handicaps any missionary who goes out under any of its banners. The Chinese cannot see how they are all teaching the way of Christ, and yet teach so differently. A. R. CORSON.

Washburn, Maine, January 30, 1907.

Editors Herald: Having just returned from the performance of one of the saddest duties pertaining to missionary life, the funeral-service, I desire a little space to tell the many friends of Bro. A. C. Duncan of his sudden passing away.

On Saturday, January 26, he left his home at Masardis in the morning to take charge of some potato cars going to Bangor. That night his body was found beside the track

not far from Bangor. It is supposed he slipped in stepping from the train. He was talking with trainmen about five minutes before his death. The train was moving, it was thought, about six miles an hour at the time. The only mark upon his body was a cut on the head. Bro. Duncan held the office of deacon and was a firm, true follower of the Master. He leaves a wife and five children, four of whom are small. They are left in comfortable circumstances, however, as he was a successful farmer. He was a very genial man, beloved by all; always had a pleasant word and smile for every one.

Our little one passed away January 5. It seems that we must all drink of the bitterness of separation from those we love. God grant that we may live such pure lives that the separation may be only for a few short years.

The weather has been very bad this winter, varied only by cold and storms. The mercury has registered fifty-six degrees below zero, and thirty and forty degrees has been quite common.

I have tried to do all I could. Expect to begin a new series of meetings next week at Mapleton. Quite a few have expressed their intention to be baptized in the spring. I have made five new openings since coming here where, I think, we will in time get quite a few members.

I trust that we may all make a greater effort to do all the duties enjoined upon us.

Hopefully yours,

CALVIN. H. RICH.

Cleveland, Ohio, February 5, 1907.

Editors Herald: I would like a little help to find a work that will give information regarding what date the first Pope came in the church of Rome, the date of the first mass, and the date the first indulgences sold; and any works that will help me in learning of the gradual departure from the gospel in the first century.

I have been talking to two Catholic men in the works where I am, and find it necessary to have facts and dates, etc., to make our talks effective.

I find this work encourages investigation in lines of helpfulness to self and others with whom we meet from time to time, and we can not afford to allow the impression to come to others that we are following cunningly devised fables, but rather that we are following sure words of prophecy, which are a light that shineth in these dark days of doubt and division in the religious world.

I am trying to reach as many in my personal work daily in the shop as I can; but we need the right kind of tools in this work, as we do in the mechanical lines, and usually a mechanic is sized up by the kind of tools he uses.

I very seldom see a letter in the HERALD referring to the Cleveland Branch or its members or work that is being performed here. This may be for one of two reasons: either we are too busy to write, or we have nothing to write about. It is a good thing to be busy in a good cause; and I know of no better cause to spend one's time in than the work we are pleased to call "a marvelous work and a wonder." It is made to be more so to us, when we stop to think how few there are who can see it, and that we are among that few. The words found recorded in Luke 6:48, "digged deep," have so much meaning to us when we see how people are tossed to and fro and carried about in the religious world, and so easily take up with most any other work than the one the Lord said, through Isaiah, that He would "proceed to do."

We have here in Cleveland the noted evangelist, Torry, who seems to know how to move the multitudes with the operation of the forces he can bring into play, holding forth

here from January 13 to February 10. The last account I read, the number of conversions ranged between thirteen and fourteen hundred. Thousands of dollars have been raised for the effort, and the people have not yet learned with all that has been said in those meetings that there is a famine of hearing the words of the Lord. This great man sometimes reads out of the Bible, and you would think he would read some of the words of the Lord, that he would use in proceeding to do his work; but these great men who can move the masses do not read the parts that only the little flock of Christ love to hear, and do, because they come forth from the true shepherd when he was on this earth and said it was his sheep who would hear his voice and follow him.

Well, we are glad to know the voice of the true shepherd is heard by a small number of his sheep here that have learned not to follow after the voices of strangers. They believe this shepherd can reveal to babes, when the wise will not listen; so while we are few in numbers, the work is represented here, and a number of us are interested in doing what we can to let the people know that God has not changed, and that he can be found if we are desirous of finding him in his own way.

Yours in the faith and conflict, F. T. HAYNES.

CLEVELAND, Iowa, February 9, 1907.

*Editors Herald:* We have been in the past like a great many more of God's children, in an unsettled condition, owing to our temporal affairs in life; the works here almost closing down and the Saints being scattered, almost like Israel of old, to every kindred, tongue, and nation. But after much fasting and prayer, the Lord came to our rescue and we feel thankful to God that he has heard and answered the prayer of his people here by opening up the work.

I am thankful that I am living in a dispensation in which the gospel has been restored to earth again and that we have been blessed many times in hearing it, and especially during this last week, with Bro. Charles Harp and George Day, Bro. Harp being at Cleveland most of the time. He worked up a good interest and gave us some good preaching. He visited the Saints during the day, and preached in the evening. He went to a brother's house and had some music on the phonograph, and there he undertook to give a little lecture on the burning of the Herald Publishing House. If the brother was not mistaken, we have plenty of money to rebuild a good plant at Lamoni, for when the record was tried it said, "The day of the burning of the building they had a meeting and collected *thirteen hundred thousand dollars.*" Come again, Bro. Harp. JOHN M. HOOPER.

Brown City, Michigan, February 5, 1907.

*Editors Herald:* While looking on the dark side of everything I became despondent over spiritual things, believing God to have forsaken me; but now I have regained consciousness of my standing before God. I am isolated from branch privileges and deprived of continual feasting with the Saints as they meet together to feed on the bread of heaven as it is imparted to the church from different sources of the missionary force; but I thank God under all of those trying difficulties that I have that same desire to serve God as he has commanded, although falling short in many ways. I feel to do my duty today to myself and HERALD by renewing my subscription. The church papers are food to the soul. I have also subscribed for the Ensign, and would like to have my name on the Autumn Leaves list. God is the one to whom we must look for strength and knowledge. This I have been made to realize more fully at the present

time, as I see mankind speculating on the revelation of God's power to them. We have this demonstrated in Rev. Lupton's case, and in the case of a revival which is being conducted in our school-house at the present time, where the candidate is made to believe that he is accepted with God through his effort and his administration, while the candidate arises from the bench, in some cases gloriously saved, in other instances is heart-rending to me when the soul has not complied with one principle of the gospel of Christ except repentance, and that without faith, not having knowledge of the principles of the gospel as taught by Christ and enumerated by Paul, therefore not having faith in Christ any more than they believed that he existed, without knowledge of his law. This reverend divine is grudgingly going to visit me today at my request. He asserted that he has had revelation from heaven of which he would not thank angels from heaven to inform him any further. Under those conditions I believe that I will learn something. But the source from which it will come will have to be convincing, and in accordance with scripture, in order to convert me to his theology.

The HERALD, in its hour of trial, has my sympathy. I will enclose one dollar and fifty cents for renewal of HERALD and one dollar for Autumn Leaves.

For right, light and truth,

WM. McLARTY.

[This brother has an excellent way of expressing sympathy—Editor.]

PEORIA, Illinois.

*Dear Herald Readers:* Again our district conference has met and transacted the business that annually comes up in the district. Quite a goodly number were present and we were fortunate in having Bro. J. W. Wight with us. The business of the conference passed off quite pleasantly and a spirit of unity seemed to prevail; except in the discussion of two or three questions, when there seemed quite a difference in the sentiments of those present. One was as to the manner of choosing high priests and the other was about instructing the delegates to the coming General Conference how to vote as to the place of rebuilding the HERALD Office. After quite a long discussion, they were sent uninstructed, but if we understood rightly the sentiment was in favor of Lamoni unless God otherwise reveals.

The preaching-services were all well attended and the preaching good. Those who were present at the early prayer-meetings rejoiced in the comforting Spirit that was present and were not surprised when Bro. Wight arose and spoke in tongues, followed directly by the interpretation. The Saints were told that in the past many blessings had been withheld from them because they were not in a fit condition to receive them and that now the Lord was ready to bless them when they were humble. They were warned that even greater calamities were coming upon the earth and that they would hardly be spared unless they lived very humble and faithful. They were also told that when God gave a law they must keep it to the very letter, that God was not pleased with half-hearted service. "Yea, turn from the pride and vanities of this world or you will not escape." The ministry were also rebuked for lack of humility, and were told that the darkness of mind concerning certain important questions Saturday resulted because of a lack of humility and prayer: Bro. Charles L. Holmes and Bro. William Norris were each called to the office of elder.

"Once more I say unto you my people, turn from the evils of the world and seek to stand in holy places, and I will bless you with my Spirit. Thus saith the Lord your God."

The Saints manifested a desire and willingness to profit by the word given. Many with tear-stained faces acknowl-

edged their faults and expressed a humble determination to be more prayerful and humble in their walk.

The Kewanee Saints did nobly in caring for the visitors, serving both dinner and supper in the basement of the church, thus allowing the Saints to remain together for a visit and also saved going out in the bitter cold weather which prevailed. But there is just one suggestion that I would like to offer and that is, that at all future district conferences, but two meals be served upon Sunday. When three are served those serving are compelled to miss some of the best meetings of the day and for my part I really believe that we would obtain more spiritual food if we were not quite so full of the "earthly." It ought not to be considered any hardship at all for a Saint to go from breakfast until four or five o'clock without food, especially when not doing physical labor. And think of how much work would be saved those who entertain. If that had been done at Kewanee, then those sisters who were getting dinner might have shared that blessed outpouring of the Spirit in the "tongue and interpretation." Think of it and see if we do not all agree upon this matter. Let us prepare ourselves for our next conference by faithful daily living from now until then, and then let us go up together with humble, prayerful hearts, seeking wisdom, instruction, and counsel from our God, and thus coming together; not for an "outing," not for a visit, but as a portion of latter-day Israel come to *worship* Jehovah. He will bless us for he has said it. And rich and abundant will be the gifts and blessings given us.

May we live worthy of the light received is my earnest prayer.

MARY E. GILLIN.

BROOKLYN, New York, February 11, 1907.

*Editors Herald:* Kindly permit me to use your columns to give the Saints in Britain knowledge of our itinerary and whereabouts. After leaving Leeds on the evening of January 16, cold and dismal externally, lonely and sad within, we stopped at Manchester, where we met with Bro. Leggott, who was to be my fellow voyager.

There was quite a large gathering of Saints who had gathered to bid us "good-bye" and "God-speed." These ordeals are always painful and as the train sped onward we were for some time silent and thoughtful.

Reaching Liverpool in due course we arranged for the removal of our luggage and proceeded to the office and concluded all negotiations for the passage across the ocean. There we had our last lunch in England for some time, after which we went down to the landing stage and were soon aboard the tender. Our brother, Joseph Bennett, whose eighty-two years rest very lightly on his hale and vigorous form, was there to give us a hearty good-bye. Bro. A. Mayse, Srs. Stella and Lily (daughters of Bro. Leggott) also Sr. Fred Clark went aboard with us and about one o'clock the tender was closed and stood out for the steamship Haverford which slowly and peacefully steamed up the estuary of the Mersey to take on her human cargo.

The transfer from tender to liner was soon accomplished, final good-byes sorrowfully said, and in the silence of sorrow we saw the familiar forms and faces of our friends grow dimmer and smaller until identification became impossible, and with prow now pointing to the rapidly westering sun we steamed out into the approaching gloom and night.

The experiences on board the ship were similar to those so often described in your pages. We were not to call at Queenstown it seemed owing to the fact that the White Star steamship Arabia, a speedy greyhound of the waves, was scheduled to leave about the same time that we left Liverpool, and indeed she was at the landing stage as we sailed away, and would reach the Irish port before us. The next morning found us "hugging" the Irish coast, and all day we passed

one panorama after the other until the evening when we reached Fastnet Light. Here we saw the huge billows lashing themselves against the rugged, somber-looking rock, relieved only by the white stone tower carrying the light, whose beams streaming out across the stormy bourn of the deep have been gazed upon in sorrow and hope so many times,

As we gazed upon the scene it needed little experience to see that we were entering upon the track of a storm, for the heaving waves bellowed along almost interminably and we could see them surging up in sullen anger and bursting into clouds of spray and foam as the black-faced rock resisted each watery onslaught. Our gigantic vessel began to heave and roll in a way that was disconcerting to land-lubbers, and we passed into the dining-saloon with foreboding.

During the night the wind rose and with shrieks and roars agitated the waters into mountainous volumes, which crashed against the vessel, making her shudder and reel from stem to stern. When morning came Bro. Leggott and I made mutual inquiries after each other's health and made answers that were rather paradoxical, to say the least. However, we passed through a series of physical convulsions and contortions in which we somehow found ourselves clothed and washed and hurriedly scrambled out on deck.

The sight was glorious and grand, awe-inspiring, yet strangely exhilarating, and spontaneously there was flashed upon the retina of memory a stanza of the old Hebrew song.

"They that go down to the sea in ships; they see the wonders of the Lord."

Around us, before, behind, on right and left, cohorts and battalions of Neptune's warriors were maneuvering in their martial array and time and again the serried ranks would charge down upon the iron hulk which, with unflinching persistency was forging her way across the wild domain of waters, and with a hissing and swishing noise would heave themselves upon the ship as though intent upon engulfing her; then the clouds of foam and spray would come sweeping across the deck and volumes of water like a cataract would rush and tumble down the scuppers.

For two days and two nights that was continued, and sad the havoc made among the passengers, whose gastronomic powers were impaired very seriously, and the tables looked very wan and forlorn as the few passengers who had escaped sea-sickness gathered around.

However, after we had passed over the Devil's Hole (a splendid specimen of apposite nomenclature) of which is said its depths have never been sounded, and yet there has been measured a depth of five miles in many parts of the Atlantic, we began to have better weather. After being out twelve days we were informed that to-morrow we would be in Delaware, and sure enough, early on the following morning we were in the estuary and the reduced temperature after the almost spring-like weather we had enjoyed for more than a week was not very welcome.

The river was filled with floating ice, the banks of the river were covered with snow, and the brilliant sunshine illuminated everything with a golden radiance which made the scene quite picturesque. We had the usual amount of red tape to unwind and finally, at one o'clock in the afternoon of January 28, we stepped from the gangway onto terra firma, and passing through the customs were on our way to the home of Bro. and Sr. Angus, where I knew there would there be a welcome.

It seems that Brn. Joseph, E. L. Kelley, and F. M. Sheehy came down to the docks to meet us, but we missed the pleasure of their greeting, owing to our landing a little earlier than was expected.

Of the services in Philadelphia we need not say much, as doubtless others have written. But the effort made by the Saints in the Quaker City was a magnificent articulation of

the intense love that they have for the cause of Christ. In every way all was done that could be done to insure success, and the speakers and singers met with sympathetic audiences which were inspirations in themselves. It was a very great pleasure to the travelers to meet with such a warm reception from the many friends and Saints with whom we were privileged to meet, some for the first time and many once again. After the week's special services in the temple and the conference services, the special singers and preachers left and owing to the interest it was thought advisable to continue meetings during another week in the chapel. So at the request of Bro. Sheehy, Bro. Leggott and myself remained and did what we could to tell the story of God's love.

On Sunday, February 10, Bro. Leggott went to Elk's Mills and preached, the writer occupying at Germantown and also at Philadelphia. On the 11th we were reunited and bidding good-bye to friends in the City of Brotherly Love, whose hospitality and kindness we appreciate beyond expression, we were speeding away at three in the afternoon for Brooklyn. We reached our destination all right. To tell of the sights we saw and the experiences we had would consume too much of your valuable space. We reached the home of our Bro. and Sr. Baty, whose departure from England is still so recent as to be a sorrow and regret to many Saints in the Manchester District, especially in Stockport Branch, and were made welcome in Anglo-American style. The feelings of pleasure to meet our brother and sister were great because somehow it did not seem to be so far away from home after all. Well, we talked and talked of this brother and that sister, and gave what news we could of the welfare and progress of all we knew who were inquired after, and soon the hour of midnight admonished a cessation, and like the serial story we continued in our next.

Well, we were announced to preach in the church at Brooklyn Tuesday, Wednesday, and Thursday, and once again we have had the pleasure of renewing the acquaintance with the Saints in the city. The uniform kindness of all in the past is ever a happy memory, and this visit is but proof that the Brooklyn Saints still have the "art of hospitality."

We expect to leave here Saturday, the 16th, for Providence, to attend the Massachusetts District Conference. I am thankful to say that Bro. Leggott and myself enjoy very good health, considering the disparity in the weather and temperature in our native land and the land of America.

All correspondence to both of us may be addressed in care of the HERALD Office, Lamoni, Iowa, U. S. A.

I will esteem it a great favor if the district presidents and missionaries will kindly report as quickly as possible.

JOHN W. RUSHTON.

WOODBINE, Iowa, February 17, 1907.

*Dear Herald:* You have come through the fire of purification undimmed, stunted perhaps for a brief moment; but with the vigor of a giant, you have quickly risen to your normal dimensions, strength, and brilliancy; yea, even surpassing your former power for usefulness, thus proving that the cause you advocate is divine.

It is a long time since your pages have had the impress of my pen; not because I am weaker in the "faith once delivered to the saints," and restored in these last days, not because I have lost my interest in your success as a messenger of truth, but I fear lest I "darken counsel with words without knowledge," and I have had so little to communicate that would gladden the hearts of your readers. I have been mostly shut up at home during the last year, trying to care for my sick and helpless wife; feeling that such was my duty under present conditions. Yet I have not been entirely idle. I have tried each Sabbath to hold up the standard of truth in Woodbine, and also to feed the flock of God, to the

extent of my power, and as aided by the divine Spirit. I have also sought to give comfort to the sick of other homes when I could; and of this work we have had much to do, for there has been a great deal of sickness among us, and some deaths. I have been called several times to preach at the funeral of some outside the church, and have gone where I could. But in some instances where I have been called to minister to some of our departed loved ones in the church I have been compelled to deny them on account of distance from my home, it being necessary for me to keep near my companion; and I trust that none will think I am unmindful of their comfort in hours of great bereavement which they were passing through.

Two of the sweetest and loveliest flowers in this part of the Master's garden have been taken to bloom in a fairer clime: Srs. Mabel Athey and Ada Norine Osler. Loved by all who knew them, and bright examples of the power of the gospel to give peace and joy in life, and the blessed assurance of eternal life in the hour of their departure. These sisters were just in the bloom of womanhood, industrious and exemplary students of the Woodbine Normal; and as an evidence of the high esteem in which they were held from one hundred and fifty to two hundred of their fellow pupils attended their funerals, which made it necessary on both occasions to seek a house larger than our own, and the Methodist friends kindly offered us their large and commodious building for the occasions, which gave the writer a broader field on which to sow the seed of eternal truth, for on both of these occasions the large church was well filled and God gave the liberty needed, with what result eternity will tell.

Still as a branch we are afflicted by the sickness prevailing in the family of our beloved president and others. Sr. Kibler has been very sick for several weeks, and no sooner was she convalescent than Bro. Kibler met with an accident. We had been out of town several miles to administer to a sick brother one evening, and when we arrived home and had put up his horses and fed them, it being dark, he made a mistep and fell down the ladder from the loft, which bruised him considerably. This seemed to have started a general sickness over his body, and at present he is unable to attend to his duties in the church or in his business. But we all hope and pray for his speedy recovery; for we feel that he is too useful a man to be taken away.

Our branch might be in a more prosperous condition. Some are negligent, and in consequence cold, having a name to live but are dead. Some are miles out in the country, and it is inconvenient for them to attend the means of grace in the winter-time, and we lack officers who will do their duty in visiting, and some can not afford to spend the time, because it means loss of work, and loss of support for their families. But I am glad to say that in spite of these drawbacks there is a good degree of zeal for the cause of God; and many, I believe, are doing what they can to help it onward. We have our share of widows and orphans who, I believe, are what Paul calls "widows indeed"; and when they can they are present at the means of grace, and ready with their mites to help in the great work.

All of us felt the blow when the news came of the destruction of the HERALD Office, and I believe when the proper time comes the Woodbine Saints will gladly respond to the call for aid to rebuild it. I believe we should lay aside selfishness and seek to be guided alone by the Spirit of God in casting our votes, when the question of rebuilding is presented in conference, that the voice of the people *may in fact be the voice of God*. Whichever way the question goes I would be glad to see an undivided vote. Perhaps in our present state of progress we may not be warranted in expecting it. May the time come speedily when not only the watchmen on Mount

Zion shall see eye to eye, but also the whole house of Israel. This glorious union I have long prayed for, and shall continue to pray and work for.

Though superannuated on account of age, I am still in the harness and never expect to lay it aside. I am frequently told I have done my share; but I know my work is not done here till He who commissioned me calls me home. Sr. Derry still suffers, and would be glad to have the prayers of the Saints for ease and rest from pain, whether in life or in death. Ever praying and working for the success of God's cause, I remain,

CHARLES DERRY.

1618 Park Street, KEOKUK, Iowa, Feb. 5, 1907.

*Dear Saints:* I wish to tell the brothers and sisters of an experience of mine some time before I became a Latter Day Saint. I was lying critically ill, and was given up to die by four doctors, who said I could not live till morning. The members of the family were gathered around my bed, expecting my exit from this life to the beyond, when I at last fell into a deep sleep, and they all supposed I was unconscious to all around me. As I lay there I seemed to be in another world, and everything seemed to be transparent. The ground was as level as a floor, and such a beautiful green; and right before me flowed the most beautiful river, clear as crystal, and smooth as glass; the sky above was the most beautiful blue I ever saw, and across the river I saw God with such a glorious light surrounding him. Then I looked away beyond and saw some one coming toward me, dressed in a robe and carrying something on his outstretched arms. I watched him; he was coming right to me, and I stood still and waited. When he came close enough, I saw he was carrying a small casket; and when he got near me he commenced lowering it to the ground at my feet, and I saw that it was my father bearing my little boy's casket in his hands, bringing my little Orriel to me.

Then I was brought out of my trance, and from that time I began to mend, and was soon able to sit up. Then I tried not to mourn so for my loved ones. I felt that they were safe, and at rest; and I hope sometime to meet them in that beautiful world where there is no more parting, nor pain, nor death, but peace, sweet peace.

ALICE PETERS.

SPERRY, Iowa, February 13, 1907.

*Editors Herald:* I am busy trying to present the gospel to the people two and a half miles west of Sperry, at the Baptists' stone church, with fair crowds out to hear. I expect to hold forth here till over Sunday, the 17th. Some of my old schoolmates talk of coming to hear me, so I expect a larger crowd to-night. Those here who remember my father say they never heard anything bad of him. I feel glad in my soul that I can hear such good reports in a vicinity where we once lived, although thirty-five years have rolled away since my father left this locality. I have not heard of any Latter Day Saints around here. Some of the inhabitants never heard such a name as the church of Latter Day Saints.

NEPHI LOVELL.

#### Extracts from Letters.

C. L. Snow, Murray, Kentucky: "Blessed are the pure in heart, for they shall see God." Ah, I wonder where can be found the pure in heart. Can they be found among the Latter Day Saints? Can it be said of us that we are pure in heart? Are we willing to be taught our duty in all things? Sometimes we see Saints who will listen to an elder preach a sermon on the hoofs and horns, or the necessity of people receiving the laying on of hands for the healing of the sick and for the gift of the Holy Ghost and will exclaim, 'Oh my, what a grand sermon! Didn't he tell us a few

things to think about?' then run to the elder, pat him on the shoulder, and say, 'Brother, that was the grandest thing I ever heard in my life. But if the elder is led by the Spirit of God to teach them along the line of duty, they will wink at some one and say, 'Oh my, didn't he give us a lashing to-day? I do wish he would let the Saints alone, and not always be raking them over the coals.'"

Mrs. Ida Hurd, Grayton, Dunn County, Wisconsin: "I am suffering from rupture, and would like to have the brothers and sisters pray for me. We have a family of eight, and we are poor, too. My husband is away at work seventy-five miles from home. He is a hard-working man; but still our family is needy, and if some of the Saints who are able could get together and send some second-hand clothing which they have put aside, which could be made over, it would be very thankfully received; also back HERALDS, and Sunday-school papers, as I have two little girls who love to read. Poor people here suffer with the cold, and the winters are so long. We would like to move to Iowa. Wish some of the Saints could give information about a place to rent or work. I hope this winter will be short; it is so cold. Our nearest freight office is Clear Lake, Wisconsin."

A. M. Merrill, Independence, Missouri: "I was sorry to hear of the disaster, but pleased to note the quick relief offered. I have been confined to my bed as a result of my sad experience in the Castle Rock flood. Bro. Kaler and others furnished means to bring my family here. Have tried to get in touch with Bishop Kelley, but he must be away. I feel keenly my position—not a chair, bed, or anything to begin housekeeping again. My two little ones, three and five years old, saved nine dollars for the children's home. I would like to help the HERALD Office with others."

J. W. Williams, Fulton, Kentucky: "My attention was attracted by the letter written by our aged Bro. Turnbow on the subject of what he terms "Edenic food." It was to my mind a grand lesson for our temporal good. In the early history of creation we read of no privilege granted to eat the flesh of the animal, and to my mind it does not belong to godliness, except in case of real necessity, and that is a thing which is practically unknown to us as a nation. God through Moses gave Israel permission to eat the flesh of clean animals, fish, etc., not because it was best for them; but they had gotten so low under the rule of the Egyptians, and lusted so strongly for the flesh-pots of Egypt, that God through pity permitted them to eat. Of course it is the custom now to eat the hog; but is it clean and good for holy people to eat? If not, where is the profit in continuing such a course? We read that when Christ shall appear none shall neither hurt nor destroy in all his holy mountain. Then how are we great swine- and flesh-eaters going to adapt ourselves to such a change? 'What were the animals put here for?' Well that is not our business. We might as well ask what the snake, elephant, scorpion, rat, ant, screw-worm, or buzzard was put here for. Could you tell?"

## Miscellaneous Department

### Conference Minutes.

LITTLE SIOUX.—The conference of the Little Sioux District met with the Logan Saints at 9 a. m., Saturday, February 2, for prayer-service, and 10:30 a. m. for business-session. Joseph Seddon was chosen to preside, J. M. Baker and H. O. Smith to assist. Statistical reports were read from all the branches excepting Biglers Grove, showing a present membership of 1,740, a loss of 3 for the quarter. Forty-one of the ministry reported 504 sermons preached, 564 times assisting, 34 priesthood meetings held, 66 official visits made, and 1,382 other services attended. Nineteen baptisms reported, 17 confirmations, 8 marriages, 10 children blessed, and 212 sick administered to, besides much other labors not specifically mentioned. The spiritual condition

of the branches was reported as progressive with one exception. The Bishop's agent reported \$1,790.64 received, and \$1,240.10 expended and remitted to the Bishop during the past four months. Receipts for sanitarium fund to date, \$100.25, and for the children's home, \$138.85. The committee on Samuel Wood's membership was continued. A favorable report in regard to the organization of a branch at Union Grove was received, and the missionary in charge and district president were authorized and instructed to proceed with the organization. The committee on the legality of the ordination of Isaac Hogaboon was granted further time. Seventy delegates were chosen to represent the district at the General Conference. They were instructed to vote to retain the HERALD Office at Lamoni, unless a revelation from the Lord directed to the contrary. It was resolved that it is the sense of this district that the church headquarters should remain at Lamoni, until such time as the Lord expresses his will in the matter. Sioux City was chosen for next conference, and June 1 and 2 set for the time. The prayer-service and preaching-services were well attended and enjoyed. Jas. D. Stuart, clerk.

**GALLANDS GROVE.**—District conference convened at Deloit, Iowa, February 9, 1907, at 9 a. m. for prayer-service, business-session at 10.15 a. m. C. J. Hunt was chosen secretary pro tem., O. Salisbury assistant. Branches reporting: Harlan, Deloit, Coalville, Gallands Grove, Lanesboro, Pilot Rock (by request of the latter branch its name was changed, by act of conference, to the Cherokee Branch). Thirty-one holding priesthood, including branch officers, reported their labors. A request from the Lanesboro Branch for the ordination of Bro. Orman Salisbury to the office of elder was granted, and the brother was ordained at the afternoon session by Elders C. E. Butterworth and J. C. Crabb. The following resolution carried by a majority of one vote: "Resolved, that it is the sense of this district, that the HERALD Office be rebuilt at Lamoni, unless the Spirit directs otherwise." The following-named delegates were elected to represent the district at the next General Conference. J. C. Crabb, C. E. Butterworth, James Pearcoll and wife, John Jordison, Fred Hanson, M. W. Hartshorn, C. J. Hunt and wife, Garret Jurgens, Jesse Johnson, Arthur Spence, Eli Haver, Nellie Hall, C. L. Carmichael, N. V. Sheldon, David Brewster. Delegates present were authorized to cast majority and minority vote in case of division. Bishop Hunt reported church funds on hand and received since October, \$1,207.82; expended, \$1,136.13; cash on hand, \$71.69. HERALD Office fund on hand, \$2; sanitarium fund on hand and received, \$179; paid Bishop Kelley, \$176.50. Children's home fund on hand and received, \$92.75; paid Bishop Kelley, \$88.51. College fund, on hand and received, \$70.57; paid Bishop Kelley, \$58.57. A spiritual and profitable conference was enjoyed. Adjourned to meet at Dow City, Iowa, May 25 and 26, 1907. Edith Dobson, secretary, Deloit, Iowa.

**CENTRAL ILLINOIS.**—Conference of the Central Illinois District convened at Taylorville, February 2 and 3, 1907. It was called to order by Elder L. Simpson. I. N. White and R. T. Walters were chosen to preside, the district president to associate with the chair. Elders reporting: R. T. Walters, F. M. Slover, Luther Simpson, Thomas Broad, M. R. Shoemaker, and F. M. Sharrock; Priests Fred Nowack, and Jacob Waltenbaugh; Teacher J. L. Johnson; Deacon E. E. Stonger. Treasurer's report was read, showing a balance on hand of \$7.70. Bishop's agent's report: On hand last report \$39.43; received since, \$190.47; expended \$97.01. A resolution was passed by the conference that inasmuch as some difficulties existed in the district and the district president felt he could not settle it, I. N. White should settle same. Delegates to General Conference: R. T. Walters, F. M. Slover, M. R. Shoemaker, J. L. Johnson, Frank Izatt, Charles Simpson, and S. J. Bartlett. Conference adjourned to meet in Beardstown, June 8 and 9, 1907. J. G. Ettinger, clerk, Taylorville, Illinois.

**MONTANA.**—Conference of the Montana District met in Deer Lodge, February 2, at 11 a. m., for prayer-service, Bro. Frank Christofferson in charge. Met for business at two 2 p. m. L. G. Holloway chosen as secretary pro tem. Moved and seconded that F. Christofferson, John Eliason, and Gomer Reese preside over this conference. Carried. Reports from officers: F. Christofferson, Gomer Reese, John Eliason, J. H. Wells, A. Christofferson, reported verbally; Missionaries I. M. Smith and L. G. Holloway, reported in writing. Branch report was received from the Deer Lodge Branch which showed a gain of 6; also the Gallatin Branch reported, which shows a gain of 3. Report from the Bishop's agent was read. It was moved that the Willow Creek Branch be declared disorganized, and that the president and secretary of the district be authorized to grant letters of removal. Carried. In regard to the Victor Branch it was thought best to leave the matter of disorganization to the president of

the district. Election of officers was taken up, which resulted in the unanimous selection of the following officers: Gomer Reese, president; F. Christofferson, vice-president; Jerome Wycoff, sustained as secretary; Thomas Reese, Bishop's agent. A recommendation from the Deer Lodge Branch asking that John E. Eliason be ordained to the office of teachers was granted and ordination provided for. A motion prevailed that when this conference adjourns it does so to meet at the call of the district presidency, at such time and place as they think best. I. M. Smith, L. G. Holloway, Bro. and Sr. Robert Esgar, Sr. Lucy Christofferson, Sr. Laura Beck, and Zetta Reese were chosen delegates to General Conference. At the evening session the Sunday-school association held a brief session, sustaining all the present officers, and electing I. M. Smith, L. G. Holloway, Bro. and Sr. Robert Esgar, Sr. Zella Reese, Sr. Laura Beck and Lucy Christofferson, delegates to the General Sunday-school Convention. At Sunday sacrament-service John E. Eliason was ordained teacher, under the hands of I. M. Smith, Gomer Reese, and J. H. Wells. At the close of the Sunday evening session, Bro. J. H. Well introduced a resolution asking General Conference to return I. M. Smith and L. G. Holloway to this field. Carried.

#### Pastoral.

To the Missionaries and Presidents of Districts and Branches of the Pacific Slope Mission; Greeting: I hereby call your attention to the new method of reporting, especially the missionaries.

You are not to report number of meetings attended, marriages, nor administrations to sick. All items needed in your annual report are as follows: Number of sermons; baptisms; patriarchal blessings; new openings; debates; branches organized, Sunday-schools, Religios. I desire that all report to me direct and not to the sub-missionaries. Be sure your reports reach me by the 15th of March, at the latest. Address me at Lamoni, Iowa. Report on blanks I have furnished you. If your supply is exhausted, send for more. The presidents of branches will report number of baptisms, and spiritual condition of branches to district president, and he will report to me on the blank forms I have provided for him. Your brother in gospel bonds,

G. T. GRIFFITHS.

#### First Quorum of Priests.

All members of the quorum who have changed their address during the past year are requested to notify the secretary at once as the new report blanks will be mailed about March 1, to the last address given unless otherwise advised. Reports not in the hands of the secretary by March 20 will be too late for the annual report to conference, so please be prompt.

J. W. GUNSOLLEY, President.

J. C. NUNN, Secretary.

1603 West Short Street, INDEPENDENCE, Missouri.

#### Fourth Quorum of Priests.

I have mailed blanks to every member of the Fourth Quorum of Priests. If you have changed your address, or fail to receive one, please notify the undersigned. State in your report if you will be at General Conference. Your brother,

JAMES D. SCHOFIELD, Corresponding Secretary.

STANBERRY, Missouri, February 11, 1907.

#### Church Librarian.

The following list of books has been received into the library this week. Besides this we have donations of HERALDS (unbound), and other papers and magazines from J. D. Bennett, George Fowler, Lamoni, Iowa; J. S. Roth, Grinnell, Iowa; Mary A. Hinds, Independence, Iowa; A. A. Reams, Des Moines, Iowa. Has any one complete or partially complete files or single volumes of "Hopes" to donate?

Secretary of State, Iowa:

Iowa Documents, volumes 1, 2, 3, 4, 5, 6, 7.

J. D. Bennett, Lamoni, Iowa:

Prehistoric World (Berthe).

History of United States (Barnes).

Report of Geological survey, two volumes.

The Women of Israel, volumes 1 and 2.

Man the Masterpiece (Kellog).

Rest and Unrest.

Primary Question Book.

Gospel Hymns. No. 5.

Object Lessons (Merrick).

History of Texas (Yoakum).

Men of Our Times (Stowe).  
 Apocryphal New Testament.  
 Series of Pamphlets (Pratt).  
 World's Fair Album of Chicago.  
 Mormonism Exposed and Refuted (Kirbey).  
 Cottage Cyclopedia of History.  
 Staff and Script (Barber).  
 Frank and Jesse James (Dacus).  
 The Coming King (White).  
 The Human Body and Its Health.  
 What the World Believes.  
 In His Steps (Sheldon).  
 What is Man? (Lambert).  
 The Bee Keeper (Cook).  
 Sermons, Doctrinal and Practical.  
 Book of Commandments. Reprinted by Wicks.  
 Life of Christ (Mimpress).  
 Manuscript Found.  
 Theological Dictionary.  
 The Great Chicago Theater Disaster.  
 New Plane and Spherical Trigonometry.  
 Steele's New Physics.  
 Merrie England.  
 History Eusebeus (Cruse).  
 First Lessons in English (Quackenbos).  
 Davies' Practical Mathematics (Rogers).  
 New Introductory Bookkeeping.  
 Mosheim's Ecclesiastical History, two volumes.  
 Iowa Official Register.  
 An Account of the Discoveries at Ninevah.  
 The American Debater.  
 Quo Vadis.  
 Life of Joseph the Prophet (Tullige).  
 Iowa Documents (1896).  
 Sitting Bull and the Indian War.  
 Fifty Years and Beyond (Lathrop).  
 The Templar at Work.

J. S. Roth, Grinnell, Iowa:  
 The North Americans of Antiquity.  
 O. Pratt's Works.  
 Tactics of Infidels (Lambert).  
 Sunday-school Teachers' Normal Course.  
 Millennial Dawn, volume 1, paper.  
 The Golden Bible (Lamb).  
 Mosheim's Ecclesiastical History, 1 and 2.  
 Das Land D. Inca (Weber).  
 Braden-Kelley Debate.  
 Josephus (Complete).  
 History of the Middle Ages (Robe).  
 The Bible and Reason Against Athiests.  
 Wife No. 19 (Ann Eliza Young).  
 Notes on Ingersol (Lambert).  
 A Commonplace Book to Holy Bible.  
 Life in Utah (Beale).  
 Iowa Official Register, 1898.  
 Temple Lot Suit (Plaintiff's Abstract).  
 Bureau of Ethnology, 1881-1882.

A. A. Reams, Des Moines, Iowa:  
 Iowa Official Register.  
 Webster's Condensed Dictionary.  
 Key of Heaven.  
 Mission Book.  
 Iowa Official Register, 1891.  
 Doctrine and Covenants (Salt Lake City Edition).  
 History of United States (Ridpath.)  
 Iowa Register, 1904, 1903, 1899.  
 History of Joseph the Seer.  
 The Home Library of Entertainment.  
 The World's Parliament of Religions, two volumes.  
 Iowa Official Register, 1905.  
 Lights of Two Centuries.  
 Manners, Culture, and Dress.  
 Shorter Course in Civil Government.

J. D. Bennett, Lamoni, Iowa:  
 Lights to Literature, Book 7.  
 M. E. Tates, Perkins, Oklahoma:  
 O. Pratt's Works.  
 Miss Alice Gue and Mrs. A. J. Leonard:  
 Gue's History of Iowa, four volumes.  
 George Fowler:

What the World Believes.

Among other papers sent by Bro. Reams was a copy of the "Nauvoo Expositor," which is especially valuable to the library. The library is growing, and we want it to keep on growing till it is larger and better than the one we lost. Can you help?

LAMONI, IOWA, INEZ SMITH, Assistant Librarian.

### Quorum of Twelve.

The members of the Quorum of Twelve are hereby reminded that at our last session we adjourned to meet in Lamoni, Iowa, March 20, 1907. Meet at 10 a. m. at the Mite Society rooms. Those having business to be considered by the quorum may send it to the president of the quorum, or the secretary, F. A. Smith,

### Conference Notices.

Pittsburg District conference will meet in the Saints' chapel, Colwell and Miller Streets, Pittsburg, Pennsylvania, Saturday and Sunday, March 9 and 10, 1907. First meeting at 10 a. m., Saturday morning. James Raisbeck, secretary.

Kirtland District conference will meet at the Saints' church at Sharon, Pennsylvania, March 2, at 10 a. m. All visitors will be met at the stations by a committee. Should any one escape their notice they will benefit by riding on a Sharpville street-car to Hull Street, and walking the remaining few yards to the church on Elm Street. Come all, and in a good spirit so that we may have a good spiritual feast. G. A. Smith, president.

### Convention Notices.

The Sunday-school convention of the Northeastern Kansas District convenes at Topeka, Kansas, March 22, 1907, at 2 p. m. Lillian Gowell, secretary.

### Notice.

Notice to All Concerned: As I have been getting frequent inquiries in regard to Southern Indiana, I will state that I am no longer secretary of Southern Indiana District. Ed O. Byrn, of Byrnville, Indiana, is now secretary of said district. John Zahnd, 1113 North Sixth Street, St. Louis, Missouri.

### Died.

GREY.—On February 3, 1907, Sr. Mary Jane Grey, at Plainsville, Massachusetts. She was born June 6, 1854. Was baptized forty years ago, and lived a life of faithfulness to her Lord and to the church. Her loyalty to the church was manifested in her life of sacrifice. She was anxious to depart, for her life-work was done, and she was conscious of it. Funeral at the home of her sister, where she passed away. Funeral attended by many friends and Saints. Sermon by Elder Cushman, R. Bullard in charge. Body was placed in the receiving tomb, New Bedford Cemetery.

STRONG.—Rachel M. Brown was born in Haron County, Ontario, June 26, 1881. United with the church June 21, 1891. Was married to D. W. Strong September 19, 1899. Departed this life February 4, at Manzanola, Colorado, where they had gone for her health. About half past eleven, she called her husband and household, bade them good-bye, admonished all to prepare for the final end, and passed peacefully away about one o'clock. She leaves three little boys, husband, mother, five sisters, and three brothers. Services at Evergreen church near Lamoni, Iowa, in charge of C. W. Dillon. Sermon by D. W. Young.

BRYANT.—Died at Jonesport, Maine, January 26, 1907, Sr. Adriana N. Bryant, who was born in Janesboro, May 7, 1851, and baptized by U. W. Greene May 6, 1888. She loved the church and did many things to assist the cause. Her six months' suffering was borne with Christian patience and fortitude. The family is bereft of a dutiful wife, and a loving and faithful mother. Words of hope and comfort were spoken at the funeral by U. M. Kelley.

ANDREWS.—Bro. Henry Andrews was born July 23, 1857, Perth Township, Ontario, Canada. Was married to Castella Dana, August 15, 1888. Of this union were born one daughter and one son. He was baptized November 23, 1893, at Alpena, Michigan, by George Jenkinson. He was not well for many months, but bore up under it all with patience, although suffering much. Died January 26, 1907, at Alpena, where he has lived many years. He leaves a wife and two children to mourn. The funeral-sermon was preached by Bro. S. A. Wrinkle, assisted by Bro. James Orton, at the residence.

The management expects to have the enlarged Hymnal ready for mailing in about sixty days, but it will be sent out only in the cheapest bindings.

Ninety-four of the page plates of Zion's Praises were destroyed by the fire. They are being recast, and will be reprinted as soon as they are received from the electrotyper.

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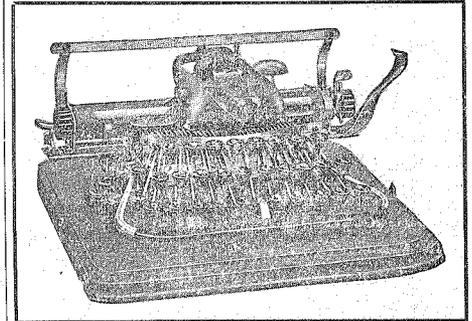
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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 54

LAMONI, IOWA, FEBRUARY 27, 1907

NUMBER 9

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## Editorial

### "A DANIEL COME TO JUDGMENT."

Twenty years ago in a "temperance" lecture delivered by us in the town of Harlan, Shelby County, Iowa, the home of that stalwart Saint, Judge Jonas W. Chatburn, we took the ground that it was unjust, improper, and unlawful to license the sale of intoxicating liquors as beverages; that if it was lawful to restrict, or forbid the open sale of deadly poisons to those who proposed to use them either personally, or to give to others to use, it was lawful to forbid the selling of an intoxicant to those who proposed to use it as a beverage or to give it to another to be used for a similar purpose. We were at the time quite sharply criticised because of the radical position we assumed. We then believed the position to be a correct one, and we believe it yet. We are pleased, even at this late date, to see that one man on the judicial bench sees the subject in the same light; and take additional pleasure in giving his name and his opinion to the readers of the HERALD.

LEBANON, Indiana, February 13. — [Special.] — Circuit Court Judge S. R. Artman to-day handed down a decision calculated to give saloon-keepers nightmare. Judge Artman held that the legislature has no more legal right to license the sale of intoxicating liquors than it has to license gambling.

If the decision is upheld by the higher courts it will close every saloon in the State.

Judge Artman held that the retail liquor business has no legal standing, on the ground that it is not one of the inherent common law rights of citizenship, since the business is dangerous to public health, public morals, and public safety.

The legislature, Judge Artman declared, can not make lawful for a price that which is unlawful, because that contravenes the fundamental principle of government. In other words, the legislature can not legalize a menace to public health, nor can the state, under the guise of a police regulation looking to the public morals, license the saloon business.

A wealth of opinions from the higher courts of many States and of the United States Supreme Court bearing on these contentions was quoted in the decision. Some of the decisions quoted showed that both Federal and State courts had ruled that no form of gambling, such as lotteries, etc., could be legalized, since they are a peril to the welfare of society. In this connection Judge Artman pointed out many of the same courts had held that the sale of intoxicants was a menace to the welfare of the community, and held therefore that if it was right to declare gambling unlawful it also was right to declare liquor-selling unlawful.

"Can the legislature," his decision says, "legalize the destruction of the public health, the public morals, and the

## CONTENTS

### EDITORIAL:

"A Daniel Come to Judgment" - - - - -	153
Questions and Answers - - - - -	154
General Church Items - - - - -	155
Current Events, Secular and Religious - - - - -	156

NEWS FROM BRANCHES - - - - -	156
------------------------------	-----

### ELDERS' NOTE-BOOK:

Cliff- and Cave-Dwellings of Arizona - - - - -	157
Vich Von Vas You - - - - -	157
One of Mark Twain's "Seances" - - - - -	157

### ORIGINAL ARTICLES:

The Work in Toronto, Ontario - - - - -	158
Equality - - - - -	161

### OF GENERAL INTEREST:

Whisky or Poison - - - - -	165
Growth of Divorce Evil - - - - -	166
Labor "Revivalist Pickets" at Methodist Meetings - - - - -	167
A Christian (?) Minister on the Gift of Tongues - - - - -	167
The Jew in Politics - - - - -	167

### MOTHER'S HOME COLUMN:

From One Boy's Viewpoint - - - - -	168
------------------------------------	-----

### LETTER DEPARTMENT:

Letters - - - - -	169
-------------------	-----

### MISCELLANEOUS DEPARTMENT:

Conference Minutes:	
Far West - - - - -	174
Des Moines - - - - -	174
Kewanee - - - - -	174
Convention Minutes:	
Gallands Grove - - - - -	174
Southern Illinois - - - - -	175
Church Secretary - - - - -	175

"All things are governed by law. The sun, moon, and stars, as well as the earth, all are governed by an indispensable law, each dependent upon the other. And as the earth is governed by a celestial law, and as man is a part of the earth, he too must be governed by the same law in order to be a participant in the celestial environment where God and Christ shall dwell."

public safety? Can the legislature make lawful for a price that which is unlawful because it contravenes the fundamental principle of government? Surely not. In the absence of a license the police power of the state regards any business, the inherent character, tendency, and effect of which is to destroy the public health, the public morals, or the public safety, as immoral and unlawful. This is what the cases heretofore cited mean by holding that the right to engage in the sale of intoxicating liquors is not a common law privilege, inherent in the rights of citizenship.

"It is not a right of citizenship because, as the cases hold, its existence is detrimental to society and dangerous to public and private morals and to the peace and good order of society."

In summing up, Judge Artman said: "In view of these holdings, based as they certainly are upon good reason and sound common sense, it must be held that the state can not under the guise of a license delegate to the saloon business a legal existence, because to hold that it can is to hold that the state may sell and delegate the right to make widows and orphans, the right to break up homes, the right to create misery and crime, the right to make murders, the right to produce idiots and lunatics, the right to fill orphanages, poor-houses, insane asylums, jails, and penitentiaries, and the right to furnish subjects for the gallows."

We believe that Judge Artman is unmistakably and justifiably correct in his opinion, that if the state can not legally license men to do those things which destroy the peace, the quiet, the integrity and the honor of the homes of the people no matter whether or not those same people make petition to the municipal or county authorities to sanction the right of some one in their midst to do those very things.

At the meeting held by us, referred to above, one man stated that he could tell us a way to stop the illegal selling of intoxicants. When asked to give the remedy, he replied: "Legalize it. Make it lawful to make, keep, and sell it." Our answer to that as an argument was, that if the county court of Shelby County, Iowa, would give us the authority by certified license to steal for the term of two years we would be sure to become wealthy.

It may be stated that the right to steal is not a natural right. This shows how little the man who makes the statement thinks. Stealing was a fine art, and flourished while "might made right," and until mankind learned the necessity for a defense of the weaker against the wrongful encroachments of the stronger, who enjoyed and exercised the "right to steal." The enactment of restrictive laws made stealing a crime; and it ceased to be a natural right. The same thing happened to a good many things which men did because they were held to be natural rights. The state became the accredited guardian of the personal and property rights of the people by the ascertained will of those who became the wards of the state; and in due time the state became the supreme conscience of the people, and took cognizance of those assumed rights of men who assailed the well-being of society by wrongful acts

which were productive of injury to individuals, or evil to the whole body corporate. This sale of intoxicating liquors is one of that very kind of things; and the social compact has suffered from its contamination, until it is high time that more than Judge Artman should be found with the good sense and courage to say to the law-making powers, that they have no right either natural or delegated, to turn loose upon the commonwealth a set of money-grubbers who fatten upon the evil consequences which their trade fastens upon wives, children, and other dependents and levies burdens upon the sober tax-payers which they ought not to be called on to bear.

We commend the opinion of Judge Artman to the Saints for consideration. We sincerely trust that, as has been the case heretofore, the Saints will maintain the high standard set by them in regard to the abstaining from the "intoxicating cup" to the continued benefit to themselves, and the sure benefit to their children to come after them.

A late writer, in an article written for the *Post Dispatch*, of St. Louis, Missouri, after enumerating quite a number of the various kinds of business carried on in Independence, states that there is one sort of business which none of the Latter Day Saints is engaged in, and that is "the saloon business." As a people we ought to feel a degree of commendable pride that wherever the Saints live, no saloons by their votes are licensed to make drunkards, or entail upon society evil consequences which always follow the traffic. Keep out of the saloon business, brethren, and enjoy the satisfaction of knowing that sober men and sober women, as fathers and mothers, will have sober and strong mental and physical children to take their places in the battle of life, when the things of this world pass away from their sight in the valley of death to time.

#### QUESTIONS AND ANSWERS.

Is there any law anywhere known to the church justifying a General Conference appointee engaging in a business of his own and still draw from the church funds for his family's support, when part of his time and attention is taken up with said business?

There is no rule of conference in direct regard to the matter. Nor do we know of any law specifically dealing with the question. There is, however, abundant reason why such procedure should not obtain, as it is a manifest injustice; first, to the general church, which has the right to ask that all the men appointed to labor in the field should deal fairly with the bishop and the treasury, and give the time and the labor to the work of the ministry, for the purpose of which the allowance for the support of the family is made: second, to the other members of the ministry in the field whose families may possibly be caused to lack for support by reason of this draw-

ing from the treasury when the supposed laborer was not "attending upon his ministry," according to his appointment.

It is quite inconsistent for an officer to offer for a mission and accept an appointment from the conference and after the appointment is given he to give a few days', a few weeks', or a few months' labor in the field to which he was appointed; then return home and give his attention to his own affairs, or engage in business, and permit the bishop to continue to pay the allowance to his family, just the same as if he were in the field. This course of procedure is of the same sort as a man hiring to a firm of his fellows in a contract to do certain work for which he has an aptitude; and then spending a part of his time which he should give to the work which he contracted to perform to his own private affairs and business. If it is wrong in the latter case, it is in the former. In what is it different in moral right?

We presume that the brother who sends this question to us for answer may have some case of the sort in mind. If our surmise is correct, we advise that he take the inquiry to that brother whom he thinks is doing this wrong, and discuss the question with him in quiet and "by their two lone selves," and see if a proper understanding and feeling may not be secured, in the spirit which should prevail among brethren. And if the situation can not be thus relieved, then inform the missionary in charge, that the irregularity may be officially inquired into.

It ought to be a rather comforting thought to those who are laboring in the ministry that their fellow laborers are an honest set of upright and godly men, who pride themselves on acting honestly and without guile; scorning to take any undue advantage of either the conference, the church, their fellow men both in and out of the church, the world, the flesh, or the Devil, and as a matter of course, the Lord, whose servants they claim to be. It would seem that if a man engage in the ministry, ostensibly in the service of the Lord who calls him, accepting the help from the church which is provided for by commandment that his family may be cared for while he is so laboring, and then turns his attention, time, and talents into a channel of employment and business for himself, is dealing unfairly with his brethren, deceitfully with himself, and what is worse, dishonestly with the Lord.

So far as our knowledge of the force in the field goes, we are impressed with the conviction that the ministry who have accepted appointments to the work have been trying to fill their appointments faithfully and honestly, and are not engaged in other business to the neglecting of the trust reposed in them by the appointing officers of the church. As a rule, we believe that whenever a man who has been

appointed leaves his field and takes up any other work for himself, he notifies his presiding officer and the bishop of the district, or the church, as the case whence the supply for his family was received may be, thus acting fairly with his colaborers, the church and the Lord. We believe this is as it should be. No rigid rule has been adopted; and it is to be hoped that the good consciences of the ministerial force do not need such rule to teach them what true honesty is.

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#### GENERAL CHURCH ITEMS.

Elder J. H. N. Jones reports success in reaching large crowds by street-preaching in Adelaide, South Australia. Twenty persons have been added to the branch there during the past year.

The Sunday afternoon prayer-meeting of the Lamoni Stake conference was a remarkable meeting. A considerable degree of the Spirit was present from the beginning and ere the meeting closed the gift of tongues and the interpretation of tongues was given through Elder J. W. Wight and Nephi Snively, each speaking and following with the interpretation. The gift of prophecy was given through Elders R. M. Elvin and Lewis Gaulter. Among other admonitions the Saints were earnestly warned to beware of pride.

It may be of interest to those reading Elder Mortimer's account of the work in Toronto, in this issue, to learn that at the Sunday evening services of February 17 (held since Bro. Mortimer wrote) over two thousand people were turned away from the Majestic Opera-house for lack of room. During the next day twenty-seven people called on Bro. Evans for the purpose of purchasing Books of Mormon.

The Lamoni Stake Conference passed a resolution to the effect that in the opinion of the conference the HERALD Office should be rebuilt at Lamoni, in the absence, of course, of divine instruction otherwise. The delegation, however, goes to the General Conference uninstructed and free to weigh the question on its merits as they may be presented before the Conference. There seems a quite general desire everywhere that the will of God may prevail in the matter above all selfish interests.

Elder Daniel MacGregor, of Stratford, Ontario, associate editor of the *Canadian Messenger*, has written a pamphlet setting forth the claims of Presbyterianism to believers, which he is distributing free to those who need or desire them for circulation. It is a presentation of the reasons why he left the Presbyterian fold; and it is also a splendid argument in behalf of the truth as it is in the gospel

set forth in the New Testament. He has made an excellent argument; which must needs have a good effect when used in the right places; especially where that ancient opposer to the latter-day work is in the field against the elders. Send to Bro. MacGregor's address, Box 464, Stratford, and see what the work is like. You will like it.

An unsigned communication to the HERALD states that Elder I. N. White recently organized the Second St. Joseph Branch. The organization took place in Riche's Hall, Hyde Valley, South St. Joseph, with twenty-nine charter members. Bro. John L. Bear, Jr., was chosen president. The Saints have started a fund for the purpose of building in that locality.

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

A recent wedding is reported from Baltimore in which the participating clergyman, who was vice-president of the ministers' association of that city, entered with the couple into a lion's cage and there performed the ceremony in the presence of five lions and several keepers. A vast throng witnessed the scene. The electric lights, apparently ashamed of the spectacle, went out at the critical moment and candles were provided. The bride and groom received two hundred and fifty dollars from the managers of the zoo. No blame attaches to the lions; and if some of the other participants ever become entangled in the meshes of the law they may use the incident to support a plea of insanity.

The officials of the Lake Shore road recently made a secret test. They secreted themselves in a watch-tower at night and caused the lights on the "switch targets" to be turned out; the absence of the lights was a danger signal and it was the duty of train men to stop and ascertain the trouble. During the night twenty-five trains, including four first-class passenger trains, passed through, and only one of the twenty-five, a freight, was stopped; the others rushed on to any fate that might await them.

Another severe marine disaster occurred on the 21st of February, when the German mail steamer Berlin sank off the Hook of Holland with nearly one hundred and fifty people on board. Few escaped.

The United States Senate came to a vote on the Smoot case February 20 and Mr. Smoot retains his seat by a vote of forty-two to twenty-eight.

The wreck of the "eighteen hour" special between Chicago and New York is now attributed to steel ties, which were being experimented with on a sec-

tion of the road. It is said that they permitted the rails to spread. The company is replacing them with wooden ties.

Cornelius Shea and ten associates who took a leading part in the teamsters' strike in Chicago, and who were arraigned for conspiracy, were declared not guilty, February 22. The case has been in court since September 13 and is said to have cost seventy-five thousand dollars.

Ohio Spiritualists claim to have established communication with Stanford White. They say that he has been refused admission to either heaven or hell and is a homeless wanderer—too mean for any community.

## News From Branches

### INDEPENDENCE, MISSOURI.

Independence Saints read with interest the HERALD items regarding the success of our eastern brethren in Pennsylvania in the dedication of their church. It sounds good. It is encouraging.

Bro. and Sr. Will Blair have recently built here in Independence, having been previously numbered among the First Kansas City Saints. On February 14 the Religio entertained its members and friends at a valentine social. Six hundred attended and enjoyed the occasion.

The attendance at Religio last Friday was two hundred and sixty-six which is a decided increase over the week previous.

Among the sermons of late we make note of Bro. Garrett's well-directed effort, instructing the Saints along the line of social customs and courtesies.

Saints and friends sympathize with Bro. J. A. Gunsolley and his brothers in the news of the loss of their aged mother, which occurred here at Independence at the home of her son J. F. Gunsolley. The funeral was from the church, Saturday morning.

Our laurel club, of whose work we have before made mention, have again made an effort to help the sanitarium fund, the occasion being Washington's birthday, and the place the congenial home of Sr. William Pitt, the vice-president of the club.

The members of this organization are all married people, and a feature of the evening's entertainment was the description by each man present of his wife's wedding-dress.

Sr. Royal Brocaw is back from St. Louis, and expects to again make this her home.

J. A. GARDNER.

February 24.

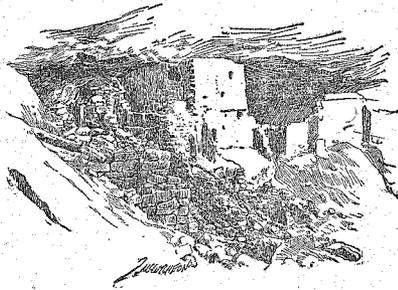
### PHILADELPHIA, PENNSYLVANIA.

So much of our time and attention was consumed in preparing for and enjoying the special revival services at this place that we quite forgot it was our time to report, and now looking back we can say that the sermons by President Joseph Smith, Bishop E. L. Kelley, and Apostles Rushton and Sheehy were far above the average, the soloists, Srs. Robinson and Isleib, were inspirational, the audiences representative and fair as to numbers; and the good done, we trust, more than we can measure. The Saints turned out well the entire season, and received as recompense bread from heaven.

(Continued on page 173.)

## Elders' Note-Book

CLIFF- AND CAVE-DWELLINGS OF ARIZONA.



Courtesy Passenger Department Santa Fe R. R.

This region abounds in ruins of the dwellings of a prehistoric people. The most important lie within a radius of eight miles from Flagstaff. On the southeast, Walnut Canyon breaks the plateau for a distance of several miles, its walls deeply eroded in horizontal lines. In these recesses, floored and roofed by the more enduring strata, the cliff-dwellings are found in great number, walled up on the front and sides with rock fragments and cement, and partitioned into compartments. Some have fallen into decay, only portions of their walls remaining, and but a narrow shelf of the once broad floor of solid rock left to evidence their extreme antiquity. Others are almost wholly intact, having stubbornly resisted the weathering of time. Nothing but fragments of pottery now remain of the many quaint implements and trinkets that characterized these dwellings at the time of their discovery.

Fixed like swallows' nests upon the face of a precipice, approachable from above or below only by deliberate and cautious climbing, these dwellings have the appearance of fortified retreats rather than habitual abodes. That there was a time, in the remote past, when warlike peoples of mysterious origin passed southward over this plateau, is generally credited. And the existence of the cliff-dwellings is ascribed to the exigencies of that dark period, when the inhabitants of the plateau, unable to cope with the superior energy, intelligence, and numbers of the descending hordes, devised these unassailable retreats. All their quaintness and antiquity can not conceal the deep pathos of their being, for tragedy is written all over these poor hovels hung between earth and sky. Their builders hold no smallest niche in recorded history. *Their aspirations, their struggles, and their fate are all unwritten, save on those crumbling stones, which are their sole monument and meager epitaph [?].* Here once they dwelt. They left no other print on time.

At an equal distance to the north of Flagstaff, among the cinder-buried cones, is one whose summit commands a wide-sweeping view of the plain.

Upon its apex, in the innumerable spout-holes that were the outlet of ancient eruptions, are the cave-dwellings, around many of which rude stone walls still stand. The story of these habitations is likewise wholly conjectural. They may have been contemporary with the cliff-dwellings. That they were long inhabited is clearly apparent. Fragments of shattered pottery lie on every hand.—To California Over the Sante Fe Trail, pp. 81, 82.

### VICH VON VAS YOU?

Der vas two kinds of saints  
 In der kingdom of Got;  
 Der vons who vill help  
 Und der vons who vill not.  
 Verever yo go,  
 You vill find der church masses  
 Divided allretty  
 Mit yust dese two classes.  
 Ober, I'm sorry to see dot,  
 But I found it oud, vaht?  
 Vere der's von who will help,  
 Der vas von who vill not.  
 Mit vich class vas you?  
 Don't be dot bad shirk;  
 But be der Lord's helper  
 To roll on His vork.  
 Or vas you der tightvad  
 Who vants not to bear  
 Your share mit der finance,  
 Und labor, und care?  
 Den up! Und be doing  
 Your vork like a man  
 Und don't be a lukevarm  
 But do vat you can. L. E. H.

### ONE OF MARK TWAIN'S "SEANCES."

When Mark Twain was about fifteen years old his town (Hannibal) was visited by a mesmerist. Mark became one of the "subjects." To his personal sorrow the hypnotist did not seem to possess any special power to control him; but Mark was not willing to be turned down so he put on a dazed expression and proceeded to act on every suggestion made to him. He was a great success, and his experience shows how easy it is to fool part of the people all the time. A part of his performances are related as follows:

"In 1874 we were living in a large white house on the corner of Hill and Main Streets—a house that still stands, but is not large now, although it has not lost a plank; I saw it a year ago and noticed that shrinkage. My father died in it in March of the year mentioned, but our family did not move out of it until some months afterward. Ours was not the only family in the house; there was another—Doctor Grant's. One day Doctor Grant and Doctor Reyburn argued a matter on the street with sword-canes, and Grant was brought home multi-fariously punctured. Old Doctor Peake called the

leaks, and came every day for a while, to look after him. The Grants were Virginians, like Peake, and one day when Grant was getting well enough to be on his feet and sit around in the parlor and talk, the conversation fell upon Virginia and old times. I was present but the group were probably quite unconscious of me, I being only a lad and a negligible quantity. Two of the group, Doctor Peake and Mrs. Crawford, Mrs Grant's mother—had been of the audience when the Richmond theater burned down, thirty-six years before; and they talked over the frightful details of that memorable tragedy. These were eye-witnesses and with their eyes I saw it all with an intolerable vividness: I saw the black smoke rolling and tumbling toward the sky, I saw the flames burst through it and turn red, I heard the shrieks of the despairing, I glimpsed their faces at the windows, caught fitfully through the veiling smoke, I saw them jump to their death, or to mutilation worse than death. The picture is before me yet, and can never fade. . . .

"Very well, three or four years later . . . I was king-bee and the sole 'subject' in the mesmeric show; it was the beginning of the second week; the performance was half over; just then the majestic Doctor Peake, with his ruffled bosom and wristbands and the gold-headed cane, entered, and a deferential citizen vacated his seat beside the Grants and made the great chief take it. This happened while I was trying to invent something fresh in the way of a vision in response to the professor's remark—

"'Concentrate your powers. Look—look attentively. There—don't you see something? Concentrate—concentrate. Now then—describe it.'

"Without suspecting it, Doctor Peake, by entering the place, had reminded me of the talk of three years before. He had also furnished me capital and was become my confederate, an accomplice in my frauds. I began on a vision, a vague and dim one (that was part of the game at the beginning of a vision; it isn't best to see it too clearly at first, it might look as if you had come loaded with it.) The vision developed, by degrees, and gathered swing, momentum, energy. It was the Richmond fire. Doctor Peake was cold, at first, and his fine face had a trace of polite scorn in it; but when he began to recognize that fire, that expression changed and his eyes began to light up. As soon as I saw that, I threw the valves wide open and turned on all the steam, and gave those people a supper of fire and horrors that was calculated to last them one while! They couldn't gasp, when I got through—they were petrified. Doctor Peake had risen, and was standing,—and breathing hard. He said, in a great voice—

"'My doubts are ended. No collusion could produce that miracle. It was totally impossible for him

to know those details, yet he has described them with the clarity of an eye-witness—and with what unassailable truthfulness God knows I know.'" —*North American Review.*

## Original Articles

### THE WORK IN TORONTO, ONTARIO.

PRESIDENT R. C. EVANS AT THE MAJESTIC OPERA-HOUSE; THE OPENING OF THE NEW CHURCH-BUILDING, ETC.

I have been in Toronto and witnessed a part of the success achieved by President R. C. Evans in the magnificent work done there. If I appear to use any terms or expressions bordering on the grandiloquent I may be pardoned, as I am so full of admiration of the great work accomplished. I feel as if the ordinary, common, every-day language will fail to meet the demands. I had heard so much of the work he was doing there and of its unprece-



ELDER R. C. EVANS.

dent success in the history of the "Reorganization" that I could hardly credit it, and I thought it could safely be reduced by at least twenty per cent. Now that I have witnessed one meeting in the commodious Majestic Opera-house that can accommodate some thousands, I can say with Sheba's queen, "The half was not told me."

One of the splendid fruits of this work is the erection of a beautiful church on Soho Street, a few doors north of Queen Street, at the cost of a little over thirteen thousand dollars. The old church on Camden Street, that was built in 1900, was found inadequate to the demands and more commodious quarters must be provided. After four months of arduous labor, the edifice was opened for public worship on Sunday, February 10, a number of visitors being in attendance from London, St. Thomas, Garafraxa, Humber Bay, and other places.

The morning prayer- and testimony - meeting opened at eight o'clock. It was well attended and was a season of blessed refreshing. The sacrament was administered, President Evans presiding, assisted by District President R. C. Longhurst, District Vice-president G. H. Buschlen, and Elder A. F. McLean, president of the Toronto Branch. The emblems were passed by Elders George C. Tomlinson, of the seventy, and A. E. Mortimer of the high priests. The gift of tongues and interpretation was given through President R. C. Evans, and the work and sacrifice of God's children acknowledged and commended. The nearness of Christ's coming was announced with a solemn exhortation to prepare for the great day and to put away all contention, strife, and discord, as such was retarding the growth of the work to a great extent, and we were told that what had been witnessed was but a taste of what might be.

The presence of the Holy Spirit bore testimony to the truth of the revelation, and all felt its inspiring force. At eleven in the forenoon President R. C. Evans preached a profound discourse from the words, "Lord, is it I?" (Matthew 26:22.) The place was well filled and all were edified by the powerful words as they fell from the speaker's lips. He was assisted by Elder William Fligg, president of London Branch, and Priest Charles Hattey, of Toronto.

At half-past two another preaching-service was held in the church, the speaker again being R. C. Evans, and the text from Ecclesiastes 3:14, 15.

But what shall I say of the night meeting? How describe it? My poor pen, as I contemplate the scene with my mind's eye, appears to be inadequate. Long before the time of opening, the people were fairly pouring in until the place was filled, as announced by the ushers, when the stern guardians of the law refused admittance to any more. From my place of observation, I could see the entire throng of nearly three thousand earnest and expectant souls. As I gazed upon them (not the scum from the slums, though some may have been the froth, foam, and bubble, thrown upon the surface of the seething mass of restless humanity, and some, the flotsam of life, tossed hither and thither by the restless sea of lost hope, not knowing where the tide will cast them), all appeared to be very earnest, as well as intelligent, and able to grasp the most subtle points in argument as presented, and I felt to praise God.

Now, for a moment, let me take the reader to another opera-house a few doors to the east of the Majestic, called the Grand Opera-house. On each Sunday it is occupied by the Methodists of the city. When President Evans began his meetings he was denounced by that body for making unclean the sacred name of Christ by claiming to honor it in a

common theater; placing the badge of respectability upon a place they had been proclaiming against as unfit for Christian men and women to enter.

The great work President Evans has been doing has been going on for three winters, the success of the first stirring the sectarians to a united effort to prevent a repetition the next or second winter, and the services of the famous evangelists, Messrs. Torrey and Alexander, were secured to this end, never doubting but that their influence would be sufficient to drive him from the place. It is true President Evans and the city brethren, having heard of the popularity of these men, began to fear a possible decrease of their attendance to a final closing of the meetings, but keeping up their faith and courage, and being well sustained by the sisters in prayer and devotion, they hung on with the spirit of patience and fortitude, faith in God, hope in his promises and in the truth and justice of their cause, when, to their delight, they found the attendance on the increase, and it continued in spite of this united effort, coupled with the prestige of Massey Hall, where the Torrey meetings were held with a seating capacity of over four thousand.

When during the winters of 1905 and 1906 the hoped-for diminution of the interest was not apparent, and hearing of the great additions to the church, the sectarians grew desperate and determined upon a more earnest effort to oppose this man and drive him from the metropolitan city of Ontario, thinking that, if they were successful, the hated work would receive its quietus. When it was passed from one to another that the accommodations of the old church were not equal to the numerical increase and the erection of a new one was contemplated, they decided something must be done, and without loss of time regardless of past denunciation of theater-service, the Grand was secured and turned over to the Fred Victor Mission. Here can be seen and heard the combined influence of the wealth of sectarianism in a city of three hundred thousand inhabitants, with the united force of the best music and oratory.

One reverend gentleman delivers himself thus: "I have been three times to the Majestic Theater, and, for the life of me, I can't understand what draws and holds that vast audience each Sunday night. No fire music; not one attraction *but the eloquence of the speaker.*" Just so, but this gentleman and all of his confreres, apparently, having never been touched by the Spirit of divine grace, will continue to fail to understand why it is that "the eloquence of the speaker" holds that power not one of them, as they now are, will ever possess. Why do they not seek to fathom the profound depths of that divine force that enables the speaker to wield the great power he does? They can not understand it, nor will they seek to.

One force these sectarian priests possess, and they use it to the shame of the metropolis of the metropolitan province of this fair dominion. As Madam Roland was going to the guillotine in Paris, France, during the bloody period of the "Reign of Terror," she gazed upon the statue of liberty and exclaimed, "O liberty! liberty! how many crimes are committed in thy name." In this fair land of ours where we boast of the freedom of the press, claiming we are not in Russia where the censor can, by law, run his blue pencil-mark through all that does not savor of the most slavish support of the autocracy, the blush of shame should mantle the brow of every son and daughter of freedom at the thought that the press of this city of Toronto is being shackled by a band of hireling priests, not one of whom dares meet President Evans upon the public platform, and there, before all interested persons, discuss these things that are agitating the public mind. Will they do so? Can any one of them be induced to do so? Not one, but they know the force possessed by the speaker, and they desire above all things to keep the public in the dark as to the work being done, so they use the tremendous power at their disposal and muzzle the press of the place. Not one newspaper makes any reference to the greatest religious movement this city has ever seen. Not one. Freedom! Save the mark. They are very discreet, however, and nothing can induce any one of them to face the issue. It is really pitiable, it is said, to see young men holding out tracts to passersby as they go on to the Majestic, calling out, "This is the place. Come in. Here is where the meetings are," and so on. Some few respond, but not until the seats at the Majestic are filled can the Grand secure an audience, and then they get some of the overflow. On the first Sunday night they had about twelve hundred while the Majestic was full. The next Sunday night their attendance was about nine hundred and fifty, and the third and fourth nights about six hundred and five hundred respectively, and the Majestic was filled up.

Yes, as a reverend gentleman said, there is no "magnificent singing," as the world would call it, but a band of loving Saints, whose hearts are tuned to the sweet songs of Zion, through whose lips pour forth the inspiring hymn of praise, "All hail the power of Jesus' name," thrilling the souls of all present, and, methinks, the voices of exultant angels took up the refrain,

Bring forth the royal diadem  
And crown him Lord of all.

Every one was in his or her proper place when the curtain rose. The opening exercise was in charge of the branch president, A. F. McLean, the opening prayer being offered by young Elder Ernest Oliver. The sermon: I have often heard Bro. R. C. Evans

when president of the London Branch; I have traveled with him in missionary work; have associated with him in tent-labors; have listened to some very powerful discourses, and seen many baptized by him as a result; but how shall I express myself as to that great effort of Sunday night, February 10, 1907, in the Majestic Opera-house?

The subject was, "Does death end all?" The texts were 1 John 3:8, the latter part, and Revelation 1:18. For considerably over an hour he enlarged upon the texts, holding the unflagging attention of that vast audience to the very close. As he exposed the erroneous teaching of the day, wherein sectarian priests present Christ as inferior to Satan, that the hatred of the latter outweighs the love of our most blessed Lord and Master in securing the great majority of those our God has, in love, created, for whom Christ has died and risen again, a derisive applause burst forth; and as he claimed the Christ of the Bible as being worthy of their love, faith, and obedience because he was able to save to the uttermost, bringing forth scriptural evidence in support, enthusiastic hand-clapping followed.

At the close of the discourse the ushers took up the collection and nearly sixty dollars was the result. Then came another interesting feature, viz.: the question-plate. My! such a heap of folded papers as were poured upon the stand! Now, be it understood, President Evans knows nothing of the nature of any of these questions until read by Branch President A. F. McLean. All manner and kind of questions are asked, some being from honest and earnest souls who are seeking for light. Such are answered kindly and effectively; but others, Mormons, spiritualists, and infidels, will continue to ask silly questions and back goes the answer according to its requirements. May our God speed his work in this place.

In spite of the unrelenting opposition of Satanic forces this work is moving the city from center to circumference; and if his people will only retain their integrity, be full of courage, patience, and fortitude, meeting the demands of the new life they have risen unto, remembering our Lord's counsel given last Sabbath morn, there will be a glorious awakening in the city of Toronto that will have its bad." Did he know many of them? Yes, several and all good people. "But," he said, "they were good people before they became Latter Day Saints." I admitted this was so in some cases and then asked, "Why are so many people opposed to us when we begin work in a place, or even after we have been established for years? Why, in the pulpit, on the platform, in private conversation, and in newspapers, do so many warn the public against us?" He replied, "Because they are afraid of your teaching. Afraid your doctrines will have an evil influ-

ence upon the minds of some who will be sure to follow you." I answered, "What about Bro. Robert Hodson, who has just introduced us? He sits there before you. You say he was a good man before we got him. That all whom you know were, as Methodists, good men and women, and, as Latter Day Saints, they still retain their integrity. In the name of high heaven, what cause have we given for all this bitter opposition?" He said, "Well, Mr. Mortimer, I must confess you have given me a new train of thought, and I do not see why I may not bid you God-speed in your work as well as any." And so we parted. Here was one man who could see our honest efforts to do good and he was willing to say, God speed you in your labor of love; but how many in Toronto will say as much to President R. C. Evans? His success has made them bitter.

And this great work is going on, not only in this city but in other places, and the Spirit of our God is working mightily among the people till the calls for help are more than we can fill. But so very much depends upon us as a people. United in righteousness, we can call God's angels to our aid. Do you not know, my dear brothers and sisters, it is criminal for us to be weak, when we can be strong in the Lord of hosts? The strength of a chain or its lifting power is in its weakest link. God has placed us here to prove the world. As a chain, one end, as it were, is fast to the throne of the eternal One, and the other end to lift up poor weak humanity to higher and better things, each one of his children a link in this great chain. Now the weakest link is where the break will take place. What right have I to be the weak one and cause the breakage at the very time when such a mighty work is in progress? Think of the disappointment, not only on earth but probably in heaven. If joy comes to the angels when sinners are converted, why not disappointment over failure?

Think of these things, my beloved saints of God! Be a strong link. Be true and faithful to your covenant. Pray the Lord of the harvest for more laborers in the vineyard. Pray for us.

A. E. MORTIMER.

#### EQUALITY.

This article by Bishop Kelley will be reprinted in tract form.

Equality is the condition or quality of being equal. Persons under this condition are neither superior nor inferior; greater nor less; better nor worse.

This does not mean that one is just as tall as another, or that all must weigh in the same notch, eat the same amount of food, or sing well in the same key; but it does mean that there are no servants and no masters, no exalted and no debased, none specially privileged and none whose rights are specially abridged.

In temporal matters each is supplied according to "his needs and wants inasmuch as his wants are just." But it is not necessary that all shall engage in the same business, or work at the same trade, nor that they shall have the same sized family, nor have a stewardship of the same amount of property. The equality of the holding is based upon the needs and just wants of all and is determined according to the reasonable demands, circumstances, business capabilities, talents, and calling of each.

#### PURITY OF LIFE FIRST.

There absolutely can be no idlers, loafers, busybodies, backbiters, deceivers, rogues, liars, drunkards, libertines, or covetous persons where there is equality; and conversely, where any of these things exist the rules and laws belonging to this order can not be safely entered upon; hence the divine instruction to the church in December, 1833, upon its failure to carry out the law of equality among the Saints: "Behold, I say unto you, there were jarrings and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances."—Doctrine and Covenants 98:3.

Also the following, June 22, 1834: "Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands."—Ibid., 102:3.

The rule of conduct enjoined by Jesus at the first of his ministry in Palestine is the true governing principle to be met at the threshold of the Zion state of equality, and men must ever stand dazed and disappointed who undertake to bring about the hoped for conditions among a people who fail to keep this law: "Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets."—Matthew 7:12.

Those who attempt to force the condition without following the laws governing are in a like pitiable state as the religious enthusiast who promises that heaven may be gained any way you please, so you say, "Lord, help, I am a sinner." But Jesus taught, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

Why not follow Christ, instead of the teaching of some man? "Enter ye in at the strait gate."

The question of conditions precedent to entering upon the system of equality has been presented to the reader at this early time in considering the question, because in the judgment of the writer it is the

one phase to which the attention of all should now be earnestly directed. It is an easy matter to awaken a desire on the part of the people to enter upon the enjoyment of the holy association of complete oneness and equality, but another thing to lead them so to live and sacrifice as to make the introduction of the order of equality possible. The error of the present age is much the same as with the Jews when Jesus taught and wrought among them; there is a great desire to be partakers of the "loaves and fishes," but too little disposition shown to commend the religion of the Master by keeping his sayings. There can be no nearer approach to the doctrine of equality without an earnest effort of self-denial and unselfish sacrifice.

#### EQUALITY OF RIGHTS.

One prominent feature of the condition of being equal is already fully reached by the people, but has been unappreciated by many and abused by many others. It is that of equality of rights. To proceed further in the way of divine oneness this must be zealously cherished and honored. It applies to every person and to every condition, and so necessarily its bounds stop at the borders of the rights belonging to every other individual. It at once opens the door of opportunity and advancement to all, but just as effectually closes the avenue of interference with the work, business, rights, and privileges of every one.

Equality of rights does not permit one to take advantage of his neighbor, interfere with the work of others, or in any way authorize him to assume a position of influence and trust to which he is not properly called and elevated. A community of rights run in parallel lines, not at angles, and properly honored, permit no clashes between the privileged membership. It follows without exception, then, that we should be at absolute peace with each other.

Again, the fact of equality of rights in the church, or state, interferes in no way with the work of officers or teachers. The work and calling of these is parallel with the rights of all others; there is a collision only when parties fail of duty, and abuse the doctrine of equality of rights. To effectually honor and guard his own rights a member must faithfully respect and recognize the rights of all others, and every one in his place and station. One under this great bill of rights can no more disrespect and disregard the rights of the official or the laymember, and stand excusable, than he can disregard the rights belonging to the sacred precincts of the home of one of these, and stand guiltless. How pertinent, indeed, is the instruction of the Lord to his people: "Let every man learn his duty." He must not only stay within his own line of work and

usefulness, but he must also keep out of the way and work of others.

A full compliance with and adherence to the principles and law of equality of rights will prove our capability of entering upon a further advanced position in the work of equality. There is nothing known to the writer which so much defers the full institution of the order as that of awaiting the general notice that the entire membership, brothers and sisters, fully recognize, keep, and honor the law of equality of rights. Who is prepared to issue the order stating that all are ready?

The Bishopric has sought under the provisions of the law to ascertain how nearly the Saints were prepared for advanced conditions and has asked for financial reports and expressions of readiness to sacrifice and help as the law directs. "For according to the law every man that cometh up to Zion must lay all things before the bishop in Zion."—Doctrine and Covenants 72:3. "And also my servants who are abroad in the earth should send forth the accounts of their stewardships to the land of Zion, for the land of Zion shall be a seat and a place to receive and do all these things."—Doctrine and Covenants 69:2.

The fact that the command was given to "lay all things before the bishop," is all that is necessary to prove that this is an essential part of the work. The Lord does not direct a nonessential thing to be done. It is written, "My word shall not return unto me void."

Many have thought they could climb up some other way, failing to recognize the fact that to insist upon our own way and wishes in this matter is but to put farther from us the cherished promises.

#### EQUALITY IN SPIRITUAL THINGS.

It is a full and perfect obedience to the law of Christ that brings us into harmony with the divine will where all may be owned as children, sons and daughters of God, and receive of the divine Spirit and the distribution of spiritual gifts, not as we often wish and ask, but according to our needs, and "as he will."

God is not partial, and yet out of his great abundance he bestows upon his children "diversities of gifts, but the same Spirit"; not the same gift to each one, but to each according to his wants and needs, and all this that each may "profit withal." To each is given full and fair opportunity with every one else; all receiving according to their several abilities, and it is then left with the individual under this proper condition to prove what he will be.

It is represented of the church and its work that in that day before the Son of man comes, the kingdom of heaven, the church, "is as a man traveling into a far country, who called his own servants and

delivered unto them his goods." "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway went on his journey."—Matthew 25:14, Inspired Translation. From this illustration it is apparent that we are made stewards of our heavenly Father and receive according to his wise provisions, gifts and stewardships, for the great and good purpose of activity and usefulness; and not simply for our own comfort and ease or satisfaction. This is also clearly expressed in the parable of the rich man and the unjust steward, Luke sixteenth chapter. The useful life and work of Jesus of Nazareth is the pattern for all, and it is written that "He went about doing good"; also, that "he is our pattern in all things."

To bestow spiritual gifts, divine favor, or material riches upon a people without regard to their respective abilities and capacities to properly appreciate and use, would destroy rather than build them up, and burden instead of giving comfort and help. Among the requisites to the desirable conditions of equality is that principle that provides that each shall receive that which to him is useful and to a great degree enjoyable. If this is not correct, then there may be less general happiness and comfort under the order of equality than there is in the reverse state, notwithstanding the many day-dreams upon the question.

The advance position necessary to gain true and full equality is that we reach the condition where all have a true conception of the duties we owe to God and to each other. Without this it is impossible to move together without jealousies, jarrings, and complainings. There must be a possibility of moving with oneness of purpose and desire in order to succeed. We should be equal in industry and interest, well balanced in frugality and economy, and all of a disposition of self-helpfulness and charity toward others. How else can we maintain the equal state and relation should it once be entered upon?

#### TRUE CHARACTER NECESSARY.

It is revealed that: "The Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God."—Doctrine and Covenants 36:2.

Jesus said: "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35.

Well, have we proved it to the world? We may do so by developing characters that are in full harmony with the law. These are not builded, however, by reading idle tales, or meting out such instruction

as develops a feeling of enmity and hatred between brethren, or mankind in general, whether rich or poor, bond or free, or of whatever class or station.

Every move made in a spirit of selfishness and envy, or with the object of bitterly arraying men against each other, is prompted by the spirit from beneath, not the Spirit of truth that is from above. The work of the Spirit of the Lord is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.

A people moved by this may arrive at equality and true holiness, and there is a bright future for such; but the reverse spirit leads to hatred, variance, discord, and finally anarchy and death. All then should "try the spirits" which move them to action. We can not afford to be falsely led; and the test is not the desire or will of the individual, but the word of God. Each should be careful to examine himself and ascertain the underlying motive of his efforts, and talk, about equality. Is it to serve self, or to humbly serve the Lord? If it is for the latter purpose, then be forward to put away every evil work.

#### INHERITANCES AND STEWARDSHIPS.

The disposition of inheritances and stewardships under the law to more fully equalize the benefits, burdens and opportunities among the Saints, presents no exception to the examples already set out, showing that the Lord deals out to every man according to wisdom and in justice and equity. The proposition is clearly set forth in Doctrine and Covenants 77:1, of the application of unvarying principles touching equality, both in heavenly and earthly things: "For if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and require of you."—Doctrine and Covenants 77:1.

Also section 101, paragraph 2: "I the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine, but it must needs be done in mine own way."

If there was no specific declaration upon the manner of distribution of properties then in the books, it would be determinable from the divine plan touching spiritual things as hereinbefore set out. Every one will receive "according to his wants and needs, inasmuch as his wants are just."

But the plan is made specific in word: "And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships,

every man according to his wants and needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundredfold, to be cast into the storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."—Doctrine and Covenants 81:4.

Do not overlook the fact that under the Lord's plan every one has his stewardship. This is the special business, means of livelihood, particular work, or profession, whatever one is called to do, or is capable of doing and properly allotted; and these several stewardships are as distinctly separate and apart from all others and the *common fund*, as each person has his own separate, individual identity and is responsible to God for his acts, and must separately answer to God for his faithfulness in, and development of, the stewardship.

Each member, however, has equal claims upon the common fund, the storehouse, for the management of his stewardship. But the claim upon the common fund is not determined by the individual himself, any more than a member may determine what gifts of the Spirit he will have. Spiritual things which are for the good of all are not at each one's direction or wish, but as God wills. And temporalities which are for the good of all are not given out upon the demand of a member as he wills, or may judge himself entitled to the same, but they are administered according to his "wants, inasmuch as his wants are just."

It is clear then, that some one must pass upon the question of the "just wants," when this common fund is to be drawn upon, and that under such condition persons may often be for a time disappointed even under the "all things common" idea, when this is administered according to the law of Christ. Let no one misconstrue the law of uniformity as set out. All are to have "equal claims on the properties for the benefit of managing the concerns of their stewardships." This is right, and every just claim would be allowed; but what about an improper claim?

#### INDIVIDUAL AND JOINT OWNERSHIP.

Under the Lord's system of equality every person who is counted worthy to have part and lot therein has what is properly termed his own interests, as well as this right of claim upon the church "storehouse." This preserves the liberty and independence of the member, and this conservation of individual liberties is as essential to the state and condition of equality and the well-being of

Zion, as any other vital principle. Special provision is made for this under the law so that no undue advantage may be taken one of another, notwithstanding differences of opinion, controversies, and even discipline may arise. The statement is:

"Women have claim upon their husbands for their maintenance until the husbands are taken; and if they are not found transgressors they shall have fellowship in the church; and if they are not faithful, they shall not have fellowship in the church; yet they may remain upon their inheritances according to the law of the land."—Doctrine and Covenants 82:1.

The principle applies equally to the husband or any one else, and to the stewardship as well as the inheritance. Either may be disposed of by the steward, owner, as did Esau his birthright, but can not be taken away against the steward's will, except he barter it away according to the law of the land.

Again, paragraph 2: "All children have claim upon their parents for their maintenance until they are of age; and after that, they have claim upon the church; or, in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor."

Without individual ownership there would be no such thing as parents being able to give their children their inheritances. Ownership in a proper way is the order; this seems to be one of the main objects to be attained. Without this, instead of there being no poor, every man would be poor; and in case he did not walk according to any edict that might be issued by the church, although he did not believe it, he would be set adrift without a penny as effectually as it was ever possible under the darkest reign of the popes. God's ways are the reverse of this; in directing the bishop in his work he says the bishop shall:

"When he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, and that shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy to belong to the church; and if he shall transgress, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and the needy of my church; therefore he shall not retain [drawback] the gift, but shall only have claim on that portion that is deeded to him. And thus all things shall be made sure according to the law of the land."—Doctrine and Covenants 51:1.

It is safe to affirm that men's rights are not

jeopardized in carrying out the law of Christ, but preserved; and this is in perfect harmony with the instruction to the church April 18, 1902:

"In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to."—Ibid., 126:10.

The stewardship is to God, and not simply to the church. No rule of action can ever be made which invalidates the law requiring each to answer to God for his work, or that sets aside the doctrine of personal liberty of the citizen. God's children must be free; Zion is not made up of the following of slaves. This freedom, however, permits no one to live above the law, or to violate a single one of its provisions. True liberty is ever within the law, not outside.

#### THE GENERAL GOOD CONSERVED.

It will be observed that the doctrine of Equality is not for the benefit of the few, but for all; all are to be equal under the system. And while there may be differences in the amounts and values of stewardships in order that each "may improve upon his talent," yet the general results are for the common good. The gains to the extent of "an hundredfold," or less, are cast into "the Lord's storehouse, to become the common property of the whole church." This does not mean that one's stewardship can not be extended and developed under the energy and enterprise of a faithful citizen of Zion. In keeping with the extended knowledge, demands, and opportunities, it is safe to say that it will, both before and during the millennium, for that matter; but can not be done at the expense of the stewardship of any other person. All have equal claim upon the storehouse for the management of their stewardships; but some may be more industrious, self-sacrificing, and zealous in their work than others, and every one will be rewarded according to his works.

Under the system, whoever prospers most does the most for the general good and not simply for himself; and this eliminates the disposition to selfishness and jealousy from the account; for the gains, as already shown, "become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."

Christ is willing to bless and enrich his people, but not until they shall have proved by their devotion and sacrifices that they can bear this, and are worthy to receive. Particular inquiry was made of Jesus upon this upon a certain occasion: "Peter said, Lo, we have left all and followed thee." "And he said unto them, Verily I say unto you, there is no man who has left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time; and in the world to come, life everlasting."—Luke 18:29, 30.

To those who labor and patiently wait, abiding trustfully the Lord's time, sacrificing for Zion's weal, walking unselfishly and in the truth, seeking not to please themselves but him who hath made the promises sure, there is hope—to such the redemption, gathering, and equality need not be deferred.

E. L. KELLEY.

LAMONI, Iowa, December 14, 1906.

## Of General Interest

### WHISKY OR POISON.

There are a great many people who believe that all kinds of whisky are nothing more nor less than poison, but Doctor H. W. Wiley, chief chemist for the department of agriculture, declares there is a difference and a vast one. Testifying before the house committee on agriculture the other day with respect to the pure food law, Doctor Wiley, who is an acknowledged authority on liquors, branched off into an interesting discussion of the relative merits of "straight" and blended whisky. "Beware of blended whiskies," said Doctor Wiley, "for they coagulate the protoplasm in the human cells and bring on old age at a gallop. Stick to straight whisky, for there is nothing harmful in the real article; but be certain that you get what you pay for, and not some mixture of raw alcoholic spirits fresh from the still which will poison your system and madden your brain."

This is no doubt good advice, but Doctor Wiley throws a dampener on the spirits of imbibers on the hunt for the pure article by asserting his belief that none of the whisky sold over the bars of saloons is pure. He included in this even the "bottled in bond" variety, for the saloonkeeper, Doctor Wiley asserts, buys one case of it and then continues to fill up the bottles from his demijohn in the cellar. According to the chemist, most of the whisky got over the bars is simply neutral alcohol.

It takes from four to eight years to properly age whisky, and this process is too slow and expensive for modern methods of turning over money. On the other hand, spirits deteriorate from the day they are made. Doctor Wiley declares that the

law puts a premium upon adulteration of liquors, and that all the adulteration is done under the law. While it costs ninety cents a barrel to bottle "straight" whisky in bond, it costs the rectifier, the adulterer, nothing to do the same thing under the same provision. It appears that there is all the difference in the world in the manufacture of whisky from the very outset. For instance, the makers of spirits use the very poorest and cheapest grade of corn that can be found, while the whisky manufacturer uses only the highest grade of corn and rye on the market. Doctor Wiley gave as the testimony of experts that a man drunk on spirits is crazy drunk, while a whisky drunk is merely a jolly good fellow. He closed his testimony by telling the congressional investigators that the only way to avoid the risk of poisonous drinks sold over the bars is to keep out of the saloons or "live in a prohibition State." Even this latter remedy has been known to prove ineffectual.

Whisky is only good for one thing, and that is to let alone. It does not make any difference whether it is straight, crooked, blended, or what not, it will beat the game of the best man on earth if he goes up against it. This is what Farmer Burns would call an "immortal cinch."—Des Moines *Capital*.

#### GROWTH OF DIVORCE EVIL

On account of the general alarm over the growth of the divorce evil in this country, the National Government is collecting statistics from the various States with a view to throwing light on the subject and encouraging remedial legislation. It is estimated that there have been 500,000 divorces in the United States in the last twenty years, and that 1,500,000 children have seen their homes broken up. The full extent of the evil can hardly be realized until the forthcoming report is completed, because only nine States now publish divorce statistics. These are Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Ohio, Indiana, and Michigan.

So many absurd excuses for divorce have been found that it is no wonder the comic papers find the subject one that yields much rich material for their fruition in rousing up the province of Ontario; and a splendid people, freed from the shackles of priestly despotism, will be brought to know God, whom to know is "life eternal."

The opening of the church was signaled by the baptism of four, President Evans administering. Many more are near the kingdom. The seating capacity of the church is, the main auditorium, six hundred, and four hundred in the basement. The front or west window of stained glass has three representations thereon. That on the north has Christ blessing little children and is the gift of the London District Sunday-school association. On the

south side is the angel appearing to Joseph Smith the Seer, the gift of the London District Religio. In the center is a representation of President R. C. Evans in his pulpit costume (Prince Albert coat, etc.) in the act of presenting the word of God with one hand upon the open Bible and the other raised in expressive gesture. It is the gift of a private person. At the east end, behind the stand, is the representation of the miraculous healing of Sr. Minnie M. Faulds of the Toronto Branch. The scene represents the act of healing by the hands of the angel being laid upon her, whereby she was healed of curvature of the spine, and both of her lower limbs restored to their normal condition, as one limb was shorter than the other and for years she wore a thick-soled and high-heeled boot. No longer does she use crutches or the boot; but well does the writer remember the condition she was in, as we were acquainted before she came into the church. It is certainly one of the greatest miracles of modern days, and is worthy of being so commemorated in the place she has so faithfully labored to erect. This window is the gift of Deacon W. S. and his wife, Sr. Minnie Faulds.

Now the question might be asked, and not out of place, Why is it that the combined influence of sectarian priesthood is used against the work President R. C. Evans is doing in Toronto? Why are they so determined in their opposition? Are our people immoral? Do they live vicious lives? Some may, but not as a result of lax teaching or wrong instruction. Our people will compare favorably with those of any other church in Toronto or any other place.

The writer was in conversation with the editor of a country village newspaper, who also was a local preacher as well as superintendent of a Sunday-school, when the question was asked what he knew about Latter Day Saints, and he replied, "Nothing purposes. A South Dakota woman was recently given a divorce from her husband because he refused to pay for a pair of corsets she had bought. One wife secured a separation from her husband because he persisted in stoning their neighbors' cats, thus making her unpopular in the community where they lived. Another woman, who married a carpenter, afterwards relented and begged to be released from the union on account of the fear that, if she ever had children, they would inherit a tendency to pound and make a noise. Mrs. James Alexander, of New York, carried off the honors as a most unique divorcee by issuing cards that read:

"Mrs. James Alexander requests the honor of your presence at the celebration of her divorce from Mr. James Alexander."

However, it remained for a Baltimore man to do the handsome thing by his dissatisfied wife. When he found she was in love with another man, he helped her secure her release from himself, settled

the house and a fine income on her, then crowned his generosity by giving her away at the wedding.—Portland *Oregonian*.

#### LABOR "REVIVALIST PICKETS" AT METHODIST MEETINGS.

The following which we take from the *Chicago Tribune* of January 29, appeared in substance in all the daily papers of Chicago:

"A new turn in the long-standing fight of the union printers against the Western Methodist Book Concern developed yesterday when the printers decided to send pickets to the series of revival meetings to be inaugurated by the Methodist Church next week.

"Methodist revival meetings will be held nightly in all parts of the city and at each meeting two or three union pickets will be present for the purpose of 'prayer and exhortation' in an effort to melt the hearts of Jennings & Graham, publishing agents of the Methodist Church.

"The pickets will become exhorters, and prayers will be offered for the 'conversion' of the publishing agents. Edward Bessette, assistant organizer of Typographical Union No. 16, who has been captain of the pickets since the printers' strike began more than a year ago, will head the 'revivalist pickets.'

"J. J. Stirling, a local preacher of Corydon, Iowa, has been engaged to coach the pickets to become expert exhorters. Training quarters have been secured in the barracks of the Salvation Army at 395 State Street, where a class of fifteen pickets is being coached.

"In addition to a special prayer for the conversion of the publishing agents, the pickets will pray for the Union and for the reinstatement of all locked out printers from the plant of the Methodist Book Concern."—*Northwestern Christian Advocate*, February 13, 1907.

#### A CHRISTIAN (?) MINISTER ON THE GIFT OF TONGUES.

Now there is not a church of any name in Denver—Hebrew, Catholic, Protestant—there is not a church in Denver on as low a plane of intelligence, morality, and spirituality as was the church in Corinth when St. Paul wrote this epistle. I would be heartily ashamed of the South Broadway Christian Church if its life were on as low a level as was that of the church of God in Corinth.

The gifts of tongues and of healing in the apostolic church were evidences of condescension on the part of the good Father to the ignorance, low morals, material tastes, and feeble faith of its members. If the gift of tongues has again been bestowed, as is claimed, if the gifts of healing exist in our part of the world and in our time, they are

evidences, not of superior intelligence, strong faith, and a vigorous spiritual vitality, but the reverse. They are rather evidences of a low degree of intelligence, weak faith, and a sluggish spirituality.

I do not deny the stories of the gift of tongues, gifts of healing, and other similar endowments. I accept them as true. If they are to be classed with those of the first century of the Christian era they testify to a low spirituality, to a weak faith, and to a most extraordinary limitation of knowledge.—Reverend B. B. Tyler, South Broadway Christian, in *Denver Express*, February 11, 1907.

#### THE JEW IN POLITICS.

The appointment of Oscar Straus to a cabinet position has called forth a considerable quantum of words about the handful of Jews who have held high political positions in this country, but no hint has been given of the real importance of the fact, which is that the Jews generally are taking more interest than formerly in public affairs, surely a healthy sign of the times, for it is not desirable that any large body of our people should feel no interest in politics. It is true that Oscar Straus is the first Jew to fill a cabinet position in the Federal Government, but a greater Jew than he held two cabinet portfolios under Jefferson Davis, president of the Southern Confederacy. That was Judah Peter Benjamin, one of the most brilliant men of his time—indeed, if it would be an extravagance to say the most brilliant. He was famous as a United States Senator and a lawyer before entering the Confederate cabinet and was famous as a lawyer and an author in London after quitting America. "Benjamin on Sales" is still a standard text-book. Many critics assert that Benjamin's farewell address to the United States Senate when he announced the secession of his State, Louisiana, and his own resignation was the most eloquent of that series of memorable farewell addresses. He was born in one of the West Indies islands belonging to England. At the close of the Civil War he began life anew in London and rose to high distinction at the bar.

David Yulee of Florida served ten years in the House as David Levi and three terms in the Senate as David Levi Yulee, the only public man in America to change his name after achieving any considerable eminence. Of course everybody knows that the real name of Senator Mitchell of Oregon was John Hipple, to which he added Mitchell when he left Pennsylvania and went West. Yulee was the second Jew to sit in the Senate.

Other Jews who have reached the Senate are B. F. Jonas of Louisiana, Joseph Simon of Oregon, and Isidor Rayner of Maryland. By common consent Rayner is counted as one of the crack orators

of the Senate. He served several terms in the House, but his most famous spectacular performance was his defense of Admiral Schley, which most likely gave him his senatorial toga.

In the House there are always in these latter days some Jews. General Meyer of Louisiana is serving his fourteenth year and has been re-elected. He is now what Colonel Charles Fremont Cochran of St. Joseph, Missouri, was in the habit of calling "an old and experienced member." There are others—Littauer of New York, Kahn of California, Goldfogle of New York, and Knopf of Chicago; certainly those, perhaps others that I wot not of.—Champ Clark in Lawton *Constitution*.

## Mothers' Home Column

EDITED BY FRANCES.

[While the committee were preparing the series of articles, "Our boys," it occurred to them that it would be well to hear from some of the boys, that like Paul before Agrippa they be asked to speak for themselves. Thinking thus we made request of one of our young friends that he would tell us of his thoughts, let us know how he felt in reference to various matters which more or less affect the future welfare and success of the boy. In the following paper we give our readers the answer to this request, and we commend it to the careful reading of parents who really desire to help their boys. "Put yourselves in his place" is a motto worthy the attention of all who have to deal with the mind or lives of others. Especially is this true when striving to influence the young. Parents who are the companions of their children, who have their confidence, are in a position to guard and save them from almost every evil in life, and to help them in climbing the highest steeps of honor and usefulness life offers to them. Fathers, mothers, let us entreat you, then: "With all thy getting, get" the confidence of your children.

We suggest to our young friend that the subject is by no means exhausted, and we will be very glad to hear from him again. And if any other boys or youths will write us along these lines, we will be pleased to hear from them, and will give due consideration to all such communications.—EDITOR.]

FROM ONE BOY'S VIEW-POINT.

"A boy's will is the wind's will,  
And the thoughts of youth are long, long thoughts."

Longfellow has found the secret to the boy's nature—as willful as the wind but with thoughts that go a long way off, away over the distant line of hills and fight fierce battles with Indians or build vast railways, thoughts that climb up, away up beyond the clouds and build air-castles of hopes, thoughts—

"Charlie, come and get me an armload of wood; hurry now. It *does* seem to me as if you could have a little life and ambition about you. You go around here as if you were about ready to drop dead in your tracks. Hurry up now with that wood."

As a boy I want to tell you older people that right here is your mistake. You can not hope to make the boy your friend when you lack appreciation of his way of looking at life.

He is not always lazy because he "goes away off in the clouds." There is an infinite something that takes hold of

him and makes him dream of that golden future when he is going to do all those wonderful things. You think he is wasting time when he might be "doing" (?) something and you want to "impress the fact on his mind." A "good scolding" will never do it. There never was a boy who would not become more hardened, deafer to your will every time you tried that way o. "impressing." You can not do it that way. He will be led, not driven.

There is something sacred in those dreams to him, and he imagines that he is just a little bit peculiar in that. What an awakening it was when he became old enough to read Ike Marvel's "Dream Life" or Hamlin Garland's Boy-life on the Prairie. "Why, ain't that funny? I've thought those same things, myself." That is what he says. What he thinks is, "They've thought those same things."

Do not discourage those dreams, those ambitions,—go with him on his long journeys into the clouds, sympathize with him. That is what a boy wants. He wants a friend that will forget all his "experience," who will forget that it is necessary to "impress on the kid" the dazzling wonder of what he "knows," a friend who will not always be remembering those twenty years between them. That is the kind of a man who is "all right. He knows just how a fellow feels."

You know men of that kind, men with whom it is a feast to talk, men who breathe out a personality that stays with you for days after you have talked with them. That is the kind of a man that Longfellow was, a man with a soul that knew and understood that mysterious will of the boy's and knew that sometimes you must leave that will of the wind's alone. When he had left the home of one little girl she turned to her mother puzzled, "Mamma, was that God?"

The soul-life that generates from these boyhood dreams is the life that makes such men as Longfellow and Emerson. Such a life, you parents all unknowingly, perhaps, sometimes try to stifle. I forget who has told us that dreams are the stuff that life is made of.

If you will be careful with that boy, if you will learn to understand him and guide him aright by placing before him the books that are best, by living before him the life that is best, some day he will awaken to the sternness of life, and he and you will feel the truth of that stanza of Emerson's:

"Grandeur is so near our dust,  
God is so nigh to man,  
When duty whispers low, 'Thou must,'  
The youth replies, 'I can.'"

Then in the strength of his young manhood, he will go to fight the evils of the world, the stronger, the truer, the more sympathetic for his dreams. But do not, do not hurry him faster than he can see his way. There lies the secret passage-way to the boy's heart. He who treads it must go with him, must make himself again a boy and see the world through a boy's eyes.

A boy particularly despises affectation. Do not put him off, do not treat him as an inferior, incapable of understanding what you might tell him. And above all, go to him with some of your plans; allow him to share your life, if you would wish to share his. His ideas may be crude, but they will be sincere; and the more of honesty, the more of sincerity we come in contact with, the purer our lives will be, even though we find it in "one of the least of these."

Do not forget in your plans to help the boys that the truest help is reciprocal, that from the life still untainted by worldly experience you may gain fresh strength for the struggle; that the faith of the boy will bear you up sometimes when discouraged.

Now I may not view this question as impartially as an older person, a person who can speak from experience, who

## Letter Department

has rubbed shoulders with the world and stood its bruises, and I have all esteem for that man. But I have been asked to tell how it looks to a boy, and do you know, pessimism is a strange thing to find in a boy? He is living in the spring-time of life. Everything is speaking to him the promise of a glorious life. Perhaps when the winter comes he will see the dried-up flowers and the naked trees and the mystery of life will puzzle him; but now he sees only the budding of the flowers and the mating of the birds. He sees the grass springing from beneath his feet and every creature of the wood, yes, every tree starts with a quickness that sends the red blood rushing through his heart. There are no failures in life to a boy. He must succeed. That is what life means to him, the fulfillment of his hopes. He has confidence in himself. A little too much? Perhaps, and yet I doubt if the world could afford to lose that confidence, that assurance that a real boy carries with him.

I have seen men who would be continually bewailing the sins of this world, and who would tell me it was getting worse all the time, that the *only* hope, the only consolation we have is the next world. "Here 'tis always the just who suffer for the unjust." There are men who will try to teach us to despise our mother-world, who will talk about the wickedness in the world, and picture it in such a way as to create the impression that the best thing to do is to get away from it all. I may be too sanguine, and perhaps some of my hopes will fail, but fail or not I would rather keep through life the faith of my boyhood. God help me that I may love the world for its good, and only pity the evil, that I may remember that

"Love lights more fires than hate extinguishes,  
And men grow better as the world grows old."

Oh! if you would make humanity better, do not teach your boy the cynicism that looks on the world as an accursed thing, to be tolerated only because he must live in it. Try to put into his heart that greater love that sees God in everything that has the breath of life. We have enough of coldness in the world. Only look at the thousands that go the way that leads to death because the cold shoulder has been turned. Let us have a little more of that Spirit of the Christ who said to the fallen woman, wretched, and spurned by the scribes and Pharisees: "Neither do I condemn thee. Go and sin no more."

One of the things that tries a boy's patience is, "Don't do this," and "Don't do that." Perhaps it is good for him to have his patience tried; but I believe that his patience will have all the trying it needs in this world without making such a sacrifice for it. Such continual nagging finally comes to lose its force and it falls on ears that are so accustomed to it that the "don't" is the only part of it they hear. Is it not far better to tell a boy what to do than to be always restricting him? Do you not think that your boy is worthy to be taught as Christ was accustomed to teach, rather than to keep him so long under the old "shalt nots" of Moses? As the effect of the teaching of Christ is so grand that the precepts of Moses seem sometimes but a mockery, so will your boy, nurtured by that Christ-like spirit, be a man that will love the world as Christ loved it, and pity the Pharisees of to-day who know no higher law than the one that says, "thou must not."

H. S.

### Notice to the Daughters of Zion.

It is earnestly requested that all local societies having money on hand for the general society use, or the children's home fund; also others contemplating sending funds to this organization, that you forward same by March 20, to

MRS. M. E. HULMES, General Treasurer.

909 West Maple Avenue, INDEPENDENCE, Missouri.

LOOKINGGLASS, Oregon.

*Editors Herald:* I wish to express my sorrow at the news of the fire. It seemed like something of our own. I could not keep back the tears. It was good to not miss a number of the dear HERALD, though. But this week I thought it was not coming; we usually get it Sunday, but it did not come until Thursday. I could not do without the HERALD and *Hope*. I will send my subscription for *Autumn Leaves*, HERALD and *Hope* now.

I would ask the Prayer Union to pray for my little girl, three years old, that God may see fit to heal her, and not let her become deaf, as she is getting hard of hearing.

Your sister,

L. WILLIAMS.

GALES FERRY, Connecticut, February 10, 1907.

*Editors Herald:* When I heard of the burning of the HERALD Office it cast no gloom over me, nor did doubts arise; for I am satisfied that the Lord of all the earth has done right; and no power could destroy if he cast a wall around to prevent it. Our God can bring good out of evil and light out of darkness. I do not think the fire was caused by any particular neglect or sinfulness, but perhaps to try us and see what we are made of, and how many of us will come to the rescue to meet whatever expense is necessary. We were much pleased to see how quick our noble publishing staff rallied from the shock, and feel grateful to those who so kindly assisted them. Surely there is much good in the world. May we as Saints remember that we are to be lights to the world. We are among the scattered ones, and very seldom hear a sermon; but the church papers have been a source of great spiritual strength to us.

It will be fifteen years this 6th of April since I obeyed this perfect law of liberty, my wife obeying about one month later. Our heavenly Father met us more than half way, and we feel that God is good. We have had some very hard trials, but intend to endure to the end.

As I read the different pieces written for the HERALD by the ministry, and see the great difference of opinion among the ministry, I feel that surely they need to attend the school of the prophets; for in asking their advice concerning what is right and wrong when I have been at a loss to know, I found one would speak opposite to the other. My brethren, these things ought not to be. One apostle who mentions this matter says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Let us all have fervent charity among ourselves, and try to keep out of our church papers that which might be a stumbling-block to the seeker after light; and may our leaders see the necessity of following the great Lawgiver's plan to settle all these differences of opinion by again establishing the school of the prophets. When this is done the church will be using God's own plan to help us all to come to a unity of the faith.

May God help us all to do our best, is the prayer of

Your brother in Christ,

THOMAS G. WHIPPLE.

ARTHUR, Ontario, February 12, 1907.

*Dear Herald:* It is with pleasure we write of our visit to the city of Toronto on last Sunday where we met with the Saints of that place as they assembled to open their new

church. A number from various parts were there, and it was a busy, profitable, and well-spent day.

From eight to eleven o'clock in the forenoon a spiritual and peaceful prayer-service was enjoyed, the Lord speaking to us in no uncertain sound, commending the sacrifices made, and gently reproving those who had not given service cheerfully. He spoke of the coming of the Lord soon at hand, calling attention to the signs of the times, in earthquakes, fire, and tempest, pleading with us to be pure if we wish to become powerful, stating he had men whom he wanted to use but they were not in shape. This is in substance the revelation.

At eleven o'clock in the forenoon and half past two in the afternoon Elder Evans preached, the church being nicely filled. If I am not mistaken, the cost of this edifice is thirteen thousand and five hundred dollars, and they have two thirds of the money paid. As I see it, they have done wonderfully well in that they only owe one third of the value of this great structure; and I will further say, too, that this branch desires the support of other branches to help them square up the debt. Toronto is virtually the capital city of Canada, and the leading center. The few Saints there have done a fine work. They are making great efforts to reach the people; and further than their efforts as to church-building, right here I am going to insert a statement, and will risk being censured for it: we Saints who live in the country (and I presume it is the same in other countries) should not forget that Saints living in large towns and cities should not be expected to give free board to members of the church every time they have occasion to visit the city; and more especially will I emphasize this when our visit to such town, village, or city is purely from a business standpoint, in our own interest. Since I have begun on this thought, I will go a little further. I have known where generous Saints have been so imposed on by visitors that they have been made to feel the sting of poverty, and were driven to close down on their liberality; and when the houses were not left open as a kind of jumping-off place for all kinds of passers-by, they have concluded, "Why, what's the matter? What have I done that we are not invited to come and have a meal and stay over night now as formerly? Why?" Echo answers, Why? You should consider that when hundreds come from all quarters the best-hearted and most generous cook will some day tire of running bills to keep this up. Then the outward evidence of brotherly love disappears; and the fact is, in most cases, those visiting these city Saints do not stop to reason and think what the real cause of apparent coldness is.

Now I have digressed somewhat from the thought I started to speak on; but I want to finish about Toronto, and what I saw there on the above date.

At half past seven in the evening instead of meeting in the new church, we all met at the great Majestic Theater, where Bro. R. C. Evans has been "turning the world upside down"; and now let me say without exaggeration, coloring up, or overdrawing the picture of these great meetings, I have read of them, heard of them, but never did I fully realize the interest and excitement there is over the preaching of the gospel in any time since the gospel has been restored.

The main auditorium was filled, the first gallery was filled, and the "gods" or highest gallery was three parts filled; and while the place is high and the seats and floor filthy with tobacco and dirt, I noticed quite a number of respectable ladies were content to remain there for over three hours, and patiently listen to the preaching; and then over a half hour to hear Bro. Richard answer the many questions sent up for him to explain. Besides this great concourse of orderly listeners were noticeable a great

number who could not get in without going to the "gods" passed by and took their next choice place of preaching, that is the Methodists, who apparently fearful of our great success, have hired a theater a few doors up and are laboring hard to take away the people; but to my mind R. C. has got that great throng solid. They certainly love to hear him, and the strange part of it to me is, it is so singular to see or even hear of the masses clamoring to hear Latter Day Saints. It seems such a reverse of things to us. Four more were baptized that day, and the Lord said that morning that people would be gathered into the church from the north, south, east, and west of that city. I look for many to join us there. —GEORGE BUSCHLEN.

[We are permitted to make the following extracts from a private letter to Sr. Walker. The writer is a sister of Elder W. E. LaRue, and is well known to many of the Saints.]

SALT LAKE CITY, Utah, February 3, 1907.

*Dear Sister Walker:* I expect you will be surprised to get a letter from me from this far-away place. Sometimes I am surprised at myself when I think how long I have stayed here. My interest in our church-work here is so great and the fact that there are so few who will help in the work makes me feel it is a duty for me to stay and do what little I can.

When I concluded to stay out here a year ago last November, I commenced to try to get work, which I did without any trouble, and I have been busy almost every day since. I go to the homes and work. I have worked for some of the nicest people, and I always tell them about our church. I am surprised to find how little most all of the Mormons know about us, and I can not tell you how glad and proud I am to be able to tell them of our people, especially of Bro. Joseph. I am so glad to tell them about him. I never fully appreciated him until I came out here, and can see the difference between him and these leaders. And how my love has increased for our own beautiful, pure, and clean faith, when it is compared with the evils of this church.

There are hundreds that have become disgusted with this church, and I know many will accept the truth if it is ever presented to them. I was just astonished to see how our work has been neglected. There never was a place where good live workers were more needed to get the branch in working order.

There are very few who will do anything to help in the work. When I tell you that I am Sunday-school superintendent, Religio president, and chorister for all church services and the last business-meeting I had to take the secretary's work for the branch you will begin to see our need of help. Of course I can not attend to all these things as they ought to be, and I am hoping and praying for the Lord to send some one to help in his work, so the good, honest-hearted people who are here can be led to the truth. We ought to have twenty-five of our best missionaries in this State, and as I see it, now is the time.

The Smoot investigating business has awakened the people as nothing ever has done, and they are becoming disgusted with things as they exist here.

Yours faithfully,

RACHEL LARUE.

TITUSVILLE, Pennsylvania, February 16, 1907.

*Editors Herald:* Yes, I regret it too. Thought there would be so many regrets and some of them so long that I would better not write mine. It is safe to say that the whole church and many more regret it; but regrets will not answer to rebuild with.

In the army, with the salute fired over the buried soldier, the funeral is over and the patriot off for the next battle. The HERALD Office people and the town evidently acted on such impulses.

And how much would a so-called fire-proof building have helped matters? Somewhat, of course, owing to how much fire-proof there really were. Paper burns about as well in one building as another. In the best of so-called fire-proof buildings a fire might be limited to one or a few rooms, but those must nearly approximate a vault. Hundreds of so-called fireproof buildings are built, but so few are found after a fire. The best for the purpose is no doubt what all will desire. So-called fire-proof buildings, with central elevator shaft, the stores on all the floors as near the elevator as possible for convenience, is the usual plan, and it is very convenient for the fire fiend. Outside symmetry is conserved with windows vertically over each other, resulting in an escape from an upper room being through the shaft of flame from a lower clime.

Since bids are yet to be let I would better not build the HERALD Office.

Have spent some time on the scenes where Brn. Robley and I. M. Smith opened the work years ago, and where various brethren have followed up the work, all of whom are remembered and their work appreciated. A few have been baptized here and there, now and then. No organization of branch yet effected. In their isolation the members have maintained the faith well as a rule. Vigorous efforts were made with tent several seasons, results being small compared with the effort. I tried a three weeks' campaign on the streets last August and later tried to find results, but as yet they are not realized. Bro. J. A. Becker who was here during the two years before he was sent to Germany is very much inquired for. Marked advancement as a preacher is conceded him, as also being an all-round hustler. Sr. Becker as a helper is appreciated very much. Little Pauline was also an all-round favorite. I have crossed the paths of none whose influence for good is better than theirs. We can well afford to have them as representatives in Germany.

At holiday time I was a runaway: off to Buffalo and Niagara Falls; stayed longer than I intended (as is usually the case). Got back however. The royally good time those excellent Saints of the two places afforded me makes me entirely willing to be forgiven, twice if need be. But, jokes aside, if I have been led anywhere, that was a case of leading, as events before, during, and afterward attest.

Peter got over the line to find Cornelius. Moses sanctioned the work of two who did not get to the designated spot. We can afford to bear with line cranks as well as any other.

It is lamentable that the Bishop has received no more on the sanitarium account. If the late stir at Lamoni should be duplicated in general, the sanitarium and other interests would not lie long.

These two years there came noticeably to my view in a Pennsylvania town a brother, partly a cripple, not strong otherwise, of moderate wages, quite a family to support (numbering seven in all), who, every time an elder passes, inquires as to his finance, whether he stops there or simply stays over night—enroute elsewhere. He believes it is his privilege as well as duty, and feels he is prospered in it. His books are not a few. He needs and uses the church papers in his business. He has no branch privileges. The Bishop, his agents, the traveling elders all fail to arouse, in cases all too many, such an interest in church affairs.

Taking advantage of what Senators Burrows and Dubois said in our favor, I secured insertions in Niagara Falls, and also Titusville papers while the incident was fresh.

A Sunday-school was organized here yesterday; I. Z. Thomas, superintendent, whose address is 224 West Spruce

Street, Titusville, Pennsylvania. The secretary is Miss Bertha Reed, 284 West Spruce Street, same city.

R. ETZENHOUSER.

DES MOINES, Iowa, February 18, 1907.

*Dear Herald:* Our district conference convened at Runnels last Saturday and Sunday, being well-attended, and was pleasant and profitable to all. The Religio convention met on Friday morning, and the Sunday-school association met on Friday afternoon.

Elder James McKeirnan, missionary in charge in the district, and Elder H. A. McCoy, ex-president of the district and former missionary in the district, were present. Only part of the branches had representatives present, but the interest in the conference work was above the average of the past sessions.

Elder Wardell Christy had been at Runnels the week previous to the convening of the conference, and the meetings held by him had been well-attended, and the attendance at the conference meetings, and the interest of the people of Runnels was greater than at any conference yet held there.

The missionaries of the district have been active during the year, though not many new openings have been made over the district. The local members of the priesthood have not been as active as they should have been, many of them not reporting to the conference, supposedly because they had no labor to report.

A life-size bust portrait of President Joseph Smith was hung on the walls of the church. A number of charts to convey to the eye what the speaker was presenting to the ear were used during the sessions. The young men and maidens of the district who have cultivated the gift of music and song have made progress, the music and song-service during the conference being especially fine.

The hospitality of the Saints at Runnels was as much and as freely given as at any previous conference, and the citizens of the place were more friendly than ever before. Services were to be continued at the church during the week, and some names had been given for baptism.

The conference served as a means of bringing the Saints nearer together, and the outlook for the progress of the work in the district is favorable. It is pleasing to note the interest that is manifested on the part of the young people, and that they are bringing into active service the talents which they possess.

A. A. REAMS.

CARVALLIS, Oregon, February 14, 1907.

*Dear Herald:* I see by the wrapper that my time expires tomorrow, and as I would be so lonely without you, I will renew my subscription. It would be hard to express how I felt when I received the small HERALD. I felt as though we had received a great loss; but God knows best. I am now living in Carvallis, Oregon, a college town of about twenty-five hundred or three thousand inhabitants and eleven churches, and as far as I know I am the only Latter Day Saint in town or vicinity. I feel so lonely and wish for some of the Saints to talk to. If there are any of the Saints living near, I would be very glad to have them call and see me. Inquire for Mrs. W. J. Edwards, in Jobs Addition. I think this would be a good place to do tent-work. There were some Utah elders in here a few years ago. I think they did house-to-house work. As none of my relatives belong to the church, I ask for the prayers of the Saints that I may live to see some or all of them unite in this blessed work with me, and that I may have the privilege of living where there is a branch.

With best wishes for the HERALD, as ever,

MRS. JANE EDWARDS.

ADELAIDE, Australia.

*Herald Readers:* I have labored chiefly in Adelaide during the past year. The work is in a fair condition, twenty persons having been added during the past year and so far none lost.

This is a fine field for open-air work during about four months in the year, and I am pleased to say that we are reaching large crowds by the street-preaching. After Sunday-school (especially) our people congregate on street-corners and sometimes our audience runs into several hundreds. I love open-air work in fine weather, and the South Australian climate is so mild at night that people saunter around until midnight, which gives one a splendid opportunity to reach them.

The one great drawback is the paucity of suitable literature. It is disappointing for a missionary to speak for half an hour and succeed in drawing a couple of hundred people and then have tracts for only fifty. Who could tell how many of the balance might ultimately believe our message if suitable tracts could be placed in their hands? HERALD supplies are so dear, as anything worth giving costs from one penny to a penny and a half, which would "break a bank." Under all difficulties we have done well to double our membership this year, and the prospects for future increase are fairly bright.

I am laboring here four hundred and eighty miles from any branch or district of the church. Bro. Butterworth (in charge) is now with us for a few weeks, returning from West Australia, whither he went a month ago to settle some slight difficulty, which he succeeded in doing; also organizing the first branch in the western State of the commonwealth. We have now branches in all the principal cities of this sunny land, but some are suffering from the prevailing tendency of the times toward worldliness. Still we labor on in hope, realizing that if we can not turn the world into millennial conditions we can at least make it better or save it from becoming, too rapidly, worse.

Trusting the General Conference will result in good to all concerned, I am

Faithfully yours, in bonds,  
J. H. N. JONES.

Erskine Street, Goodwood Park.

MONROE, Utah, February 19, 1907.

*Editors Herald:* I am now a member of your church. My family and I were baptized and confirmed on Sunday, the 17th, Elder A. M. Chase officiating and Elder Hans Lorenson of Elsinore assisting. We feel glad of the change and only hope we may prove faithful Latter Day Saints. We have three younger children who were blessed by Elders Chase and Lorenson. Bro. Chase has left here, but the seed is sown and is taking root and very soon we shall not be alone in the fellowship. Many are investigating, which is a good sign. We have only one in town outside of our family, who belongs to our church; will be glad when there are more.

EDWARD NAZER.

TROWBRIDGE, Ontario, February 16, 1907.

*Dear Herald:* Just a few lines from this part of the vineyard of the Lord to let you know we are still on the Lord's side, still striving to do his will. When I look back over the past ten years, since my husband and I obeyed the gospel in its fullness, and realize the many blessings God in his all-wise goodness has bestowed upon us, I feel that tongue can not express the gratitude I owe to him. When our little ones have been at death's door, the Lord in his goodness has restored them to health. Praise his name. I feel that I can say as those of old, "Bless the Lord, O my soul: and all that is within me, bless his holy name."

Oh, it is good to be on the Lord's side, so that when trouble comes you have a friend to help you, and when you have cause to rejoice, the dear Lord will rejoice with you also. My desire is to live humble before him in so much that those we come in contact with from time to time and who think we do not teach according to the Bible, may be made to stop and think, Are these people really teaching in accordance with the word of God?

We are few in numbers in this part now, as many who obeyed the gospel here have moved away to different parts; but we try to keep the camp-fire blazing and to have on the whole armor of God.

Your sister in the one faith,

MRS. AMOS SMITH.

WEYBURN, Saskatchewan, February 15, 1907.

*Editors Herald:* I am superintendent of a Latter Day Saint Sunday-school, and will have a very good opportunity to give out a tract or two probably every Sunday when our Sunday-school opens again as soon as the winter is over. Last summer our school numbered from twenty to thirty. There were a few outsiders, and we had a very interesting school. Most of the Saints who are here moved here last year. The Lord was well pleased with our efforts. The honest in heart were all around us, and were like sheep without a shepherd. They did not know where to go. Other denominations were crying, Lo, here, and Lo, there, but we have the assurance that they will be gathered into the true fold in the own due time of the Lord. This is a good place for a zealous elder to labor during the summer and fall. The winters are so severe that but very little can be done. This is my first winter in this northwest territory, and I can truly say it is the worst winter I ever saw; fifty-four degrees below zero and from three to four feet of snow on the level. Many people have frozen to death, some of them in their beds, but for all this I like this country. As soon as spring opens immigration will commence and we look for more families of Saints. There is plenty of land to be taken as homesteads and pre-emption. People can do well in this country. If they have the will there is the way to secure good homes. Two railroads are coming through this summer. As soon as they come we are all right for a market.

CAROLINE SANDIDGE.

ELK, CITY, Kansas, February 20, 1907.

*Editors Herald:* -My husband and I are the only church-members that I know of here. I do not know what I would do without the HERALD. It does me so much good to read the letters of the Saints from different parts. I am longing to again hear the gospel preached. I wish some elder would come here and preach for a while. I would be glad to make room for one to stay with us. It has been nearly three years since I have been permitted to meet with the Saints. On the 9th of November my little girl died, and that makes it more lonely for me here, but I know that she is in that blessed place with all the pure ones. Pray for me that I may be able to bear all my sorrow, and that I may continue faithful.

MRS. ANNA BELSCAMPER.

HUNDSLAND, Denmark, February 7, 1907.

*Dear Saints:* This is the first time I have attempted to write to the HERALD. We can truly say we are of the isolated ones, as we have not heard a sermon for two years nor had the privilege of the Sunday-school which we are used to. But we can say that we must be satisfied with the Master's bidding. My companion is trying in his weak way to put the word before the people here, but it is a hard place to labor in, as the people here think they are as good Christians as they

need to be. They think they do not need anything better. But if we do our part faithfully we can do no more. I can say we read the HERALD and *Ensign* with interest, more now than we ever have before, since they are the only sermons we hear. I am thankful that I was well instructed in the Danish language before I came here, so that I can talk to the people as well as in the American language. There are many who are sent to foreign countries who have to learn the language first. We were sorry to read of the loss the church has had by fire, but hope that what seems a loss now may be a gain in the end.

MARY ANDERSON.

## News From Branches

(Continued from page 156.)

The dedication coming at the beginning of the services and the district conference at the end brought a number of visitors from other branches, among whom we note, Sr. E. H. Fisher and Sr. J. Studley, from Boston; Bro. and Sr. C. Horton Whipple, from Providence, Rhode Island; Bro. Davison, isolated from branch; several from Hornerstown, New Jersey; Elk Mills, Maryland; and a good-sized delegation from Brooklyn, New York, among whom were Bro. Frank Lester, and his bride, who was Sr. Alice Potts, on their wedding trip.

The week following the meetings Brn. Rushton and G. W. Leggott, from Manchester, England, conducted four preaching-services, after which Bro. Leggott went to Elk Mills over Sunday. Walter W. Smith preached for the Brooklyn Saints twice on Sunday, and Bro. Rushton occupied the pulpit at both services here.

At the business-session of the district conference, February 2, delegates were elected to General Conference, officers were elected for the next six months, Bro. A. D. Angus of Philadelphia being elected president.

At the last regular business-meeting the following branch officers were elected: Walter W. Smith, pastor; Daniel T. Shaw, priest; Ellsworth B. Hull, teacher; E. A. Lewis, deacon; Clara Zimmermann, organist; Orrin K. Fry, chorister; Alma J. Harrison, librarian; William Bortell, secretary; and Eunice Smith, stenographer.

Our sick—of whom there are not a few—are all getting better, and the way looks bright before us.

February 20, 1907. EUNICE WINN SMITH.

## BURLINGTON, IOWA.

Since last writing, we have lost one member by removal, and three have been added to our number by baptism.

Bishop George P. Lambert and his counselor, Bro. M. H. Siegfried, were with us for one Sunday. Bro. Lambert spoke on the temporal law in the morning and Bro. Siegfried addressed us in the evening.

Owing to the district conference and conventions, our pastor and his wife were absent for the first Sunday of this month. Bro. Bauer, as deacon, took charge of the meetings for the day. In the morning prayer-service was held. It was one of the best we have had for some time.

Burlington's representation at the conference was small this time; only four finding it possible to attend. Good attendance and interest was reported. Our pastor, Bro. Reiste, remained until the following Thursday in order to assist in a continuation of the meetings.

Bro. Reiste is at present conducting a series of meetings here. The average attendance of outsiders is small; but, at least, the members have proved faithful. Bro. L. E. Hills, of Marion, Iowa, was with us for a part of the time. His two sermons Sunday were convincing and forceful.

The waters were troubled in our font again last Sunday.

Bro. Hills brought a candidate from Nauvoo (Bro. Hass) who unfortunately had to return on the noon train.

February 21.

ETHEL LACEY.

## ST. LOUIS, MISSOURI.

The calm and peaceful influence of the blessed Spirit was enjoyed at the sacrament-service the first Sabbath of the month.

Two precious souls were inducted into the kingdom during the month, one a young man named Edward Lundohl, of Alton, Illinois. He became acquainted with the work through Bro. de Koste, who was recently baptized from the Roman Catholic faith.

Bro. C. J. Peat of Lamoni had the pleasure of baptizing his aged father at the Wednesday evening prayer-service February 6,—aged eighty-one years. This was in fulfillment of a prophecy given to Bro. Peat some twenty-five years ago, and which he felt to almost despair of.

Bro. Tanner labored in the district some, the past month, and he with the rest of the ministry here rendered excellent service in the performance of their various duties, which the Saints appreciate very much.

The regular priesthood meeting of the branch was held February 5; the subject under discussion was, "Through whom should revelation come."

Among our visitors during the month were Bro. I. N. White, enroute to the Taylorville conference, Bro. and Sr. D. E. Tucker of the Southeastern Mission, Bro. Goodrich, who with Bro. Sparling has been laboring in the district and Bro. David Wilke of St. Joseph, Missouri.

Bro. and Sr. Rhoads of Lansdowne have again taken up their abode in St. Louis.

A much-enjoyed social event was a valentine social given by the Religio social committee at the home of Bro. and Sr. J. Dawson.

Our Sunday-school interest and attendance has been decidedly good the past month. Religio lessons and programs very much enjoyed.

We regret very much indeed that owing to business affairs our worthy president of the Religio, Bro. Arthur W. Smith, had to leave the city, he having taken a position some distance south of here. He has done an excellent work in the Religio.

A pleasing feature of the Sunday evening services the past month, besides well-rendered anthems by the choir, in charge of Bro. E. C. Bell, were solos sung by Srs. Anna de Jong and Maude Parrish, and Brn. Silas Ridley and Ward Chatburn.

Bro. S. A. Burgess was taken severely ill while down town and was removed home in a carriage. The trouble is nervous break-down. He has received a blessing through administration but is still confined to his home.

Bro. Roger Parrish, who has been very ill for some time, was removed to a hospital for treatment.

February 21.

E. M. PATTERSON.

## SEATTLE, WASHINGTON.

Our semi-annual district conference was the best ever held in this far northwest country, in point of spirituality, peace, unity, and a determination to press forward in the conflict. The gifts, as usual, were manifest—wisdom, knowledge, understanding, healing, and one prophecy was given and one tongue and its interpretation. One hymn in tongues was also given and the interpretation.

About forty-two patriarchal blessings were bestowed by Bro. E. Keeler, and many of our young men, if faithful, are in time to be sent on missions to the Jews and heathen nations. Bro. John Kaler attended our conference and preached two

powerful sermons, and otherwise helped us in our Sunday-school and other meetings.

This is a live branch, with busy officers, and a large and flourishing Sunday-school and Religio. On page eighty of the February, 1907, *Autumn Leaves* is a sample of our readings in Religio.

Bro. William Johnson, our genial district president, preached a very spiritual sermon February 10. It seemed to hit everybody.

Elder N. C. Enge left for Colby, Washington. He is a busy seventy and has opened up the work by preaching the first gospel sermon in several different camps. Our prayer-meetings held from house to house, Wednesday evenings, are noted for their humility, peace, and fervor, and are well attended.

The Lord has healed our sick and there has been no deaths for four years to our knowledge.

We miss Bro. Gomer T. Griffiths. May God comfort him in his bereavement.

J. E. RHODES.

607 Cherry Street, February 14, 1907.

## Miscellaneous Department

### Conference Minutes.

**FAR WEST.**—Conference convened with the St. Joseph Branch on Saturday, February 2 and 3, 1907, T. T. Hinderks, B. J. Dice, and A. H. Smith in the chair; Charles P. Faul and T. J. Sheldon, secretaries. Branch reports: Kingston 104, DeKalb 65, Edgerton Junction 57, Cameron 57, German Stewartville 78, Far West 38, Pleasant Grove 88, St. Joseph 608, Delano 92, Stewartville 242. Bishop's agent, Charles P. Faul, reported. Report was audited and found correct. Elders reporting: T. T. Hinderks, James Moler, T. J. Sheldon, M. Shaw, John Davis, William Lewis, William Summerfield, Ben Dice, J. Constance, D. H. Simmons, C. P. Faul, D. E. Powell, A. W. Head, J. L. Bear, W. P. Pickering; Priests C. W. Ehridge, C. Householder, A. R. Daniels, D. H. Schmidt, F. Uphoff; Teacher E. J. Atkinson. District treasurer, B. J. Dice, reported balance due district, \$7.25. Resolution: Resolved that the Far West District adopt the two days' meeting simplified in the "rotary" plan, and that the district president confer with the eldership and priests of the district, also the presiding elders of each branch, and make such appointments as shall be deemed wise by him. Be it resolved further that the second Saturday and Sunday following be set apart for such appointment. Moved the above resolution be referred to the several branches for their consideration, with the understanding that they are to send their delegates instructed to the next conference to pass on the merits of the resolution. Request for the ordination of Harry Friend to the office of priest granted. Officers elected: T. T. Hinderks, president; B. J. Dice, vice-president; Charles P. Faul, secretary; Charles P. Faul, sustained Bishop's agent; B. J. Dice, district treasurer. Delegates to General Conference: T. T. Hinderks, James Moler, John Davis, T. J. Sheldon, William Lewis, Charles P. Faul, Ben Dice, G. W. Best, W. E. Summerfield, Carl Kinnaman, C. Householder, H. W. Head, D. H. Schmidt, W. P. Pickering, Carrie Lewis, Zella Moore, Maggie Head, J. C. Elrich, Charles Morton and wife, I. McCord, H. St. Lewis, Bro. and Sr. William Bronson, William Lawrensen, Bro. and Sr. I. N. Roberts, John L. Bear, Susie Wolf, Sr. M. H. Hinderks, Sr. T. T. Hinderks, Ruby Jackson, M. Shaw, S. J. Hines, D. E. Powell, J. S. Lawton, Tom Ferguson, E. T. Atkinson, Robert Garlish, Philo Rodgers, Mary Smith, Sr. J. M. Fairbanks, Sr. Philo Rodgers, Sr. M. Shaw, Fred Uphoff, Sr. J. L. Bear, S. H. Simmons, H. J. Friend, Charity Cook, Ella Gortside, Bro. and Sr. Charles Bacus, H. Daniels. Delegates present to cast the full vote to which the district is entitled, and in case of division majority and minority vote. A petition from the Cameron Branch came up for consideration, and the following was passed: That the conference could not at this time consider said petition, on account of the delegates being chosen, and to be sent uninstructed. The following is the petition in full: "Whereas, the Herald Publishing House was recently burned, and notice has been given in the HERALD that the erection of a new building will be taken up, and considered at the General Conference to convene at Lamoni, Iowa, April 6, 1907, and the location will also be considered; and whereas Cameron, Missouri, is a very beautiful little city of about four thousand people, and is centrally located, being near the center of the Far West, Missouri, District, and about midway between

Lamoni, Iowa, and Independence, Missouri, and has a splendid system of waterworks, fire department, electric plant, and the best mail and railroad facilities of any city near its size in Zion or the regions round about, it being on both the Burlington and Rock Island Railroads, each road making this point a junction, and the two roads together running twenty-four passenger trains a day in and out of the city; and while it was the accommodations of a large city, rent, taxes, and living are all much cheaper than in the large cities, making it a desirable location for missionaries' families to locate, as well as a desirable location for the new publishing house, Therefore, be it resolved, that the Far West District petition the General Conference to consider Cameron, Missouri, as a location for the erecting of a new publishing house, and that the delegates of this district to General Conference be instructed to use their influence to get the new plant erected at Cameron, Missouri. J. C. Elvert, president; Susie Wolf, clerk." Conference adjourned to meet with Cameron Branch, May 25 and 26, 1907.

**DES MOINES.**—District conference convened at Runnells, Iowa, February 16 and 17, 1907. The district presidency, M. H. Cook, W. Christy, and C. J. Peters, chosen to preside, with A. A. Reams secretary and E. O. Clark assistant. Statistical reports from all the branches of the district were received as follows: Boonesboro 102, Concord 57, Clear Creek 36, Des Moines 283, Oskaloosa 72, Packard 21, Rhodes 55, Richland 72, St. Charles 23, Des Moines Valley 103. Elders reporting: W. Christy, M. H. Cook, J. F. Mintun, C. J. Peters, J. S. Roth, James McKiernan, G. W. Thorburn, C. B. Brown, E. O. Clark, John Hall, C. E. Hand, J. E. Laughlin, Samuel McBernie, W. C. Nirk, Henry Pratt, G. W. Shimel, and James Troungear; Priests John Clark, J. R. Epperson, E. F. Hall, W. D. Hall, J. M. Park, Jesse Roberts, O. L. Sherman; Teachers W. H. Farr, G. E. Davis, and G. W. Johnson; Deacons Fred Chandler and William Keyport. Bishop's agent, W. Christy, reported for the year 1906: On hand last report and received, \$1,927.10; disbursements, \$1,464.43; balance due church, \$462.67. The ordination of Bro. Ray Chandler of the Des Moines Branch to the office of elder was provided for. Secretary's bill for \$1.50 allowed. M. H. Cook reported the tent-fund: Receipts, \$15.88; expenditures, \$11.99. The findings and recommendations of an elders' court appointed by the district president were read and adopted by the conference, and the conditions and requirements were carried out by the president, and met and satisfied by the offending members, who was present, so far as could be done at this time. Reports from the district Religio society, and district Sunday-school association were read. Delegates to the General Conference: J. F. Mintun, James McKiernan, Polina Park, Emma Park, Ellen Lilly, J. S. Roth, M. H. Cook, Wardell Christy, G. W. Thorburn, C. J. Peters, H. A. McCoy, Fannie Grows, Fred B. Farr, Zoe Carpenter, John Hall, Lydia Hall, William Rogers, Henry Pratt, Sarah Rogers, Mattie Hughes, W. D. Hall, Tryphena Hall, Jesse Roberts, Emma Allen, Frank Walters, and Janet Clark. Boone, Iowa, selected as the place of meeting of next conference, and June 1 and 2, 1907, the date. Motion prevailed, that in case there is no revelation given on the subject, that our delegates be instructed to vote for the rebuilding of the HERALD Office at Lamoni.

**KEWANEE.**—District conference met at Kewanee, Illinois, February 2, 1907, Amos Berve, assisted by J. W. Wight, presiding; M. E. Gillin, assisted by Florence Holmes, secretary. Reports from the nine branches in district showed a total of 636 members. Net gain in the past year, 56. Bishop's agent reported; Total collections with balance last report, \$706.31; total disbursements, \$680.27; in treasury January 28, 1907, \$26.04; collected for children's home and sanitarium, \$73.80. The annual election of officers was postponed until the June conference, which will be held at Joy. Present officers hold over till then. Delegates to General Conference were Sarah Green, Jennie Leland, Bro. and Sr. Berve, F. A. Russell, O. H. Bailey, Bro. and Sr. Epperson, Sr. Joseph Cole, J. W. Davis, J. S. Patterson, Bro. and Sr. J. L. Terry, Bro. and Sr. Charles Gillin, David Clow, John Chisnall, J. W. Wight, Henry McIntire, Pearl Bailey, Bro. and Sr. William Norris, R. C. Elvin, Clara Matheson, Mary Sumption, Ruby Sumption. In the Sunday morning prayer-meeting the voice of the Spirit, given through Bro. J. W. Wight, was that Charles L. Holmes and William R. Norris should be each ordained to the office of elder. The ordination took place in the afternoon. At the same time three sisters who had just been baptized, were confirmed.

### Convention Minutes.

**GALLANDS GROVE.**—Religio association convened at Deloit, Iowa, February 8, 1907, at 10.30 a. m. D. A. Holcomb, in charge, assisted by A. H. Rudd. Local, home class, and good literature reports read, showing for past year four locals in organization, two home classes, and 2,984 pieces of literature distributed.

Bills to the amount of \$4.85 were allowed and ordered paid. Following officers were elected for the ensuing year: D. A. Holcomb, president; A. H. Rudd, vice-president; Floy Holcomb, secretary; Fred Jackson, treasurer; Etta Hunt, librarian; Nellie Baber, home class superintendent. Delegates appointed to General Convention were: D. A. Holcomb, Nellie Hall, A. H. Rudd, Jesse Johnson, J. L. Butterworth, and Arthur Spence, with instructions to cast minority and majority vote in case of division. Treasurer was authorized to make an assessment on the Religios, pro rata of membership to the amount of \$5.00. Half past seven, joint-session of Religio and Sunday-school work. In a round table the "Future Religio study," was taken up and the study of Doctrine and Covenants favored. Adjourned to meet at call of presidency.

The Gallands Grove Sunday-school association met at Deloit, Iowa, February 8, 1907, at 2:30 p. m., J. L. Butterworth in chair, assisted by William McKim. Reports were read from all schools in the district, and all district officers reported. Bills amounting to \$4.00 were ordered paid. Following officers were elected: J. L. Butterworth, superintendent; Orman Salisbury, assistant superintendent; Floy Holcomb, secretary; Ellen Horr, treasurer; Etta Hunt, librarian; Nellie Hall, home class superintendent. Delegates appointed to General Convention: J. L. Butterworth, William McKim, C. J. Hunt, A. H. Rudd, May Rudd, C. E. Butterworth, John Jordison, Nellie Hall, John Reynolds, D. A. Holcomb, Floy Holcomb, Gerrit Juergens, Arthur Spence, and Jesse Johnson, with authority to cast minority and majority vote in case of division. By motion the delegate system was dispensed with in the district work. Half past seven union session of Sunday-school and Religio work. Paper on "Home class work" was read, also one on "Needs of the auxiliary societies." Adjourned to meet at call of executive committee. Floy Holcomb, secretary, Dunlap, Iowa.

SOUTHERN ILLINOIS.—Zion's Religio-Literary Society met in district convention, February 8, 1907, with Springerton Branch. Elder F. L. Sawley in charge. Reports were read and approved. Bro. I. N. White gave quite an interesting talk on duty of Religio members, and why a Religio is beneficial. Officers were elected as follows: President, Samuel Hoover, of Xenia, Illinois; vice-president, Lloyd Moore; secretary, C. D. Schell; treasurer, M. E. Bing, of Xenia, Illinois. Delegates were elected to General Convention. Next convention will be held on Friday before the fourth Sunday in June, at Tunnel Hill.

**Church Secretary.**

**GENERAL CONFERENCE MATTERS.**

One or two items, including one list of district delegates, were sent to the undersigned a day or two before the late HERALD Office fire, and were lost therein. Any matter sent in previous to January 5, 1907, should be duplicated at once.

Credentials of districts to General Conference are coming very slowly, only about twelve so far received. District officers will please forward as soon as possible, in harmony with previous request. Do not wait for blank forms; none will be sent this time, as list of addresses was destroyed.

It is found necessary to repeat the following: All General Conference appointees are, by arrangement, to report their missionary work to the general ministers in charge. The latter will make up reports of work done in their fields, said summarized reports to be read to the General Conference.

Addresses of all the missionaries would be helpful, inasmuch as HERALD lists are unobtainable. A postal card giving address would enable us to reach you promptly.

Respectfully,

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, February 21, 1907.

**Conference Notices.**

St. Louis district conference convenes at St. Louis, Missouri, Saturday and Sunday, March 9 and 10, at 8 o'clock. We desire a full representation from all the branches in the district, as matters of importance will come up, among which will be the

election of delegates to the General Conference. Branch secretaries will please see that their reports are full and complete, and in my hands not later than March 7. C. J. Remington, secretary.

Mobile District conference will convene with the Theodore Branch, March 16, at 10 a. m. Clerks please see that your reports are in the hands of district secretary in due time. Edna J. Cochran, 408 East Howard Avenue, Biloxi, Mississippi.

Central California District conference will convene at Tulare, California, March 9 and 10, 1907. Branches please send reports. Election of district officers. Mrs. Mary E. Lawn, secretary.

**Convention Notices.**

The Mobile District Sunday-school association will convene with the Theodore Branch, March 15, at 2:30 p. m. School secretaries will please be prompt in sending reports to district secretary, Edna S. Cochran, 408 East Howard Avenue, Biloxi, Mississippi.

Notice is hereby given that Zion's Religio-Literary Society of the Mobile District will meet with Theodore Branch, March 15, at 7:30 p. m. Local secretaries please take note and send reports to Edna J. Cochran, secretary, 408 East Howard Avenue, Biloxi, Mississippi.

The Independence Stake Sunday-school association will convene on March 8, at Armstrong, Kansas. The annual election of officers takes place, also the election of delegates to the General Convention. During the afternoon and evening normal work will be taken up. Mrs. J. A. Gardner, secretary, 706 South Fuller Avenue, Independence, Missouri.

The Central California District Sunday-school will meet in convention at Tulare, Friday, March 8, during district conference. Election of officers, with other important business. An urgent request is made for all schools to send in their reports and delegates. Evie Carmichael, secretary. 54 Colfax Street, San Jose, California.

**Reunion Notices.**

The Southern Nebraska reunion will be held at Nebraska City beginning July 12 and continuing ten days. Every one take notice and prepare to come and have an enjoyable time. It will be held in the same grove that it was last year. By order of committee. E. D. Briggs, secretary.

**Addresses.**

Jerome E. Wildermuth, 1348 Front Street, Fargo, North Dakota.

**Died.**

McKIM.—At Lamoni, Iowa, February 15, 1907, of pneumonia, John McKim, aged 73 years, 7 months, and 17 days. He was born in Lancaster County, Pennsylvania, where in 1853 he married Rebecca A. Moore. Of ten children born of them, five survive: Joseph, of Moline, Illinois; Martin, of Lamoni, Emma Dobson, and Alice McCormack, St. Joseph, Missouri, and Jennie Bell, Hoxie, Kansas. Sr. McKim is very ill and barely survived the shock of his death. Sermon by H. A. Stebbins, assisted by A. S. Cochran.

HARP.—At Leon, Iowa, February 17, 1907, Bro. John G. B. Harp, aged 82 years, 11 months, and 11 days. He was born in Kentucky in 1824, lived in Perry County, Indiana, many years. Was baptized there in 1878, and continued in the faith till death. In 1880, came to Iowa, and March 15, 1905, his wife died. Of eleven children there yet live seven sons and two daughters. One son is very low, and the only service held was at the grave in Rose Hill Cemetery, Lamoni, being a few words and prayer by H. A. Stebbins.

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ELLIS SHORT, President.

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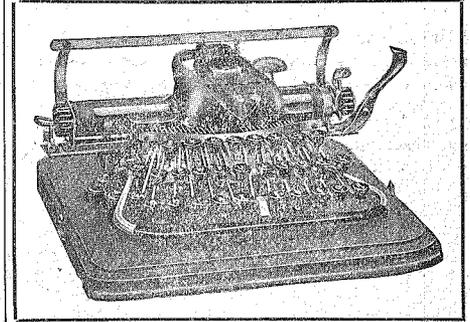
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Tickets from Lamoni, Iowa, to Pacific Coast points will cost only \$27.90. Through tourist cars will leave St. Joseph for the Coast every day during the low-rate period. One line via Denver and the Scenic Rockies to California, and the other via St. Paul and the Great Northwest to Puget Sound.

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Ask me about it.

L. F. SILTZ, Agent,  
C. B. & Q. Railway.



# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

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

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## Editorial

### AM I MY BROTHER'S KEEPER?

This question was asked by the first man who had a brother. It was flung back at God in reply to an inquiry which clearly indicated that God would hold man responsible for any harm done to his fellow man. That question has been asked many times since by many classes of people—kings, warriors, merchants, manufacturers, gamblers, preachers. Every individual who feels that some other man has come to grief because of him takes immediate refuge under the plea, "Well, I couldn't help it! Why didn't he look out for himself?"

Every association with others brings with it responsibilities. These responsibilities are too intricate and numerous to trace and catalog; and here we wish to refer to only one phase of the question, which is this: the duty of an employer to safeguard his employees.

One man wishes to sell his labor and another wishes to buy it. They enter into a contract, and one becomes an employer while the other becomes an employee. Possibly the resulting relationship is seen at its best on the farm, and at its worst in the factory.

On the farm there may be but the two and they eat at the same table and work in the same field. The employer sets the pace himself. He takes his turn at the heavy end of the log. He is no better dressed than his "hired man." If holidays and Sundays off are granted, the employee gets them.

In the factory these conditions do not obtain. There perhaps thousands of men are employed, and they do not know the man for whom they work, nor does he know them. If any feeling at all exists it is too often a feeling of hate on the one side and a feeling of contempt on the other.

It is easy under these conditions to forget the responsibilities existing between employer and employee; but the fact that they are forgotten does not destroy their existence. There will never be a mutual responsibility. To draw his pay on pay-day should not be the sole idea of the employee; he should aspire to give in return a faithful and energetic day's labor and to forward the interests of his employer. To pay the wage is not the sole duty of the employer; he should not only see that the wage

## CONTENTS

### EDITORIAL:

Am I My Brothers' Keeper	- - - - -	177
General Church Items	- - - - -	179
Current Events, Secular and Religious	- - - - -	179
NEWS FROM BRANCHES	- - - - -	180
ORIGINAL POETRY:		
Living Epistles	- - - - -	180
THE STRAIGHT ROAD:		
The Great Apostasy	- - - - -	181
ORIGINAL ARTICLES:		
Some Cuttings for Early Planting	- - - - -	181
Man's Dominion	- - - - -	183
The Work in Toronto, Ontario	- - - - -	189
OF GENERAL INTEREST:		
Some Modern Prophets	- - - - -	192
MOTHERS' HOME COLUMN:		
"How Readest Thou"	- - - - -	193
LETTER DEPARTMENT:		
Letters	- - - - -	194
MISCELLANEOUS DEPARTMENT:		
Conference Minutes:		
Lamoni Stake	- - - - -	197
Northern Wisconsin	- - - - -	197
Leeds	- - - - -	197
The Bishopric	- - - - -	198
Church Secretary	- - - - -	198
Church Librarian	- - - - -	198
First Quorum of Seventy	- - - - -	198
First Quorum of Elders	- - - - -	198

The Supreme Court has passed upon the case of Doctor Crofford and has affirmed the decision of the lower court. His case attracted considerable notice, especially at Lamoni, where he had his sanitarium, and it will be remembered that he was found guilty of murder in the second degree, as a result of malpractice in the case of Maude Stone. He received a thirteen-year sentence to the penitentiary.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."

is just, but also that the life and general welfare of his employee is safeguarded.

Both parties take a certain risk. The employer faces bankruptcy, the fate of many of his class. Often the employee does not face bankruptcy because he is already bankrupt; or at best that contingency is always imminent, waiting merely upon an accident, a period of sickness, or a foreman's spite; but more than all that, as he goes to his daily task he faces death. That this is no idle figure of speech will be seen by the following extract from the *Outlook* for February 16, 1907:

"You will not believe me, perhaps," said the Spectator's informant, "but there is one great manufacturing concern in the United States that either kills or maims one workman every day in the year. And do you realize that on every single day of the year the railways of this country kill twenty-six persons and wound two hundred and thirty? You do not realize this, because ours is a big country, and only the big accidents are reported in the newspapers, and the industrial ones are not always recorded even locally. But all over this land men, women, and children are killed or injured in large numbers every day by accident, and the total for a year makes a casualty list greater than that of any battle that was ever fought. Waterloo, Gravelotte, Gettysburg, Mukden—these scenes of bloodshed are not so fearful as the annual carnage that reddens our American towns and cities in the struggle that is led by our captains of industry. The regiments of labor are the ones that suffer the most appalling losses; and their losses are worse than those of battle, because men go into battle expecting to be killed, and because a vast number of these industrial accidents are preventable. Men do not go to their daily work expecting to be killed or hurt, but to go home again to their happy families; and the accidents that send them home dead or mutilated must be prevented."

The great god machinery, which we have created, demands its daily living sacrifice, and probably will get it for some time to come. But modern ingenuity ought to reduce this sacrifice to a minimum. The genius that creates a machine and gives it all but human intelligence should be able to subdue it and rob it of its terrors. This has been done in many instances, but the device intended to protect the operator is not installed because a new operator costs less than the device. We quote again:

That was the word the Spectator was waiting for. He is more interested in prevention for the future than in the horrors of the past or the present, and he thinks his readers are too. The afternoon referred to was spent by the Spectator at the First International Exposition of Safety Devices and Industrial Hygiene, conducted under the auspices of the American Institute of Social Service in New York. Several large rooms were devoted to exhibiting moving machinery with accident preventers, models of safety appliances of all kinds, and photographs and other illustrations of what foreign countries are doing in this direction. The Spectator stopped before a large machine, looked and listened. "One of the most dangerous machines that is used in factories," said the demonstrator who was showing the mechanism to a group of visitors, "is this punching machine. It doesn't kill people, but very frequently it takes their fingers off and leaves them maimed for life. And here, by this simple device," pointing to a circular piece of steel that surrounded

the descending punch, "the finger is saved. This, by the way, was invented by a boy. You remember it was a boy who invented an important part of the steam-engine. He did that to save work. This boy invented the punch guard to save his fingers. At any rate, it will save many fingers that he never saw." The Spectator turned from the punching machine to see a young man showing how the machinery of a factory could be stopped almost immediately when a worker got caught in cogs or belting. The simple pressing of a button stopped the adjacent machinery within five seconds, while allowing the machinery on other floors to continue in operation. The Spectator remembered once seeing a poor girl at a college settlement reception who wore a red skull-cap all through the evening. She was a factory girl who had been scalped by getting her hair caught in a whirling belt. If this safety device had been used in that factory, she might have been saved from this terrible experience. . . .

And very simple things often most effectively prevent accidents. For instance, many accidents occur through the workers slipping on smooth floors in front of machines on which they are working, and falling into the machinery. The simple device of a rubber mat on which they may stand is an almost certain preventive of this. . . .

Few of us have seen the effect of bursting of fly-wheels, or know why they explode. Photographs of wrecked mills, the result of these accidents, were shown the Spectator. The governor gets out of order, or a belt is broken, and the machinery begins to run at a frightful speed. It may be only a matter of a few seconds when the centrifugal force sends the enormous wheel flying in pieces, scattering death and destruction about. Here was a device which automatically prevented this "racing." Then, again, a great many accidents occur through the flying apart of small emery wheels. This can easily be obviated through devices here shown.

Four hundred and thirty men were accidentally killed in one recent year in the anthracite mining regions of Pennsylvania. Many of these accidents occur through the falling of shaft buckets. Here was a safety device to prevent this, exhibited by its inventor, a poor miner who could not pay his exhibition fees. Here also were electric miners' lamps, which would prevent fire-damp explosions. And, in another field, that of domestic work, an ingenious lamp was shown which automatically extinguished itself when upset or partly turned over. "Four people yesterday met their death from escaping illuminating gas," the Spectator was told as he paused before another exhibit. This was a device which immediately turned off the flow of gas when the Spectator, taking the part of a rural "Rube," blew out the flame. Here also were inclosed cog wheels, and protectors for hand-saws, and shock-preventers, and devices to close automatically the open railway switch that slays its hundreds every year, and improved clamps to keep rails from spreading, and efficient trolley fenders, and scores of other safety appliances, most of them simple and practicable.

And why are they not used? Why does the sacrifice of human beings go on? The pity of it! Because, for one reason, the cheapest thing in the world—or in America at least—seems to be human life. These appliances all cost money, and it is cheaper not to use them. In some way, the Spectator believes, we must make it more expensive to kill and maim men and women than to safeguard machinery.

In connection with these mechanical safety devices one might mention the need of proper lighting and ventilation where men work; because it is probably true that where one dies of accident several die because of disease which might be prevented.

The desire to crush out competition and to declare dividends incites men to reduce the cost of production to the lowest possible point until employers come to regard their men not as men but as things to be used a day or a year and replaced. Could one actually be present in the little cottage when the fatally injured bread-winner is brought home to his wife and children, the matter might assume an aspect new to him.

The individual, or corporation, or co-operative society that takes advantage of a man's necessity to work and places him where his life is shortened by preventable accident or filthy and unsanitary surroundings has committed a crime—the man sold his labor and they took his life. "What hast thou done? the voice of thy brother's blood crieth unto me from the ground."  
ELBERT A. SMITH.

#### GENERAL CHURCH ITEMS.

The daily *Picayune* (New Orleans) for February 23 has this to say of the Reorganization: "According to the facts brought out in the investigation by the Senate Committee, the so-called Church of Jesus Christ of Latter day Saints has about 300,000 adherents in the United States, including about 50,000 members of the Reorganized Church who deny that Joseph Smith, the prophet, ever preached or practiced polygamy."

The Church Secretary requests missionaries to remember that they are to report to the missionary in charge and not to the Church Secretary. Under the present rule such reports go to the missionaries in charge who prepare a summarized report for the General Conference.

The recent conference of the Southern California District seems to have been an active and aspiring gathering. By resolution they ask that the missionary force in the district be "materially increased" and pledge their "moral and financial support." They also state their conviction that the needs of the district demand the services of a bishop and one or more additional evangelical ministers. They also petition the General Conference to take more definite action on the divorce question.

The editors will not be accused of being startlingly original when they state that not all newspaper writers tell the truth at all times. The publishers do not want them to, and some of them could not if they tried. A little care must be taken in using newspaper clippings in support of our church claims. As an example: An article appeared recently in one of the prominent eastern dailies describing a visit to Yucatan and some wonderful paintings discovered there. Had the story been true it would have borne

out the claims of the Book of Mormon in a remarkable manner. The HERALD editors received several clippings from this article and one original article based on its representations. The editors wrote to one of the missionary force laboring in the city where the paper is published and on his investigation the whole thing was discovered to be what printers term "a pipe dream." The writer had also visited the south pole and "seen things" in former publications.

Elder Joseph R. Lambert begins his "Experiences and observations of one of our Patriarchs" in *Autumn Leaves* for March. This series will be of unusual interest to all who are interested in the work of the Patriarchs, as well as to the personal friends of Bro. Lambert.

Owing to an unfortunate mistake made while making up the forms of the HERALD last week, the printers omitted about a column of type from the article by Elder Mortimer and inserted it in the middle of a selected article, neither article being benefited by the change. The mix-up was so confusing that we reprint Elder Mortimer's article in this issue.

The next number of the HERALD will contain a facsimile of a Japanese tract recently issued by our brethren in the Hawaiian Mission. The translation will be given.

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

Relatives of Mrs. Eddy, including one son, have brought suit against the Christian Science Church with a view to securing an accounting of Mrs. Eddy's financial affairs. They charge that she is now mentally incompetent to do business and is held a prisoner by the church trustees.

It is stated in the columns of Puck (London) that the United States Government is about to build several battleships so large that it will be necessary to enlarge the Atlantic.

It is reported that a new miracle-working prophet has appeared in Zion City—"Daniel reincarnated"—known among men as William D. Gentry.

Twenty-six miners were injured in an explosion of gas in a mine at Scranton, Pennsylvania, March 2.

Lord Kelvin, the British scientist, forecasts that as the earth grows older earthquakes will become more violent.

"Be sure you are right and then go ahead." An individual at Metz, Iowa, fasted one month for

stomach trouble, at the end of which time he died of starvation. The autopsy developed the fact that his affliction was liver trouble.

The United States Senate has voted fifteen thousand dollars to Smoot as remuneration for his expenses incurred in defending his right to a seat in the Senate.

Chicago is to have an anti-suicide bureau operated by the Salvation Army. The idea is to reach the unfortunate and tide them over their period of depression.

For fourteen years South Carolina has tried the experiment of State control of the liquor traffic. A State dispensary was maintained, and from there all liquors were supplied to branch institutions. Apparently the experiment has failed, as the State Legislature has recently abolished the system.

## News From Branches

### NAUVOO, ILLINOIS.

On the last day of January we moved our headquarters from the little hall on the temple block, up Mulholland Street about six blocks. We are now in the third ward, and our congregation is much larger, as we expected: besides being much closer for us all.

On the following Sunday we began a series of meetings, Bro. L. E. Hills of Marion, Iowa, being our speaker. He continued for two weeks at our urgent request, and addressed splendid crowds every night with the exception of the first two. At different times our hall was filled and with people standing in the aisles; and nearly always all seats occupied. He was indeed blessed in his efforts, and as a result, one baptism; and others are very seriously minded concerning our faith. We are all full of hope, and rejoicing over the success of these meetings; and are longing to bring others to acknowledge and accept the gospel.

However, in the midst of our rejoicing, we are caused to mourn, for Sr. Kemler and her husband have spent their last Sunday with us for some time to come. They are moving to Ft. Madison, Iowa.

As far as health is concerned, we feel favored; the only serious illness among us being the "grip" and colds. Sr. Lawson and her little ones have also been struggling with colds. For over a year she has not been able to attend meetings, but is always present now.

We have been enjoying the finest of spring weather during the past month and more: although the varied weather causes much ill health.

We are as anxious as ever for Saints to make their homes here. Bro. Hills has decided it is just the place for his wife, while he is away on his mission, and, with the rest of us, think it an ideal home for families of traveling elders.

Engineers are at work this week, we understand, surveying for the much-desired trolley line between here and Niota, where we will meet a car line from Ft. Madison. This, with other business projects and improvements, is causing property to rise constantly in value. MADGE SIEGFRIED.

### SPOKANE, WASHINGTON.

Floods and more than floods is the order here. The earth is again fair and green half way up the mountain-sides.

We have just concluded a series of meetings; attendance

and interest good. Baptized five yesterday as a result. The branch is growing nicely, spiritually and numerically.

The conference year is again nearly ended, and soon we will be off for home and the Zion land. We are well satisfied with the year's work, and we leave the work convinced that we have succeeded fairly well; and whoever may be the next he will find an energetic, faithful, sacrificing band of noble Saints.

One item is worthy of mention. I have made my home, and boarded with, Bro. O. L. Ferguson and family for three years, without a cent of expense to me or the church. Not a word of discontent has ever been uttered to my knowledge. I am under lasting obligations, as also is the church for such manifest kindness and sacrifice willingly given. In the language of Paul we feel to say, "Finally, brethren, farewell. [Continue to] be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."—2 Corinthians 13:11. And your kindness and faithfulness, and the Spokane Branch and District will ever be green places in the mind and memory of your humble servant, T. W. CHATBURN.

### DES MOINES, IOWA.

Bro. Ray Chandler is to be ordained to the office of elder, Sunday, March 3.

Those holding the priesthood have a special meeting every other Sunday, and it has been reported that much good is being accomplished.

Bro. and Sr. D. A. Emslie will leave Saturday, March 2, for their home in Seattle, Washington.

A goodly number of the Des Moines Saints visited the quarterly conference which convened at Runnels, Iowa, February 16 and 17, and an enjoyable time was had by all.

During the month a number of the missionaries have visited the branch, among whom were Brn. M. H. Cook, W. Christie, and James McKiernan.

IRENE REED.

## Original Poetry

### Living Epistles.

Peace is so much sweeter  
For having known the pain;  
So, Soul, endure and gain  
Thy song to gentler meter.

Repine not that the fire  
Is hotter than thou dreamed,  
And life not what it seemed;  
But place thy vision higher.

Sweet peace and strength and grace  
Shall be thine as thy day;  
Nor from thy trial stay  
But meet it face to face.

Shall we who sing life's songs,  
And bid men pray and wait,  
Ne'er seek to change their fate?—  
Teach only through our songs?

Then let our lives accord  
With the teachings of our word—  
Be seen as well as heard—  
Live sermons from our Lord.

IVY CARPENTER FISHER.

## The Straight Road

This department is for the honest investigator who desires the straight road to facts.

### THE GREAT APOSTASY.

That Christ and his apostles organized a church all Christians are agreed. Has that church existed without an interruption from that time to the present? If so then the Catholic Church is the only right one, for it is the oldest professed Christian church to-day. If it has not, then there has been an apostasy, a falling away.

The latter is exactly what we hold—that soon after the organization of Christ's church was perfected, a gradual falling away began and that because of corruptions within and persecutions without it eventually ceased to exist on the earth as a church, and that for a space of some centuries (from about 570 A. D. to about 1830) there was not a man on the earth who had the right and authority to preach, baptize, and administer the sacraments of the gospel. The proof of this is found in both the Old and New Testaments, and is both prophetic and historical.

Isaiah (chapter 24) looking forward to that lamentable period of time said: "They have transgressed the laws, changed the ordinance, broken the everlasting covenant." He must have had in view the New Covenant, because the Mosaic covenant was not everlasting.

Jesus in his day said: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Matthew 11:12. The "kingdom of heaven" was the church and the "violent" was the power that was waging war against it, having already killed John. It was eventually to "take it by force."

Again the Master said: "Yet a little while is the light with you."—John 12:35. He did not merely mean that *he* was to be taken away, but also the gospel, the truth in its purity, the Spirit which was to succeed him as "another Comforter." (John 14.)

Amos alluded to this condition of things when he said that (chapter 8) the days would come when there would be a "famine in the land, not a famine of bread, nor a thirst for water, but for hearing the words of the Lord." That famine prevailed from the sixth century to the nineteenth.

Paul prophesied (Acts 20) to the Ephesian church that "grievous wolves" would enter in among them, "speaking perverse things" and "not sparing the flock." By turning to the second chapter of the Revelation we find its literal fulfillment.

Again Paul says: "All they which are in Asia be turned away from me."—2 Timothy 1:15. To the Thessalonians Paul said Christ would not come "except there come a *falling away first*, and that

man of sin be revealed, the son of perdition." (2 Thessalonians 2:3.) Christ had said that when the gospel was preached in all the world, "then shall the end come." (Matthew 24.) Some years later Paul affirms that it had even in his day been "preached to every creature" (Colossians 1), and that its "sound went into all the earth." (Romans 10.) Knowing, therefore, that Christ had said when it was preached in all the world the end would come, and that it already had been preached in all the world, the Thessalonian brethren were in a condition of suspense and uneasiness, were "troubled," for they did not know what day might bring about the revelation of Jesus in flaming fire to take vengeance on them who know not God. Therefore Paul exhorts them to "be not troubled," for there must be a falling away, a great apostasy first.

See Revelation 12. A woman clothed with the sun, the moon under her feet, upon her head a crown of twelve stars. The woman represents the church, the twelve stars the twelve apostles, the moon the law of Moses, and the sun the gospel of Christ. She brings forth a man child (the priesthood or authority) who is to rule all nations with a rod of iron (the word of God). The man child being attacked by the red dragon (pagan Rome) is taken to heaven, and the woman (church) flees into the wilderness to remain twelve hundred and sixty days (years; Numbers 14 and Ezekiel 4). The dragon persecutes the "remnant of her seed." (Verse 17.) He disappears and is succeeded by a "beast" (the papacy), which completes the work and "overcomes" the saints. (Chapter 13.)

In Revelation 14:6, 7, John saw the time come when an angel would restore to earth the everlasting gospel. In Revelation 17 he saw a woman (church) sitting upon a scarlet-colored beast (the state) showing the union of church and state. The woman (Catholic Church) is drunken with the blood of the saints. Daniel (chapter 7) saw the same power "make war with" and "prevail against" the saints and "wear out the saints." He saw him "destroy the mighty and the holy people" (chapter 8) and "cast down the truth to the ground."

ALVIN KNISLEY.

## Original Articles

### SOME CUTTINGS FOR EARLY PLANTING.

How wonderful and how beautiful is this world of ours! How wonderful to think with what punctuality and regularity she has rolled on for so many thousands of years! How beautifully the thought presents itself to us to-night as we look into the same heaven and count the same stars our father Abraham gazed on when the angel told him his seed

should be as numerous as the stars! And the inspiration we find in the change of the seasons vibrates to the meter of Solomon's song:

For, lo, the winter is past,  
The rain is over and gone;  
The flowers appear on the earth;  
The time of the singing of birds is come,  
And the voice of the turtle [dove] is heard in our land;  
The fig-tree putteth forth her green figs,  
And the vines with the tender grape give a good smell.

What wonderful love the Father did show when he gave us all this; this beautiful home with its soft green carpet, its cooling forests, its streams, its mighty deeps and hidden treasures, all for the use and pleasure of man!

"O Lord our Lord, how excellent is thy name in all the earth! . . . When I consider thy heavens, the work of thy fingers, . . . what is man that thou art mindful of him? . . . For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth."—Psalms.

And man has taken these, as God first made them, and played with them, as a child does his toys.

Out of the forest that once swayed to the will of God, he has builded his cities, he has builded great ships and sent them across the seas loaded with the products of his hands and the genius of his brain. He has brought the treasures from their hiding-places and transformed them into works of art and usefulness.

From the beasts of the field, the products of the earth, and the spinning of the worms he has learned to adorn himself, and now he catches the elements of the air to multiply his power; never satisfied with what he has accomplished, he seeks to accomplish more.

Though perhaps knowledge is more general now than it ever has been, there are evidences always appearing that all our achievements are shared with men of past ages; and if the world could only realize what we have yet to learn, how ignorant would we feel!

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—St. Paul. But have you never felt to get away from the smartness of men, away from their babblings, their vanities and vexations, to the everlasting hills, to sit there at the feet of Jesus and learn of his ways? for as some one has said: to get close to Nature is to get close to God.

"Come with me, O you world-weary, to the haunts of thrush and veery

To the cedar's dim cathedral and the palace of the pine:  
Let the soul within you capture something of the wild wood rapture,  
Something of the epic passion of that harmony divine!

Leave the hard heart of the city with its poverty of pity,  
Leave the folly and the fashion wearing out the faith of men,

Breathe the breath of life blown over upland meadows white with clover,  
And with childhood's clearer vision see the faith of God again!"

There we can listen, undisturbed, to the harmony he has taught the bird: to the murmuring of the brook, and study the workmanship of his flowers, while the breezes soothe to rest. How one's heart fills with love to the Father who cares so well for these little birds and flowers! We wonder will he not also care for us? And the answer comes back: "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

"And why take ye thought for raiment?"

"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothed the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you?"

Have not these flowers and songsters taught us better faith and confidence than we could learn out there in the city, where men strive for the bread that perisheth? It is said that after Darwin spent the greater part of his life gathering data on the origin of life, he mourned the fact that Nature had lost all her sweet charms for him. He felt he had missed one of the greatest blessings to mankind. Ah, sad life indeed! to have been spent in a vain endeavor to disprove the science of God!

How much happier at least would his life have been had he accepted God's statement as a scientific fact when he said that in the beginning he made all things for the use of man and when he had finished his work he looked upon his creations and saw that they were very good. Who will not be impressed with the thought that within every weed and insect we tread beneath our feet each day lies the proof that his statement as made in the beginning of the world is still true?

Who has thought in looking at the wild roses as they grow along the country lanes that they hold

within their hearts the possibilities of the garden rose? Did man create anew the garden rose or did the little wild rose hold the secret till the mind of man drew it out? And is it not possible that she has other secrets just as important to man as those he has already learned?

"In all God's works there is a similitude."

Thus he has given his kingdom to us in embryo to unfold little by little under the guidance of the Holy Ghost until it comes to full bloom according to the foreknowledge of God.

"There is a lesson in each flower,  
A story in each stem and bower;  
On every herb on which we tread,  
Are written words which, rightly read,  
Will lead us from earth's fragrant sod  
To hope and holiness and God."

EVA A. JONES.

### MAN'S DOMINION.

A SERMON BY HEMAN C SMITH.

(Reported by Annie Allen.)

I will read a portion of the first chapter of Genesis, commencing at the twenty-sixth verse:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

I may not have occasion to-night to invite your attention to any particular passage for a text, but I desire to present before you for your consideration and thought, man as he was, man as he is, and man as he may be; that is, to present before you the possibilities there are in man, the wonderful capabilities he possesses, the wonderful destiny he has the privilege of working out. And for the purpose of inviting you to what he was when created, I have read this passage of scripture. There are two others, however, that I wish to read in connection with it, that present the same thought, but some of it in a little different language; and I read them that you may get the idea as clearly as you can from the word.

After man had been upon the earth for some time, you will remember, according to the Bible narrative, he became wicked and corrupt, and God determined to destroy him from off the face of the earth. This was accomplished by means of a flood that came upon the earth, and again the Lord made the same promise to those who remained upon the earth that he made in the beginning, and you will find this promise recorded in the ninth chapter of Genesis:

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

Another passage I desire to read in your hearing is found in the eighth Psalm; virtually the same as those we have read, but goes a little more into detail:

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? And the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth.

From these three passages of scripture you can easily discern where the place of man was among the creatures of God; he was given power over them, into his hands they were delivered, and he was to have dominion over all the earth, and every creature in the water was to be subject to him, all sheep and oxen, and all the beasts of the field, and fowls of the air, and fishes of the sea, and all that passed through the paths of the sea. All were under the control and dominion of man. His place, doubtless, in the creations of God was to be first, and he was to stand between the rest of God's creatures and God himself, and for the purpose of his being able to hold this dominion and to exercise it in righteousness, it was his privilege to commune with God, and by virtue of this influence, to be able to govern and direct all the rest of God's creatures, the beasts of the field, the fowls of the air, were to be subject to him; and if he was to command they were to obey; if his will was expressed they were governed thereby and he had absolute power over them. Ah! more than that. We learn from the scriptures that man, in his best estate, controlled the elements by which he was surrounded, that all these things were subject to him; that he could pray, and the heavens would remain dry, would not send any rain, as in the case of Elijah; pray again and it would rain, so he had all things under his control. That was the high position accorded to man when God placed him here upon the earth.

But God laid down the inexorable rule, the unchangeable law, that if he would be a ruler, he must be an obedient subject; if he would have things placed under his dominion to obey him, he must

understand that he should obey the power above him. He was given to understand that upon the condition of his violating the law, proving untrue to the trust reposed in him, he would lose his place, and would no longer be able to control as was his privilege to control. This is a law or rule fully realized in the world to-day, that a lawbreaker is unfit to be in control or in authority. When, in a republican form of government, as we have here, we select men for office, we do not select, if we know it, men who do not observe the law themselves. They only are considered worthy to execute the law who obey the law; and immediately, when this man transgressed the commandments of God, when, notwithstanding his high estate, he did not recognize the power above him, did do what he was told not to do, and put forth his hand and partook of the forbidden fruit, immediately there was rebellion in his own kingdom. The spirit of rebellion extended to those below him, and he was told there would be enmity between him and the serpent. There would be an effort made upon the part of one of his subjects to destroy their ruler. That rebellion extended among the creatures that man was permitted to control, or would have been permitted to control if he had kept his place, until there was danger for the ruler to go out among his subjects; he was afraid to visit the beasts in the forest, afraid of the reptile as he passed along, lest they should destroy him, until to-day I fear there are none of us but that would be afraid to go into the den with the beasts of prey, lest we be devoured. Occasionally man tames some of the wild beasts, but he is always in fear. Why, if but as little a thing as a mouse should pass through this great assembly to-night, there would be some consternation, and individuals would be afraid until they were certain it was out of the way.

Man has lost his control; and is subject largely to his subjects, for their will is supreme in some cases, and he conforms to the conditions now prescribed by them. We desire in following out this line of thought to invite your attention to the condition that man found himself in according to the scripture. How he not only lost control over the beasts of the field and fowls of the air, and had to guard against destruction thereby, but he no longer controlled himself only in a very small degree, and he became subject to sin and corruption, and evil habits grew more and more upon him until he was actually afraid they would overcome him. We have to be on our guard all the time now lest we should be overtaken in temptation, and that we should yield to something that is destructive in its influence, instead of something that would do us good. We hear individuals occasionally who are this way; they are powerless, they have formed an evil habit, perhaps, that they know is injuring them, gradually sapping

their life away, and when we remonstrate with them, they say, "I can not help it; I have tried to but can not. I made an effort, but am not strong enough to overcome the habit." Is not that a humiliating confession to be made by one whom God put in control, and put all things under his feet, and caused that he should hold dominion over all that God had made? But is it not a true one? That confession was made years and years ago by some of the sacred writers, as we find here in this book. They were in trouble and in great anxiety lest they might be overcome, that evil habits and sin should overcome them. They shrank from them in fear, because they had so far fallen from their high estate.

I turn here to the statement made by the psalmist David that I want to call your attention to. In the nineteenth Psalm we have this statement made: "Who can understand his errors?"

So far in the dark that they did not recognize error when it met them, when it confronted them!

"Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression."

Is not that a pitiable condition for this man to find himself in? A man made to have dominion over all the creatures of God! Now as he is entangled with sin and corruption, he meditates in a manner that shows he was in fear; he appeals to God to interpose in his behalf: "Keep back thy servant also from presumptuous sins." Interfere in my behalf and hold me back; I am inclined to go wrong: "Keep back thy servant from presumptuous sins, let them not have dominion over me." There was danger then of sin having control, that sin would have dominion over one of God's creatures, that he would be in the power of sin so that he could not be a free man.

Men are slaves to that which is wrong, sin has claimed the dominion, and their natures are under its control.

We read another passage from the one hundred and nineteenth Psalm, where the Psalmist says:

"Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name. Order my steps in thy word: and let not any iniquity have dominion over me."

There was danger then of iniquity getting the dominion, a crying unto God lest something was going to control him,—he that was by virtue of his creation to control the beast of the field, the fowl of the air, the fishes of the sea, that controlled the elements which surrounded him. Now he pleads that some power should interpose in his behalf and not to let iniquity get dominion over him. But iniquity did get dominion over him. His history tells us that

he proved to be a weak man. In some regards there was weakness demonstrated even in Israel; and if Israel, who were chosen as God's people and the executor of his will and his revelations, were so weak, what could we expect of others? This weakness creeping in along here is no evidence that they were not felt after by God, or that God did not recognize them to a certain extent, but it shows how they were gradually degrading themselves, getting lower and lower, manifesting more and more that weakness, and losing to a larger extent as he proceeded the power, the right, the dominion to rule. We have a statement here made by the prophet Jeremiah, that I will read, which shows the condition of old Israel at that time. It is a lamentable picture. Part of it might apply to us now—I fear a great deal of it will apply; but I will let you make the application when I read it.

“Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh, that I had in the wilderness a lodging place of way-faring men; that I might leave my people, and go from them; for they be all adulterers, an assembly of treacherous men.”

Fearful indictment! The prophet wants to get away from them, wants to find a lodging-place in the wilderness, where he could get out from their presence.

“And they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil and they know not me, saith the Lord. Take ye heed every one of his neighbor and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will walk with slanders. And they will deceive every one his neighbor, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity.”

Just one thought here. Can you make the application? do you think of any ways in the world today that men weary themselves to commit iniquity, and actually weary themselves to follow wrong, and sometimes think they have had a good time?

“Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lord. Therefore thus saith the Lord of Hosts, Behold, I will melt them, and try them, for how shall I do for the daughter of my people?”

You see the fearful condition that old Israel were in. They of all people had the right to be in communion with God; they were the literal descendants of the rulers of God's creatures, who could, if they would, exercise dominion over all beasts of the field, fowls of the air, fishes of the sea, and whatsoever passed through the paths of the sea. Yet they be-

came so degraded that it was impossible for them to overcome. They were lost.

You have heard a great deal of talk, no doubt, from the pulpit, about man's being lost. Here you see what it means. He fell from his highest estate and was bound in sin and corruption, and could not possibly regain the ground that was his right to occupy. We are encouraged sometimes, however, by reading how God interposed in behalf of these wicked creatures. On occasions when they found themselves in trouble, and were desirous of doing right, and could not overcome the conditions by which they were surrounded, he came to their rescue. You remember the story of Daniel in the lion's den, how he was cast among the ferocious beasts. Now if Daniel had retained the power that was given to man in the beginning, they would not have done him any harm, for he had dominion over the beasts of the field; but now he had lost it, and was subject to them, and when he was cast into the den of lions he was subject to their ferocious natures, and they would certainly have devoured him. But here comes the testimony of one, who says, “My God hath sent his angel, and hath shut the lions' mouths.”

Here is an individual that had not lost dominion. Man once had dominion over these beasts of the field; but he lost it and when he was subject to danger, and desired to overcome, the Lord sent an angel to his rescue, as that one came and ordered those lions to let him alone, and they did. Man could have done that in the beginning; but he could not then.

Again, when the three Hebrew children were cast in the fiery furnace, the heat would have destroyed them the same as any one else, but when the king arose in the morning and went and looked in the furnace, he said, I see four men walking there. Did not we cast in three? he asked of his attendant. These three men had been trying to serve God in their weakness, and when they found themselves in a condition that they were not able to cope with, God came to their rescue; there walked a fourth person with them, and the result was that, there being one who had not lost control of the elements, they came out of the fiery furnace without a hair of their head being singed, and without the smell of fire on their clothing.

A great deal of sport is made sometimes by the skeptic, and they call this a miracle contrary to nature. No, it is miraculous from our standpoint; but it is coming back to nature. In the first place man was to be at the head of God's creatures, and to control them. Now, in his unnatural condition, he finds himself subject to fire, subject to the ferocious beasts, and God interposes and protects him by sending some one who has not lost this power. Man lost

his power and the natural things that he had obtained, through sin, and made unnatural those things which from the beginning were natural. We have misunderstood them, and have called the natural unnatural. We talk sometimes of men dying a natural death. There is no natural death; that is the unnatural, the abnormal condition. The normal condition is life; and when the normal condition of things has obtained, and the abnormal is taken away, there will be no death, no sorrow, and man will be restored to his primeval condition as the ruler among the creatures of God. He will not only get back to where he was, but he will occupy higher ground, and progress far above what he was first created to do.

This condition of things, in our opinion, and I believe that all Christians favor that opinion with us, is brought about through the atonement of Jesus Christ. When man found himself in this lost and lowly condition, unable to help himself, God sent his Son into the world, and instructed us through him, that if we would be obedient we would gain through obedience what we lost by disobedience. That seems to be a practical proposition to man. If man lost it by disobedience, he could gain it by obedience; and the most encouraging thing in connection with it is that when Christ came upon the earth and commenced this work of human redemption, restoring man to the condition from whence he had fallen, he restored it in part. You will see, if you will follow me closely, that in the experiences of life men were taken from their low condition and upheld and led higher. Partial dominion was restored to them; not full dominion, mark you. Let me read to you from the tenth chapter of Matthew. When the Lord had entered on his mission work, he selected men to represent him. As representatives of Christ who came to redeem men, it was necessary that they should have some power given to them, with the promise of a full restoration upon condition of their continuing in the line of obedience. We read:

“And when he had called unto him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.”

He gave them power against unclean spirits to cast them out, and heal all manner of sickness and all manner of diseases. Mark you, these men chosen to be apostles of Jesus Christ had partial dominion restored to them—the necessary thing, it seems to me, to accomplish the work which Christ had undertaken to do. He gave them power against unclean spirits to cast them out, and heal all manner of sickness and all manner of diseases, so that the unclean spirits that would have destroyed man's spiritual good would be under the control of these men of authority. Men whose bodies were sick, and thus were

not permitted by reason of affliction to do the work required of them were relieved. These two things were necessary for the full restoration of dominion and power unto men, so it was given to these men as a partial restoration, that they might protect those who desired to do God's will in spirit and in body, while they worked out their salvation. You will notice how nicely the evangelists all agree upon this point. I read in Mark 3:13: “And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses and to cast out devils.”

Mark and Matthew agree as to what portion of dominion was restored: that which would protect the spirits and bodies of men. Then Luke's testimony is in harmony with that, for he informs us, as you will find recorded in the ninth chapter of his writings: “Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.”

He adds another word not used by the other evangelists, that of authority. What the other evangelists said, he said, but he goes farther into the history of it, and not only speaks of the twelve having this power and authority bestowed upon them, but, as you will find recorded in the tenth chapter of what is called his gospel: “After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.” I will not read in full the directions that are given to these seventy, for want of time, but I invite your attention to the seventeenth verse of this same chapter: “And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.”

They had partial dominion restored unto them as well as to the twelve, then went out upon their mission and came back rejoicing, saying, “Even the devils are subject to us through thy name.” What a difference between these men authorized of God, and men who take it upon themselves to undertake to cast out devils. You will find an instance of that kind in the nineteenth chapter of Acts, where it is said one was possessed of a devil, and there were seven sons of one Sceva, a Jew, and chief of the priests, which undertook to cast out these devils, saying, We adjure you by Jesus whom Paul preacheth. The devils did not recognize their authority. They said, Paul we know, Jesus we know, but who are ye? They did not recognize their authority and they leaped on them, and they fled out of the house naked and wounded. They could not control these devils, the dominion had not been restored to them thus far, but through these twelve and seventy the Lord gave

power over unclean spirits and over all manner of sickness and all manner of disease, for the protection of these people. Being given this much, they could be able to overcome the adversary, notwithstanding their temptations and trials, and thus reclaim what they had lost. He helped them this far, and when they said, "Even the devils are subject unto us through thy name," Christ said unto them:

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." When do you think that was? When men were trying to overcome the enemy and reclaim the ground that had been lost by transgression: "I give unto you power to tread on the serpents and scorpions." Right here is where the enmity began between the woman and the serpent, and between her seed and his seed, but now God gives man power to tread on these. But that was not all. He gave him power over the enemy.

I want to submit for your consideration before we pass this point this thought, that if Christ in the restoration, or in the beginning of his work among men, found it necessary in order to cope with the enemy to give these men certain power expressed in the word, viz.: to cast out devils, heal all manner of diseases, tread on serpents and scorpions, and over all the power of the enemy, and if, after eighteen hundred years and more in conflict with Satan, man has not the same power he had then, if the servants of God are not clothed with the same authority, this power, this partial restoration of dominion that man has lost, are we advancing or are we retrograding? Christ's mission is a failure, or our judgment is wrong, if these signs were only to be enjoyed for a season and then they were taken away. If so man is farther from God now than he was then, and instead of rising higher he is in danger of falling below what he was eighteen hundred years ago; if man does not occupy higher ground by virtue of his obedience to the gospel of Jesus Christ, it is his own fault. The people who do not occupy higher ground have slept upon their rights and privileges, or they are traveling the wrong road. It is just as necessary to-day to exercise dominion in part, and to gain more and more if we expect to go back to our former condition to which man was appointed in the beginning, just as necessary for us to be advancing along that line as it was for the people eighteen hundred years ago. Not only to that place where he can have dominion over the beasts of the field, the fowls of the air, reptiles, etc., but he will exercise dominion, if he is faithful, over many who are not faithful. If I understand the scriptures aright, because of his faithfulness he will be selected, and because of his devotion to the right

he will rule under God among the nations of the earth. I refer you to a statement or question asked by the apostle Peter, found recorded in the nineteenth chapter of Matthew. Peter no doubt became discouraged like some of us do sometimes when we are meeting the foe, feeling we are in his power and he is about to overcome us after having made sacrifice of many things, and said, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" What is going to be the result of this sacrifice, of this forsaking of things we love? What shall we have therefor? "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." You shall have the power under God that you shall partake of the authority of Jesus Christ in ruling over the nations of the earth.

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

How are we to exercise it, or how are those who may be selected because of their preparation, and their having overcome themselves, how shall they exercise this dominion or this right to rule among the nations of the earth? I want to present to you two different renderings of the scripture found in the second chapter of Revelation. You can take your choice; I have taken mine.

The twenty-sixth and twenty-seventh verses in the common version read: "And he that evercometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

There is a promise made to him that overcometh and keepeth "my works unto the end." He that is obedient shall be a ruler. You will note the thought in that translation, the rendering of it grates upon my feelings, that is that when man has been an obedient, humble Christian by following the meek and lowly One, and manifests a spirit of kindness and love, which is the spirit taught by the Master himself, that when power is given into his hands, he will break these nations into shivers. It makes me shiver to think of these things. So I was glad when I read in the other rendering of the scriptures something I thought more in harmony with the spirit of the gospel of Jesus Christ:

"And to him that overcometh, and keepeth my commandments unto the end, will I give power over many kingdoms; and he shall rule them with the word of God; and they shall be in his hands as the

vessels of clay in the hands of the potter; and he shall govern them by faith, with equity and justice, even as I received of my Father."

I like that better than I do this breaking-to-shivers business; and if there are any here to-night who believe that the preaching of the gospel of Jesus Christ in its power, its love, depends upon war and bloodshed for its increase, I pity them. I do not believe that the interest of Christ's truth is ever made better by force. We have had enough of force in this world. Men have used force, and what has been the result? We have had our Hannibals and Cæsars, Napoleons and Alexanders, and the world has been brought into subjection to them by force of arms. Everywhere men trembled before them. Empires fell and cities crumbled to ruin. The result was not lasting; and when they died all the influence they had in the world died with them. It was fear by which they controlled, not love. Jesus Christ alone founded his kingdom upon love. Though he has passed from the earth and centuries have elapsed, thousands of men would die for him to-day; but not a soul would die for Alexander, not a soul for Napoleon, not a soul for Hannibal or Cæsar; no affection for them. The kingdom founded upon love, that is the kingdom we lost; and the army of the Lord never was known, never will be known by the roar of cannon, by the crack of musketry, the clashing of the sabre, or the tramp of the war-steed. We will never by force regain what was lost, or govern it through fear. He that overcometh and is given power will, according to this last translation we read, which I believe to be the proper one, govern by faith, with equity and justice.

Of course I could explain this other translation, but I do not need to. This is the proper translation in my opinion, and in harmony with this we can understand some of the prophets of olden times, some of the things that were given to those that God raised up in the ages that are past. I refer to one statement made here by the prophet Isaiah, as recorded in the eleventh chapter of Isaiah, speaking of the Christ:

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

All the comment I want to make is to invite your attention to the manifestation that is to come through this rod of Jesse: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And

the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

Did you notice the result that shall obtain by and by? What will it be, and by what power will it be brought about? No enmity among the beasts of the field, or fowls of the air. Will it not be because man shall be living himself worthy and true, and shall have the right to hold dominion and he will control them? We read here, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a *little child* shall lead them."

Not only shall the strong man have physical strength for the control and dominion of these beasts hitherto preying upon each other, they shall lie down together in peace because a little child shall lead them. Dominion shall be restored; man will occupy where he belongs. He fell from his high estate through transgression; through obedience he will come back. A little child shall govern and control, the calf and the young lion and the fatling shall eat together. That will be a glorious time, will it not?

I want in conclusion, to invite your attention to some statements made by the prophet Daniel along this line, where he speaks of the good influence that should be exercised in the world through the Son of God, and how it should be exercised. From the seventh chapter of Daniel, thirteenth and fourteenth verses:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting kingdom, which shall not pass away, and his kingdom that which shall not be destroyed."

Why, as I told you before, every kingdom founded upon force and fear has in it the elements of decay; nothing in it that will live. But Christ's kingdom founded upon love; meek and lowly as he was, rejected because of his meekness, he will not come as a mighty general, marshaling the hosts of Israel as he was expected to do by the Jews, but he will come preaching the peaceable things of the kingdom of God. He will rule by love, not fear, and you will

never behold him compelling men to do right. They did not understand him, and they rejected him as being powerless, and yet by his crucified hands he has caused nations to rise and fall, and his dominion will grow and expand, and it shall never be destroyed, and when the result shall have finally been worked out we are told: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

That is the possibility that has been preserved for us; that is the prospect we have of inheritance. We shall regain what we have lost, and climb still higher upon the line of eternal glory, until we shall possess the kingdom as seen in vision given to the saints of the Most High God. I do not mean given to these Latter Day Saints alone, the word *saint* meaning those in the past, present, and future who are obedient to the will of God. The kingdom is for those who become like him and subject to him, and they shall have dominion, and exercise all the rights and prerogatives that belong to them by virtue of their creation.

It is a great thing to be a man. We possibly have not measured it as we ought, nor been able to recognize the possibilities that are before him, if he crucify the lusts of the flesh. Like the psalmist David, I stand in awe when I think of the work of thy fingers, the moon and the stars which thou hast made; and when I stand upon some high eminence, and look out over the fields of nature, and see the grandeur and the beauty that is around me, the production of color and sound, when I see the flowers growing upon the plain, and the beautiful river flowing toward the ocean, I admire all this, but I say within myself, I am greater than all these, because I am a man. God created me a man, and shall I fall into such a condition, form such habits, as to degrade myself with that which is low and groveling, to satisfy the propensities of selfish desires?

Let us rise in our majesty, and strike against the foe, until we shall wrest from him, by the power of God, the power he has in the world. We can with Christ's favor, and through the redeeming blood of Jesus Christ. It is possible. Look to him and live. And may God's peace and blessing abide with you. I may never see you again; and ere we shall meet again we may try the realities of another world; but we shall meet by and by before the throne of a great God, when it shall be known whether we have proved faithful or not. We have delivered the truth in harmony with our belief. We leave the result in the hands of God; and we pray that we may all gain what we have lost.

May God bless us and help us to overcome, and to

endure to the end. May the benediction of God's peace and love rest upon this assembly here, is my prayer. Amen.

#### THE WORK IN TORONTO, ONTARIO.

PRESIDENT R. C. EVANS AT THE MAJESTIC OPERA-HOUSE; THE OPENING OF THE NEW CHURCH-BUILDING, ETC.

EDITORIAL NOTE.—Owing to a mistake in making up the forms for the last number of the HERALD about a column of matter was omitted from this article and inserted in the middle of a selected article on divorce. We reprint this article in full so that our readers may get the connection.

I have been in Toronto and witnessed a part of the success achieved by President R. C. Evans in the magnificent work done there. If I appear to use any terms or expressions bordering on the grandiloquent I may be pardoned, as I am so full of admiration of the great work accomplished. I feel as if the ordinary, common, every-day language will fail to meet the demands. I had heard so much of the work he was doing there and of its unprecedented success in the history of the "Reorganization" that I could hardly credit it, and I thought it could safely be reduced by at least twenty per cent. Now that I have witnessed one meeting in the commodious Majestic Opera-house that can accommodate some thousands, I can say with Sheba's queen, "The half was not told me."

One of the splendid fruits of this work is the erection of a beautiful church on Soho Street, a few doors north of Queen Street, at the cost of a little over thirteen thousand dollars. The old church on Camden Street, that was built in 1900, was found inadequate to the demands and more commodious quarters must be provided. After four months of arduous labor, the edifice was opened for public worship on Sunday, February 10, a number of visitors being in attendance from London, St. James, Garafraxa, Humber Bay, and other places.

The morning prayer- and testimony-meeting opened at eight o'clock. It was well attended and was a season of blessed refreshing. The sacrament was administered, President Evans presiding assisted by District President R. C. Longhurst, District Vice-president G. H. Buschlen, and Elder A. F. McLean, president of the Toronto Branch. The emblems were passed by Elders George C. Tomlinson, of the seventy, and A. E. Mortimer of the high priests. The gift of tongues and interpretation was given through President R. C. Evans, and the work and sacrifice of God's children acknowledged and commended. The nearness of Christ's coming was announced with a solemn exhortation to prepare for the great day and to put away all contention, strife, and discord, as such were retarding the growth of the work to a great extent, and we were told that what had been witnessed, was but a taste of what might be.

The presence of the Holy Spirit bore testimony to the truth of the revelation, and all felt its inspiring force. At eleven in the forenoon President R. C. Evans preached a profound discourse from the words, "Lord, is it I?" (Matthew 26:22.) The place was well filled and all were edified by the powerful words as they fell from the speaker's lips. He was assisted by Elder William Fligg, president of London Branch, and Priest Charles Hattey, of Toronto.

At half-past two another preaching-service was held in the church, the speaker again being R. C. Evans, and the text from Ecclesiastes 3:14, 15.

But what shall I say of the night meeting? How describe it? My poor pen, as I contemplate the scene with my mind's eye, appears to be inadequate. Long before the time of opening, the people were fairly pouring in until the place was filled, as announced by the ushers, when the stern guardians of the law refused admittance to any more. From my place of observation, I could see the entire throng of nearly three thousand earnest and expectant souls. As I gazed upon them (not the scum from the slums, though some may have been the froth, foam, and bubble, thrown upon the surface of the seething mass of restless humanity, and some, the flotsam of life, tossed hither and thither by the restless sea of lost hope, not knowing where the tide will cast them), all appeared to be very earnest, as well as intelligent, and able to grasp the most subtle points in argument as presented, and I felt to praise God.

Now, for a moment, let me take the reader to another opera-house a few doors to the east of the Majestic, called the Grand Opera-house. On each Sunday it is occupied by the Methodists of the city. When President Evans began his meetings he was denounced by that body for making unclean the sacred name of Christ by claiming to honor it in a common theater; placing the badge of respectability upon a place they had been proclaiming against as unfit for Christian men and women to enter.

The great work President Evans has been doing has been going on for three winters, the success of the first stirring the sectarians to a united effort to prevent a repetition the next or second winter, and the services of the famous evangelists, Messrs. Torrey and Alexander, were secured to this end, never doubting but that their influence would be sufficient to drive him from the place. It is true that President Evans and the city brethren, having heard of the popularity of these men, began to fear a possible decrease of their attendance to a final closing of the meetings, but keeping up their faith and courage, and being well sustained by the sisters in prayer and devotion, they hung on with the spirit of patience and fortitude, faith in God, hope in his promises and in the truth and justice of their cause,

when, to their delight, they found the attendance on the increase, and it continued in spite of this united effort, coupled with the prestige of Massey Hall, where the Torrey meetings were held with a seating capacity of over four thousand.

When during the winters of 1905 and 1906 the hoped-for diminution of the interest was not apparent, and hearing of the great additions to the church, the sectarians grew desperate and determined upon a more earnest effort to oppose this man and drive him from the metropolitan city of Ontario, thinking that, if they were successful, the hated work would receive its quietus. When it was passed from one to another that the accommodations of the old church were not equal to the numerical increase and the erection of a new one was contemplated, they decided something must be done, and without loss of time, regardless of past denunciation of theater-service, the Grand was secured and turned over to the Fred Victor Mission. Here can be seen and heard the combined influence of the wealth of sectarianism in a city of three hundred thousand inhabitants, with the united force of the best music and oratory.

One reverend gentleman delivers himself thus: "I have been three times to the Majestic Theater, and, for the life of me, I can't understand what draws and holds that vast audience each Sunday night. No fine music; not one attraction *but the eloquence of the speaker.*" Just so, but this gentleman and all of his confreres, apparently, having never been touched by the Spirit of divine grace, will continue to fail to understand why it is that "the eloquence of the speaker" holds that power not one of them, as they now are, will ever possess. Why do they not seek to fathom the profound depths of that divine force that enables the speaker to wield the great power he does? They can not understand it, nor will they seek to.

One force these sectarian priests possess, and they use it to the shame of the metropolis of the metropolitan province of this fair dominion. As Madam Roland was going to the guillotine in Paris, France, during the bloody period of the "Reign of Terror," she gazed upon the statue of liberty and exclaimed, "O liberty! liberty! how many crimes are committed in thy name." In this fair land of ours where we boast of the freedom of the press, claiming we are not in Russia where the censor can, by law, run his blue pencil-mark through all that does not savor of the most slavish support of the autocracy, the blush of shame should mantle the brow of every son and daughter of freedom at the thought that the press of this city of Toronto is being shackled by a band of hireling priests, not one of whom dares meet President Evans upon the public platform, and there, before all interested persons, discuss these things

that are agitating the public mind. Will they do so? Can any one of them be induced to do so? Not one, but they know the force possessed by the speaker, and they desire above all things to keep the public in the dark as to the work being done, so they use the tremendous power at their disposal and muzzle the press of the place. Not one newspaper makes any reference to the greatest religious movement this city has ever seen. Not one. Freedom! Save the mark. They are very discreet however, and nothing can induce any one of them to face the issue. It is really pitiable, it is said, to see young men holding out tracts to passersby as they go on to the Majestic, calling out, "This is the place. Come in. Here is where the meetings are," and so on. Some few respond, but not until the seats at the Majestic are filled can the Grand secure an audience, and then they get some of the overflow. On the first Sunday night they had about twelve hundred while the Majestic was full. The next Sunday night their attendance was about nine hundred and fifty, and the third and fourth nights about six hundred and five hundred respectively, and the Majestic was filled up.

Yes, as a reverend gentleman said, there is no "magnificent singing," as the world would call it, but a band of loving Saints, whose hearts are tuned to the sweet songs of Zion, through whose lips pour forth the inspiring hymn of praise, "All hail the power of Jesus' name," thrilling the souls of all present, and, methinks, the voices of exultant angels took up the refrain,

Bring forth the royal diadem  
and crown him Lord of all.

Every one was in his or her place when the curtain rose. The opening exercise was in charge of the branch president, A. F. McLean, the opening prayer being offered by young Elder Ernest Oliver. The sermon: I have often heard Bro. R. C. Evans when president of the London Branch; I have traveled with him in missionary work; have associated with him in tent-labors; have listened to some very powerful discourses, and seen many baptized by him as a result; but how shall I express myself as to that great effort of Sunday night, February 10, 1907, in the Majestic Opera-house?

The subject was, "Does death end all?" The texts were 1 John 3:8, latter part, and Revelation 1:18. For considerably over an hour he enlarged upon the texts, holding the unflinching attention of that vast audience to the very close. As he exposed the erroneous teaching of the day, wherein sectarian priests present Christ as inferior to Satan, that the hatred of the latter outweighs the love of our most blessed Lord and Master in securing the great majority of those our God has, in love, created, for whom Christ has died and risen again, a derisive

applause burst forth; and as he claimed the Christ of the Bible as being worthy of their love, faith, and obedience because he was able to save to the uttermost, bringing forth scriptural evidence in support, enthusiastic hand-clapping followed.

At the close of the discourse the ushers took up the collection and nearly sixty dollars was the result. Then came another interesting feature, viz.: the question-plate. My! such a heap of folded papers as were poured upon the stand! Now, be it understood, President Evans knows nothing of the nature of any of these questions until read by Branch President A. F. McLean. All manner and kind of questions are asked, some being from honest and earnest souls who are seeking for light. Such are answered kindly and effectively; but others, Mormons, spiritualists, infidels, will continue to ask silly questions and back goes the answer according to its requirements. May our God speed his work in this place.

In spite of the unrelenting opposition of Satanic forces, this work is moving the city from center to circumference; and if his people will only retain their integrity, be full of courage, patience, and fortitude, meeting the demands of the new life they have risen unto, remembering our Lord's counsel given last Sabbath morn, there will be a glorious awakening in the city of Toronto that will have its fruition in rousing up the province of Ontario; and a splendid people, freed from the shackles of priestly despotism, will be brought to know God, whom to know is "life eternal."

The opening of the church was signaled by the baptism of four, President Evans administering. Many more are near the kingdom. The seating capacity of the church is, the main auditorium six hundred, and four hundred in the basement. The front or west window of stained glass has three representations thereon. That on the north has Christ blessing little children and is the gift of the London District Sunday-school association. On the south side is the angel appearing to Joseph Smith the seer, the gift of the London District Religio. In the center is a representation of President R. C. Evans in his pulpit costume (Prince Albert coat, etc.,) in the act of presenting the word of God with one hand upon the open Bible and the other raised in expressive gesture. It is the gift of a private person. At the east end, behind the stand, is the representation of the miraculous healing of Minnie M. Faulds of the Toronto Branch. The scene represents the act of healing by the hands of the angel being laid upon her, whereby she was healed of curvature of the spine, and both of her lower limbs restored to their normal condition, as one limb was shorter than the other and for years she wore a thick-soled and high-heeled boot. No longer does she use crutches or the boot; but well

does the writer remember the condition she was in, as we were acquainted before she came into the church. It is certainly one of the greatest miracles of modern days, and is worthy of being so commemorated in the place she has so faithfully labored to erect. This window is the gift of Deacon W. S. and his wife, Sr. Minnie Faulds.

Now the question might be asked, and not out of place, Why is it that the combined influence of sectarian priesthood is used against the work President R. C. Evans is doing in Toronto? Why are they so determined in their opposition? Are our people immoral? Do they live vicious lives? Some may, but not as a result of lax teaching or wrong instruction. Our people will compare favorably with those of any other church in Toronto or any other place.

The writer was in conversation with the editor of a country village newspaper, who also was a local preacher as well as superintendent of a Sunday-school, when the question was asked as to what he knew about Latter Day Saints, and he replied, "Nothing bad." Did he know many of them? Yes, several and all good people. "But," he said, "they were good people before they became Latter Day Saints." I admitted this was so in some cases and then asked, "Why are so many people opposed to us when we begin work in a place, or even after we have been established for years? Why, in the pulpit, on the platform, in private conversation, and in newspapers, do so many warn the public against us?" He replied, "Because they are afraid of your teaching. Afraid your doctrines will have an evil influence upon the minds of some who will be sure to follow you." I answered, "What about Bro. Robert Hodson, who has just introduced us? He sits there before you. You say he was a good man before we got him. That all whom you know now were, as Methodists, good men and women, and, as Latter Day Saints, they still retain their integrity. In the name of high heaven, what cause have we given or do we give for all this bitter opposition?" He said, "Well, Mr. Mortimer, I must confess you have given me a new train of thought, and I do not see why I may not bid you God-speed in your work as well as any." And so we parted. Here was one man who could see our honest efforts to do good and he was willing to say, God-speed you in your labor of love; but how many in Toronto will say as much to President R. C. Evans? His success has made them bitter.

And this great work is going on, not only in this city but in other places, and the Spirit of our God is working mightily among the people till the calls for help are more than we can fill. But so much depends upon us as a people. United in righteousness, we can call God's angels to our aid. Do you not know, my dear brothers and sisters, it is criminal for us to be weak, when we can be strong in the Lord of hosts?

The strength of a chain or its lifting power is in its weakest link. God has placed us here to prove the world. As a chain, one end, as it were, is fast to the throne of the eternal One, and the other end to lift up poor weak humanity to higher and better things, each one of his children a link in this great chain. Now the weakest link is where the break will take place. What right have I to be the weak one and cause the breakage at the very time when such a mighty work is in progress? Think of the disappointment, not only on earth but probably in heaven. If joy comes to the angels when sinners are converted, why not disappointment over failure?

Think on these things, my beloved saints of God! Be a strong link. Be true and faithful to your covenant. Pray the Lord of the harvest for more laborers in the vineyard. Pray for us.

LONDON, Ontario.

A. E. MORTIMER.

## Of General Interest

### SOME MODERN PROPHETS.

Just now the famous Parisian fortune-teller, Mme. Thebes, is quoted in the press as having warned the people on this side of the Atlantic that in the next year or two great calamities are due here. Among them are upheavals and sinking of the Atlantic coast line.

Mme. Thebes says:

There will be a convulsion in the bottom of the Atlantic sending an awful tidal wave to New York. I see her sky-scrapers tumble and burn. The ground seems to be sinking around them. I am surprised to see how many indications point to cataclysms in the United States. You will have a war and lose some of your island possessions.

"With so much trouble on the American side of the Atlantic I am asking myself if the coast of Europe may not also be affected. I fear our continent may suffer from sudden quantities of water! I have seen disquieting signs in the hands of so many inhabitants of the coast.

"It may be a tidal wave that will sweep both ways, to Europe and America."

Mme. Thebes was made famous through the younger Dumas, who pretended to believe in her prognostications, but it does not appear that her forecasts of calamities for this year has caused any stir among the inhabitants of the Atlantic coasts.

It happens that Lee J. Spangler of York, Pennsylvania, who is represented as another famous prognosticator of future events, has also made a similar prediction. He starts with the assertion that on a Sunday toward the close of the next year the destruction of the world will commence. There will then be a new heaven and a new earth, and the sea will be no more. New York will be annihilated, he says.

Chicago is also doomed. Boston will be suddenly submerged. The Pacific will be swallowed up in a chasm in the ocean bed, and be no more. The valleys of the Rocky Mountains will be swept by floods, but those who are wise will escape in arks. The bed of the Atlantic will also split open and the ocean vanish. After this reconstruction of the globe, the nations that survive will come together and live in peace. Mankind will be purified through the calamities that are imminent. Thus prophecies Lee J. Spangler.—*Deseret Evening News*, February 25, 1907.

#### SENSATIONAL PREACHERS.

Something has been remarked from time to time about the yellow clergyman, but perhaps his full significance has not been grasped. He has been treated as an isolated phenomenon, as an exception to the cloth, to be explained entirely by the contents of his own cranium. It is to be feared that this is not the case. It is to be feared that the yellow clergyman is a species, not an individual.

The spread of sensationalism in the pulpit is as unmistakable as it is lamentable. Whenever the people anywhere are interested in anything, be it an accident, a political campaign, a criminal trial, or a sociological movement, some minister will be found courting publicity with a half-baked opinion. While the other people are trying to get at the truth, he forecloses the inquiry with a remark whose sensationalism is sure to get it a hearing and himself a little ephemeral notoriety. He makes himself something more of a nuisance than the yellowest newspaper, because the newspaper is apt to have better sources of information, a more accurate understanding of the law of libel and of contempt of court, and because a sensational utterance from the pulpit has a piquancy of its own that a newspaper deliverance can not hope to emulate.

We may yet have to conclude that P. T. Barnum was the greatest of all Americans. His influence has asserted itself in many fields that have no obvious relation to the three-ringed circus. His imitators fill a disquieting number of pulpits. There is always a clergyman to report, or deliver himself upon, a piece of scandal, and in their piquancy his utterances may have the same exaggerated value that would attach to a vestal virgin's report upon a Roman gladiatorial combat.

The religious weeklies are talking about the difficulty there is in getting the best type of young men to follow the ministry. The clergy are deprecating what they consider the clergyman's decline in influence. It would seem that some inferior and hectic intelligences have hurdled the barriers of the theological seminaries. Is there something, also, in the world at large, and something in the unsatisfactory conditions which for the moment show them-

selves in the churches, that tempts men to imitate the unhygienic arts of advertising and attract attention to themselves by methods that should make the judicious grieve? A few of our ministers appear to be living in a state of chronic brainstorm.—*Kansas City Journal*, February 26, 1907.

## Mothers' Home Column

EDITED BY FRANCES.

### "How Readest Thou."

"It is not the will of your Father in heaven that one of these little ones should perish."—Matthew 18: 14.

Our Father, thou hast told us  
Thy will to build a home,  
And gather there the orphans  
No more from thee to roam.

'Tis not thy will, our Father,  
One homeless little one  
Should lisp in vain the Savior's prayer  
"Thy will on earth be done."

'Tis not thy will they perish;  
Oh, fill our hearts with love,  
Till here we do thy pleasure,  
As it is done above.

And when thou sayest, "Do it,"  
Let all hearts move as one,  
In willing joy obeying;  
Then shall thy kingdom come.

ELEANOR WALDORF KEARNEY.

*Dear Editor:* The mothers of the different public schools of San Bernardino, California, last year organized a mother's club which meets the first Friday in every month. The mothers of children who attend the school meet in the school building. We have an appropriate program, also have a good social time; by doing this we become better acquainted with the teachers and each other. It brings mother, teacher, and pupil closer together.

I read the principal paper at our last meeting. My paper was on the topic of "Literature for small children," and began thus: "Just as there is a way of feeding and clothing a child and faithfully attending to the needs of its little body, in order that its physical nature may be vigorous and healthy while it grows, just so there is a way of caring for and training a little child's mind. It is through stories more than through any other direct medium, perhaps, that a child's mind and heart grows and gains strength. It is largely through the stories he is told and the books you choose to read aloud to him or her that your child gets his first definite idea of the big, wide world. Nourish their normal love for stories, guide their first steps very carefully and thoughtfully among the delightful paths that lead in every direction from the highways and byways of story-book land. As each of our children grew old enough to enjoy it, we began reading aloud to them simple stories and poems, with just enough explanation to arouse imagination and humor. We read Eugene Field's poems, the Bible stories. If the child is taught to love Jesus he will have a desire to be like him. Teach him when he is very small the sweet stories of Joseph, of Moses, of David; above all, tell the story of Jesus, the babe of Bethlehem; the tiny tots will love this.

"I would feel like my children had been cheated if they had never heard of 'Mother Goose.' I would likewise feel that I was cheating them if I had never told them the wonderful stories of 'Jack and the Bean Stalk,' 'Little Red Riding Hood,' 'Tom Thumb,' 'Goldilocks,' 'The Three Little Pigs,' and a host of other stories that appeal to children.

"There is scarcely any one who does not recognize the value of the fairy-story. Children show that they need it as much as they need sweets, though too much fairy-story is likely to have as bad an effect upon them as too much candy, especially upon imaginative little ones.

"Mothers, be careful how you allow any one to tell your children creepin', crawlin' stories—especially bear stories.

"Mothers, do you supervise your child's reading? Is what he is reading worth while? Or better, is it of most worth? Is it varied enough to make him an all-round man? Has your child a library card? 'Yes,' you say, 'he has one, and gets what he pleases on it.' May your guardian angel preserve you from your just dues if such be the case!

"Mothers, are you letting teachers take your place in guiding your children's reading? If so, you are simply letting slip out of your hands one of the most potent means of governing your flock. Go to the teacher and ask her to make out a list of books that she thinks best suited to your child. Make out a list of your own, compare them, weigh them, ask your husband to help you decide which is of most worth.

"'Much ado about nothing,' some will say. But do not mind that.

"Through experience I have learned that it is best that the moral sink quietly and unconsciously into the child's mind, hoping that it may become diffused into his character.

"Mothers, pray do not misunderstand me. Let the child revel in good fiction, dream in fairy-land, wander among the fables and myths and dance and sing with the poets. But let him not stop at this; see that he lives over again the lives of our great and good men and women.

"In this paper I have only touched upon this subject, but I hope these few thoughts will stimulate your minds, mothers, to deeper study along this line."

My paper was followed by an open discussion which brought out the opinion of the members.

The mothers mingled in pleasant sociability for a time after the program, and enjoyed tea and cake.

Topics for consideration at the next meeting are "Modes of punishment" and "Proper foods."

I also had a list of books on the blackboard which every mother copied.

Your sister in the faith,

MRS. NELLIE ALDRIDGE.

[We wish you had given us your list of books, Sister Nellie. Let us hear from you again and include the list.—EDITOR.]

## Letter Department

LAMONI, Iowa.

*Editors Herald:* I can not write in glowing terms of work accomplished; but have done about the best I could under conditions as I found them. I have had fair congregations in the main, and exceptionally good ones at some places where I have labored. I began a series of meetings at Crescent, Iowa, the 16th of November, and held two weeks with a full house; the best attendance, some say, they had seen for several years. None were baptized, but seed was sown that will bear fruit in time.

There is a large membership there, about one hundred and fifty or sixty; but they are in a somewhat scattered condition. The branch at the present time is presided over by a

priest, Bro. C. G. McIntosh, a high priest having refused to preside longer because of his age, being in his eightieth year. It needs an active high priest or elder to care for the branch, and the work in those parts; and not only there, but in so many other places is there need of local laborers to care for the membership.

To my mind the great need of the work at the present time is for pastors to care for the flock. I believe it to be wrong to baptize people into the church, organize branches, and then fail to provide for their spiritual welfare. In fact, it is not in harmony with the letter and spirit of our work. The Lord has made proper provision for all the needs of the work; but the trouble is we fail to carry out the details, or in other words, we fail to execute it as he has revealed it. There is much in that statement of the Savior to Peter: "Feed my sheep. Feed my lambs"; and to the end that both the sheep and lambs may be fed proper food, the Lord has revealed in the law who shall feed them. Repeatedly has he revealed in the law the duties of the different grades of officers, and commanded that each one should labor in his own office and calling. See section 104, paragraph 44: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen."

That each one may be able to learn and know his duties, the Lord has revealed them so plainly in the law that to my mind there is no need of any misunderstanding in the matter. The Presidency is to preside over the whole church. Section 122, paragraph 3, reads: "It is the duty of the twelve to preach the gospel, and administer in the ordinances thereof, as is directed in the scriptures which ye have received. They are called and set apart to this duty; and are to travel and preach, under the direction and counsel of the presidency."

That is plain, is it not?

I find this statement in section 104, paragraph 16: "It is the duty of the traveling high council to call upon the seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others."

This is plain also. The Twelve and Seventy are to travel and preach the gospel; and their field is the world. Section 104, paragraph 12 and 13: "The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews. The seventy are to act in the name of the Lord, under the direction of the twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same, in all nations; first unto the Gentiles, and then to the Jews; the twelve being sent out, holding the keys to open the door by the proclamation of the gospel of Jesus Christ; and first unto the Gentiles, and then unto the Jews."

We see by this that the Twelve are to be the leaders in the gospel work, they to labor under the direction of the Presidency of the church. Then to aid them they are to call upon the Seventy first, and they are to labor under the direction of the Twelve, and are to travel two and two, that they may be a help and stay to each other.

For one I believe that the time has fully come in the history of the church when every one should labor in his own office and calling, the one unto which he was ordained. At the present time the order is somewhat reversed in that some are presiding over branches and districts who, the law

says, should travel continually, and some are traveling as missionaries, who have been ordained as the standing ministers unto the church.

Now if the Seventy are to travel continually, how are they to preside and keep the law? The law gives them the right to preside where no organization has been effected, if no member of the Presidency or Twelve be present. But where organization has been effected, those organizations are to be left to the standing ministry, high priests, elders, and the lesser priesthood; and the law is so plain in regard to this that there is no need for a mistake.

As I read the law, no one in the church has any rights or prestige only those guaranteed in the law, and every one in the church, from president down to the most lowly member is entitled to all that the law guarantees to him. To my mind, if this were more fully realized and carried out, there would not be so much friction and misunderstanding as there is at the present time.

In section 120, paragraph 3, I find the following: "There should be no conflict or jealousy of authority between the quorums of the church; all are necessary and equally honorable, each in its place. The twelve and seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth; the high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the presidency and the twelve."

We see by this that all are necessary and equally honorable, each in his place. To my mind some of the present practices of the church create inequality and cause discrimination which was never intended in the law.

To my mind there is not a more responsible or needful quorum in the church than the High Priests' Quorum. They are needful from the fact that the Lord has placed them there. The Lord has given the pattern, and outlined their work. Are we building according to the pattern? As I see it, there has been but one pattern given; and he that comes the nearest to the pattern shows the highest degree of inspiration. The office of high priest is the highest one in the church. The members of the Presidency are high priests. The Twelve are also high priests. Then comes the High Priests' Quorum, and as standing ministers they stand next to the Presidency, and can act in any of the lesser offices in the church. They can also ordain any of the other officers belonging to the church. High priests were first called and ordained at a General Conference held at Kirtland on the 6th of June, 1831. (See Church History, pp. 193, 194.) The names of those ordained are not given; but at a conference held at Orange, Ohio, on the twenty-fifth day of October, there were twelve high priests present. And this was some three or four years before the first Twelve were chosen and ordained.

In a revelation given in September, 1832, these high priests are called apostles: "Therefore, go ye into all the world, and whatsoever place ye can not go into, ye shall send, that the testimony may go from you into all the world, unto every creature. And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's high priests: ye are they whom my Father hath given me; ye are my friends; therefore, as I said unto mine apostles, I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe."

It was these high priests who ordained the first Twelve. And they were called apostles before any of the Twelve were ordained. As high priests, then, they are entitled to just as

much respect, and fill just as important a position as any quorum in the church.

The membership is suffering at the present time for the want of the labors of this quorum as pastors. I believe that branches and districts should first be provided with proper presiding officers before high priests are appointed to travel as general missionaries, doing the work of the Seventy. I believe also, that when traveling as Seventy they are entitled to all the rights and privileges of the Seventy, and that no discrimination should be made, and age and experience should be considered in gospel work. I have thought in the past that I would like to live long enough to see every one laboring in his own calling, and standing on his own merit, and not on the prestige of the name of some one else. I still feel that way.

For truth and right,

E. A. STEDMAN.

JOHNSON CITY, Tennessee, February 17, 1907.

*Editors Herald:* I drop you these few lines to let you know I am still in the faith, and am still alive and in health. If there are any Saints in this vicinity, I would like to hear from them. I am at present getting up railway time-cards, and other advertising mediums, and I would like to have those Saints wishing employment to write me, as I can give some capable Saints profitable employment, as I need some reliable help. There is plenty of work in this part of the State, and mechanics get fair wages; carpenters two to three dollars per day; brick masons four to five dollars; others in proportion. I hope to be able before long to help the work of the Lord more, but on account of sickness in my family I can not do more now.

In gospel bonds,

WM. C. CUMMINGS.

CHEROKEE, Iowa, February 22, 1907.

*Editors Herald:* The Gallands Grove District conference held at Deloit, Iowa, two weeks ago was a profitable one. Bro. J. C. Crabb, president of the district, presided. Elders John Hawley and John Pett, veterans of the district for forty years, were present. Brn. H. O. Smith, Orman Salisbury, and W. A. Smith presented the blessed gospel message with liberty and power. Patriarch Butterworth was called from the conference to Gallands Grove to preach the funeral sermon of Grandma Williamson, one of the pioneer members of this district.

The financial report showed a substantial gain over the former one; but there is much room for improvement along that line as well as all other lines of church-work. Orman Salisbury, president of the Lanesboro Branch, was ordained an elder at the conference.

I came to this place (Cherokee) last Saturday. Sunday afternoon, in company with Brn. A. R. Crippin and W. W. Leonard, I attended a lecture in the Baptist church by the pastor, Reverend Francis M. Archer, D. D. The Doctor (?) made false and violent attacks on the prophetic mission of Joseph Smith the Martyr, and also misrepresented the plain teachings of the Book of Mormon. This was not his first offense, for Bro. Nathan Hayes heard him expose his own ignorance on the same line a few Sundays before.

I was pleased to learn that our noble little band of Saints here had not in any way provoked Reverend Archer to make such attacks. After talking the matter over with some of the brethren, they gave me permission to prepare and publish an open letter challenge and statement to him. Over a thousand were printed and placed in nearly every house in their little city of over four thousand people by Bro. Byron Gross and his sons, Eli and Porter. This advertisement doubled the attendance at our service last night.

I believe that our opponents in debates should be com-

pelled to sign propositions affirming that the man or men who organized their church were divinely called and ordained to do that work. Such a proposition, when presented to them, often opens their eyes and has a very quieting effect on their self-conceit as debaters.

The fourth proposition to Mr. Archer reads: "Was the man or men who organized the Baptist Church in the sixteenth or seventeenth century divinely called and ordained to do that work?"

The closing paragraphs in the printed letter and challenge read:

"We are prepared to prove that Brigham Young was the author of that so-called revelation on polygamy that was presented eight years after the death of Joseph Smith.

"We can prove that three years after Brigham Young declared in favor of plural marriage, the Baptist Church, represented by eighteen preachers, sanctioned polygamy in a general missionary conference in 1855, at Calcutta, India. Four other Protestant churches (we omit their names fearing your neighbors would blush) with twenty-eight representative ministers, making a total of forty-six, voted unanimously in favor of the following:

"If a convert before becoming a Christian has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, he shall be permitted to keep them all; but such a person is not eligible to any office in the church. In no other case is polygamy to be tolerated among Christians."—Allen's India, Ancient and Modern, pp. 601, 602, published 1856. The account of that conference was published on the Baptist press of Calcutta in 1855.

"Take the courage of your conviction, Reverend Archer, and accept the four propositions for debate, so we can help you to make proper use of your well-earned title—D. D., in doctoring those unhealthy resolutions passed at Calcutta."

(I have the names of those forty-six preachers.)

Word has come to us, indirectly, that Mr. Archer positively declines to debate.

The little branch has been encouraged and cheered by the many kind words and congratulations given them by the people—some warm words of praise from his congregation.

The many friends of Bro. N. V. Sheldon will be glad to know that he is re-locating in Dow City, Iowa, and is preparing to spend the balance of his life in missionary work.

I read with interest the article in a recent HERALD from the Roman Catholic on "Celibacy," etc. I will offer an article on the same subject by and by. To my mind, the doctrines and teachings of Catholicism are self-contradictory, and can be refuted.

Yours fraternally,

C. J. HUNT.

BULLAHDELAH, Australia.

*Dear Editor:* I have been but a short time in this latter-day work, but I know it is the work of God. We have a nice little church-building here in Bullahdelah and a few faithful Saints striving to do the will of God. We do not number many, but our Savior has said, "Straight is the gate and narrow is the way that leads to life and few there be that find it."

My wife and eldest son and I were baptized by Elder P. M. Hanson just before he left Australia for his native land. I was brought up in the faith or doctrine of the Church of England, but I had for some time been led by some power then unknown to me to investigate the gospel as taught by our Savior and his apostles, and I found as I searched the scriptures many things that I had been taught were not in harmony with the true gospel of Christ. I was becoming perplexed when it seemed I was accidentally led to hear the

Latter Day Saint elders preach, and when I heard them the words fell upon my ears like great drops of rain onto a parched and thirsty ground. It seemed as if I were drawn very close to my Savior and I could hear his words in my ears: "Come, thirsty soul, and drink; come drink from the fountain of life." Oh, my soul rejoiced.

After we were baptized we went to the Saints' church and received the laying on of hands for the gift of the Holy Ghost by Elder P. M. Hanson. When we left the church it was a starlight night but there was no moon so it was somewhat dark. We had nearly reached the gate of our home, which is about a quarter of a mile from the church, and we three were all standing close beside each other when lo! there was a beautiful bright light descended from the heavens and rested upon us. I cast my eyes upwards to see from whence this glorious light had come and I beheld a stream of most beautiful, dazzling light stretching away to the heavens somewhat resembling a tongue of fire. The light covered us and for a few feet around us, and outside of that was darkness. We were filled with a burning feeling, one of love, peace, and joy that tongue or pen fails to describe. The feeling often brings to mind the words of the two disciples whom Jesus, after his resurrection, met by the way and talked with. They said, "Did not our hearts burn within us while he talked with us by the way and while he opened to us the scriptures?"

And let me also state that at that time my wife was a great sufferer from chronic rheumatism. For fifteen years she had been afflicted with it; she could not walk alone in safety, and very seldom could sleep at night because of the pain. Now she can walk to Sunday-school or church without distress and without aid; she never loses a night's sleep on account of pain and can attend fairly well to her housework. We had tried doctors and medicine of all sorts but to no avail; but when we bow in submission to that great Physician of both body and soul we find him ever ready to come to our aid in all power and might. He can open the eyes of the blind, make the dumb to speak, the deaf to hear, the lame to walk, and all praise we give to him.

And may I also state that he has called me to the office of elder in his church? I feel my weakness and inability, but I am striving to study to show myself approved, a workman that needeth not to be ashamed; for I believe the Lord requires us to study, and if we do our part then we may be sure that he will do his or assist us when we need aid.

I ask the prayers of all the Saints that I may be strengthened and enlightened by his Spirit's power and go forward in the work wherein he has called me, that I may not fall by the way, but that I may put on the whole armor and overcome unto the end.

Your brother in Christ,

ERNEST WHITBY.

COLLINS, Iowa, February 24, 1907.

*Dear Herald:* Never did I know how I would miss the HERALD until I heard of the fire. I love to read its dear pages; it has been our family paper for a long time—at least twenty-five years, as my oldest brother and my dear mother used to take it. Mother has been dead ten years. Now I take it; could not do without it, as I love to read the church papers. I have been a member of the church only three months but would not turn back for all the world. I want to lead such a life that others may see the way. I admit that I have lots to learn, and am ever praying that God will guide, which he will do if I will only put my trust in him. We are often encouraged from the pens of others, but when we essay the same task we feel hardly capable of saying anything that would be of any benefit.

Your sister in the faith,

MISS LIZZIE M. HENITZ.

## Miscellaneous Department

### Conference Minutes.

**LAMONI STAKE.**—Conference of the Lamoni Stake convened at the Brick Church, Lamoni, Iowa, at 10 a. m., February 23, 1907. Called to order by John Smith. Heman C. Smith was associated with the stake president to preside; D. J. Krahl, secretary, assisted by L. A. Gould. Ministerial reports were read from J. R. Lambert, F. B. Blair, John F. Garver, James J. Johnson, R. M. Elvin, A. L. Keen, H. A. Stebbins, John Smith, Duncan Campbell, C. W. Dillon, Ed Rowley, John R. Evans, L. Gaultier, J. C. Cackler, Clarence Skinner, L. A. Gould, J. A. Gunsolley, George T. Angell, W. H. Kephart, James Allen, David Keown, D. C. White, R. S. Salyards, George Day, William Anderson, Nephi Lovell, H. N. Snively, C. E. Harpe, J. B. Harp, A. S. Cochran, R. J. Lambert, John Lovell, Moroni Traxler, John Shippy, E. B. Morgan, M. M. Turpen, S. D. Shippy, D. L. Morgan, David D. Young. Branches reporting: Evergreen 110, Pleasanton 97, Hiteman 102, Graceland 22, Davis City 108, Centerville 53, Lone Rock 83, Leon 39, Lamoni 1,457, Lucas 172, Wirt 38, Greenville 45. Bishop William Anderson reported: Balance on hand last report, cash, \$133.08, notes, \$1,489.12; received, tithes and offerings, \$2,928.04, Bishop E. L. Kelley, \$2,003.15, miscellaneous, \$1,543.66; expended, \$6,351.91. The following ordinations were authorized and provided for: John Lovell, to office of elder; William Wilson, priest; Russell Archibald, priest; A. W. Boden, priest; Samuel Rowley, teacher; Robert Zimmerman, deacon. Resignation of D. C. White as counselor to stake bishop was reported, and accepted by the conference. The following resolutions presented by the stake council were adopted by the conference by a vote of 39 for, 6 against: "Resolved, That it is the opinion of this council that all members of the stake presidency should devote their time to the specific work of the stake, or resign their positions that others may be appointed to take the lead in building up the work in the stake. Resolved further, that we again ask the appointing powers of the church to appoint all members of the stake presidency to labor in the stake in stake work." Resignations of J. A. Gunsolley and F. B. Blair as counselors to the stake president were read and accepted. Centerville was selected as place for next conference, time left to stake presidency. The following delegates to General Conference were selected, and instructed, those present to cast the full vote of the stake, and in case of division majority and minority vote: H. C. Smith, John Smith, A. H. Smith, Sr. H. A. Stebbins, Vida Smith, Edward Rowley, William Wilson, John Kephart, S. D. Shippy, Fred Mosier, Alfred Cover, Sr. C. Scott, Sr. R. S. Salyards, Audentia Anderson, Dan Anderson, Oscar Anderson, W. A. Hopkins, Samuel Shakespeare, Elijah Sparks, John Weedmark, W. J. Mather, Albert Lovell, W. R. Dexter, Roy Haskin, George Hill, Roy Young, Samuel Rowley, Edward Burk, David Williams, Russell Archibald, R. S. Salyards, F. A. Smith, Wardell Christy, G. W. Thorburn, Price McPeck, F. B. Blair, A. K. Anderson, Arthur Lane, Rufus Willey, James Martin, M. M. Turpen, Charles Church, E. B. Morgan, W. B. Paul, W. H. Stafford, William Anderson, D. F. Lambert, E. A. Stedman, John Lovell, Roscoe Willey, L. E. Anderson, E. A. Smith, Moroni Traxler, George Day, John Garver, Bro. and Sr. T. J. Burch, A. D. Greer, Sr. B. A. Greer, A. Ellison, Bro. and Sr. William Rudd, C. J. Spurlock, L. A. Gould, J. R. Lambert, Sr. J. W. Wight, J. R. Evans, H. N. Snively, Frank Hitchcock, Sr. L. L. Resseguie, Cara Moore, Alice Dancer, Sr. E. A. Smith, James Anderson, Sr. E. J. Krahl, Sr. W. Christy, Sr. Eli Hayer, Nellie Prall, D. F. Nicholson, Aletha Tilton, I. P. Baggerly, Columbus Scott, Andrew Anderson, Willie E. Shakespeare, W. N. Ray, C. E. Harpe, Bro. and Sr. David Anderson, W. A. France, O. E. Prall, D. C. White, R. M. Elvin, J. S. Snively, Sr. M. E. Salyards, Elizabeth Blair, Sr. J. A. Gunsolley, R. J. Lambert, Sr. D. F. Lambert, Mary Garner, Bro. and Sr. T. M. Walters, Lulu Scott. Resolution prevailed as follows: Moved that it be the sense of this conference that the HERALD Office should be rebuilt at Lamoni, Iowa, unless otherwise designated by revelation. Bro. C. I. Carpenter's request for elders' license to replace one lost in the fire was granted. A vote of thanks was extended to the retiring counselors of the president of the stake, for their services in the stake; also to D. C. White for his faithful service as counselor to the bishop. The following resolution was adopted: Moved that it be the sense of this conference that the tithes and offerings of the stake should be paid to the stake bishopric, and that neither this motion nor any part of it shall be construed to reflect in any way upon the general Bishop or upon the

Saints who have in the past paid their tithes to him instead of the stake bishop. After the Sunday morning preaching-service, John W. Wadley was baptized by Charles E. Harpe, and confirmed at the afternoon service. At this service Brn. John Lovell and Russell Archibald were ordained as provided for. Spiritual instruction and admonition was given in tongues and prophecy.

**NORTHERN WISCONSIN.**—District conference met with Evergreen Branch at Valley Junction, Wisconsin, February 16, 1907, at 10.30 a. m., W. P. Robinson presiding, and J. O. Dutton associate; Archie Hook, secretary pro tem. Branches reported as follows: Reed (Chetek), Fox River (Appleton), Frankfort (Porcupine), Searles Prairie (Necedah), Evergreen (Valley Junction). Ministry reporting: W. P. Robinson, A. L. Whiteaker, Frank Hackett, L. O. Wildermuth, P. L. Richardson, S. E. Livingston; Priests E. L. Mason, M. O. Shedd, Archie Hook; Teachers Austin Johnson, J. Riner, J. S. Smart; Deacon George Rose. District treasurer, J. A. McGinnis, reported: On hand last report, \$2.16; receipts, \$11.90; paid out, \$5.95. Bishop's agent, Lester Wildermuth, reported: On hand last report, \$1; receipts, \$133.76; expenses, \$61.75. Delegates as follows were chosen to the General Conference: A. L. Whiteaker, W. P. Robinson, L. O. Wildermuth, J. O. Dutton, J. W. Wight, S. E. Livingston, F. Hackett, J. W. Hooker, M. O. Shedd, E. L. Mason, Austin Johnson, J. H. Thompson. Delegates to cast full vote for district, and in case of division majority and minority vote. Conference adjourned to meet with Reed Branch, Chetek, at call of district president. Rillie Moore, secretary, Necedah, Wisconsin.

**LEEDS.**—The annual conference of Leeds District convened in the Leeds Branch room, Wortley, January 12, 13, and 15, 1907. Business-session opened at 7.25 p. m. John W. Rush-ton was chosen to preside. Ministerial reports were read and approved. The minutes of previous conference were read, and it was moved that the minutes re bishop's agent's collectors be corrected to read thus: "Resolved that this conference recommend the election of the treasurer of each branch (as collector) on behalf of the bishop to collect tithing and free-will offerings in their respective branches." District spiritual report was read, including a recommendation for the restoration of Elder Seekin's license, and also Bro. Hyrum Sykes to be ordained to the Aaronic priesthood. The resignation of Priest J. W. Meadowcroft was read and discussed, and it was resolved that the report be referred to the district officers. The district and mission funds were presented, showing a balance for the former to be £9 13s. 6d.; for the latter, £1 19s. 3½d. The statistical reports of the Leeds and Burley Branches were presented. Moved that each be referred back to their respective branches for completion and indorsement, and that they be afterwards submitted to the district president, vice-president, and secretary for their scrutiny and disposal. Moved that the secretary of this conference be instructed to write the president of the Burley Branch, the secretaries of the Leeds and Burley Branches, also district treasurer as to their duties as committee of the missionary fund. Moved that the motion re disorganizing of the Leeds District be considered. After the introduction, a motion to adjourn was entertained to meet again on Monday evening at 7.30 p. m. The adjourned sitting commenced at 7.35 p. m. The minutes of previous sitting were read, and it was resolved that the motion to adjourn be altered to Tuesday (by permission of the body) as the president found he had a previous appointment for Monday and could not attend. Election of officers for the year took place: President, Elder Aveyard; vice-president, W. R. Roberts; secretary, George Hammond; treasurer, Herbert Mason; Bro. Henry Sykes auditor for three years; the retiring officer, J. T. Girdham, being thanked for his past services. The following motions were presented, and after some discussion were defeated, viz.: 1. To abolish the present delegate system and confine it to the four grades of the priesthood. 2. That all ministers of the district send in their licenses for indorsement at each conference. 3. That Leeds District be disorganized and we petition Manchester District to be affiliated with the same. The motion to amend Rule No. 4 re reporting to the semi-annual conference, to read, "report to the January and July conference," was indorsed. Moved that this conference elect the president of the mission, J. W. Rush-ton, as delegate to General Conference, and further that a sum of money be granted for his expenses. Resolved that the sum of £2 be granted to the delegate to General Conference. Resolved that this conference indorse the recommendation of the district president for the restoration of Elder Seekin's license. Resolved that the recommendation of Bro.

Henry Sykes to the appointment of priest in the Aaronic priesthood be indorsed. Bro. J. L. Girdham resigned his post as book agent for the district. Sustaining of mission local authorities now followed. At this juncture High Priest T. Taylor asked that he might be voted for separately. It was thereupon moved that the brother be sustained in the district as missionary, which was carried by a majority. Motion to adjourn was then received, to meet again the first Saturday after Easter. George Hammond, secretary.

### The Bishopric.

#### APPOINTMENT OF BISHOP'S AGENT FOR SOUTH DAKOTA.

To the Saints and Friends of South Dakota: Please take notice that upon the removal from South Dakota of Bro. W. W. Whiting, Bishop's agent, and his resignation of this position, Bro. Edward Rannie, missionary in said State, has been duly appointed as agent of the Bishopric in and for the said territory, to act in behalf of the Reorganized Church in financial matters.

The Bishopric also take pleasure in commending the faithfulness of Bro. W. W. Whiting in his work as agent, and trust the Lord may bless him in his new field of labor.

We particularly recommend Bro. Edward Rannie to the Saints of South Dakota. We speak for him their consideration and assistance as he labors in this part of the Master's work. We should be careful to observe the injunction of the apostle, and "be ready in every good work." I know the thought sometimes comes to the people that by helping they impoverish themselves so that they could not get along. This is simply an erroneous idea, and one born of distrust and doubt instead of faith. Men and women who help in the Lord's work are strengthened, not made less able to do. "Every branch that beareth fruit he purgeth it, that it may bring forth more fruit." He does not take away from it that it will not have ability to bear so much fruit. To be rich both in this world and the world to come is to be helpers, not drags in the way, and if we can only do the amount of the widow's mite, let us do that; and let us be strong enough in our resolution to perform this, that we will not be content to have anybody else perform this part for us. If each shall perform his own work with an eye single to the glory of God, he will stand approved by and by, indeed will have fulfilled the injunction of the Revelator, "let no man take thy crown."

Trusting there may not be an idle hand or a listless heart in all the territory of South Dakota toward the Lord's work, I am, in behalf of the Bishopric, Very respectfully yours,

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, February 23, 1907.

### Church Secretary.

#### RAILROAD RATES TO GENERAL CONFERENCE.

Eastern Canadian Passenger Association.—This association has concurred with other associations in granting a rate of one and one third fare, round trip to the "Annual Conference and Auxiliary Conventions, Reorganized Church of Latter Day Saints," to be held at Lamoni, Iowa, in April, 1907.

The territory of this association includes all of the Province of Ontario except that portion west of the point where it touches the state of Minnesota; also the provinces of Quebec, New Brunswick, and Nova Scotia.

Passenger pays full fare on going trip and must secure a separate certificate corresponding to every ticket purchased, showing payment of full fare to destination, which certificates, on condition that one hundred holders thereof are present from all territory, and said certificates indorsed by the undersigned and by the joint agent at Lamoni, Iowa, will entitle holders thereof to return fare at one third regular rate.

Going tickets may be purchased from April 2 to 7 in this territory—though it would be well to purchase from April 2 to 5, in order to reach Chicago not later than the 7th, and said tickets are limited or unlimited according to rules of roads selling them; but return tickets are limited to continuous passage, over same route as going ticket. The return tickets may be purchased as late as April 24. For further particulars consult local railroad agents.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, February 26, 1907.

### Church Librarian.

The following bound volumes have been received this week:  
Julia A. Crocker, Loomis, California: Book of Common Prayer.  
A. M. Pyrando, Magnolia, Iowa: An Exposition of Matthew Twenty-fourth, Hard Problems of Scriptures; Questions Asked

by Protestants; William Smith on Mormonism; Key to Theology, (Pratt); Erasmus and Luther; Herodotus; The Great Ingersoll Controversy; House of the Lord (Salt Lake Temple); Illustrated Book of All Religions; The Prophet of Palmyra (Gregg); Heaven and Hell (Swedenborg); The Preachers; In His Steps (Sheldon); Life of Joseph the Prophet (Tullidge); Life of William McKinley (Everett).

R. M. Elvin, Lamoni, Iowa: High Church Episcopacy, Book of Mormon (Utah edition, 1903); Researches in Armenia (Smith); Man in Genesis and Geology (Thompson); Cobbets' Legacy to Parsens; Discourses Concerning the Holy Spirit; Moody's Great Sermons.

Robert and Addie Allen, Currenville, Kansas: The Popular and Critical Bible Encyclopedia, (3 volumes).

Heman C. Smith, Lamoni, Iowa: Exposure of Mormonism (Brown).

Alexander H. Smith, Lamoni, Iowa: Natural Law in the Spiritual World, (Drummond); Mormonism, Its Leaders and Designers, (Hyde); The Holy Bible Complete and How to Understand It; House Journal, Hawaii. (1901); Millennial Star, volumes 13 and 14; Memorial Addresses on Life of J. N. U. Ruml; Memorial Addresses on life of J. H. Gear.

John Smith, Lamoni, Iowa: Geographical Survey of Rocky Mountains.

J. W. Wight, Lamoni, Iowa: New Testament, Revised Edition; The Tyranny of Mormonism (F. Stenhouse); The Immerser Instructed (Quaw); Information for the Millions; What Say Scriptures about Spiritualism; The Holy Bible (Douay Version); Mormonism Exposed and Refuted (Kirby); Millennial Dawn (volume 3, paper); Federation of the World; From Atheism to Christianity (Selby); Grasse's Italian Dictionary; Signs of the Times (A defense of capital punishment); Patriarchs and Prophets (Baring-Gould); The Koran; Saints' Advocate; Davidson on Biblical Criticism.

Mrs. James Caffal, Council Bluffs, Iowa: Latter Day Saints' Herald, volumes 19, 20, 21, 22; Rollin's Ancient History (2 volumes).

Mrs. Audentia Anderson, Lamoni, Iowa: Autumn Leaves, volumes 1 to 8; also unbound volumes ready for binding, volumes 8 to 18.

J. S. Roth, Grinnell, Iowa: Volumes 29 (1882), 31 (1884), 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 43, 45, 47, 49, 50, 51, 52, and 53, of the HERALD unbound.

LAMONI, IOWA.

INEZ SMITH, Assistant Librarian.

[The following letter signed by John D. Bennett accompanied his donation of books listed in the last number of the HERALD: "To the Librarian: My Dear Friend: I hereby intrust to your custody such papers, HERALDS, books, and magazines as have been or may be hereafter listed and reported and accredited to my name; and I hereby dedicate the same, to be held and used as the property of the Reorganized Church of Jesus Christ of Latter Day Saints at the town of Lamoni, Iowa."]

### Quorum of First Seventy.

The first session of the First Seventy will be held April 1, at 10 a. m. in the basement of the church, unless further notice is given as to place of meeting.

Some matters of importance are already in my hands for disposition, and we are desirous of getting our work well in hand so that we will not be burdened to such an extent as we were last spring during the sittings of Conventions and Conference.

Several reports have already come into my hands, and there is shown on the part of some who have been inactive as missionaries an increased interest to do their whole duty.

It is requested that there be a good representation of the quorum from the first till the close. Come with the spirit of peace and prayer that wisdom may characterize all our deliberations.

Respectfully, in Christ,

J. F. MINTUN,  
Secretary of First Seventy.

### First Quorum of Elders.

Dear Brethren: As the conference year is drawing to a close, we are reminded that it is time for our annual report to be made. I am sending each member, to his last known address, a report blank; and should any fail to receive same by the 15th of March, please drop me a card and I will mail you another one. Close your report on March 1, and mail same to me as soon as possible.

Yours in bonds,

R. N. BURWELL.

119 West State Street, HAMMOND, Indiana.

General Conference Reception Committee.

NOTICE.

The Reception Committee desire to know at once who they will have to provide for at the coming General Conference, so if you intend to come, let us know as early as possible that necessary arrangements may be made before you arrive.

Let us know when you expect to arrive and how long you will remain. We can not promise you any particular place but if you have any preference you may so state and we will do the best we can for you.

A separate application should be made for each person in order to avoid disappointments. We can not promise special accommodation to any, but where it is really necessary state what you need and we will try to help you as far as possible.

By action of the Lamoni Branch, the price of board and lodging was fixed at \$3.50 per week.

Let us hear from you quick if you intend to come as we wish to begin to make assignments this week and we need to know how many to provide for.

Send your applications to, C. I. CARPENTER, Secretary,  
March 4, 1907. Lamoni, Iowa.

Scattered Saints.

Since the reorganization of the Keokuk Branch our clerk has been trying to learn the whereabouts of the Saints whose names appear on the branch record. Not being able to find them all we desire to publish for information. If any one can give us the desired information, we will be grateful for the favor. If any are dead, give date of death and place: Minerva Wiles Chance, Berry Smith, Elizabeth Smith, Lizzie Burger, Charles L. Ferguson, Fred R. Cornelius, Charles L. Clifford, Mary E. Harris, Roy Doud, Thomas H. Weir, Lawrence Conyerss, Andrew Wilber, Jessie Wells Matthews, Catherine Blaisdell, Mary Lvilk, Willard Richardson.

A. C. ANDERSON, President,  
1306 Carroll Street, Keokuk, Iowa.  
DAISY EARLY, Secretary,  
Thirteenth and Fulton Streets, Keokuk, Iowa.

Died.

PHILLIPS.—Charles Healey Phillips, after a protracted illness and much suffering, passed away February 17, 1907, at his home in Oakland, California, at the age of 77 years, 4 months, and 3 days. August 12, 1851, he married Sr. Louisa M. Moroni in the state of Massachusetts. They lived in Brockton, Massachusetts, in one house for fifty years. He never professed religion. He was buried from the church in Oakland, on the 20th. The son being a member of the Utah church, Elder Nelson of that church assisted in the stand. Sermon by J. M. Terry. The bereaved wife is one of our faithful members.

HOUGH.—Bro. George R. Hough was born September 10, 1846, in Lee County, Iowa. Moved to Pottawattamie, Iowa, in 1848. Was married to Althea Wilson, August 24, 1870, who died twenty-eight years ago, leaving five children. He married Luella Sultz, November 17, 1881, who survives with seven children. He was baptized June 24, 1900. Died February 15, 1907. Funeral in charge of S. Harding. Sermon by Joshua Carlile.

PALMER.—On January 24, 1907, Sr. Amy A. Palmer, at Fall River, Massachusetts. She was born in Valley Falls, Rhode Island, April 10, 1832. Was baptized July 21, 1868, at Fall River, by John Smith. Her mind was clear, and her faith remained firm to the end. Thus one by one the Saints are passing on. Funeral-service, held at the Saints' church, was attended by a large assembly of relatives and friends. The sermon was preached by John Gilbert, assisted by H. W. Howlett.

GRIFFIN.—Earnest C. Griffin, the eldest son of Bro. and Sr. W. C. Griffin, was born at Detroit, Minnesota, August 25, 1888. After more than three months' illness, he died at 5 o'clock Thursday morning, February 14, 1907. He leaves a father, mother, two sisters, one brother, and many other relatives to mourn his loss. He was baptized October 14, 1900, by I. N. Roberts at Audubon, Minnesota. Funeral services at the Methodist church in Frazee, Minnesota, in charge of T. J. Martin. Sermon by Jerome E. Wildermuth.

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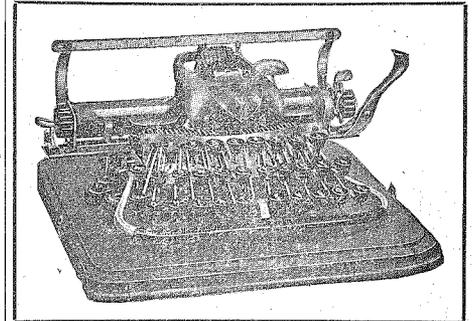
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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

VOLUME 54

LAMONI, IOWA, MARCH 13, 1907

NUMBER 11

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

JOSEPH SMITH, Editor  
ELBERT A SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## EDEN LOCATED.

Some things are superstitious, some are not.

It has been regarded by the incredulous populace that Joseph Smith was a presumptuously superstitious, if not an absolutely blasphemous fanatic, when he attempted to locate the garden of Eden and the grave of the first man Adam in America and in the United States, as Dame Rumor has repeatedly charged him with doing; the correctness of which rumor we neither affirm nor deny for the purpose of this writing. We may be pardoned, however, for suggesting that as the same irresponsible "busybody" used to affirm that Joseph Smith was a money-digger, and a seeker after hidden treasure when he was a young man, he was no worse for having done such work than hundreds have been since his day; for the history of the development of the Great West, and its occupation, is full of successful and unsuccessful searching after the golden treasures hidden in the "everlasting hills," and amid the debris which the rivers have washed into the rich deltas lying at the feet of those same hills and along the banks of the still swiftly flowing streams. And it is actually susceptible of proof that the various methods which the same Dame Rumor asserted that Joseph Smith employed to discover the natural deposits of metal riches, or those treasures said to have been laid away by Captain Kidd and other freebooters, have all been employed by miners and prospectors along the western coast from Mexico to Alaska, including "hazel twig," the "divining-rod," "waterwitching," and every possible superstitious device the credulity of the ignorant or the wise ever invented or thought of. If in Joseph Smith it was "foolish superstition," what was it in Bill Jones or Dan Johnson, who pursued the same methods in more modern days?

Joseph states that he did dig for treasure, for which digging he was paid by the day by the man who was hunting for the buried riches, the same as thousands have since done in the scramble for gold, from Sutter's Mill to the deposits at Nome and the Skagway. But what has that to do with the garden of Eden? It has this to do with it. A certain professor has discovered through his scientific researches, as he alleges, that the garden of Eden, the first home of the human race while yet in the loins of their father Adam, was located in Mississippi; the notice of which discovery is going the rounds of the press

## CONTENTS

### EDITORIAL:

Eden Located	201
The Working Man	202
Church Disestablishment in England	202
That Chain Letter	203
Current Events, Secular and Religious	203
General Church Items	203

### ELDERS' NOTE-BOOK:

From the Mount	204
General Conference	204
A Successful Revival	204

### ORIGINAL ARTICLES:

She Hath Done What She Could	205
An Appeal to Reason	209
Our Present and Future Needs	210

### OF GENERAL INTEREST:

Testing Seed Corn	211
Punishment by Boycott	213
Gift of Tongues	213
Shows Power of Gospel	214

### SELECTED POETRY:

The Spirit Royal	214
------------------	-----

### MOTHERS' HOME COLUMN:

The Woods	215
The Reinstatement of Aunt Electa	215

### LETTER DEPARTMENT:

Letters	216
---------	-----

### MISCELLANEOUS DEPARTMENT:

Conference Minutes:	
Southern California	218
Seattle and British Columbia	219
Pottawattamie	219
Southern Wisconsin	219
Clinton	219
Southwestern Oregon	219
Oklahoma	220
Idaho	220
Eastern Iowa	220
Alabama	220
Convention Minutes:	
Northern Wisconsin	220
Idaho	220
Lamoni	220
Southern California	221
Des Moines	221
Southwestern Oregon	221
Pottawattamie	221
Church Secretary	221
Bishop's Agents' Notices	221
The Patriarchate	221
The Seventy	221

as may be seen in the clipping which we give below. "Great" is the "Diana" of the scientific world. We opine that if Professor McMickie, Scotch or Irish as he may be, shall find the mythical city he is proposing to seek, and will establish a watering-place, a health-resort, or an archæological curiosity-shop to accompany his find, his fortune is made.

JACKSON, Mississippi, February 24.—[Special.]—Professor Clinton McMickie, a Kansas scientist and archæologist, is so confident that the garden of Eden was located in the Yazoo Valley, this State, that he wants to organize a stock company for the purpose of making extensive excavations on the farm of W. A. Henry, a planter, about seven miles south of Yazoo City. He thinks he can unearth the ruins of a once splendid city erected shortly after the expulsion of Adam and Eve from the garden. Professor McMickie says he has conclusive evidence, based on the book of Genesis, and Greek and Egyptian records, that Yazoo County was the birthplace of man, and it will only be necessary to dig the required depth in order to find proof of his belief.—*Kansas City Journal*, February 26, 1907.

If it should turn out that this learned professor has really discovered what will be accredited as the home of Adam "in America," it must be taken in evidence, corroborative at least, that the revelation which Rumor asserted was the source through which Joseph Smith discovered the grave of Adam, was so far inspired as to locate the country in which the father of the race lived and where he died.

#### THE WORKING MAN.

The following definition of what constitutes the working man, and the glowing tribute to his usefulness and worth to the commonwealth, we take from the *Kansas City Journal* for March 5. While some may differ from Mr. Walter William as to what constitutes a working man, it is fair to presume that all will concede the full claim made by that writer for the classes of citizens enumerated, as to their being the republic's stay and strength. No one class can possibly be the only one entitled to that distinctive encomium.

In his East Window column Walter Williams draws this nice distinction as to working men:

The working man is not alone the man who works with his hands. The man who works with his head is equally a working man. The callous on the palm, obtained by honest toil, is a badge of nobility, but so is the furrow on the forehead and the ache in the brain. The working men include all who work. They are the true noblemen. They may plow or preach, may keep store, or teach school or break rock, may labor with brain or heart or hand, but are, of whatever type or honest occupation, entitled to respect and congratulation. He who does not, by his own efforts, add to the world's knowledge or happiness or usefulness, who does nothing to pay his own way through life, is a parasite. He feeds upon the body politic and will not pay his board. If he be poor we call him a tramp or loafer, if he be rich we call him prosperous and a man of leisure. In either case he is to blame. The menace that comes to society, the clogs upon the wheels of progress, are not from the man who works, whether in labor unions or without, but from the men who loaf, either in broadcloth or in rags. It is the working man who is the republic's stay and strength.

#### CHURCH DISESTABLISHMENT IN ENGLAND.

There have been made efforts in the past to bring about separation of church and state in England; but those efforts were more or less sporadic and fruitless. But a late agitation in the English House of Commons resulting in a vote largely in favor of the disestablishment of the state church seems to indicate an increase of sentiment among the people to get rid of church domination in state affairs. The revolution in France which has terminated in the separation between the church and the state, and the compelling of church officials to be subject to the laws of the French Republic, may have helped the agitation in England; but whether it has or has not had any influence upon the vote lately taken in the House of Commons, the fact of a vote having been taken with the remarkable result stated shows the decided rate at which political sentiment has advanced in the British Empire towards the emancipation of the people from the ecclesiastical burden of rule and taxation.

It may be too early to forecast the immediate result; but it is safe to say that as revolutions never go backwards, there is a time coming and not far away when the domination of the church and the rule of the House of Lords will each be a thing of the past. While the nation may continue to abide in a belief in "the divine right of kings to rule," there will be a strong and persistent protest against the prominence of the house of hereditary lords in the affairs of state. We, who do not acquiesce in the belief that kings are born to rule as of divine right, do not see the necessity for a ruling House of Lords, members of which hold their seats and engage in the political affairs of state by reason of a similar hereditary right. We can but say that it is with no ordinary interest that we await the arbitrament of time, in this as in other things still to come in the future history of the world. The following is clipped from an exchange.

LONDON, February 27.—In the house of commons to-night a resolution in favor of the disestablishment and disendowment of the church in both England and Wales was adopted by 198 votes to 90.

This resolution does not commit the government, but the debate upon it was interesting on account of a statement made by Augustine Birrell, the chief secretary for Ireland. Mr. Birrell said he failed to see how the continuance of the established church could be justified. The church had done the state no good, and the state had done the church nothing but harm.

Personally Mr. Birrell said he believed that disestablishment, far from harming the church as a spiritual body, would restore it to a position of spiritual authority throughout the land. The government's hands, however, were already too full to assume any responsibility in the matter.

"The philosophy of the world will break down every time when put to the test; and it will be put to the test in the case of each individual, if not in this life, then at the great final judgment."

### THAT CHAIN LETTER.

Some of the Saints are still troubled by the receipt of a chain letter that for many months has dragged its weary length over the land. They have written for our opinion and we will give it. This chain letter comes to an individual modestly asking him to make nine copies and mail to nine different friends. He is told that if he will do so he will soon experience some great joy, while if he refuses he will be visited with a calamity. Bishop Lawrence (if we mistake not) is cited as the instigator of the affair. The letter in main is a prayer that God will have mercy on mankind and take them with him "to eternity."

In our opinion any Saints receiving this letter will do well to consign it to everlasting oblivion, and thus save time and postage stamps. First, it is a fraud, the bishop named as its instigator having publicly denied any connection with it. Second, we have no right to direct any one to use a certain set form of words a certain number of times in prayer, either written or spoken. Third, to call down a curse on one who does not follow our direction in so small a matter savors of the days of witchcraft and superstition. Fourth, unless God directs us to do so we have no right to promise some great blessing or threaten some great curse as sure to overtake those who do not do our bidding. We would suppose that the average individual would be exasperated at such presumption.

A prayer written under fear of some mysterious impending calamity does not amount to much. It would cost eighteen cents to mail nine of them and we submit that they are not worth it. E. A. S.

### CURRENT EVENTS, SECULAR AND RELIGIOUS.

John Alexander Dowie passed away at Shiloh House, Zion City, early in the morning of March 9. He was practically deserted during the closing days of his remarkable life, his following having gone over to the standard of Voliva.

Doctor Wiley says that the only safe kind of whisky is "old whisky in sealed bottles." An exchange suggests that "the moment the seal is broken the safety disappears."

General William Booth, head of the Salvation Army, declared in a recent lecture that "tainted money" had no terrors for him; he proposes to take it and "wash it clean in the tears of widows and orphans."

Reverend Hugh Moore, "pastor of the First Church of Progressive Spiritualists," New York City, has been exposed by the *World* and has fled the city. It seems that he employed several men and women to act as spirits, and one of these women was identi-

fied by a man whose sister she impersonated. She made the whole scheme public.

The Salt Lake *Tribune* reports an immense mass-meeting held by the "American Party" in the Salt Lake Theater the evening of March 7. Several speakers, including Frank J. Cannon, addressed the audience. Resolutions were adopted denouncing the action of the United States Senate in the Smoot case, and announcing a determination to continue the fight against church rule.

### GENERAL CHURCH ITEMS.

The elders in charge of the Central States Mission of the Mormon church have moved their mission headquarters from Kansas City to Independence, Missouri. The *Deseret Evening News*, March 5, gives the following reasons for the move: "Questions of economy suggested the removal from Kansas City. It will be less expensive to conduct the work from Independence, and it can be done just as well." It is also stated that a weekly magazine is to be issued from the new quarters.

The *Evening and Morning Star*, the organ of the Hedrickites, sees in this move the beginning of a mighty struggle between the Reorganization and the Mormon church, and says that both churches "possess brainy and resourceful men, and the contest will be no child's play. The little Hedrickite people can withdraw to the safety of the Temple Lot and watch the giants struggle." The Reorganization is ready to meet the issue. 'Tis the city of our fathers, and if we do not teach as they taught let us have no part there.

The Anti-Mormon League has been circulating a tract entitled, "Oliver Cowdery's Defense." Elder Heman C. Smith has prepared a very able review of this tract which will appear in the *HERALD* for next week, and will be found of service to those who have to meet the issue in debate.

The Toronto Saints are holding preaching-services in their new church Tuesday and Thursday evenings and are beginning to reap their harvest, seven applicants for baptism appearing Tuesday evening (March 5) and three the following Thursday evening.

"Whoever makes a profession of love for the law, and regards himself as within the law, claiming the care, privileges, immunities, and blessings available to him as to others, must submit to the restrictions, the limitations, disabilities, and penalties for transgressions of the law which are found in the law."

"Christ could afford to be the Friend of the children and so can we."

## Elders' Note-Book

### FROM THE MOUNT.

The Savior has said unto you,  
Take heed how your alms you do,  
If you would receive of the Lord.  
They that do alms before men,  
To be seen and known of them,  
"Verily, they have their reward."

Offer thy prayers in the closet at home,  
With thee and thy Father alone,  
If you would be heard of the Lord.  
They who love to pray in the street,  
For praises of men, to them sweet,  
"Verily, they have their reward."

When thou fastest, do not appear sad,  
Wash thy face, anoint thy head, and be glad—  
If you would appeal to the Lord.  
They who disfigure their faces,  
To display their Christian graces,  
"Verily, they have their reward."

Thus meek and lowly through life you may go,  
Unhonored, unnoticed, yet still you may know,  
There awaits you a home with the Lord.  
If others, wealth, honor, and praise have attained,  
That's all they've sought, that's all they've gained,  
Verily, let them have their reward.

DEXTER, Missouri.

C. E. PRIEST.

### GENERAL CONFERENCE.

The time for our annual gathering in General Conference will soon be here and with it the attendant expense of the missionaries who thus go up from year to year to do business for the church.

Now in the face of the very heavy loss sustained by the church through the destruction by fire of our publishing house and its valuable contents, could we not, as a band of missionaries, consider this from a business standpoint, also from a standpoint of economy, and draw less heavily upon the Bishop's fund for this purpose for *this year*? If the expense of building and equipment of our publishing house should come from the general church funds, had we not better leave as much as possible in the hands of our Bishop for this purpose? Could not half the number who usually attend General Conference do the business of conference and do it just as well?

There are those who must attend, who have duties and obligations that make their attendance imperative. The Presidency, the Twelve, High Council, Presidents and Secretaries of quorums, Bishopric, Church Secretary, committees appointed for specific work by General Conference, etc. Could not one half of the rank and file of our missionary force be excused? Why crowd almost to suffocation the Lamoni church-building this year with men who could be doing a splendid work for the church in their fields of labor? Why not confer with our missionary in charge and manifest a magnanimity of mind consistent with brethren of our great Captain and say,

"I will stay in my field and let my brother go who can do better as a delegate than I"? Let us look about and see if the work under our care is to suffer through our absence from it, and if so our duty is not at Lamoni but just where we are.

Why not leave this matter in the hands of the missionary in charge and let him say who shall go to conference and who shall stay and do service in his field? Has not a general the prerogative to grant leave of absence or refuse as his superior oversight shall determine without being charged with exercising the "one man power"? Brethren, let us do our part toward building the new publishing house, and where we can exercise economy, do so especially as teachers of the people and servants of him whom we call our elder brother.

RICHARD BULLARD.

### A SUCCESSFUL REVIVAL.

For some time it had been believed that if a general effort of a special nature were made, the public in the great City of Brotherly Love might be aroused to consider the warning committed to the ministry of the restored gospel, at least the honest in heart might be warned, and some good be done by way of correcting the general impression of the latter-day work.

In accordance with this belief the Philadelphia, (Pa.) Branch, on October 28, 1906, appointed the minister in charge of the Eastern Mission, Apostle Francis M. Sheehy, the bishop of the New York and Philadelphia District, Bishop John Zimmermann, and president of the Philadelphia Branch, Elder Walter W. Smith, to carry the above idea into effect by holding a series of special preaching services in some popular auditorium in the heart of the city. Competent speakers and accomplished singers were to be invited and the meeting properly advertised, so as to make them of general interest.

The committee accordingly secured the auditorium of the Odd Fellows' Temple, a magnificent place, seating some eleven hundred persons, with fine pipe organ, and situated in the very heart of the city, easy of access from all directions. Next we secured the assistance of a skillful advertiser, to make sure of reaching the people, and being desirous of presenting as good an appearance as we could we agreed to advertise only through the newspapers, it being considered the cleanest medium of advertising in a city of this size. We then invited as speakers, President Joseph Smith, Bishop Edmund L. Kelley, and Apostle John W. Rushton. These, with Apostle Francis M. Sheehy and the pastor of the Philadelphia Branch, were announced as the speakers for the occasion. Srs. Wallace N. Robinson and Josephine Isleib were invited to sing, and a proficient organist was secured, which with Bro. Orrin K. Fry to lead the congregational sing-

ing rendered the musical prospect quite attractive.

The Philadelphia Saints had by dint of personal sacrifice liquidated the debt on their chapel and desired to dedicate the same. This was an excellent opportunity to attract general notice to the church and the revival services, hence arrangements were made to have the dedication take place in connection with the meetings. The New York and Philadelphia District conference had adjourned to meet with the Philadelphia Saints in February, so the conference was called by the district presidency to convene at the close of the meetings, thus bringing all the winter meetings in one series, and by concentration of interest and effort it was desired to make as large a showing as possible.

In pursuance of the plan the meetings were announced to begin on January 27, under the personal direction of President Joseph Smith. Souvenir programs were printed, with a good picture of President Smith on the front page, and announcements; a picture of the local church on the last page, also announcement of speakers and local church directory, and motto. On the inside pages of the program was order of service and text of hymns.

The meetings were opened at eleven o'clock, in the forenoon, Sunday, January 27, by a spirited dedicatory sermon by President Smith. The revival proper was launched at fifteen minutes of eight in the evening, in the chapel, Bishop Kelley being the speaker. The house was taxed to its utmost seating capacity both morning and evening. On Monday evening at eight o'clock the meeting was opened at the auditorium down town.

The audiences increased from the first, and the last service was the largest, interest continually on the increase. All the speakers had excellent liberty, and made able defenses of the work; both the soloists rendered well-selected music, all of which was well received. The public press the whole week through gave us favorable notice, making clearly the distinction between us as the "orthodox Saints" and the Utah people as "Mormons." Altogether the revival service was a decided success, many friends were made to the work, some who were interested were fully persuaded, and the general public informed as to who are "The Latter Day Saints."

WALTER W. SMITH.

## Original Articles

### SHE HATH DONE WHAT SHE COULD.

FUNERAL SERMON OF SR. MARY E. GUNSOLLEY, AT THE SAINTS' CHURCH, INDEPENDENCE, MISSOURI, FEBRUARY 23, 1907,

BY PRESIDENT JOSEPH SMITH.

(Reported by Belle Robinson James.)

If there is anything that reconciles the eldership to the duty of speaking before the open grave or by the side of those who have passed away, it is the oc-

casional performance of a duty like that imposed upon me to-day by the relatives of our sister.

I respond to this call for two reasons; one is a long and favorable acquaintance with Sr. Gunsolley and her family, and the other is the service of the Master who has required of us all the cheerful performance of all that we may be asked to do that may either benefit, strengthen, comfort, or cheer each other.

Two passages of scripture present themselves to my mind. I do not now recall where either of them is, but one is in the New Testament Scripture and is brief in its character. So is the other. "She hath done what she could." That occurring in the Old Testament scripture is: "He drew up his feet and was gathered to his fathers." These could not have been uttered or written in the days in which they were, of any subject that was not fitted to live, not prepared by either natural or acquired qualifications to grace life. Neither could it have been written of one that had passed away from earth's trials in youth, but must have been written of him at the close of a long and useful life. And perhaps no better tribute has ever been paid to womankind than that simple expression, "She hath done what she could." And perhaps no grander encomium could be passed upon a man than that which is found in the expression, "He drew up his feet and was gathered to his fathers."

Life is a peculiar state of existence with which we are acquainted so far as life of the flesh is concerned, and yet it is full of paradoxes that none of us can reconcile, that none of us can explain. Scarcely a day passes over our heads but what those of us who are thinkers meet things that we can not (do the best that we can) fully reconcile to our conceptions of that which is right, and it may be possible that this is because we do not comprehend all the conditions. I try to comfort myself with that thought. I try to put myself in the place of others and see things as they see them in order that I may explain to myself what I see them do or hear them say. And realizing as I did, early in my life, that "the noblest study of mankind is man," I have made it my pleasure, my business, to become acquainted with my fellow men, especially those with whom my life has been brought into close contact; and I am not ashamed to acknowledge before you as I have done hitherto before congregations, that I do not like everybody alike. I have never tried to. Notwithstanding the Savior says the fulfillment of the law is this, "that you love one another," I never tried to love that that was unlovable. If others can do it they are more Christian than I. There is sufficient element of the natural man left in me that I can not always control it and say that I love that which is unlovable in either man or woman. But

I have learned to respect men and women notwithstanding that I may not have been seriously interested in them in a superior liking or love such as it seems is covered by the word "charity." I have learned to respect men and women though I might know that they were enemies in some sense to me and my work. This has arisen from the consideration of their honesty. And if a man or woman is honestly opposed to me or at enmity with me and I feel an assurance that they are honest, I respect them, no matter how hard they combat against me.

I do not know whether I am right or wrong, but I have thought that this was one of the secrets that enables us to understand the character of Jesus Christ: I speak of him as Jesus, the Christ, the man. For he was not only able to draw his friends to him, but he was able to endure the contradiction of sinners against himself, and even in the hour of his utmost trial, his heart felt the weakness of mankind, and he lifted his hand, or he would, if they had not been fastened to the cross, and said, "Father, forgive them; for they know not what they do."

It has been said in the book that three score years and ten are allotted unto man, and if by reason of great strength, four score, the days are full of trouble. And we feel an assurance that this has been written in the lifetime of nearly every one that we know who has reached the years of three score and ten, the allotted age of man. And yet we are surrounded by those who have surpassed this and they have brought with them or are carrying with them, apparently, a great deal of youthful strength. They have served the best interests of life in the flesh that they knew how to do, and by virtue of this care, they have succeeded in escaping the ills to which flesh is subject, and the spirit of life has been strong in them, and they have carried life's burden faithfully to its close.

And to-day we are brought face to face before the open grave of one who has borne in life an unusual share of labor, of mental anxiety and care, and who has so discharged the duties of her life that we see a race of stalwart men and women who have been blessed by her loving kindness, and who to-day all grown to manhood and womanhood's prime, lay the remains of their mother away from their sight, she having been satisfied to lay down the burdens that she hath so long borne, to look once more upon the faces of her children and lift her heart to God and say, in truth, "I am ready." No more fitting terminus to human life can come than that, and each of us may say to-day and say it carefully, thoughtfully, and truthfully, "May the last end of my life be like hers."

I have thought and still think that one of the grandest ends that can come in the conflict of life is that at an advanced age to die in the discharge

of duty; to die as our Bro. Willaim W. Blair did—pass as almost in a instant from this world-weary care of life into the presence of God; to be stricken down in the harness, so to speak, in the front of the battle, with the consciousness that never, at any time, by thought or word or deed has the individual shirked the hard, supreme duties of life, or failed in the discharge of his obligations which have been imposed upon him or them by virtue of their association or their relation to each other. I have thought and now think of one of the brightest contemplations that occupy our minds to-day, while standing close by the final resting-place of one whom we have known in this life, who has reached the term barely of three score years and ten—but a few days over, and think of them as having been found by us worthy, and that the opening of the door between themselves and the world which is beyond is but the door swinging upon its hinges that admits us to gaze into the future and recognize those that we have known, those who have reached the years of manhood and womanhood and have been found faithful under the discharge of all the duties that were devolving upon them, and have taken up the changed conditions without a change of heart or mind.

To me it is one of the grandest thoughts that could stir the heart or mind of a waiting Saint. I sometimes think I can see Abraham, the father of the faithful, who having passed on into the other world his faults have been left upon this earth, and will find his rank over there. And if that which has been held out to us is true and we are permitted to reach the condition in which he must be by virtue of his having been the father of the faithful and kept his estate unto the end, we shall know him; and as we may see this, that, or the other ancient worthy, and those who in modern times have stood in the front of the battle and have fought so valiantly for the truth, we shall know them, whether we have ever met them in the flesh or not. We shall know them. There will be that subtle comprehension of the individualities that will signify to us who they are, and we will strike glad hands with them. And it is a strong incentive for us who are approaching the confines of this life, standing upon the verge of the hereafter—it is a strong incentive for us to be careful, that the years of age do not bring with it the age of folly, the foolish giving way to those things that mar and disturb; that it shall not be written after our names in the great book that has been kept of the record of things which were on earth as it has been written of Solomon in his old age, "His heart was turned unto folly."

If we can but keep this integrity to the end, what is there to hinder our last hope? What is there to

forbid us to say upon the bed that may be the last that we shall occupy this side of the rest in the grave we are laid, "Come Lord Jesus, come quickly"? And not for us but for those whom we have left behind us. Not for us as individuals, but for those, the circle of whose association is broken. Not for us only, but for those for whom we have expended our hearts' best affections; those who have been nearest and truest to us in life; those for whom we have been able to do all that we could. These are the ones whom we consider in this hour.

We do not often meet such a case as this before us to-day, where the mother has had gathered around her her family, all grown to manhood and womanhood, all prepared to say what the care of mother has been. I hardly remember anybody that used to meet in the meetings in Western Iowa with a more vivid recollection than I remember Bro. and Sr. Gunsolley. Over a quarter of a century has passed since I first met them. I always expected to see them upon the conference ground or upon the reunion ground. They seemed to be just as faithful as the sun to this duty, to gather themselves with the Saints, unobtrusive as they both were, and enjoy that which they came to enjoy; peace and comfort and the association of their brethren in the Lord, without a thought of the sacrifice which it required for them to do this; without a thought, evidently, of the work which was necessary to be done to prepare them to leave home and occupy during the time of the conference.

But there is comfort in this thought that three score years and ten have passed. Sr. Gunsolley was prepared to lay down the weapons of her earthly warfare. Her last duty had been done and whether it had been ill or well, she knew that she was prepared to go. And let me tell you, there is a whole sermon in that thought. It signifies looking back over the years that are past, and a faithful remembrance of those with whom her life lines have lain, a careful recollection of all those whom she had met, all those with whom it seemed to be her duty to mingle in life, and to watch over herself and to see that she did what she could for them; and it is a joyous and comforting thought, that when one reaches this age under such conditions as these, there is a relief, there is a release; and much as those who loved would have preferred to keep her with them, I believe that they are satisfied. And sad as may be the parting, not one would ask that mother might stay, in weakness, in sickness, in sorrow, in helplessness—not one.

I remember when my grandfather died I was but a boy, and when visiting at the house, my Aunt Lucy and one of the others wondered why it was that I did not feel sorrowful. They asked me if I did not feel bad. I said, No. Death had no terrors for

me then. It has never had any since. And I turned to Aunt Lucy and I said: "You all tell me that grandfather is better off, so why should I feel bad?" If he is better off there on the other side, why should I want him back here?" No, I would not feel bad. And when I closed my grandmother's eyes, years after that, I was pleased to know that her weary pilgrimage had come to an end. The three score years had been passed. A few more added by reason of this great strength and continued care, but each was one of successive agony and pain. How could I say that her life should be prolonged on the earth when the opening door would permit her to go into the realm beyond, and there dwell in conscious existence; for if the statement made in the Book of Mormon is absolutely true that we shall have a lively consciousness of all our guilt, so must also we have a lively consciousness of all the good that we have had in life; for if the one portion is true, so must the other be. If we shall be conscious of guilt, we shall be conscious of that which is right, of rectitude and honesty. Surely we must. Then those passing through, after having overcome, they must be welcomed on the other side. And when by the passing of the three score years and fourteen, I was present when my mother closed her eyes, and saw her look up and speak as if she stood in the presence of some one whom she recognized, and say, "Yes, yes, I am coming," I would not keep back my mother; and when on one of the brightest days of the early month of May we laid her to sleep, her body to rest in the quiet resting-place where it now lies, I did it with cheerfulness. I did it without sorrow and without regret, though grief was mine, but sorrow I could not exercise. And why? Mother's life had been passed like that of Sr. Gunsolley, in labor, in care, in toil. The probabilities are that she saw more danger in her life than Sr. Gunsolley has in hers, but no more toil, pain, or distress was with the one than has been with the other; and so we are to-day in this sense, watching by the side of one, the spirit of whom has gone to the better land; and who, we must be conscious, will be met on the other side by those who have been found worthy, who have brought themselves into subjection to the rule of life by which it may be said of them: "Blessed is he that hath part in the first resurrection, for on such the second death hath no power."

They ask, "What is the second death?" I may say I do not know. It is one of the duties of my calling to preach life unto men, to preach the way of life, to tell them how they may make themselves friends of God and of Jesus Christ, to teach them to live; and if they but learn this duty they need not fear the second death no matter what it may be. And I am often pleased that God saw fit in the early

days of the church to reveal unto the church, unto those who would take cognizance of it, that it is not known only to those upon whom it comes, except it be by revelation now and then, and it is closed up again. So if any one asks me what is the second death, I do not want to know. It is beyond every desire or hope that I have to know what the second death is. I want to know what life is, if it is within my power, or what it will be over there; or if I am not permitted to know that, to be prepared by the word of God which we have received, so that when the time of my departure from the flesh comes, as it has come for Sr. Gunsolley, I may look at that without fear, with the consciousness that I have done what I could. And those who witnessed the departure of Sr. Gunsolley can realize how faithfully that expression in the Scriptures describes the event: "He drew up his feet and was gathered unto his fathers."

Life's labor is over. The feet that have grown weary in the pathways of life are at rest. The hands, toil-worn, broken by care and by sturdy energy are still; the heart pulsations have ceased. No hope, no care of the things of this life, no anxiety with respect to them, because their value is passed to the eyes that have looked the last upon the scenes that were either lovable or hateful, and can receive at the close the peace that passeth all understanding. How then can I say that these sons and these daughters should be overcome with grief? Each loses self in the anxiety concerning the mother that has gone. How can I say that? I had better say to them, Look up. Feel the incentive to live; to live without blame, to live with all due carefulness to the discharge of the duties of this life, not only with the hope, but with the conscious continued desire when life's busy scenes shall be over, to be welcomed by mother; the same as the door of the household year after year has been open to the incoming of these sons and daughters, with a mother's welcome, such as the world can not surpass, surrounded by the mother's love, too large to ever find the house too crowded for the incoming of sons and of daughters; with the mind prepared always to do the best that lay in her power, to give comfort and cheer to the weary, to sooth their sorrows and strengthen them in the battle of life by careful advice, and to warn them against that which is evil and wrong. Evil and wrong will have passed away; but the love and charity that make love grand will remain; and so when we meet mother we can realize it. I hope we can. And that is my comfort to-day. That is one of the reasons why I say that if there is anything that can reconcile the eldership to the preaching of funeral-sermons, it is an occasion like this, when one passes out of this world or out of this sphere of action or existence

at the appointed age of man, and the elder that stands in the sacred desk to speak, as the friend to them that are living, to point out the way of life, if it be necessary—but it is not on such an occasion as this—to feel the assurance that God hath prepared a mansion for them who have rendered a right life, to feel the pressing need of that conviction that it is but a broken day, but a departure for a time, and that sooner or later we, passing through ordeals similar to this, our remains being carried to the grave by tender and loving hands, and shedding tears over us, because the heart is melted within, there will be a joyous reception over on the other side. And so let us be prepared.

I want to meet my mother. These boys, these girls, want to meet their mother. They want to so live that when, like Sr. Gunsolley, they lie down to their last rest, they can call their children around and say to them, "I am ready," and feel the assurance that they have left a good name for boys and girls coming after them. And if we can but do that, we have done all that is essential to be done. A good name is better than riches. And so, not to weary you, I close, hoping and feeling an assurance that we will have been better for having known Sr. Gunsolley. I have felt since I knew that she was passing away, I have felt the influence of my recollections of her life, of my knowledge of her and her family. I have felt it as an exhilarating sensation? No, but the strengthening, comforting assurance of the truthfulness of that philosophy which we have been trying to teach in life, a life in Christ Jesus; for if it can do that for her, it can for me. If it has done that for her and her companion, it will do it for us, for each one of us, and prepare us not only for the ordeal of living here in this age, but for the happy living when freed from the trammels of the flesh.

Now see how brief a story tells the passing of a life:

Mary E. Tyrrell was born March 16, 1835, in Vermont. When a child was taken by her parents to Ward's Grove in Northern Illinois, where, in 1850, she was united in marriage to Noah M. Gunsolley. Of this union were born twelve children, seven sons and five daughters, all growing to womanhood and manhood except two daughters who died in infancy. All surviving children except one and five grandchildren were present during the last illness.

She united with the church in 1881 and has always lived a consistent Christian life. There are twenty-nine grandchildren, and three great-grandchildren, three grandchildren and one great-grandchild dying in infancy. The surviving ten children, twenty-six grandchildren, and two great-grandchildren, except two grandchildren, have united with the church. Five sons are members of the



"We believe that these ordinances are: First, Faith in God and the Lord Jesus Christ: Second, Repentance: Third, Baptism by immersion for the remission of sins: Fourth, Laying on of hands for the gift of the Holy Ghost: Fifth, We believe in the resurrection of the body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired: Sixth, we believe in the doctrine of eternal judgment, which provides that men shall be judged, rewarded, or punished according to the degree of good or evil they have done.

"We believe that a man must be called of God, and ordained by the laying on of hands of those who are in authority, to entitle him to preach the gospel, and administer in the ordinances thereof.

"We believe in the same kind of organization that existed in the primitive church, viz.: apostles, pastors, teachers, evangelists, etc.

"We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time.

"We believe in the powers and gifts of the everlasting gospel, viz.: The gifts of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and the interpretations of tongues, wisdom, charity, brotherly love, etc.

"We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

"We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

"We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and state, and consequently better fitted for the change which cometh at death.

"We believe that men should worship God in 'spirit and in truth'; and that such worship does not require a violation of the constitutional law of the land."

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#### OUR PRESENT AND FUTURE NEEDS.—PART I.

There is a tendency among many people to look back into the past and find there the most that deserves commendation and deplore present conditions and opportunities, and wish they had been

living in "ye olden times." In dwelling too much on the past we miss the golden opportunities of the present and so are unprepared for the glorious future that is near at hand. The present and the future are and will be the brightest and best of all ages; the scripture warrants us in believing that the "good time" is coming, not already gone by. In the past year, in the studying of our Sunday-school lessons, we have been amazed at the wisdom and patience of Moses, and at the wonderful power and love of God; but great as that work was in the past, the future is to see it eclipsed, as we can readily glean from the following:

Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought the children of Israel from the land of the north, and from all the lands whither he had driven them.—Jeremiah 16: 14, 15.

And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence.—Doctrine and Covenant 108: 6.

Sometimes we deplore the indifference and coldness of the world to the message that we bear them and wish we had been living in the early part of the past century. But what better could we ask for the future than what is portrayed as a glorious time in our missionary work? And perhaps it is nearer than we think. It may be even at the door. Great events come in rapid succession. On the 15th of February, 1898, the battleship Maine was blown up in the harbor of Havana and war ensued between our country and Spain. By the 13th of August of the same year the power of Spain was broken in the West Indies and in the Pacific Ocean. For two years Japan held in check one of the most powerful nations of Europe and prevented the destruction of the Chinese Empire.

Listen to what the Lord has in store for our missionary work:

As also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word, and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation. For it shall come to pass in that day, that every man shall hear the fullness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ.—Doctrine and Covenants 87: 3, 4.

From this we learn that the nations are not only to hear it but shall be *convinced* "of the gospel of

their salvation." Three very important things are noticeable in the above quotations: We are to be prepared in the school of the prophets for our work. The comforter is to assist us. And every man is to hear the gospel in his own language, not to listen to sermons a great part of which he can not understand because of being in a language with which he is not familiar.

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose.—Doctrine and Covenants 49:5.

And the gospel of Jesus-Christ shall be declared among them [the Indians]; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and a delightful people.—2 Nephi 12:12.

The Indian has a bright future before him, and great as the miracle was in changing his color, far greater will be the manifestation of God's power and love in restoring him to a knowledge of his fathers and of the gospel of his salvation.

The redemption is to be one of the great, if not one of the greatest events in the history of the world, and it is to be brought about by the wonderful display of God's power and the cooperation of his people to be "laborers together with God." He has told us that his "army is not yet very great," that some of the weapons in use are carnal, and that if we want to enjoy his "intelligence" we must remember his counsel: "be ye mine only for such is your agreement." God has told us in very forceful language how the work is to be accomplished:

Behold, I say unto you, The redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and a stretched out arm; and as your fathers were led at first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, Mine angel shall go up before you, but not my presence; but I say unto you, Mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land.—Doctrine and Covenants 100:3.

It is needless to make any comment on the above; no language of mine can make it more forceful, and, with what has preceded it, it is made very plain that there will be stirring times in the future.

PAUL PARKER.

## Of General Interest

### TESTING SEED CORN.

EDITOR'S NOTE.—The following article, quoted from *Farm Life*, February 15, 1907, is by Professor P. G. Holden, known as "the seed man." His "soil and seed" lectures throughout the country have attracted universal attention and have been of great service to farmers.

There is, perhaps, no one thing which will do so much to increase the yield of corn on every farm as the testing of each ear to be used for seed. This should be done before the rush of spring work begins or it is likely to be neglected.

The importance of discarding ears that refuse to grow or show a weak germination is apparent when we realize that one ear will plant one fourteenth to one sixteenth of an acre.

The most practical way for testing the germination of each ear is by using a germination box. This is a simple affair and can be made by any one in an



Courtesy Farm Life.

The kernels are placed on the floor opposite the ear from which they were taken. Before removing the kernels from the ears, it is a good plan to drive two nails at each end of the rows of corn to hold the ears in place.

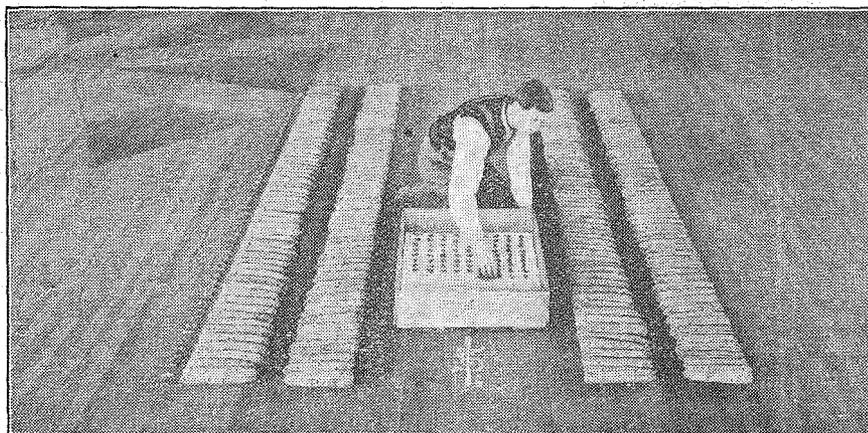
hour's time. Any box about six inches deep and 2x2 feet in size may be used. Fill the box about half full of moist sand, dirt, or sawdust, well pressed down, so that it will leave a smooth, even surface. In case sawdust is used it should be put in a gunny-sack and set in a tub of warm water for half an hour so that it will be thoroughly moistened before using. Take a white cloth about the size of a box, rule it off, checkerboard fashion, one and a half inches each way. Number the checks 1, 2, 3, and so on and place it over the sawdust and tack to the box at the corners and edges. Lay out the ears to be tested, side by side on the floor; remove one kernel from near the butt, middle, and tip of the ear; turn the ear over and remove three kernels from the opposite side, in like manner, making six kernels in all, thus securing a sample from the entire ear. Place the six kernels at the end of the ear from which they

were taken. Use care that the kernels do not get mixed with the kernels from the ear next to it. After the kernels are removed, boards may be laid over the rows of corn to keep them in place until the germination is known. Place the kernels from the ear of corn No. 1 in square No. 1, and so on with all of the ears. Then place over this a cloth considerably larger than the box; cover with about two inches of moist sand, dirt, or sawdust and keep in a warm place where it will not freeze. The sitting room

84	Yielded 87.20 bushels per acre.
92	Yielded 84.11 bushels per acre.
77	Yielded 83.03 bushels per acre.
25	Yielded 82.48 bushels per acre.
70	Yielded 81.14 bushels per acre.
64	Yielded 80.66 bushels per acre.
21	Yielded 80.36 bushels per acre.
96	Yielded 80.23 bushels per acre.

This record illustrates very clearly the great difference in the producing powers of different ears. Some ears produced more than six times as many broken stalks as others. Other ears seemed to be predisposed to barrenness. For example, ear No. 19 gave 79 barren stalks while ear 83 gave only 6. The variation in the number of suckers was still more striking, ear 37 giving 106 suckers while ear 75 was entirely free.

Ears 47 and 83 (47 is not given in this table) are also very interesting by way of comparison. The rows planted from these two ears had practically the same number of stalks. Ear 47 produced 55 bushels per acre. It had 67 barren stalks, 244 broken stalks, and 62 suckers. Ear 83 yielded 76 bushels, had only 6 barren stalks, 130 broken stalks, and 5 suckers. The figures illustrate clearly the wide



Courtesy Farm Life.

Putting the kernels in the germination box; placing those from ear No. 1 in block No. 1; from ear No. 2 in block No. 2, etc.

will perhaps be the most suitable place. The kernels will germinate in four to six days. Then remove the cover carefully to avoid misplacing the kernels in the squares (a piece of thin cloth placed over the kernels before the covering is put on, will prevent the kernels from sticking to the upper cover). Examine the kernels in the germinating box; for example, the kernels in squares Nos. 1, 11, and 20, have failed to grow and some of the kernels in squares 2, 3, 4, 9, 12, and 15 have refused to grow or show weak germination. The corresponding ears should be rejected. The ears showing weak germination should be treated the same as worthless ears.

Maximum yields can be obtained only by using the best seeds of the best varieties. These seeds can be secured only by careful selection and breeding. Last spring the most perfect kernels from 102 of our best ears of corn were planted in rows side by side, each row being planted with kernels from a single ear. At husking-time each row was harvested by itself and the record of yield, barren stalks, broken stalks, suckers, etc., of each individual ear was thus secured.

The following table shows the wide variations in the results obtained from the different ears:

Rows.	
75	Yielded 90.58 bushels per acre.
72	Yielded 87.49 bushels per acre.

range in two ears, not only in producing power but also in their tendencies to reproduce inherited qualities.

The following diagram shows the yield in bushels per acre of the ten highest yielding rows in our breeding plats:

Ear No.	Bu. Per A.
75	Yielded 90.56 bus. per acre . . . . .90.56
93	Yielded 36.06 bus. per acre . . . . .36.06
77	Gave 96.5 p. c. of a stand . . . . .83.03
73	Gave 43 p. c. of a stand . . . . .36.27
54	Gave 258 broken stalks, or 64 per cent. .67.52
85	Gave 41 broken stalks, or 8 per cent . . .76.57
19	Gave 79 barren stalks, or 21.5 per cent. .50.50
83	Gave 6 barren stalks, or 1.5 per cent. . .75.85
37	Gave 106 suckers, or 21 p. c. . . . .77.93
75	Gave 0 suckers . . . . .90.56

The five lowest yielding rows and the average of the entire one hundred and two breeding rows are also shown:

93	Yielded 36.06 bushels per acre.
73	Yielded 36.27 bushels per acre.
86	Yielded 42.31 bushels per acre.
74	Yielded 42.38 bushels per acre.
80	Yielded 43.24 bushels per acre.

The average of the ten highest yielding rows was 83.71 bushels per acre; the average of the five poorest yielding rows was 40.05 bushels per acre. The 102 rows grown yielded on an average 67.09 bushels.

## PUNISHMENT BY BOYCOTT.

Of all the strange developments which have followed Russian attempts to put down and hold down the uneasy peoples of the Caucasus, says Mr. Villari, the author of *Fire and Sword in the Caucasus*, none has been more striking than the return of some of the people to the simplest forms of popular government, totally ignoring the despotism which they can not shake off.

"At Ozurgety, a pleasant little town of eight thousand Gurians, on the bank of the Notaneby River, this has taken the form of a 'town meeting,' in some ways not unlike that of New England. Before this general assembly, called the *Narodny Sud*, all matters of public interest are brought. The Russian officials are absolutely ignored. Every dispute between peasants, every offense against law or custom, is brought before this town meeting, and there discussed and decided. There is no appeal or obedience to the Russian court. All the Russian penalties have been discarded, and but a single punishment is inflicted against those guilty of misdemeanor or crime. They are boycotted by their fellows for longer or shorter periods; and as the town is absolutely unanimous, the person so 'sent to Coventry,' quickly feels the severity of the punishment.

"It happened during Mr. Villari's visit that a man thus punished appealed for relief. He had been found guilty of a peculiarly serious offense, of which nevertheless, it was doubtful if a Russian court would have taken cognizance. In fact, although he was a rich merchant of middle age, he was well known to be an old offender.

"The *Narodny Sud* sentenced him to perpetual boycott, the severest punishment it could impose.

A few weeks of isolation had broken him down. He appeared before the assembly at Ekhadia, a little distance out of town. There, under broad trees on a green lawn, some two hundred peasants were gathered to administer justice. There were no judges, no jury, no prosecutor. Every person, man, woman and child, had an equal vote. The merchant, tall, gray-haired, melancholy, addressed the meeting of his townsmen.

"'I admit my sin,' he said, sadly. 'I admit the justice of the punishment. But I am deeply penitent, and swear in the future to lead a reformed life. The sufferings I have undergone since you boycotted me have been so great, so unbearable, that it would have been better if you had killed me outright. I am lost, ruined beyond hope, unless you relent; and I have come to ask you to forgive me and withdraw the boycott.'

"The discussion which followed was long and full of deep feeling. Some feared he would quickly relapse if forgiven, while others maintained that a rescued man would be lost if further punished.

"At last a ballot was decided on. A peasant was placed at a table in a nearby church, at the foot of the altar, and one by one the members of the meeting entered and declared their voice. By a large majority the boycott was lifted and the merchant restored to their fellowship.

"So powerful has been this means of maintaining order that the Russian governor has not disturbed it. The court-house windows are boarded up, the peasants pay no taxes, and all public work is done by volunteer bands of peasants under their own leaders. But under the quiet there is determination, and it is probable the Tsar will legalize the *Narodny Sud*.

"'If they wish to restore the old form of government,' said an aged farmer, 'they must kill the last man of us. Till then we will resist.'"—*Youth's Companion*, February 28, 1907.

## GIFT OF TONGUES.

DENVER, February 16.—This city has been the home of some strange religions and some bizarre manifestations of religious belief. The Schlatter incident of 1895 still causes people to talk and wonder, and the Sun Worshipers of two years ago are not forgotten. But the strangest claim yet made by any body of believers is that of the Christian Assembly Church members, who say they have been granted the apostolic gift of many tongues, and that they can speak all kinds of languages which they have never before heard.

They assert that a great majority of the six hundred languages in existence to-day have been used by their members in their little church on Welton Street under the leadership of divine inspiration.

They claim that the distinctive mark of this power is the fact that no one receiving the gift can use it for any other than purposes of exhortation. Frequently the inspired person speaks in a language totally unknown to himself, they say, and makes an exhortation understood only by some one of a foreign nationality who happens to be in the audience.

Occasionally one of the members will speak in a language unknown to any one present. As a result of this wonderful power they expect to send abroad missionaries to China and India. . . .

Mr. Farr furnishes this description of how the gift came:

"Last August a body of Christian people was holding a camp-meeting in this city, and during the meetings two Christian women came to us from Los Angeles. They said they were going to Jerusalem to preach the gospel in Arabic, as God had given them that gift and also the gift of other languages. Many of our members began to seek it for themselves. After the public meetings closed we all went into a separate room and waited for the Lord to do

to us as he did to the apostle at Pentecost, when he gave them the gift of languages.

"The first manifestation of the presence of the Holy Ghost was when people began to tremble and fall down and then there came a rushing of great winds. This is just the same thing that happened according to the Bible on the day of Pentecost. Very soon several of our members began to speak in different languages and others interpreted what they said. No less than forty people, men, women, and children, have received this wonderful gift.

"As for myself, I can not tell anything more about my receiving the gift than this: My throat began to swell and I was compelled to remove my cravat. While I opened my mouth under the inspiration of the Holy Ghost, I began to speak in a foreign language which I had never studied or heard spoken, and I have spoken under this wonderful power many times since."—Exchange.

#### SHOWS POWER OF GOSPEL.

"Forty years ago one could buy a nice juicy fat man in the Fiji Islands for the nominal sum of two dollars. Think of it, ladies," said the explorer, William Edgar Geil, in an address before the afternoon meeting of the Young Men's Christian Association yesterday. He showed the contrast the gospel had wrought in the lives of the cannibals and other native races whose homes he has visited in his five-year investigation of the results of the missionary efforts among the lower peoples.

"And now you couldn't even buy a skinny man, hardly fit for soup, for five million dollars in those islands. Such a remarkable rise in the value of personal property was never before noted in all the annals of business life. You can figure out the yearly percentage of increase for yourself."

The address upon the subject, "Cannibalism before and after taking," was a revelation of sound sense and compelling wit. The cause of foreign missions was boosted in the minds of the audience of men. The speaker told of the kind of men that had tried to convince him of the uselessness of foreign missions, characterizing them with an invective at times fiercely destructive. He spoke for an hour and ten minutes, but scarcely a person in the audience felt the passage of time, so keen was the interest throughout.

"I'll tell you how I came to believe in missions," said Mr. Geil. "It was while I was on a visit to my friend Bennett, in the Fiji Islands. Bennett got up a war-dance for my benefit. Out of the hut of the chieftain came two score of the finest specimens of brown manhood that I had ever seen. They were dressed in beautiful suits of cocoanut-oil. Faster and faster grew the wild dance. Finally the whole troupe of men leaped into the air and came straight

for me. Their wild yells sent to my bones a chill I had never felt before. 'Bennett, oh, Bennett,' I shouted, 'are those fellows converted?' 'Yes, they have been converted,' he answered. Right there I decided I was in favor of foreign missions, and I imagine that if all our little, green, destructive infidels were put in a similar situation they would stop their blatant yelping and believe in the humanizing influence of the gospel as I believed it there.

"If I were an orator I could tell you things about the doings of the islanders before the time of the entrance of Christianity that would make you shudder and possibly would be too strong for the weaker of you. I could tell you of the execution of prisoners by the giant savage who served the last king of the cannibal islands in the double capacity of jailer and chief. I have often seen the huge block of stone on which the victims, over whom the savage priest had said a pagan blessing, had their brains crushed by a single blow of the giant. Then the priest would scoop up the warm human brains in the half of a cocoanut and gulp them down as a sacrifice. That's what things were like there before the coming of the great and good men who changed the lives of all the islanders. And yet we hear people who, in their ignorance of actual conditions and the seclusion and safety of their parlors, disparage the work of the best class of people on the face of the earth.

"I tell you the war dance was a sight. The fine warriors clad in the clothes that Nature gave them, made us pale people look like animated clothes-racks.

"Speaking of color, do you know that ours is the worst color on the face of the earth and we are proudest of it? You're not white; you just think you are. If you think you are white just look in the mirror when you go home and compare your face with your shirt collar. I'm for the people, yellow, brown, black, red, and all other colors. I think the nice, rich color of a Chinaman is the finest color on earth."—*Register and Leader*, February 25, 1907.

## Selected Poetry

### The Spirit Royal.

When the sun shines down  
In our town,

It comes in broad, bold beams,  
The brown hills tremble in its light.  
The road winds up to left or right  
And o'er the hill top goes from sight  
Like twisted blackened seams  
And people saunter through the town  
So happy when the sun shines down.

When the rain comes down  
In our town,

It comes as come it may  
From any point of compass far  
In any time of moon or star.

We call no bus, we take no car  
If it be night or if it be day.

We bless the rain that cometh down  
And trudge along across the town.

A quarter century winds have blown  
On our town,

Blown soft or warm or fierce and cold.  
The springs have starred the meadows blue,  
The nights have gemmed them with their dew  
And golden rod and gentians too

Proclaimed the summer old;  
But the Spirit Royal ne'er has flown,  
For one brief season from our town.

Wide gardens here the poor have sown  
In our town,

The happy, honest, kindly poor,  
For them the fruit-trees bud and bear;  
And blue grass springs in quiet air,  
Here cool, clear waters all may share.

When wild birds sing beside the door,  
Sweet comfort for the sad and lone.  
We seek to give in our town.

We seldom see a real frown  
In our town.

Though none may do exactly right.  
We know each other's joys and tears,  
We've trembled at each other's fears,  
And each with each still count the years.

We've worked by day, and watched by night  
Beside a brother's suffering one,  
Not yet enough for our town.

There's moneyed king nor drunken clown  
In our town;

The schools are here—the social heart;  
We greet each other on the way,  
To duties crowding every day,  
And truthfully and freely say

We are glad to do our little part,  
To win a justified renown  
For peace and virtue in our town.

When fire turns hope to ashes brown  
In our town,

The ruined pile holds not our all,  
We sound no bugle of retreat,  
But with quick tread of willing feet  
All hearts athrob to one strong beat,  
In marching ranks we quickly fall.

New hope goes up where old went down,  
A busy place is our town.

To-night we call rich blessings down  
On our town.

Whate'er her future page may hold,  
The Spirit Royal, that sustains  
Another in his loss and gain;  
And bears with him life's griefs and pains,  
Makes rich and poor one flock, one fold.

We ask this be the fairest crown  
That fits and fashions our town.

—Vida E. Smith, in *Independent Patriot*.

## Mothers' Home Column

EDITED BY FRANCES.

### The Woods.

I love the jolly woods, the dear old woods,  
The woods of vernal green;  
They crown the queen of May with flowers gay,  
And cool June's brow serene.

Upon their topmost boughs the birdies sing  
Of love and joy and peace,  
Of many happy chimes, left far behind  
Since Winter's reign did cease.

I love the autumn woods, the lovely woods,  
With leaves of every hue,  
'Tho' they of summer say, "'Tis gone away,"  
They're beautiful to view,

Within their hollow trunks, the squirrels chirp  
And hide their nuts away,  
Against the time at last, when winter's blast  
Permits no work or play.

I love the winter woods, the somber woods,  
With creaking boughs and bare,  
For tenderly they keep their buds asleep,  
Till opens springtime, fair.

Beneath the fallen leaves, the violets  
Await the spring's warm breeze,  
When forth they'll trooping come—yes, every one,  
Beneath the budding trees. \* \* \*

### The Reinstatement of Aunt Electa.

Aunt Electa went slowly into the kitchen. The sitting-room was in precise order for the day, the floor swept, the chairs dusted, the soft cushions nicely adjusted, and every paper neatly folded and piled away. The clock ticked soberly away on the shelf. Up-stairs, Aunt Electa's bed had been aired and made, and there was absolutely nothing to be done. In the kitchen, Ann Eliza, Aunt Electa's married niece, stepped briskly around. There was a big pan of cherry preserves simmering on the stove, and in the mixing-bowl Ann Eliza had already creamed some butter and sugar.

"Going to make a cake, Ann Eliza?" asked Aunt Electa eagerly.

Aunt Electa was small and withered, but her eyes were still bright and there was nothing about her step as yet to indicate the decrepitude of age. Without a home, she lived with her niece, Ann Eliza Sales. But Ann Eliza was a capable housekeeper; help of her kind was scorned, and instead of keeping Aunt Electa happy and contented by permitting her to do the small tasks she so delighted in, Ann Eliza ruthlessly banished her to the sitting-room, where she kept solitary vigil with a sad heart, feeling pitifully her uselessness and dependence.

Aunt Electa did not care to sew or knit much after the fashion of most people. It made her nervous, she said, and hurt her eyes, but she did like to get into the kitchen. In her old home, Aunt Electa had been a fine cook and the desire still clung to her. She loved the work of the kitchen and every culinary triumph she achieved was to her a real victory and undisputed joy. But in her kitchen, Ann Eliza held absolute sway, allowing no helper. Ann Eliza was a tall, keen-eyed, determined woman of forty, and she had no children. Besides her other niece, Mattie, who had gone out West, Aunt Electa had no other relatives. Aunt Electa's heart had so clung to Mattie—Mattie, so good, so true and loving, but Mattie's husband had fallen ill and the doctor had banished him without delay into the bracing breezes and

"How far the mind can travel in a moment of time! What a combination of circumstances will surge through the mind as momentous questions confront us."

rarified air of a higher altitude. After the bustling of her own home, Aunt Electa had planned to live with Mattie, but Mattie was poor and Ann Eliza well-to-do, and now Mattie had gone so far away she could not hope to be with her again. Mattie had babies, too—twins, now two years old—and the worst pang of Aunt Electa's heart had come in parting with them.

The kitchen was hot and Ann Eliza was a trifle cross. "Yes, I'm going to make a cake," she returned.

"White cake?" timidly ventured Aunt Electa.

"White cake?" no," snapped Ann Eliza. "Can't a person make something besides white cake? Cup cake is good enough for me. You think, Aunt Electa, because you make good cake anybody else ought to. Cake-making was never my forte."

"I'd be glad to bake all your cake, Ann Eliza, if you'd only let me," replied Aunt Electa eagerly.

For all over the community in which she lived, Aunt Electa's fame as a cake-baker had spread and flourished. Her white cake especially had a celebrity all its own. No one could make it with her success—so moist, so firm, so white.

"Well, I won't," answered Ann Eliza decisively. "You'd better run along out of this heat, Aunt Electa."

Just then a round-faced boy in overalls stopped at the screen door.

"I've got a letter for your aunt, Mrs. Sales," he said. "You know you told me to stop for the mail. This was all there was."

"For me?" Aunt Electa's hand trembled as Ann Eliza threw it over. She looked through her glasses at the postmark. "It's from Mattie," she said breathlessly.

She hurried away into the sitting-room before she opened it. Ann Eliza grumbled a little as she broke the eggs into the bowl. "She thinks more of Mattie's little finger than she does of my whole body," she declared. "It beats all how ungrateful some folks are, 'specially poor kin. Here I am a-givin' her a home, won't let her do a lick of work, and yet she ain't satisfied. I will not have her messin' in my kitchen; that's all there is to it."

In the quiet stillness of the sitting-room, Aunt Electa opened her precious letter.

"My very dear Aunt Electa," it ran: "Ben is so much better that we have started a small bakery. Everybody here is anxious to get home cooking, and thanks to you, I know pretty much how to go about it. The babies are good as gold and let me accomplish a great deal. I can manage pies and bread, but I can't make cake like you. You know how much I love you, and always will, and if you want to come out and live with me, I'll be only too grateful. You could do just what you liked in my home and stop when you liked; but cake like yours would sell and you could get good prices too. I inclose you money for a ticket in case you want to come. If you don't care to come, keep it anyway. It is yours to do with as you please, and I earned it myself. You would be surprised to find how well we are prospering and how strong Ben is. Of course we have to work, but work isn't the worst thing in the world. Do you want to help? Love to Ann Eliza and much to yourself."

"Always your affectionate niece,

"MATTIE."

Aunt Electa looked at the magic slip of pale blue paper. "Could it be that some one in the world really wanted and needed her? Could it be that she might escape the terrible fate of doing nothing in Ann Eliza's silent, speckless, childless home? Could it be that God had opened to her a place of usefulness in her old age? Was she really to be reinstated in the work she loved—the beating of eggs, the meas-

uring of flour, the careful blending of sugar and butter, the whole terminating in snowy loaves of cake? That was the work she was best fitted for, and to think that Mattie needed her."

"Well," said Ann Eliza, brusquely coming in, "what and Mattie want—money?"

Aunt Electa looked up. "No," she replied happily. "She sent me some this time. She wants me to come out, Ann Eliza, and help her. She's started a bakery and needs me. She thinks too, my white cake would sell."

"And you're going?" cried Ann Eliza incredulously. "At your age—your time of life?"

"Going?" repeated Aunt Electa smilingly. "Indeed I am, and I'm not so very old either, Ann Eliza. Yes, I shall start to-morrow."—Selected.

#### Prayer Union.

I am sorely afflicted with acute stomach trouble of long standing, and earnestly request the prayers of the Sisters' prayer union, Friday, March 22, 1907, that I may be healed, and get out and preach the gospel. Would like they fast for me if they will.

Respectfully,

C. J. SPURLOCK.

## Letter Department

MEADOW GROVE, Nebraska, February 27, 1907.

*Dear Herald:* We are a little band of Saints, but own our place of worship. We have Sunday-school at ten o'clock every Sunday, preaching at eleven, except once a month we have sacrament-meeting, and at half past seven on Sunday evening we have Bible-reading. We also have prayer-meeting on Thursday night. We do not have very many in attendance, yet the Lord has always kept his promise to be with two or three who have met in his name.

For the past three weeks as many of us as could have met from house to house, and studied a chapter in the Book of Mormon, nearly every night not occupied by other services; and we all feel that we have been blessed in so doing. We began with the first chapter of the book, and each reads a verse, and then we talk about all the points it contains, and it is very interesting. We open the exercises with singing and prayer, and close with a song and benediction. Our next lesson is 2 Nephi 9. It is creating a desire among us to know more about the book. According to section 83, paragraph 8, of Doctrine and Covenants, we are commanded not only to say those things which are written, but to do them. I believe we will have to *know* what is contained therein, if we say or do accordingly. Therefore it becomes us to diligently study these books. Here as elsewhere there are some foolish virgins, who are not trying to fill their lamps with the oil of righteousness; but the majority are striving to prepare themselves to meet the Bridegroom. Ever praying for the welfare of Zion, I remain,

BELLE WILLIAMS.

DES MOINES, Iowa, March 4, 1907.

*Editor Herald:* Please note change of my permanent address from 1211 East Twelfth Street, to 1205 Filmore Street. We expect to move in our lately purchased home this week, the Lord willing.

There was a spiritual feast enjoyed by the Saints in the city yesterday, at which time the gifts of faith, healing, prophesy, wisdom, and testimony were manifest. The ordination of Bro. Ray Chandler to the office of elder was accompanied by the power and authority of the priesthood of the Son of God, and at night he began his work in that calling.

There has never (to my knowledge) been such sickness experienced among the Saints at any other time or place as in this city during the last three months. Many of the sick have recovered, although weakened by the long-continued illness. Several are yet sick, but on the road to recovery, among whom are the members of my family. This has prevented me from doing but little for the last ten days or two weeks.

With few exceptions the Saints in the branch are making spiritual progress, and the prospect grows brighter for a good work to be done in the city the coming summer. Many calls to come and give information concerning the work we represent are received; more than we can fill at times on account of so much sickness. Several strangers drop into the services on the Lord's day, and all express themselves as edified and instructed and some quite surprised at the support the scriptures give for our faith.

While at times we feel that the work is moving slowly, more so than we would wish, yet we conclude that it is making as rapid progress as consistent with the efforts made, considering the general indifference of both Saint and sinner. I long to see a still greater endowment given to the ministry; but I do not expect this until the church is purged, the dead members severed, and the withering ones revived. There must and will be a general awakening of the church to the purifying of the body that the Holy Spirit may dwell there in its fullness, and not by measure, as was meted out to him whose body the church is. The Saints need spiritual instruction. I find that the large portion of the mistakes made by the Saints is because of erroneous traditions and the divided ideas of the ministry upon social and personal righteousness. Jesus said that except our righteousness exceed the righteousness of the rest of the religious teachers of the age we shall not inherit the kingdom of God. Too many give sanction to certain conditions relating to personal and social righteousness by saying that "It is not *very* harmful." Well, if it is acknowledged to be harmful at all, it is sufficient to require repentance. God can not look upon sin, a transgression of law, with the least degree of allowance. It is only those who are "led by the Spirit of God who are the sons of God." One should keep the principle of pure religion ever in mind, and "keep himself unspotted from the world"; for he that loveth the world the love of the Father is not in him.

With brightening hope I am laboring for the redemption of Zion by devotedly pleading for personal purity, and trying to set such an example as one who represents the Lord Jesus should.

J. F. MINTUN.

NORTH DEER ISLE, Maine, February 27, 1907.

*Editors Herald:* I have just concluded an interesting series of meetings at Little Deer Isle. From February 3 to 17, I preached eighteen times. The attendance and interest was even better than we had anticipated. Two young people decided to take up their cross and follow in the way of life everlasting, and they were baptized. It requires courage to go into the water this time of the year. We stepped in off the great thick ice cakes along the shore—the water was very cold but the candidates went in without fear and came out without harm. Quite a large crowd had gathered; some apparently to see something unusual, but in that I think they returned home disappointed. This makes eight young people that I have baptized this conference year, and we hope they may continue faithful unto death, that they may receive a crown of life.

During our meetings, at times we would change the usual order and previous to the preaching we would engage in prayer and testimony. We called for brief, earnest prayers, and for just a few words of testimony. This method was

rather unusual to all; but was met with a generous response, and it did much good to both members and nonmembers. This gives every one the privilege to speak a word for the Master, and help to make the meeting enjoyable and successful. We would usually spend from twenty to thirty minutes in this way, and thus all would be prepared in spirit for the sermon which followed.

The Saints have worshiped there for several years in an old abandoned schoolhouse. This has done very well in times past, but now it is inadequate to accommodate the people, especially the Sunday-school. I felt moved to suggest a plan for the building of a new church. The brethren there had long realized the need of a better place. We called a meeting and organized a church building society. We secured pledges amounting to seven hundred and three dollars; and at a later meeting the treasurer of the society received one hundred and seventy-one dollars as part payment of the pledges.

We hope the good work will continue with unabated interest until a house of the Lord shall be erected as a monument to their faith and sacrifice.

W. E. LARUE.

SAN ANTONIO, Texas, February 26, 1907.

*Dear Herald:* My year's labors in Southern Texas is nearly completed, and I am quite satisfied with the mission.

The green grass and winter gardens testify to the delight-someness of the season, although this place is colder than the region of Houston, where I have been mostly employed.

I meet with various nationalities in this cosmopolitan country—Jews, Armenians, Germans, French, and some settlements are mostly of people from the Northern States.

I visited Galveston recently, but did not preach any nearer to it than Lamarque, a village thirteen miles this side. From appearance, the new sea wall will never allow the disastrous rush of waters to be repeated.

Having been alone so much, the valuable aid of Elder S. S. Smith in December seemed like a pleasant dream. The parting I sensed with keenness.

Our pleasant district conference at San Antonio ended last night. I was happy to report four baptisms during the last month at Golden Rod, one of whom was immersed by moonlight, to let me off in time for the conference.

WM. H. MANNERING.

BURLINGTON, Colorado, March 4, 1907.

*Editors Herald:* We are having a very mild winter here, the thermometer registering two degrees below zero on the coldest morning. Farmers began sowing wheat about the middle of February.

We are waiting for Bro. Shupe to come and hold street-preaching services, which he expected to do when he left. Have heard nothing from Bro. W. H. Kelley with regard to getting us a preacher, as we requested him to respond in our last letter to the HERALD, not knowing his address.

Am much pleased with the HERALD. Its description of Bro. Evan's work in Toronto seems far out of the ordinary.

Am trying to make the link I make in the chain stronger, as suggested in the HERALD by a recent writer.

FRED B. SHUMATE.

PLEASANT GROVE, Utah, February 24, 1907.

*Editors Herald:* This pleasant Sabbath afternoon I will for the first time write to the columns of your precious paper, to express my feelings in this glorious work. I was received into this church of Jesus Christ by baptism the 7th inst. I was baptized by Bro. J. E. Vanderwood, and confirmed by Apostle Peter Anderson. I feel happy indeed that I was counted worthy to be numbered among the children of Christ; and hope to continue faithful unto the end. I have believed

in this church for many years, but was unable to get the chance to join it before this time. I am sorely afflicted in my speech, but I believe it has been for my good, in turning me to God to ask him to relieve me, and show me the right path to take. And surely he has heard my callings to him, inasmuch that he has warned me and comforted me in dreams. Wherefore, my testimony is strong in this work. In answer to prayer, one night, he made manifest to me in a dream as follows: I thought that a servant of God received a revelation from God to me saying, "If you are faithful, and keep my commandments, you shall be cured." Well, this gave great courage to me, as I could not but believe in those words.

I have often thought of going to an institute for the cure of stammering, but have delayed it until now. And as I am now to go to-morrow and start treatment, I hope and trust in the Lord Jesus Christ that he will strengthen me in faith, and will-power, that I may be able to speak better, if it so be God's will, after I return. And for this cause I now write to our precious paper, earnestly asking the faith and prayers of the Saints to this effect; that if it be God's will that I should be granted my desire, it may so be.

Your brother in Christ,

OSCAR PETERSON.

*Dear Herald:* It is with sadness that I read of the destruction of the home of the much-loved HERALD. I stopped in the midst of reading it to think of that nice large library and wonder if it were all gone. Though I never had the privilege of seeing it but once, it seemed of much value to me, and does this morning as a view of it comes before my vision, and I wonder how you will replace it. I desire to help what I can. I have been trying to earn and save a little to pay for the HERALD and *Autumn Leaves*. I do not feel as though I could get along without the HERALD, and I like to read the *Autumn Leaves*. I began again last year to take it for my youngest son and I do not wish to ever discontinue it again.

Yours in the faith,

ALTA JOICE.

XENIA, Illinois, February 24, 1907.

*Dear Reader:* I am glad to have the time and opportunity of writing a few words by the way of encouraging the Sunday-school workers to help raise funds for the erecting of the orphan's home. The Lord has commanded it to be built; therefore we should put forth an effort to gather together our means. Our Sunday-school children all want to help in the building of this home. And if we older ones will get up an entertainment and use all the children in the exercises of the program, they will feel that they are helping, and each little child will be asking his or her papa and mamma for a nickel or dime to help build this home for the children.

We have a home for the aged members of the church where they are cared for and have the privilege of being at church; what a grand thought! I often sing the song, "Don't forget the old folks." I am glad we do not forget them.

Now the Lord has commanded that a home be built for the children. Will we be willing to make the children happy? Just think of the poor little orphan children who are left motherless—left perhaps to fall in the hands of some one who takes no interest in their own future welfare and happiness. Therefore the little ones are taught nothing in regard to Christ their Savior, and how he was born in Bethlehem, a little babe; and how he grew to manhood, took the little children in his arms and blessed them; and how he suffered and died on the cross that we all might be saved. Thus they grow up in ignorance in regard to the duty they owe their Savior.

Our Sunday-school gave an entertainment last Wednesday night, the program consisting of recitations, dialogues, choir-singing, quartet, duet, etc., each member responding at the first call, and each performing his part well. The program was encouraging as well as uplifting. The house was well filled, seats all occupied and some standing in the aisle. Seeing the congregation was well pleased with the rendering of the program, the one in charge appointed four persons who passed down through the congregation to take a contribution. They marched up the aisle, their countenances wearing pleasant smiles, which showed that the collection was good. While the choir sang the money was counted; and nine dollars and fifty-two cents was reported, for which we feel amply repaid for all our trouble in training and drilling the children.

Yours for the truth,

MARTHA E. BING.

## Miscellaneous Department

### Conference Minutes.

SOUTHERN CALIFORNIA.—District conference was held at San Bernardino, February 23 and 24, 1907, T. W. Williams presiding, assisted by C. W. Earle; Maggie Pankey, secretary. The district president read summary reports from the branches. Ministerial reports: C. W. Earle and William Gibson. Branches reporting: San Bernardino 267, Los Angeles 268, Newport 241. Bishop's agent's books show: Receipts, \$4,891.59; expenditures, \$3,721.01; Balance on hand January 1, 1907, \$1,170.58; amount collected for the sanitarium, \$223.36; for the orphans' home, \$254.97; for the college \$51.80. Delegates to General Conference: G. T. Griffiths, A. Carmichael, T. W. Williams, Maggie Pankey, F. M. Weld, George Wixom, Edgar Pankey, and A. E. Jones. In case of division they were instructed to cast a majority and minority vote. The following resolutions were presented and, after due consideration, adopted: Whereas, Southern California is one of the most inviting and promising fields for missionary work, and, whereas, the present missionary force have been materially handicapped from opening up new territory because of the demands made upon them as branch presidents, therefore be it resolved, that we petition the First Presidency and Twelve Apostles to materially increase our missionary force to admit of opening up the work where it has never gone before, pledging financial and moral support. 2. Resolved, that in view of the fact that the tent will be in operation during the coming summer, that each branch create a tent-fund, and that the third Sunday in each month be set apart as a day when collections can be made for this purpose and that the Bishop's agent be made custodian of this fund, subject to the order of the district president and secretary. 3. Resolved, that all elders and priests, not necessarily engaged in their respective branches on Sunday, report for action to the district president for filling regular appointments in various localities. 4. Whereas, Southern California District covers a wide area and possesses a large and ever increasing membership, and whereas, the district has the collection, handling, and disbursement of large sums of money, handling of real estate, appeal cases, etc., therefore be it resolved, that we respectfully call the attention of the Presidency of the church to the needs of our district, and request them to provide for a bishop in this district. 5. Whereas, the law provides that all large branches and districts may have patriarchs or evangelical ministers, and whereas, we have several large branches together with a very large scattered membership, and whereas Bro. Nelson Van Fleet, Sr., has been so situated and his health has been and is now so precarious as to preclude much traveling upon his part, therefore be it resolved, that we call the attention of the Quorum of Twelve to our needs and ask them to present the matter to the Almighty, looking to the appointment of one or more such ministers in our midst. 6. Whereas, we believe the removal of the HERALD Office from Lamoni, Iowa, would at this time work a material hardship and financial loss to many Saints who have located there, therefore be it resolved, that we look with disfavor upon any effort looking to the transfer to any point, unless so directed by inspiration, and we direct our delegates to vote accordingly. 7. Resolved, that it is the sense of this conference that the wine used in the sacrament should be

unfermented and prepared by some member of the church, and retained in clean and tight receptacles until necessary for use. 8. Whereas, the present conference resolution on marriage and divorce is vague and not specific enough, and whereas, we feel there is a need of some decisive, clear-cut decision by the church on this much-mooted question, involving as it does the spiritual interests and action of many within our own district, therefore be it resolved, that we petition the General Conference to give such expression on this question as will enable us to honor the law of Christ, and at the same time do justice to all concerned." Adjourned to meet subject to the call of the district presidency, as to time and place. Maggie Pankey, secretary.

SEATTLE AND BRITISH COLUMBIA.—Semi-annual conference convened with the Seattle Branch at 10.30 a. m., February 2, 1907, with William Johnson and D. W. Davis in the chair, and Frederick W. Holman, secretary. Beginning of business was the consideration of a resolution received from the Spokane District wherein they had, by such, added the counties of Kittitas, Yakima, and Klickitat to their district, now belonging to this, the Seattle and British Columbia District, which met with disfavor, unanimously. Branches reporting: Seattle, Roslyn, Castle Rock, Tacoma, New Westminster, British Columbia, Chilliwack, British Columbia, Nanaimo, British Columbia, and Vancouver, Washington, the two latter having been recently organized; on January 14, 1907, with twelve members and December 4, 1906, with eight members, respectively; all showing a total membership of 344, an increase of 25. Ministers reporting and present were William Johnson, N. C. Enge, D. W. Davis, John Kaler, P. W. Premo, E. Keeler, J. S. Rainey, A. W. Gorbitt, J. E. Rhoades, F. W. Holman, and a Bro. Hartnell. All district officers were re-elected for the coming year. Delegates chosen for General Conference were William Johnson, John Kaler, N. C. Enge, Blanch Henderson, Winter Hastings, G. T. Griffiths, George Thorburn, J. F. Lippincott, George M. Appleman, and D. W. Davis. It being deemed advisable, district officers were authorized to disorganize Castle Rock Branch, at their discretion, said officers being appointed as a committee to take in hand with advice and in accordance therewith, to be obtained from the presiding Bishop and missionary in charge, the disposition of said church property. Bishop's agent's report for past six months submitted, showing a balance on hand last report of \$159.06; receipts, \$811.74; expenditures, \$553.58. Conference adjourned to meet at Seattle at the call of district officers, (the second Saturday and Sunday in August, 1907, having been decided upon).

POTTAWATTAMIE.—District conference met at Council Bluffs, at 10 a. m., Saturday, February 23, 1907. Presided over by R. McKenzie and Charles Fry. The secretary was assisted by J. A. Hansen. Branch reports: Boomer 61, Council Bluffs 283, Crescent 158, Fontanelle 30, Hazel Dell 62, North Star 136, Wheeler 50. Ministerial reports: J. Carlile baptized 2, M. M. Turpen, E. A. Stedman, Charles Fry baptized 1, J. Archer baptized 5, S. K. Sorensen, Senterlow Butler, R. McKenzie, Samuel Harding baptized 2, G. F. Walling, J. A. Hansen, D. Parish, C. B. Bardsley, D. K. Dodson; Priests S. W. Underwood, J. P. Christensen baptized 1, A. C. Riley, J. C. Lapworth, F. G. Hough baptized 7, C. C. Carson, W. C. McIntosh; Teachers P. W. Frederickson, Peter Olson, Jr., J. C. Adams, Levi O. Lentz; Deacon Alma A. Gaylord. S. K. Sorensen reported that he had left the district tent with S. Butler at Fontanelle. The district secretary reported the branch enrollment as 812; scattered, 83; total 895, including 1 patriarch, 2 high priests, 2 seventies, 18 elders, 24 priests, 14 teachers, 4 deacons. The twenty-six reports from the ministry gave a total of 354 sermons, 17 baptisms, 4 marriages, 8 children blessed, 196 sick administered to, 86 official visits. The Bishop's agent reported: Balance on hand last report, \$516.76; received since, \$544.65; total, \$1,061.41; total disbursed, \$863.54. Tent fund on hand last report, \$4.08; returned by S. K. Sorensen, \$14.54; total on hand, \$18.62. Sanitarium fund on hand last report, \$75.50; received since, \$117.50; sent Bishop E. L. Kelley, \$122.50; balance on hand, \$70.50. Children's home fund on hand last report, \$31.00; received since, \$24.00; sent Bishop E. L. Kelley, \$46.50; balance on hand, \$8.50. Delegates to General Conference: R. McKenzie, Joshua and Josephine Carlile, J. A. and Annie Hansen, J. R. and Lizzie Lapworth, Charles Fry, D. Parish, J. C. Lapworth, Cora Scott, Thomas Scott, G. J. and Nellie Hansen, Samuel and Jane Harding, H. N. Hansen, S. K. Sorensen, and C. B. Bardsley. Delegates present authorized to cast a majority and minority vote in case of disagreement. Samuel Harding was elected

(by ballot) district president for one year, choosing as aids by approval of conference, C. B. Bardsley and John A. Hansen; J. Charles Jensen was re-elected secretary. Conference adjourned to meet at 10 a. m., on Saturday, May 25, 1907, at Boomer, Iowa. J. Charles Jensen, secretary.

SOUTHERN WISCONSIN.—Conference convened February 23 and 24, 1907, at Soldiers Grove, Wisconsin, with the Wheatville Branch, W. A. McDowell and J. O. Dutton chosen to preside, with W. P. Robinson secretary pro tem. Statistical reports: East Delevan 74, Oregon 46, Janesville 48, Flora Fountain 80. Reports from Excelsior and Buckwheat Ridge were referred back for correction. Branch presidents reporting: W. P. Robinson, G. J. Brookover, A. A. Delap, and Arthur Davenport. Other officers reporting: Priests, J. C. Edgington and August Gratz; teachers, F. M. Ball, Frank Montgomery, Morris Montgomery, Phillip Davenport, and E. W. Dutton. Bishop's agent, C. C. Hoague, reported: Balance on hand, August 23, 1906, \$41.80; receipts to February 20, 1907, \$1,364.79; disbursements, \$501.13. District treasurer, E. W. Dutton, reported: Balance on hand August 20, 1906, \$4.62; receipts to February 19, 1907, \$6.62; no disbursements. Reunion fund: Balance on hand, August 20, 1906, \$7.69; receipts, \$9.29; no disbursements. The request of the Religio for the use of one evening in the next reunion for a literary and musical program was granted. Delegates to General Conference: J. O. Dutton and wife, G. J. Brookover, W. P. Robinson, James Edgington, August Gratz, wife, and daughter Jessie, W. A. McDowell, C. E. Gaylord, C. B. Woodstock and wife, John Blackburn and wife, H. D. Stevens and daughter Nellie, and Arthur Davenport. The delegates present were instructed to cast the full vote of the district, and in case of division a majority and minority vote. The district secretary was authorized to call upon the several branch presidents to raise money as they may deem wisdom to help defray the expense of the missionary delegates to General Conference. Adjourned to meet the last Saturday and Sunday in connection with the reunion held at Madison, next fall.

CLINTON.—District conference convened at Eldorado Springs, Missouri, March 2 and 3, 1907. I. N. White and J. W. Paxton chosen to preside. Branches reporting: Coalhill 67, Richhill 152, Veve 101, Taberville 49, Nevada 92, Walker 18, Eldorado Springs 144, Ft. Scott 47, Lowry City 95, Wheatland 84. Ministry reporting: Elders George Jenkins, J. W. Paxton, G. W. Beebe, A. C. Silvers, A. C. Lloyd, S. C. Andes, Wm. Waterman, W. H. Lowe, T. R. White, A. I. Roberts, C. H. Athey, D. W. Palmer; Priests, I. W. Roberts, A. S. Leeper, A. T. Higdon, S. C. Williams, Samuel Rusaw; Deacon W. M. Dukes. Delegates elected to General Conference: R. T. Walters, S. C. Andes, A. C. Silvers, J. P. Seibert, Sadie Dempsey, George Jenkins, Samuel Rusaw, L. A. Lyon, Sr. L. A. Lyon, Ellen Ross, J. C. Budd, Fern Lyon, Sarah Billyville. Those present empowered to cast full vote, and in case of division to cast majority and minority vote. Bishop's agent reported: Balance on hand due agent last report, 4c; received, \$375.62; expended, \$373.53. Treasurer of tent committee reported: On hand last report, \$10.06; received, \$15.00; total \$25.06; unpaid subscriptions, \$46.50. Next conference will be held at Veve, June 22 and 23, 1907. A. C. Silvers, secretary, Walker, Missouri.

SOUTHWESTERN OREGON.—Conference met February 23, 1907, at 10 a. m., in the Saints' chapel at Myrtlepoint, Oregon, D. Giles presiding. Officers reporting: Elder DeW. Carpenter; Priests F. W. Dygert, H. Hunt, A. J. Mays; Teacher A. Corson. Branches reporting: Bandon 63, Myrtlepoint 40, Pleasant Hill 27. The former district president, D. E. Stitt, having removed from the district and having sent his formal resignation, Elder DeWayne Carpenter was elected president of the district and D. Giles sustained as vice-president; Sr. Daisy Short, secretary, and Amos Corson, treasurer. Delegates to General Conference: G. T. Griffiths, E. H. Smith, Charles Hunt, F. W. Dygert, and Frances L. Keeler. The delegate or delegates being present to cast the entire vote of the district. On Sunday, the 24th, at 11 in the forenoon, the chapel was dedicated to the Lord; the sermon and dedicatory prayer by Elder E. Keeler. A gift of a beautiful pulpit and bookcase combined had been made to the Myrtlepoint Branch and Sunday-school by William Mast, a son of Sr. Charlotte Mast, made of the beautiful and expensive myrtle-wood, which, with our new organ, was also given to the service of the Lord. The chapel was nicely decorated with trailing wreaths and festoons of ivy, and organ and pulpit literally covered with flowers gathered from the yards of the Saints where flowers bloom all the winter in this part of Oregon.

Conference adjourned until the call of the president at our next reunion, to be held at Myrtlepoint during the summer. Frances L. Keeler, Myrtlepoint, Oregon.

OKLAHOMA.—Semi-annual conference convened at the brick church, near Seiling, February 16, 1907. Elder F. A. Smith, chosen to preside, assisted by R. M. Maloney; Hubert Case, secretary pro tem. Elders reporting, R. M. Maloney, J. E. Yates, Hubert Case, J. Scott, O. A. Bender, and C. H. Blakesley; Priests F. M. Hancock, A. J. Bly, H. K. Rowland; Teachers B. F. Wright and G. M. Moore; Deacon J. M. Volgamore. Branches reporting: Piedmont, Oak Grove, and Canadian Center. Delegates to General Conference: F. A. Smith, R. M. Maloney, J. E. Yates, Hubert Case, Alice M. Case, W. M. Aylor, H. E. Moler, J. F. Grimes, J. H. Baker, H. N. Hansen, O. A. Bender, Christopher Plain. Moved that the delegates be instructed to vote for the HERALD Office to be located at Lamoni, Iowa. Moved as a substitute that in case of a division the delegates be instructed to cast a majority and minority vote. Substitute carried. At his own request, Elder J. E. Montague was released from the office of assistant district president, and J. E. Yates was elected in his stead. On motion, and after discussion the Seiling Branch was disorganized; the property now held by the branch was turned over to the district officers to be held for the church. Letters of removal were ordered to be granted to members of the Seiling Branch, who desire them. A committee consisting of the district president, Bishop's agent, and secretary of the district, was appointed to audit books of treasurer of said branch. Conference adjourned to meet on Wednesday during the reunion at Ripley, Oklahoma, in July, 1907. Alice M. Case, clerk.

IDAHO.—Conference convened at Eightmile, Idaho, February 23, 1907, H. Grimmett and S. D. Condit chosen to preside; A. J. Layland, secretary. Branches reporting: Dingle-dell, Hagerman, Teton, Cedrine, Malad, Eightmile, and Grove City. Elders reporting: S. D. Condit baptized 1, A. A. Baker, A. J. Layland baptized 5, J. D. Stead, E. C. Briggs, H. Grimmett, A. Hendrickson, and W. F. Glavner, W. H. Kelley reporting by letter; Priests: L. G. Holloway and George Sorter. Bishop's agent, E. E. Richards for the southern part of the district, reported: On hand last report, \$4.50; received, \$48; expenditures, \$52.50. The following resolution was presented and carried: Resolved, that it is the sense of this conference that the missionary force of this district is entirely inadequate to the necessities of the mission, and be it further resolved, that there be a committee of three appointed by the presiding officer, to petition the president of the apostles, William H. Kelley, to use his best efforts to have the missionary force increased as much as possible. Delegates to General Conference: S. D. Condit, J. W. Condit, Millie Condit, Julia A. Condit, A. J. Layland, J. D. Stead, L. G. Holloway, A. A. Baker, Lena Christensen, Mrs M. M. Jones, Martha Jones, and Agnes B. Farnsworth. Delegates authorized to cast majority and minority vote, in case of division. Adjourned to meet at call of district president.

EASTERN IOWA.—Conference convened with Baldwin Branch, Saturday and Sunday, February 23 and 24. F. B. Farr and James McKiernan presiding; district secretary chosen as secretary of conference assisted by Mrs. L. E. Hills. Branch reports: Baldwin 26, Fulton 68, Clinton 60, Oran Center 50, Marion 16, Muscatine 25, Green Valley 42. John Heide, Bishop's agent and district treasurer, reported. Reports audited and found correct. District tent report approved. Ministry reporting: Elder James McKiernan, J. B. Wildermuth, L. E. Hills, Albert Welch, Fred B. Farr, W. B. Weston, Jesse F. Rulon, John Heide, C. G. Dykes, Warren Turner; Priests L. N. Joy, L. B. Moore, D. L. Palsgrove, Edwin Lowe, Jr., E. W. Voelpel, J. W. Wilson; Teacher W. N. Potter. Petition from the Clinton Branch was read, asking the ordination of E. W. Voelpel to the office of elder. It was accepted unanimously and he was ordained at the afternoon prayer-meeting Sunday, by James McKiernan and Warren Turner. District officers elected: President, L. E. Hills; assistant president, F. B. Farr; secretary, Mrs H. S. Harris; treasurer, John Heide, who was also sustained as Bishop's agent; L. E. Hills was also sustained as district historian. Delegates to General Conference: J. B. Wildermuth, Ed Lowe, Jr., Mrs. Mary Hale, Mr. and Mrs. F. B. Farr, Mr. and Mrs. John Heide, Mrs. Ida Johnson, L. E. Hills, Mr. and Mrs. Orrill Green, Miss Ada Wright, Warren Turner, James McKiernan. Delegates present to cast full delegate vote of district and in case of division majority and minority vote. The remark was heard that the work in

the Eastern Iowa district was looking up, as the last three conferences have been above the average and the prayer-meetings were marked by the Spirit's presence. At the afternoon prayer-meeting hall was crowded, and a splendid feeling prevailed; and it was remarked that the testimonies, of which thirty were given, seemed to be directed to those not of our faith, and some were noticed apparently deeply moved. Bro. and Sr. Walter Lowe were baptized, and were confirmed at this meeting. Conference adjourned to meet with Green Valley Branch near Onslow, Iowa, August 24 and 25, 1907. Mrs. H. S. Harris, secretary.

ALABAMA.—Conference of the Alabama district met with Lone Star Branch, February 16, 1907, at 10.30 a. m. T. C. Kelley was chosen to preside, J. R. Harper, secretary pro tem. Branches reporting: Lone Star 135, Pleasant Hill 227. Elders reporting: T. C. Kelley and J. R. Harper; Priests A. G. Booker and A. A. Weaver. Tent committee reported not having done anything, but hoped to do something in the future. F. A. Smith, J. M. Stubbart, and T. C. Kelley were appointed delegates to General Conference. Time and place of next conference left with the district president. M. S. Wiggins, secretary.

#### Convention Minutes.

NORTHERN WISCONSIN.—District Sunday-school association convened at Valley Junction, Wisconsin, Friday, February 15, 1907, W. P. Robinson presiding, Bro. Archie Hook, secretary, pro tem. District treasurer's report read as follows: Total receipts, 93c; in treasury \$3.78. Verbal report by Bro. L. O. Wildermuth as to condition of Searles Prairie Sunday-school: condition good. Verbal report by Bro. Edwards as to condition of Valley Junction Sunday-school: condition improving. The following officers were elected. Superintendent, W. P. Robinson; assistant superintendent, L. O. Wildermuth; secretary, Archie Hook; treasurer, J. A. McGinnis; librarian, Sr. Ivy Fisher. Delegates elected to General Convention as follows: A. L. Whiteaker, W. P. Robinson, L. O. Wildermuth, J. O. Dutton, J. W. Wight, S. E. Livingston, F. Hackett, J. W. Hooker, M. O. Shedd, E. L. Mason, A. Johnston, J. F. Thompson. Adjourned to meet at call of district superintendent Archie Hook, secretary, Miner, Wisconsin.

IDAHO.—Sunday-school convention convened at Eightmile, February 22, 1907, with Julia A. Condit in the chair, assisted by S. D. Condit. A. J. Layland, secretary. Reports of district officers were had. Reports of Malad, Eightmile, Cedrine, and Oxford. Officers elected: Julia A. Condit, superintendent; Stephen Larsen, assistant superintendent; A. J. Layland, secretary. Delegates to General Convention: S. D. Condit, W. J. Condit, Millie Condit, Julia A. Condit, A. J. Layland, J. D. Stead, L. G. Holloway, and A. A. Baker. Delegates attending General Convention were authorized to cast majority and minority vote in case of division. Adjourned to meet day previous, and at the place of next Idaho District Conference.

LAMONI.—Stake Sunday-school and Religio association on Thursday and Friday, February 21 and 22, 1907, held their annual convention for election of officers for ensuing year, and election of delegates to the General Conventions. Three sessions were devoted to discussions, reading of papers, recitation, music, etc.; one prayer-service and two business-sessions. Election of officers for Sunday-school as follows: Superintendent, J. F. Garver, assistant superintendent, R. T. Willey; secretary, Nellie Anderson; treasurer, John Lovell; librarian, Eliza Chase. One hundred and fifteen delegates chosen. The Religio officers: President, Roy Young; vice-president, D. L. Morgan; secretary, Eliza Chase; treasurer, W. E. Shakespeare; librarian, Flora Scott. Forty-eight delegates chosen. A committee was appointed on resolutions of condolence in behalf of our former officer, Sr. Alice Thorburn. The committee reported as follows: "Resolutions of Condolence: The Sunday-school and Religio associations of the Lamoni Stake in convention assembled hereby express their realization of the loss they have sustained in the removal from this life of our beloved sister, Alice Thorburn. In token of the high esteem in which our sister was held by us, and in which she still lives in our memories, this expression of affection is tendered to those who were most nearly related to her, and to all who loved her. Respectfully submitted for the societies, Anna Salyards, Flora L. Scott, Eliza Chase, committee." By motion this report was approved and a copy ordered to be sent to the HERALD, *Ensign*, *Autumn Leaves*, and near relatives of deceased. The Religio association passed a motion favoring the proposed amend-

ment to the constitution. The time and place of holding next convention was left to be determined by the executive officers. Nellie M. Anderson, secretary of conventions.

**SOUTHERN CALIFORNIA.**—Sunday-school convened at San Bernardino, California, February 22, 1907, at 2 p. m., with district officers in charge. Special order of the convention was election of officers and choosing delegates to General Convention. The officers elected are: T. W. Williams, superintendent; G. H. Wixom, assistant superintendent; Pearl Pankey, secretary; Maggie Pankey, treasurer; G. H. Wixom, librarian. A. Carmichael, G. H. Wixom, F. M. Weld, and T. W. Williams were elected delegates. The following resolution was presented and adopted: "Resolved that we instruct our delegates to use their influence to having the lessons in the *Quarterlies* changed to the New Testament, and to have the senior lessons shortened." Pearl Pankey, secretary.

**DES MOINES.**—The Religio convention of the Des Moines District convened at Runnells, Iowa, February 15, the day previous to the convening of the district conference. A fairly good delegation was present and all manifested an interest in the Religio work. Delegates to the General Convention were selected. The following district officers were chosen: A. A. Reams, president; Hattie Clark, vice-president; Sarah M. Rogers, secretary; Irene Reed, treasurer; Flora Hidy, librarian. A meeting of the executive committee was had after the convention, and plans of work for the year were considered, and we hope to see more accomplished in the year to come than in any previous year. The library work for the year showed over ten thousand pieces of literature handled. Considerable interest has been manifested in the district in the collection of books for the church library. The next convention will be held at Boone, May 31.

**SOUTHWESTERN OREGON.**—Semi-annual convention of the Sunday-school association met on February 23, 1907, at 2 p. m., at Myrtlepoint, Oregon, Frances L. Keeler, superintendent, presiding. The three schools of the district showed a gain of 31 in membership, making a total of 115 members. Superintendent was re-elected; Bro. E. Baggs, assistant superintendent; Sr. Georgina Hayes, secretary; and Sr. Anna Giles, treasurer. Delegates to General Convention; Frances L. Keeler, Frank W. Dygers, Leah M. Conover, Anna Giles, Daisy B. Short, Maud R. Buell, Frances Corson, Sr. Tucker A. J. Mayse, E. Baggs, E. H. Smith, Georgina Hayes; those present to cast the entire vote of the district. The superintendents of the various schools in the district were appointed as a committee to work in conjunction with the district superintendent as a program committee for the next convention to be held in connection with the conference and reunion at Myrtlepoint, during the summer of 1907. Adjourned to meet at call of the district superintendent, at time and place stated above. A vote of thanks was given to Mr. William Mast for the gift of a fine bookcase and table combined, made of the beautiful and expensive myrtle-wood, native in this county.

**POTTAWATTAMIE.**—Convention met at Council Bluffs, February 22 at 10.30. In charge of S. Harding. Delegates to General Convention: Charles Fry, Bro. and Sr. J. G. Hansen, Bro. and Sr. J. R. Lapworth, J. C. Lapworth, Cora Scott, Blanche Andrews, Edna Elswick, J. A. Hansen, Anna Anderson, Sam Harding, E. H. Carlile, C. B. Bardsley, H. N. Hansen, Frank Hough, Sr. H. N. Hansen. Officers for ensuing year: superintendent, Mrs. Blanche Andrews; assistant superintendent, to be chosen by superintendent; secretary, Miss Cora Scott; treasurer, Paul Wight; librarian, Mrs. Lizzie Lapworth. A motion to adopt the circulating library system was lost. Moved and carried that hereafter all programs for district convention shall be provided for by the school at place in which convention is to be held. Adjourned to meet at call of superintendent. C. E. Scott, secretary.

**Church Secretary.**

TO GENERAL CONFERENCE APPOINTEES EAST OF CHICAGO.

Those of the General Conference appointees who hold Central Passenger Association clergy credentials will be granted trip permits at clergy rates from Chicago to Lamoni and return, by the Burlington Route, on presentation of such Central credentials together with their certificates of ministerial appointments. However, inasmuch as no clergy credentials are granted in New England and Canada, ministers from that territory (in case they do not make use of the certificate plan rate) will also be granted trip permits at clergy

rates from Chicago to Lamoni and return by the Burlington Route, on presentation of their certificates of appointment.

Ministers coming from said territory will be able to figure which rate of the two mentioned above will be the most advantageous to them.

Should any of the eastern ministry desire to obtain the clergy credential from either the Central or Western Passenger Associations, they may learn what rules govern issuance of the same on inquiry by mail or application in person.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 11, 1907.

**Bishop's Agents' Notices.**

To the Saints of South Dakota; Greeting: By notice in recent HERALD you will learn that I have been appointed by the Presiding Bishop as his agent for this State. It is not advisable at this time to write a long and special appeal. The Bishop has clearly stated the matter; we ought to be seeking for opportunities to aid in this branch of the service, and not be looking for a stopping-place until God says, It is enough.

I can not visit all the *Saints*, the field is too large; but I will answer all letters that come to me, whether sending money or asking information in regard to the financial part of the work.

Beng engaged in the misionary work I have no permanent abiding-place in the State, so you will address all letters to my home address, and they will finally reach me: Omaha, Nebraska, 3318 Taylor Street, Station "A."

Your brother in gospel bonds,

EDWARD RANNIE.

**The Patriarchate.**

Members of the Patriarchal Order; Greeting:

Being desirous of making a report of the labors of the order at the coming General Conference, it would please me if each member could report to me his labors in full, so that I can report statistically as required by the Conference. Called as we are to attend the reunions, to revive the drooping spirits of the Saints, to comfort and to bless them, as ministers of the gospel, our labors become general, and we are not necessarily confined to the giving of patriarchal blessings, neither indeed ought we to be. The giving of blessings is only one part of our duties, incidental to our calling. We are made by our calling special evangelical ministers, and should hold ourselves ready to attend any and all protracted or so-called revival meetings.

I do not use the term *revival*, in the sense that it is usually used, to denote a sensational hurrah of a meeting, but by the earnest, careful preaching of the gospel to revive the faith of the Saints and thus strengthen and enlarge their spirituality, and a knowledge of the Lord. I believe that the church has not fully understood the call that has been placed upon us as evangelists, hence has not recognized us in our calling as it might have done. We are not complaining, we can afford to wait, and become more acquainted with our own duties, and thus become more efficient ministers when called upon. While we are not missionaries in the sense of being appointed as such, yet our field of labor covers as much territory, and our labor is as diversified as a missionary's, and sometimes more so. Therefore, brethren, let us be active, diligent, prayerful, and earnest in our labor, that God may honor us in our calling, and finally receive us into celestial glory. May the Spirit of the divine Master attend you, my dear brethren, until he comes to reign.

ALEXANDER HALE SMITH,

Presiding Patriarch of the Church.

LAMONI, Iowa, Box 234.

**The Seventy.**

PRESIDENTS OF SEVENTY

The Seven Presidents of Seventy adjourned at Independence, Missouri, April, 1906, to meet at Lamoni, Iowa, for business, March 29, 1907. They will so meet (D. V.)

SECOND QUORUM OF SEVENTY

Members of above named quorum will meet in the north-west basement room of the church, at Lamoni, Iowa, April 6, 1907, at 8 a. m.

All business for quorum may be addressed to H. E. Moler, Holden, Missouri, or to F. A. Russell, Lamoni, Iowa, secretaries.

C. SCOTT.

Senior President of Seventies, and President, Second Quorum Seventies.

LAMONI, Iowa, March 11, 1907.

## Addresses.

J. F. Mintun, permanent address, 1205 Filmore Street, Des Moines, Iowa.

## Married.

SCHMIDT—NELSON.—At the home of the groom's parents, near Stewartville, Missouri, February 20, 1907 at high noon, Bro. Paul Schmidt and Sr. Mary E. Nelson, were united in the holy bonds of wedlock, Elder T. T. Hinderks officiating. The couple enter upon life's journey with bright prospects, and with the good wishes of all. May God's blessing attend them.

## Died.

GRIFFITH.—At Shenandoah, Iowa, February 24, 1907, Bro. William Henry Harrison Griffith. He was born February 7, 1839, at St. Charles, Missouri, was baptized by D. A. Anderson, at Lamoni, April 13, 1905. He came to Shenandoah with his parents, November 12, 1881, since which time he resided at that place until the end came. He left to mourn, Sr. Roxana Griffith, Bro. and Sr. E. B. Gaylord, Sr. D. A. Anderson, Sr. W. J. Mather, and Bro. W. B. Gaylord. Funeral services in charge of Eli Hayer, sermon by Joseph Arber.

EATON.—Samuel S., died at his home, Oak Point, town of Deer Isle, Hancock County, Maine. Deceased was born March 19, 1830; died February 21, 1907. He united with the church in 1868 and remained a faithful adherent to its teachings until death. He was ordained an elder June 11, 1868, and did some labor in a local way. He was patient in his sickness, and died firm in the hope of the gospel. As he expressed it, "We will amount to something when we get our place on Abraham's farm." Funeral services conducted by W. E. LaRue.

WALTERS.—Mary Jane, wife of Bro. John Walters, deceased, died at her home near Chelsea, Iowa, February 11, at 8 a. m., of tuberculosis. She was born at Nevada, Iowa, August 2, 1856; married September 22, 1872. She was the mother of eleven children, nine of whom survive her. She was baptized February 27, 1884, by J. S. Roth, and retained her faith in the gospel till her decease. Funeral at the home, conducted by J. F. Mintun.

BEAL.—Willard W. Beal, at Waterloo, Iowa, February 18, 1907. He was born at Pittsford, Vermont, November 29, 1829; married to Miss Hill by whom eight children were born, two of whom survive: Sr. J. A. Goodrich and Bro. W. W. Beal, both of Waterloo. These, with his wife and grandchildren, greatly miss the departed. He was baptized November 1, 1891, by J. S. Roth, at Grove Hill, Iowa, remaining faithful in the gospel covenant till death. Funeral-services at the home, February 20, by Elder J. F. Mintun, assisted by Reverend Beaman.

THAYER.—At Haverhill, Massachusetts, February 12, 1907, Sr. S. Eliza Thayer. She was born February 22, 1836, at Bath, New Hampshire; baptized at Haverhill, March 4, 1902, by R. Bullard. She lived a Christian all her life, kind, gentle, and faithful to her duties as a wife and mother. Funeral at the home of her stepson, Bro. C. E. Thayer, 10 Grand Street. Many friends and Saints gathered at her funeral, bringing flowers as a last outward token of love and esteem. The remains were taken to her old home in New Hampshire for interment, R. Bullard in charge.

READER.—Caroline E. Reader was born March 31, 1825, at Barnwell, South Carolina, and was baptized December 29, 1870, at Baldwin County, Alabama, by J. H. Givens. She fell asleep in Christ December 26, 1906. She leaves an aged husband, about eighty-seven years of age, and quite a lot of relatives, and many friends. She was laid to rest at the Century Mills Cemetery. She suffered no more than one minute before she was at rest to await the results of a just reward.

The *Circle* magazine for March is a big number, beautifully illustrated, and has a fine showing of original articles and fiction on many subjects, besides the twenty-five regular departments that make this magazine such a strong favorite in the home circle. The original articles include "The adventurous army of Bible-sowers," by William George Fitz-Gerald; "The beauty and youth of old age," by Theodore L. Cuyler, Edward Everett Hale, Senator William P. Frye, John Burroughs, Thomas Wentworth Higginson, Edwin Markham, and others; "A singer's art and philosophy," by Madame Emma Eames; "Old-time maple-sugar-making," by Clifton Johnson; "Old violins and their makers," by Elizabeth Mitchell Stephenson; "The making of a singer,"

by Madame Anna Arnaud. The fiction includes several stories by Lillian Townsend Taylor, Egwin Hugenet, Marion J. Brunowe, and others. The regular departments are devoted to sports and games, business, the church, traveling, the home, automobiles and motors, art, photography, music, motherhood, childhood, farm and garden, amateur craftsmanship, school and college, libraries and reading circles, women's gowns and accessories, men's wearing apparel, popular science and invention, industrialism, poultry, natural history, pets, health and hygiene, and fun. There are numerous original illustrations scattered through the many pages.

The *Arena* is pre-eminently the leading liberal and progressive review of opinion. Its pages each month contain a number of extremely strong original papers on social and economic problems presented from the view-point of progressive or fundamental democracy; while in the editorial department, in addition to Mr. Flower's strong, incisive, and searching discussions of significant present-day happenings, three new departments have recently been added under the management of Professor Frank Parsons and Mr. Ralph Albertson, the secretary of the National Federation for People's Rule and also secretary of the Co-operative Association of America. In these departments each month the news of the three popular movements—Public-Ownership of Public Utilities, Direct Legislation, and Voluntary Co-operation, is given in a compact and comprehensive manner, so that readers may quickly learn all the most important events of the day as they relate to these vital movements. Among the leading original essays dealing with political, social, and economic problems that are found in the *March Arena*, the following deserve special notice: "The growth of the slum in our cities," a deeply thoughtful paper by Elinor H. Stoy; "The state-owned railways of Germany," by Professor Frank Parsons, a paper of special value as completing the discussion of the German railways by Doctor Parsons which was commenced in the February *Arena*; "Mr. Bryan's mistake," a paper by Linton Satterthwait that will doubtless awaken much discussion. The author believes that by holding to the party of Tammany and of Bailey, Mr. Bryan is preventing a vast accession of liberal Republicans from joining a really democratic movement that would not countenance any alliance with the plutocracy or corrupt political machines. "Justice to the victims of missionaries" is a striking brief discussion by R. L. Bridgman, one of the leading magazine writers of the day in the cause of international peace. Mr. Bridgman's paper is a strong protest against the claims of militant Christianity that would spread the gospel of the Nazarene by aid of shot and shell. "Ernest H. Crosby: Prophet of peace and apostle of social righteousness" is the title of an extended biographical sketch by B. O. Flower, editor of *The Arena*. The untimely death of Mr. Crosby, who was the most distinguished of the disciples of Count Tolstoi in the New World and a whole-hearted radical Democrat, removed from the ranks of progressive democracy, as Mr. Flower clearly shows, one of the strongest and finest scholars and workers of recent years. Among the strong and interesting literary features of this number we mention the following: "Oscar Wilde," by Professor Archibald Henderson, Ph. D.; "The poet of the Sierras on his new problem poem dealing with love after marriage," a conversation with Joaquin Miller; "The redemption," by Bolton Hall; "Jamaica, the fair and unfortunate," a beautifully illustrated paper by Williamson Buckman; "Some aspects of Poe's poetry," by H. Holland Carter; and "The sea-child," a charmingly written and beautiful short story by Almena B. Williams. The publishers of *The Arena* announce that though their January edition was fifty per cent larger than previous editions of the magazine, all copies were exhausted within two weeks of the time of the appearance of *The Arena*. A large new edition was called for and before it was published orders for nearly ten thousand copies had been received.

## Private and Municipal Operation of Street-Cars in Germany.

The necessity of better service became apparent when street-car companies asked permission to change from horse to electric traction. While originally most of the German cities were content to grant franchises to private companies without a question of municipal management, later on they decided to operate the lines themselves. The greatest difficulty, however, which confronted the cities was how to meet the heavy indemnities demanded by private companies for their property under unexpired franchises. But, in spite of this fact, and while it must be admitted that in some

of the German cities public utilities either do not yield an income or are operated at a loss, on the whole it can be maintained that they are successfully conducted under municipal operation. A careful investigation also does not show that the service given both by the city and private street-car companies is so much worse than that given in American cities. If rapid transit in the sense in which it is used in America is unknown in Germany, it is due more to the fact that things are done more deliberately in Europe than they are in the United States. In Germany, as in other countries, the question has also received consideration whether municipalization will increase the number of employees of a city, whether the cities will be compelled to pay higher wages, or to contribute more to the support of the institution for workmen's welfare, an important phase of German industrial life. It has, however, been found that the betterment of the social condition of the *personnel* need not invariably reduce the income of a municipal enterprise, or limit the usefulness of an undertaking, economically considered. On the contrary, it has been found that by increasing the wages of the employees the money spent for this purpose is not lost, but is again expended in local business transactions, thereby benefiting the business men of the city. The private undertaking, on the other hand, receives no equivalent for the reduction of its surplus, which it may even send to foreign countries, and thus withdraw from communal life the money which should be consumed at home.—From "The Municipal Ownership of Street Railways in Germany," by Edward T. Heyn, in the *American Monthly Review of Reviews* for March.

**Doing the Thing You Can't.**

There is, in these alert days of competition, of quick opening and closing of places where bread may be earned and a path in which to go forward secured, no time for doing anything that one can't, or that is of no moment when accomplished. Know for a certainty that never half the harm has

come from a firm and dignified refusal to enter upon, or to continue in, a pursuit not fitted to one as from engaging in such pursuits. What loss the world would have sustained had Handel consented to become a lawyer, Turner to remain a barber, Claude Lorraine a pastry cook, Schiller a surgeon, Pascal a teacher of dead languages, as was intended by relatives! But great as would have been the loss to the world, the loss to these men themselves would have been far greater.

Doubtless thousands of crimes which have ruined an incalculable number of lives could be traced to mistaken occupations. Joy and delight in one's work means progress, and progress and its result and satisfaction mean a nobler life than stagnation and partial or entire failure could fashion. Doing the thing one can is working for morality and toward perfection on all the planes of life—physical, mental, spiritual.—Lida A. Churchill in the *March Delineator*.

**Hot Tamales.**

Boil chicken until very tender, remove bones and chop fine. To each pound of meat, add one medium-sized tomato and onion, chopped fine. Use salt and red pepper to taste; moisten to the consistency of mush with broth. Heat the remainder of the broth to boiling and stir in cornmeal until it is a little stiffer than ordinary mush, and cook thoroughly. Take nice, fresh cornhusks, soak in warm water until soft, then spread a half-inch layer of mush on each husk, put a good spoonful of meat mixture on that, roll so the meat is entirely covered by the mush and all of the husks, turn in the ends, tie with twine and steam for half an hour. Serve in the husks. Nice tamales may be made in the same way with fresh beef or pork.—*Housekeeper*, March, 1907.

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will buy a good LOT at INDEPENDENCE—near L. D. S. CHURCH. Balance in easy payments. Also have bargains in farms and Town property at LAMONI. Write for List NICHOLSON'S REAL ESTATE SHOP 1 tf Lamoni, Iowa.

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Very Low Rates and Through Tourist Cars Daily, March 1 to April 30, 1907

Tickets from Lamoni, Iowa, to Pacific Coast points will cost only \$27.90. Through tourist cars will leave St. Joseph for the Coast every day during the low-rate period, one line via Denver and the Scenic Rockies to California, and the other via St. Paul and the Great Northwest to Puget Sound.



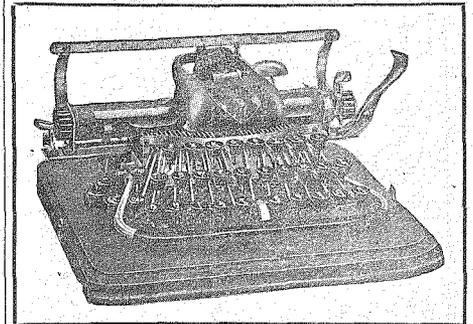
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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

VOLUME 54

LAMONI, IOWA, MARCH 20, 1907.

NUMBER 12

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

JOSEPH SMITH, Editor  
ELBERT A SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## Editorial

### WEIGHTS AND MEASURES.

*Thou shalt not have in thine house diverse measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have. — Deuteronomy 25:14, 15.*

Standards of weight and measure and value are absolutely essential in our trade with our fellow men. Even savage races adopt or devise some sorts of standards; and as they progress in civilization they learn the need of making these standards as nearly national or tribal as possible, while in an age like this, international standards are becoming necessary.

Early in the history of the Israelites, God gave a law governing weights and measures, affirming that they should be accurate and also just. No man should have a "short" pound for one and a "big" pound for another. (That was before the days of the modern berry-box.)

So to-day we have the foot rule, the pound weight, and the dollar—or similar measures, according to our nationality.

Not all of our measures are designed with an eye single to the glory of honesty. A certain computing scale in quite general use is sold with the assurance that it will enable the shop keeper to retail his goods at the same price he gave for them and clear a three per cent profit. As we write we have before us clippings from thirteen leading dailies (ranging in location from Massachusetts to Oregon) complaining of the general use of these fraudulent scales. They affect the welfare of a class of people who at best can ill afford to be spoiled.

The average individual can see at a glance that such use of lying and varying standards is not only unjust but it also tends toward commercial anarchy.

Individuals, however, do not always so readily grasp the need of a just standard in matters higher than the commercial. When some accepted rule such as God provides to govern in the realm of religion and morals is urged upon their attention, they prefer some substitute that promises more pleasure or profit. Yet if it be necessary to have true, unvarying standards of weight or measure when we sell wheat or land or buy butter or meat, how much more necessary is it to have some standard by which to weigh and measure our beliefs and our conduct.

A standard of weight or value becomes important

## CONTENTS

### EDITORIAL:

Weights and Measures - - - - -	225
General Church Items - - - - -	227
Current Events, Secular and Religious - - - - -	227

### THE STRAIGHT ROAD:

The Angel's Message - - - - -	228
-------------------------------	-----

### NEWS FROM BRANCHES

- - - - -	228
-----------	-----

### ORIGINAL ARTICLES:

Oliver Cowdery's Defense - - - - -	227
------------------------------------	-----

Our Present and Future Needs.—Part II - - - - -	237
---	-----

### OF GENERAL INTEREST:

Abels and Smith - - - - -	238
---------------------------	-----

Is the Pulpit a "Coward's Castle" - - - - -	239
---	-----

### MOTHERS' HOME COLUMN:

April Reading for Daughters of Zion - - - - -	240
---	-----

### LETTER DEPARTMENT:

Letters - - - - -	241
-------------------	-----

### MISCELLANEOUS DEPARTMENT:

#### Conference Minutes:

Fremont - - - - -	244
-------------------	-----

Eastern Colorado - - - - -	244
----------------------------	-----

Kirtland - - - - -	244
--------------------	-----

Nodaway - - - - -	244
-------------------	-----

Southern Texas - - - - -	245
--------------------------	-----

Utah - - - - -	245
----------------	-----

Oklahoma - - - - -	245
--------------------	-----

Northeastern Missouri - - - - -	245
---------------------------------	-----

#### Convention Minutes:

Clinton - - - - -	245
-------------------	-----

St. Louis - - - - -	245
---------------------	-----

The Presidency - - - - -	245
--------------------------	-----

Church Secretary - - - - -	245
----------------------------	-----

Church Librarian - - - - -	245
----------------------------	-----

High Priests' Quorum - - - - -	245
--------------------------------	-----

First Quorum of Seventy - - - - -	245
-----------------------------------	-----

Eight Quorum of Elders - - - - -	245
----------------------------------	-----

General Conference Reception Committee - - - - -	245
--	-----

Request for prayer - - - - -	245
------------------------------	-----

Doubt no longer that the highest is the wisest and the best.—Tennyson.

as the value of the thing measured increases. If I am buying land in the West at ten dollars per acre and the bargain is for a section of land, a rod more or less on one side of the farm does not matter greatly; but if I am buying land in some city at fifty thousand dollars per front foot I want the foot rule with which it is measured to be accurate. If I am buying potatoes at thirty cents per bushel, an ounce more or less does not count; but if I am buying gold, I want the scales to be accurate.

In matters which affect the eternal welfare of men it becomes all-important that we have an exact, unvarying standard by which to determine what is right and what is wrong, both in belief and in conduct.

Men have taught in the past that the creeds might determine man's belief; but the creeds differ. None of them might be called great; but some are smaller than some others. If we are to accept the broad general view that it does not matter which one a man subscribes to, then Christendom as a whole is a house in which there are diverse measures, and in which is found no "perfect and just" standard of belief.

We have been told that conscience should be the rule to determine man's conduct. But conscience is a matter of education. Teach a child to observe Saturday as the Sabbath, and when he grows up it will hurt his conscience to labor on Saturday while he will go singing to his work on Sunday. Train his cousin to observe Sunday, and his conscience co-operates with him while he labors all day Saturday, but it absolutely balks at the thought of Sunday labor. Teach a child to enjoy instrumental music in the church, and it is a part of the divine service to him. Teach him to think that the organ and violin are inventions of the Devil, and you can not induce him to worship in a church where the organ leads the choir. It is a matter of "conscience" with both. We are left with "diverse" measures for diverse men. Every man under such rule becomes a law to himself and moral anarchy obtains.

As a church we believe that there is a higher standard than conscience or creed. So when other churches split on the matter of the Sabbath day, we went to God and his voice to us settled the matter. When other churches split on the question of church music, and not believing in modern revelation, went their way as conscience directed, the progressives with their organ and the non-progressives without it, we went to God and his voice directed us.

We are commended in that course by the words found in Isaiah, the eighth chapter: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." James refers to the gospel law as the *perfect* law of liberty. There we find an unvarying standard by which to determine matters of belief, doctrine, philosophy, or conduct. As a church our appeal has ever been to the word of God, and we have regretted that the religious world, while claiming to reverence

that word, has so often sought to evade its plain statements. So persistently have we sought to make it the criterion of faith and conduct that our most able opponents at last frankly admit that it is useless to attempt to meet us on Bible grounds.

It is important that our children attend school and con their tables of weights and measures, that they may deal with men in business—how much more important that they be set to con the golden rules of life that they may know how to deal with men, and with God as well. If this is done, the word of God will take its true place as the end of dispute and there will be fewer appeals from its plain decisions. There will be fewer false and deceptive standards.

Not only is God's word given, but Christ himself came and lived everything taught therein so that the word became flesh, crystalized in the human-divine form of the Son of God. If we have a written rule, we also have a living rule, and both conform in all things. There is perfect equality in them.

If man wishes to measure his progress with certainty, let him compare himself with Christ. True he may with profit compare himself with other men; but Christ is the unchanging standard of measurement till we attain "unto a perfect man, unto the measure of the stature of the fullness of Christ."

It is not proper to say that "Sr. Jones did so and so and Bro. Smith did so and so, and if they can do that, I can." Look at Christ and say, "I am not to be measured by Sr. Jones or Bro. Smith. There is my standard. If Christ did so and so, then I must."

It is unnecessary and dangerous to select some other one to be our model in all things. It is unnecessary because Christ was given for that very purpose. It is dangerous because the friend whom we select to follow is human. He may become discouraged and commit suicide. We do not wish to follow him. He may be tempted and commit crime. Look over the shoulders of the greatest and best and you will discern the Son of Man. Compare yourself with him.

Human rules and weights vary. There is no world-wide system. But the gospel is international; no bond, no free, no Jew, no Gentile. It is universal. "The whole family of God, both in heaven and on earth," must measure up to its standard.

Human values change. A dollar is a dollar all the time, but it is worth more at some times than at others. Twenty years ago a dollar would buy ten times as much land as it will now; five times as much butter, five times as many eggs or potatoes.

Human standards vary, but the gospel standard is the same in all ages and the Son of God is worth as much now as he ever was. The character always patterned after his is always at par and will always be worth eternal happiness. ELBERT A. SMITH.

"Whence comes the spark we call existence? and in what obscurity is it to be extinguished?"

## GENERAL CHURCH ITEMS.

The Utah Gospel Mission (Anti-Mormon), headquarters at Cleveland, Ohio, has recently published a pamphlet entitled, "The Wonderful Story of the Wonderful Book," the secretary of the society, Reverend John D. Nutting, being the author. Now appears our friend, R. B. Neal, in the *Christian Standard*, for March 9, and complains that he is a member of the advisory committee of the society and that he was not consulted about the publication. He says, "Unless the secretary will agree to consult me, I propose to send in my resignation." He brands the "Wonderful Story of the Wonderful Book" as "the most wonderful failure" he ever saw, and says, "I rise up with a vigorous protest against the book."

According to the Salt Lake *Tribune* for March 15, Joseph F. Smith, of the Mormon Church, is now advocating the right of the Smith family to lead the church, and is paving the way for succession among his posterity. This the *Tribune* argues brands Brigham Young as a usurper, together with all his successors, and leaves the line of succession with the Reorganization. The *Tribune* says, "The Reorganization has now a better opportunity than ever before to attack succession in the Utah Mormon Church."

Elder I. N. Roberts sends in the names of eight new subscribers to the HERALD, from Ironton, Ohio. This is a sample of the possibilities in almost any branch where the proper amount of interest is manifested.

Elder F. C. Keck reports that he is having good success in a new opening at Curranville, Kansas.

One brother writes to the HERALD Editors, "As I was praying in secret to-day, the thought came to me to send in two dollars for the sanitarium." That is a good way to co-operate with God toward securing a fulfillment of prayer.

Elder F. J. Pierce of the British Isles Mission was to sail for America March 16.

Do not forget to co-operate with the HERALD in the securing of new subscribers. The HERALD does not propose to rest its claim for patronage alone on the ground that it is the "official organ." It is a business proposition; the HERALD is worth your money.

Some one with a fertile imagination writes in the London (Canada) *Free Press*, March 11, that about one thousand non-polygamous "Mormons" are about to move from Lamoni to Alberta, Canada, and

engage in the beet-sugar industry, "at which they are adepts." This exodus is ascribed to the burning of the HERALD Office. Jokes about our ability to raise beets will now be in order.

Joseph F. Smith (of the Mormon Church) is reported to have taken the ground in a recent sermon that the people would not leave Nauvoo when the Prophet wanted them to, and so the Lord caused them to commit sin until the people forced them to go. The query arises, Why should Joseph F. keep it up at this late day after the original object has been accomplished?

## CURRENT EVENTS, SECULAR AND RELIGIOUS.

The French battleship Iena was destroyed by an explosion in her powder magazines, while in dry dock, at Toulon, March 12. Eighty persons are reported killed.

An exchange has the following to say of the pure food law: "Of what avail are food laws without food experts to enforce them? The failure of the civil service examination to develop a sufficient number of competent inspectors and analysts of adulterated food preparations, beverages, and drugs leaves this legislation in the state of a law with the enacting clause omitted. Even if eighty per cent of the candidates pass, the supply of qualified experts will not equal one tenth of the demand. It is not often that the creation of a new industry which opens the way to congenial employment catches the youth of the land napping. In this case, considering the amount of available undergraduate talent which has taken preliminary courses in food and drink analysis at hotel restaurants and bars, it is likely that the defect will be soon remedied."

Mrs. Russell Sage has set aside ten million dollars to be used for the improvement of social and living conditions in America. Several well-known social reformers, including Helen Gould, are named as trustees.

During the past week a flood of unprecedented magnitude visited Pittsburg. Several lives were lost, millions of dollars' worth of property destroyed, and nearly one hundred thousand persons were deprived of homes or employment.

During the past week representative Protestant ministers held conference with President Roosevelt, soliciting his aid to reawaken religious life in New York City. During the past six years Protestant churches have steadily lost ground in that great city, while Catholics and Jews have gained.

## The Straight Road

THE ANGEL'S MESSAGE.



Has not every church the right to tell its own history and how it started? "Yes," you answer. Very well; I ask for that liberty for a moment.

Joseph Smith was born in Vermont in 1805. Some time afterward his parents and family moved to the state of New York. When Joseph was in his fifteenth year a joint religious revival was held in his neighborhood by three denominations. Fire and brimstone was preached, the country was aroused unusually in that section and Smith was agitated with the rest. After the series considerable contention occurred among the churches in the matter of dividing of the converts. Young Smith wanted to know what was right, but did not know which church to join.

One day while reading the New Testament he came to the statement in James 1:5: "If any of you lack wisdom let him ask of God," etc. Accordingly he retired to a secluded spot, and kneeling began to call upon God for the much-needed light. He afterwards said: "My object in going to inquire of the Lord, was to know which of all the sects was right, that I might know which to join." And speaking of the result of the prayer, he said: "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. . . . When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spoke unto me, calling me by name, and said, (pointing to the other,) 'This is my beloved Son, hear him.' . . . I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight."

After this manifestation the young man received repeated visitations from angel messengers preparatory to the re-establishing of the church and kingdom of God upon the earth, and the recommitment of authority to preach and administer the ordinances which had been absent from the earth

for no less than twelve hundred and sixty years, according to Revelation 12 and elsewhere. In process of time angel hands were laid upon his head, and upon Oliver Cowdery's, and the authority was reinvested. Afterward other men were called by the Holy Ghost, as they were in the early church (see Acts 13: 1-4), and were ordained by those who received their ordinations from the angel; and in turn the former ordained others. Thus it has reached our day, so that the writer can trace his ordination back from man to man until we reach the angel.

This angel came in fulfillment of Revelation 14: 6, 7, where John saw that an angel was to bring back the everlasting gospel in the hour of God's judgment, near the end of the world. John had already seen and described the great apostasy, the killing of the saints, and the destruction of the church. (See Revelation 12 and 13.) He said the gospel was to be restored by an angel, and as Joseph Smith is the only man who laid claim to any such a ministration, no one but him could have fulfilled it. No indeed, for nearly all Protestantism sprang from Rome, directly or indirectly. Some man sprang out of the Methodist Episcopal Church and started another. The first Methodist Episcopal bishop in America was Bishop Asbury, who received his authority from Mr. Coke, who received his authority from Mr. Wesley, who received his authority from the archbishop of Canterbury, who received his authority from the pope. A corrupt tree can not bring forth good fruit; neither can an impure fountain send forth pure water.

How are we to know Joseph Smith saw an angel, you ask. In this way: He said, no matter whether you think I am a good man or not, all who will have faith in Christ, repent of their sins, and receive the gospel ordinances at my hands or the hands of the ministry of this church, will receive an evidence of their own from God that this is His work.

ALVIN KNISLEY.

## News From Branches

LAMONI, IOWA.

The excitement incident to the burning of the HERALD plant and offices has subsided, and Lamoni is resuming its usual even tenor of life again. So, hereafter, the Lamoni Branch will occupy a space in this column, as interest and occasion warrants.

The people of this community, especially the Saints, have manifested a buoyant spirit in the loss of our building and plant. And though "homeless" our brethren of the publishing department and the church officials are by no means despondent. The spirit of sacrifice and willingness has been manifested generally. And there seems to be a disposition on the part of the Saints to leave the matter of rebuilding in the hands of our heavenly Father.

The work in the Lamoni Branch is on the upward move-  
(Continued on page 247.)

## Original Articles

### OLIVER COWDERY'S DEFENSE.

(A Review by Heman C. Smith.)

There has recently come into our hands what purports to be a reprint of a tract said to have been written and published by Oliver Cowdery in 1839. The following is the title-page and the tract in full. We have taken the liberty to number the paragraphs for more convenient reference:

### DEFENCE

IN A

### Rehearsal of My Grounds

FOR

### Separating Myself

FROM THE

### LATTER DAY SAINTS

BY OLIVER COWDERY

Second Elder of the Church of Christ.

This Defence is not protected by a copyright, as I wish no man to be confined alone to my permission in printing what is meant for the eyes and knowledge of the nations of the earth.

"God doth not walk in crooked paths;  
Neither doth he turn to the right hand,  
Nor the the left; neither doth he vary  
From that which he hath said."

Pressley's Job Office,  
Norton, Ohio,  
1839.

### Cowdery's Defence.

1. DEAR PEOPLE OF GOD:—I offer you a "Defence" which I am grieved to make, but my opposers have put me to the necessity, and so far as my memory serves, I pledge my veracity for the correctness of the account.

2. I deny that I have ever conspired with any, or ever exerted any influence to destroy the reputation of the First Elder, although evidence which is to be credited assures me that he has done everything he could to injure my standing, and his influence has been considerably exerted to destroy my reputation and, I fear, my life.

3. You will remember in the meantime, that those who seek to villify my character have been constantly encouraged by him. There was a time when I thought myself able to prove to the satisfaction of every man that the translator of the Book of Mormon, was worthy of the appellation of a Seer and a Prophet of the Lord, and in which he held over

me a mysterious power which even now I fail to fathom; but I fear I may have been deceived, and especially so fear since knowing that Satan has led his mind astray.

4. (1) When the Church of Christ was set up by revelation, he was called to be First Elder, and I was called to be the Second Elder, and whatever he had of Priesthood (about which I am beginning to doubt) also had I.

5. (2) But I certainly followed him too far when accepting, and reiterating, that none had authority from God to administer the ordinances of the Gospel, as I had then forgotten that John, the beloved disciple, was tarrying on earth and exempt from death.

6. I am well aware that a rehearsal of these things at this day will be unpleasant reading to the First Elder; yet so it is, and it is wisdom that it should be so. Without rehearsing too many things that have caused me to lose my faith in Bro. Joseph's seership, I regard his frequent predictions that he himself shall tarry on the earth till Christ shall come in glory, and that neither the rage of devils nor the malice of men shall ever cause him to fall by the hand of his enemies until he has seen Christ in the flesh at his final coming, as little short of a piece of blasphemy; and it may be classed with that revelation that some among you will remember which sent Bro. Page and me so unwisely to (3) Toronto with a prediction from the Lord by Urim and Thummim that we would there find a man anxious to buy the First Elder's copyright. I well remember we did not find him, and had to return surprised and disappointed. But so great was my faith, that, in going to Toronto, nothing but calmness pervaded my soul, every doubt was banished, and I as much expected that Bro. Page and I would fulfill the revelation as that we should live. And you may believe, without asking me to relate the particulars, that it would be no easy task to describe our desolation and grief.

7. Bro. Page and I did not think that God would have deceived us through "Urim and Thummim," exactly as came the Book of Mormon; and I well remember how hard I strove to drive away the foreboding which seized me, that the First Elder had made tools of us, where we thought, in the simplicity of our hearts, that we were divinely commanded.

8. And what served to render the reflection past expression in its bitterness to me, was, that from his hand I received baptism, by the direction of the Angel of God whose voice, as it has since struck me, did most mysteriously resemble the voice of Elder Sidney Rigdon, who, I am sure had no part in the transactions of that day, as the Angel was John the Baptist, which I doubt not and deny not. When I afterward first heard Elder Rigdon, whose voice is so strikingly similar, I felt that this "dear" brother was to be in some sense, to me unknown, the herald of this church as the Great Baptist was of Christ.

9. (4) I never dreamed however, that he would influence the Prophet, Seer and Revelator to the Church of the Latter Day Saints, into the formation of a secret band at Far West, committed to depredations upon Gentiles and the actual assassination of apostates from the church, which was done in June last and was only one of many wrong steps.

10. These are facts which I am rehearsing, and if they shall be called in question, I am able to establish them by evidence which I can bring forward in abundance.

11. Still, although favored of God as a chosen witness to bear testimony to the divine authority of the Book of Mormon, and honored of the Lord in being permitted, without money and without price, to serve as scribe during the translation of the Book of Mormon, I have sometimes had seasons of skepticism, in which I did seriously wonder whether

the Prophet and I were men in our sober senses when he would be translating from plates through "the Urim and Thummim" and the plates not be in sight at all.

12. But I believed both in the Seer and in the "Seer Stone," and what the First Elder announced as revelation from God, I accepted as such, and committed to paper with a glad mind and happy heart and swift pen; for I believed him to be the soul of honor and truth, a young man who would die before he would lie.

13. Man may deceive his fellow man, deception may follow deception, and the children of the wicked one may seduce the unstable, untaught in the ways of righteousness and peace, for I felt a solemn awe about me, being deep in the faith, that the First Elder was a Seer and Prophet of God, giving the truth unsullied through "Urim and Thummim," dictated by the will of the Lord, and that he was persecuted for the sake of the truth which he loved. Could I have been deceived in him?

14. I could rehearse a number of things to show either that I was then deceived, or that he has since fallen from the lofty place in which fond affection had deemed him secure.

15. I remembered his experience as he had related it to me, and lacking wisdom, I went to God in prayer. I said: "O! Lord, how dark everything is! Let thy glory lighten it, and make bright the path for me. Show me my duty. Let me be led of thy Spirit."

16. Shall I relate what transpired? I had a message from the Most High, as from the midst of eternity; for the veil was parted and the Redeemer Himself, clothed in glory, stood before me. And He said:

17. "After reproofing the Latter Day Saints for their corruption and blindness in permitting their President, Joseph Smith, Jr., to lead them forth into errors, where I led him not, nor commanded him, and saying unto them, 'Thus saith the Lord,' when I said it not unto him, thou shalt withdraw thyself from among them."

18. And I testify that Jesus whose words I have been rehearsing, hath even so commanded me in an open vision.

19. The Lord revealed to me that the First Elder is leading the Saints astray, and ordered me to quit them after delivering the message which this "Defence" delivers. I shall ever remember this expression of the Saviour's grace with thanksgiving, and look upon his amazing goodness to me with wonder.

20. When I had sufficiently recovered my selfpossession to ask in regard to the errors into which Joseph Smith, Jr., was taking the Saints, the Redeemer instructed me plainly: "He hath given revelations from his own heart and from a defiled conscience as coming from my mouth and hath corrupted the covenant and altered words which I had spoken. He hath brought in high priests, apostles and other officers, which in these days, when the written Word sufficeth, are not in my church, and some of his needs have brought shame to my heritage by the shedding of blood. He walketh in the vain imaginations of his heart, and my Spirit is holy and does not dwell in an unholy temple, nor are angels sent to reveal the great work of God to hypocrites."

21. I bowed my face in shame and said: "Lord! I intreat thee, give me grace to bear thy message in print where I fear to take it by word of mouth."

And he said, "The grace is given thee," and he vanished out of my sight.

22. Prepare your hearts, O ye Saints of the Most High, and come to understanding. The prophet hath erred and the people are gone astray through his error. God's word is open. We may read it. There is no "First Presidency"

there, no "High Priesthood" save that of Christ himself, no Patriarch to the church, and wonderful to tell, the "First Elder" hath departed from God in giving us these things, and in changing the name of the church.

23. Oh, the misery, the distress and evil attendant upon giving heed unto the "doctrines of men!" The gospel has been perverted and the Saints are wandering in darkness, while a full cup of suffering is poured upon them. A society has been organized among them to inflict death upon those who are deemed apostates, with the knowledge and sanction of the First Elder.

24. This, I confess, is a dark picture to spread before those whom I am to warn, but they will pardon my plainness when I assure them of the truth of what I have written.

25. Bearing this message to them is the hardest work of my life, although many have been the privations and fatigues which have fallen to my lot to endure for the Gospel's sake since April 5th, 1829.

26. It is disgraceful to be led by a man who does not scruple to follow his own vain imagination, announcing his own schemes as revelations from the Lord.

27. And I fear he is led by a groundless hope, no better than the idle wind or the spider's web. Having cleared my soul by delivering the message, I do not deem it necessary to write further on the subject now.

28. Jesus has saved men in all ages and saves them now, and not by our Priesthood either. The "First Elder" errs as to that. The Lord has said, long since, and his word remains steadfast as the eternal hills, that to him who knocks it shall be opened, and whosoever will, may come and partake of the waters of life freely; but a curse will surely fall upon those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him.

29. I no longer believe that all the other churches are wrong.

30. Get right, O! ye people, get right with God, and may the Lord remove his judgments from you, preserve you in his kingdom from all evil, and crown you in Christ. Amen.  
March 3, 1839. O. COWDERY.

In the second paragraph he denies having used some doubts. A close examination of it by one acquainted with the style of Oliver Cowdery will reveal that a part of it is his language with but little doubt. For instance paragraph 13 is very much like him; but compare that with paragraph 28 and it will not take much of an expert to detect the difference in style and diction. Other comparisons might be made with the same effect, but we forbear.

For the sake of this investigation we will admit that this document as reprinted is a faithful reproduction of the language of Oliver Cowdery and as such proceed to examine it. We think it will be discovered by close examination that there is nothing in the document so damaging to the claims of the Church of Jesus Christ of Latter Day Saints as has been supposed by the enemies of the church.

In the second paragraph he denies having used his veracity for the correctness of the account so far as his memory serves him, which indicates that he does not pledge for the correctness of the account in matters which do not come under his immediate and personal knowledge. Let us keep this

point in view as we proceed with the examination.

In the second paragraph he denies having used any influence to destroy the reputation of the First Elder, Joseph Smith; but concludes that Joseph Smith has exerted his influence to destroy Elder Cowdery's reputation; but he bases this conclusion upon evidence which is to be credited, and not upon any personal knowledge of his own. No one will be so unfair as not to admit that Elder Cowdery may have been deceived in the testimony which he credited. This is always possible. So upon this point Elder Cowdery can not be used as a witness against Joseph Smith.

In the third paragraph he speaks in the first place about something of the same import as in the second paragraph, but closes by the statement that Joseph Smith at one time held over him a mysterious power which he even at the time of writing could not fathom. If it shall appear, then, in this investigation, that Oliver Cowdery bears testimony to the same facts that he previously bore testimony to, it makes that testimony stronger when we consider that he was at the time of this writing out from under that mysterious influence; hence that mysterious influence was not the source of the testimony borne by Oliver Cowdery at an early date.

In the fourth paragraph he intimates that he is beginning to doubt something in regard to the priesthood held by Joseph Smith and himself at the time of the organization of the church. This is not strange; all thinking men doubt, especially so until their thoughts are thoroughly matured, and then sometimes incidents arise that suggest doubt; and we are never surprised that men begin to doubt under trying circumstances.

After John the Baptist had borne testimony of the Christ as he appeared at the waters of Jordan, and after subsequent trials when in prison, doubt seems to have occurred to him. We find as recorded in the eleventh of Matthew that he sent messengers to Christ, asking the question, "Art thou he of whom it is written in the prophets," etc. Previous to this time he answered the question himself without hesitancy. Here are the beginnings of doubt, and the reassurance came to him as it does to all who are faithful in their service to the truth, and as we shall show this reassurance came also to Oliver Cowdery.

In paragraph five Mr. Cowdery declares that he followed Joseph Smith too far in accepting and reiterating that none had authority from God to administer the ordinances of the gospel outside of the church represented by him and Joseph Smith. In this Mr. Cowdery thinks he was mistaken; but only cites one instance, and that is, that he had forgotten that John the Beloved Disciple was tarrying on earth and exempt from death. Cowdery's posi-

tion when he wrote this seems to be that there was one exception, that of John the Beloved Disciple; and in this he indirectly expresses confidence in the theory that John the Beloved Disciple was on earth according to the revelations which had been accepted by Joseph Smith and himself previously. He does not intimate that he thought that the authority existed anywhere else than in the church of which he was a member, except in the bare exception of John the Beloved Disciple.

In paragraph 6 he expresses doubt in regard to a frequent prediction that Joseph Smith should tarry on earth till Christ should come in glory, etc. We need not tell students of the writings and sayings of Joseph Smith that this prediction is not to be found upon record; and Mr. Cowdery here gives us no reference to where it can be found; nor is he very clear as to whether he had heard this prediction, or whether it had come to him through other parties. It is too indefinite to base any conclusion upon as to whether Joseph Smith ever made such a prediction or not. He compares it with a prediction said to have been received in an early time sending himself and Bro. Page to Toronto, Canada, to sell the First Elder's copyright of the Book of Mormon. True it is to be compared with it in more ways than one. Neither prediction is quoted but cited, and we are dependent solely upon rumor as to there having been such predictions. Mr. Cowdery may have had direct access to either or both of these, but we have not; and so it is impossible for us to form conclusions. The prediction to send men to Toronto to sell a copyright, may or may not have been made. If it be conceded that such a prediction was made, and yet they did not find a man to purchase, it is not conclusive evidence that the inspiration of it was wrong; for Mr. Cowdery and Mr. Page may have failed to carry out the instruction given them. They may have been too easily discouraged, and arriving at Toronto and not readily finding the man may have given the matter up and come home without accomplishing their mission. This account, or mere reference rather, is too vague and unsatisfactory for logical men to use as a basis for any conclusion.

Paragraph 7 is upon the same subject, but throws no additional light upon the situation. The only thing of any importance in paragraph 8, is the statement that the voice of the angel who appeared to Joseph Smith and Oliver Cowdery resembled the voice of Elder Sidney Rigdon; but he does not intimate that it was Sidney Rigdon. On the contrary he positively asserts, "Who I am sure had no part in the transactions of that day, as the angel was John the Baptist, which I doubt not and deny not." No more positive language could be used to indicate the firm conviction of Oliver Cowdery that he was

not deceived, and that the angel which was John the Baptist did in fact appear to himself and Joseph Smith. As at the time he penned this he was out from under that mysterious influence mentioned before, he could not have been influenced by Joseph Smith to make this latter statement.

In paragraph 9, Elder Cowdery expresses surprise that Sidney Rigdon subsequently led the Prophet, Seer, and Revelator into the formation of a secret band at Far West, committed to depredations upon Gentiles and the actual assassination of apostates from the church, affirming that it was done June last. As this document bears date March 3, 1839, that would be in June, 1838. He does not give us any evidence, or even a statement that he personally knew this to be true; but simply continues in paragraph 10 by stating, "These are facts; and if they should be called in question I am able to establish them by evidence." What evidence he does not disclose. It may be conceded that an organization was effected at Far West, Missouri, about that time, which was committed to some unlawful purposes, but the evidence does not establish Joseph Smith's connection with that organization; but he is on record as denouncing it as the following will show:

And here I would state, that while the evil spirits were raging up and down in the State to raise mobs against the "Mormons," Satan himself was no less busy in striving to stir up mischief in the camp of the Saints; and among the most conspicuous of his willing devotees was one Doctor Sampson Avard, who had been in the church but a short time, and who, although he had generally behaved with a tolerable degree of external decorum, was secretly aspiring to be the greatest of the great, and become the leader of the people. This was his pride and his folly, but as he had no hopes of accomplishing it by gaining the hearts of the people in open strife, he watched his opportunity with the brethren, at a time when mobs oppressed, robbed, whipped, burned, plundered and slew, till forbearance seemed no longer a virtue, and nothing but the grace of God without measure could support men under such trials, to form a secret combination by which he might rise a mighty conqueror, at the expense of the overthrow of the church; and this he tried to accomplish by his smooth, flattering, and winning speeches, which he frequently made to his associates, while his room was well guarded by some of his pupils, ready to give him the wink on the approach of any one who would not approve of his measures.

In this situation, he stated that he had the sanction of the heads of the church for what he was about to do; and by his smiles and flattery, persuaded them to believe it, and proceeded to administer to the few under his control, an oath, binding them to everlasting secrecy to everything which should be communicated to them by himself. Thus Avard initiated members into his band, firmly binding them, by all that was sacred, in the protecting of each other in all things that were lawful; and was careful to picture out a great glory that was then hovering over the church, and would soon burst upon the Saints as a cloud by day, and a pillar of fire by night, and would soon unveil the slumbering mysteries of heaven, which would gladden the hearts and arouse the stupid spirits of the Saints of the latter day, and

fill their hearts with that love which is unspeakable and full of glory, and arm them with power that the gates of hell could not prevail against them; and would often affirm to his company that the principal men of the church had put him forward as a spokesman, and a leader of this band, which he named *Danites*.

Thus he duped many, which gave him the opportunity of figuring largely. He held his meetings daily, and carried on his work of craft in great haste, to prevent a mature reflection upon the matter, and had them bound under the penalties of death to keep the secrets and certain signs—which they had to know each other by, by day and night.—*Millennial Star*, volume 16, pp. 458, 459.

We can readily see how the impression obtained that the church authorities were implicated in this, as those initiated into it were so taught, and no doubt many of them entered into the covenant supposing that the heads of the church sanctioned it. But the foregoing shows that it was condemned by Joseph Smith and that he denied the association of any of the heads of the church with it.

It appears that Joseph Smith did not know of this until after he was incarcerated in Liberty jail, for on the sixteenth day of December, 1838, he wrote from "Liberty Jail" to the "Church of Jesus Christ of Latter Day Saints" from which letter we quote the following:

We have learned also since we have been in prison that many false and pernicious things, which were calculated to lead the saints astray and do great injury, have been taught by Doctor Avard, who has represented them as coming from the Presidency; and we have reason to fear, that many other designing and corrupt characters, like unto himself, have taught many things, which the Presidency never knew of, until after they were made prisoners which if they had known, they would have spurned them and their authors as they would a serpent.—*Times and Seasons*, vol. 1, p. 85.

In this same letter Joseph Smith says some very severe things about Oliver Cowdery and others. To the fair, reasonable mind it is easily seen that both Smith and Cowdery gave too much credence to these evil reports and as a consequence condemned each other unjustly. This is not to be wondered at when we consider the trying scenes through which they were passing and that circumstances prevented them meeting and having an understanding. Each feeling that the other had betrayed him in the hour of adversity felt bitter, and expressed his bitterness. This misunderstanding is chargeable to the wickedness of the enemies of truth within and without the church, and therefore the statements of neither where personal knowledge is not claimed, should be used against the other. Each was true to his former testimony and both died in the faith of the message for which they had formerly suffered together.

We trust that ere this the friends of early days on earth have clasped hands in glad reunion where the rage of foes nor the betrayal of friends can ever part them more.

In addition to this, while in Liberty jail, March

—, 1839, Joseph Smith wrote an epistle to the church in connection with his associates, in which he announces the following conviction concerning secret oaths and covenants:

We further, caution our brethren, against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secrecies; but let the time past of our experience and sufferings by the wickedness of Doctor Avard suffice, and let our covenants, be that of the everlasting covenant, as it is contained in the holy writ, and the things which God has revealed unto us; pure friendship, always becomes weakened, the very moment you undertake to make it stronger by penal oaths and secrecy.—*Times and Seasons*, vol. 1, p. 133; *History of the Church*, vol. 2, pp. 324, 325.

This surely ought to have some weight; and as there is no direct testimony of his connection with this secret combination, it should be considered conclusive as to his attitude.

In paragraph 11 Elder Cowdery makes a direct statement that he was chosen of God as a witness to bear testimony to the Book of Mormon; and honored of the Lord in being permitted without money and without price to serve as a scribe during its translation, though the events were so strange and wonderful that it caused him to seriously wonder whether he and the Prophet were in their sober senses at the time, or not. This is the usual condition of minds under such strange circumstances, and we do not wonder at it at all. The testimony, however, is clear and conclusive, that he was at the time all that he professed to be, a witness and a chosen instrument in the hands of God in transcribing the characters.

Paragraph 12 is a continuation of the same subject, an additional declaration of his integrity and sincerity in that which he had previously testified to. We submit that he could not be as sincere and honest as he represents himself to be and his testimony not be true; for the testimony that he bore as published in the Book of Mormon in connection with Martin Harris and David Whitmer admits of no deception. They either did or they did not hear the voice of God. They did or they did not see the engravings which were upon the plates. The angel of God did or did not come down from heaven and lay before their eyes the plates. The testimony is either true or it is a deliberate falsehood. And this declaration of the sincerity of Oliver Cowdery, if accepted, carries with it the conclusion that the testimony was true.

Paragraph 13 is a continuation of his protestations of sincerity, simply closing with the query, "Could I have been deceived in him?"

In paragraph 14 he concludes that he was either deceived, or that Joseph Smith had fallen from the lofty place in which fond affection had deemed him secure. Which conclusion, if either, he finally came to is not recorded in this defense.

But in paragraph 15 he commits himself to confidence in Joseph Smith's relation of past incidents; for he acted upon Joseph Smith's experience, and went to God in prayer, declaring that as he went everything was dark, and praying that the glory of God might lighten and make bright the path, and show him his duty, and so forth.

About this time there had been difficulty between Oliver Cowdery and the church which resulted in Oliver Cowdery's expulsion or withdrawal. And Elder Cowdery confesses that his mind was in a darkened condition. What the cause of this darkness was we will not attempt to conjecture; but the fact that he was in a darkened condition of mind must not be lost sight of. He then proceeds, in paragraphs 16 to 21, to relate that while in this condition he received a manifestation which he accepted as a communication from a divine source; and in that communication he was commanded to withdraw himself from the church, and told that the First Elder was leading the Saints astray; and that the First Elder had in some sense brought shame to the heritage of God by the shedding of blood. None of these things, if true, in any sense, reflected upon the former testimony of Oliver Cowdery. If true they simply declare that Joseph Smith had transgressed, and had been guilty of things that were wrong. Should we concede this, it would affect in no way the truth upon which the church, through the instrumentality of Joseph Smith and Oliver Cowdery, was founded.

There is always a possibility, however, that communications thought to be divine, are spurious. Men in all ages have been deceived in that way. And Oliver was in a dangerous condition; everything was dark around him. Whether this darkness had come to him through any act of his own, it is not our prerogative to say. But darkness was there; and during this hour of darkness he might have been deceived by a false communication. If so, it betrays the ground upon which his conviction that Joseph Smith was guilty of entering into that secret combination was founded. It was this supposed communication that told him so. And if that communication was false then his evidence of Joseph Smith's complicity is destroyed.

In paragraph 22, Elder Cowdery gives some deductions from that manifestation which are significant. They are,—first, that there is no presidency; second, no high priesthood save that of Christ himself; third, no patriarch to the church. These conclusions are based upon this communication thought to be divine. Keep this in mind as we examine the future convictions and acts of Oliver Cowdery.

Paragraph 23 is but a repetition of two points before spoken of in this defense, perversion of the

gospel, and the society organized to inflict death upon those deemed apostates, which has been sufficiently examined.

Paragraphs 24 to 26 are but a prelude to his message to the church, founded upon this same communication received in the hour of a darkened mind.

In paragraph 27 he simply expresses a fear that Joseph Smith is led by a groundless hope.

Paragraph 28, which we have before referred to as being language not in harmony with the style of Oliver Cowdery, contains a statement that still further increases the doubt of Oliver Cowdery being its author. He says: "Jesus saved men in all ages, and saves them now, and not by our Priesthood either." No one knew better than Oliver Cowdery that it had never been claimed that men were saved "by our Priesthood." The claim had always been that the priesthood was simply authority delegated from on high to act for God in the performing of the ordinances; that the priesthood was not the saving power. We very seriously doubt that Oliver ever made such a statement. If he did he was still under the influence of that darkness which he had previously confessed to.

Paragraphs 29 and 30 are simply a declaration of what he believes, and an exhortation to get right, to which we have no objection.

It is asserted that Oliver Cowdery subsequent to this denounced Mormonism and united with the Methodist Church. To what extent he renounced Mormonism is not disclosed by the testimony. His own words of renunciation would be the best testimony. Simply the broad assertion that he renounced is not sufficient; and we refuse to believe upon this showing that he ever renounced any testimony that he had hitherto borne in regard to the work of the latter days.

Subsequently to the writing of this defense and to his uniting with the Methodist Church, if he ever did, he makes a statement which clearly indicates that that manifestation which he supposed to be from God in 1838 was wrong; for in that statement he denounced all priesthood authority in the church; but at a special conference at Council Bluffs, Iowa, held on the 21st of October, 1848, or about ten years after this said manifestation, and nearly ten years after writing his defense, he made the following statement:

Friends and Brethren, my name is Cowdery—Oliver Cowdery. In the early history of this church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance. Not because I was better than the rest of mankind was I called; but, to fulfill the purposes of God, he called me to a high and holy calling. I wrote, with my own pen, the entire book of Mormon (save a few pages), as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and

power of God, by the means of the Urim and Thummim, or, as it is called by that book, 'holy interpreters.' *I beheld with my eyes and handled with my hands the gold plates from which it was translated.* I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is true. Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself as it fell from the lips of the prophet. . . .

The holy Priesthood is here. I was present with Joseph when an holy angel from God came down from heaven and conferred on us or restored the lesser or Aronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands. I was also present with Joseph when the higher or Melchisedek Priesthood was conferred by the holy angel from on high. This priesthood was then conferred on each other, by the will and commandment of God. This priesthood, as was then declared, is also to remain upon the earth until the last remnant of time.—The Myth of the Manuscript Found, pp. 79, 80.

By the above quotation it will be seen that Oliver Cowdery in 1848 had confidence in his former testimony, and in positive language declared that it was true; also, notwithstanding the statements that he is supposed to have made in his defense, he bears testimony to the holy priesthood being in the church, and to the fact that an angel from God came down from heaven and conferred it on him and Joseph Smith.

From Council Bluffs it appears that Cowdery went to Missouri, arriving at Richmond the 22d of January, 1849, where he died March 3, 1850. On March 20, 1850, his brother-in-law, Hiram Page, wrote from Richmond, Ray County, Missouri, to Doctor Warren Cowdery, Oliver Cowdery's brother, in answer to inquiry, from which we make the following extract:

During his sickness his mind was strong; although his bodily strength failed, his mind was clear and active.

QUESTIONS.—Did he die holding to his former testimony as he taught it, or did he die as some of the sectarians without any special faith in any church? Did he express any opinion about Strang and his followers, or Brewster and his followers, or the Twelveites, or any others that pretend to embrace the Mormon faith? He did frequently express his opinion of those different factions pretending to hold the authority of the primitive church of Christ, who do not cleave to the standard of truth. Of those he said they are either deceivers, or deceived; but he said there are many among them who are honest and will receive the truth when they hear it; and any organization that does not agree with the order laid down in the Bible and Book of Mormon in the gospel dispensation, is to be rejected; knowing that for us to support such errors would be opposing the order of God, and would be worshipping the man of sin. Among his last words, was to reaffirm his testimony to the Book of Mormon. History of the Church, vol. 4, p. 515.

To this agrees the testimony of David Whitmer as follows:

I was present at the deathbed of Oliver Cowdery, and his last words were, "*Brother David, be true to your testimony to the Book of Mormon.*" He died here in Richmond, Missouri, on March 3, 1850. Many witnesses yet live in Richmond, who will testify to the truth of these facts, as

well as to the good character of Oliver Cowdery.—David Whitmer's Address, p. 8.

In regard to the statement that he joined the Methodist Church in Tiffin, Ohio, we present the following:

At our request Bishop E. L. Kelley called at Tiffin, Ohio, on February 7 and 8, 1907, to look up the records on this point; and after examining all the records that he could find in the hands of the custodian of the records, Mr. C. J. Yingling, writes in a letter dated Independence, Missouri, February 11, 1907, as follows:

Mr. C. J. Yingling who had in charge the records of the Methodist Church thought, before examination, that it showed that Cowdery was a member of the church, but upon examination I discovered that it simply contained his work as an attorney, and pointed out the fact to Mr. Yingling, which he readily assented was the fact. He thought, however, that it was possible that they might have an older record than the one referred to, but could not go at the time to their church library and look for it. He had looked, however, before, but said he would do so again at the earliest time practicable and notify me of the results of his search. Since returning home I have a letter from him stating that he had not been enabled as yet, to secure any further information of this record, but discovered in history of Seneca County, Ohio, reference to Oliver Cowdery, and he forwarded to me typewritten copy of what the history contains, with a further statement that he would place in my hands anything else that he found touching the matter, either for or against Cowdery's connection with the Methodist Church in that place.

He seems to be a very fine gentleman, and the leading member of the Methodist society at that place, as I called on the pastor, and he directed me to Mr. Yingling for my information, and said he had full access to all books and papers. He seemed to be ready to furnish me any and all evidence in their possession upon the matter. Mr. Yingling cited me to Mrs. Judge Lang as a party who would likely have an understanding with reference to this, when he found the records did not disclose. She was the only one of the old settlers that would be likely to know, he said. Afterward, I visited her, and inclose her statement in connection with the evidence. She cited me to the widow of Joel W. Wilson, the former law partner of Oliver Cowdery. I visited her, with the results as indicated in the facts set forth. She was living with her daughter, Mrs. C. Guitteau, 2039 Adam Street, Toledo, Ohio, and I called Mrs. Guitteau as a witness to her statement with reference to Cowdery's connection with the Methodists in Tiffin. Mrs. Wilson was very positive that neither Oliver Cowdery nor his wife were members of the Methodist Church at Tiffin at any time.

His report of the examination of the evidence, accompanying this letter, contains the following:

The first reference to the work of the First Methodist Protestant Church of Tiffin, contained in the record book, bears date of January 19, 1843. This was of a meeting called at that date of the male members of said church to form society and obtain charter of such society. At the conclusion of the record of this meeting there is entered upon the record in the handwriting of Oliver Cowdery which is marked in brackets, the following:

"[See vol. 41, Ohio Local Laws, pages 31 and 32, where the above act may be found. O. Cowdery.]"

On January 6, 1844, the Society was called together again

with John Souders, Chairman; William Campbell, Secretary, but from the proceedings it seems they did not have sufficient to form a quorum, and their proceedings were not legal. At the conclusion of this record for January 6, 1844, there is inserted by O. Cowdery the following:

"[The account of March 5th, 1836, referred to in the charter of this Society recorded on page 1 may be found in the collated acts of 1841, chapter 97, pages 782-783-784. O. Cowdery.]"

January 18, 1844, the members of the Society convened again, Reverend Thomas B. Cushman elected Chairman, and Oliver Cowdery secretary of the meeting. In this meeting the following named parties were elected trustees: John Souder, Joseph Walker, William Campbell, John Nye. The following resolutions were passed:

"Resolved, that the first meeting of the trustees of this Society, elected by this meeting, be held at the office of O. Cowdery on Tuesday the 23 inst. at half past six o'clock p. m.

"Resolved, that the proceedings of this meeting be signed by the Chairman and Secretary."

On motion adjourned the meeting without day. Thomas B. Cushman, Chairman; Oliver Cowdery, Secretary, January 18, 1844.

This furnishes all the reference in the record to Oliver Cowdery. It will be seen from the examination of the facts that Oliver Cowdery acted as the attorney for these parties, hence the association of his name. It had been claimed that he was a trustee of the church, but the record does not so disclose, and had he been a trustee, that would not necessarily make him a member of the Society, for neither the law of the church at the time, nor the law of the land, made it necessary for a party in order to be a trustee of property, to be a member of the Society.

Mrs. W. Lang, the widow of Judge Lang, of Tiffin, was referred to as a witness who would know with reference to Cowdery's connection with the church. She was an aged lady, but of good memory, found at her residence and that of her niece, Miss Lang, at Tiffin, and upon inquiry with reference to Oliver Cowdery's connection with the Methodist Church or any church Society at Tiffin during his residence there, she stated that he was not a member of any church society there. She thought his wife might have attended the Methodist Church, and that the girl which lived with them, Adeline Fuller, did attend the Methodist Church, but she was certain that Oliver Cowdery was never a member of the Methodist Church at Tiffin. She said on the contrary he was "a Mormon."

Mrs. Lang referred to Mrs. Mary E. Wilson, widow of Honorable Joel W. Wilson, former law partner of Oliver Cowdery, as the person most likely to know touching this. Calling upon Mrs. Mary E. Wilson, 2039 Adam Street, Toledo, Ohio, she stated as follows:

"I am quite confident that neither Cowdery nor Mrs. Cowdery were members of the Methodist Church in Tiffin. Neither of them were members. I am quite confident that neither of them were members. Oliver Cowdery was a Mormon, and when he left there he went to Cleveland, or near there where the Mormons formerly had builded." Mrs. C. Guitteau, daughter of Mrs. Mary E. Wilson, was present and witnessed the statements of Mrs. Wilson, and stated she would subscribe as a witness to the statements of her mother.

Mr. Yingling also sent to Bishop Kelley a copy of what is contained in the history of Seneca County, Ohio, on Oliver Cowdery, which is as follows, a transcript of which has been sent to us:

## OLIVER COWDERY.

Near the end of the Mormon Bible is added the testimony of Oliver Cowdery as to the "golden plates."

He was one of the brightest minds amongst the leaders of the Mormons, and the history of the order would have been a better one had his council and advice prevailed.

Mr. Cowdery was born in the State of Vermont, on the 3d day of October, 1804. After he acquired a good common school education, he applied himself with great industry to the study of the dead languages and became very proficient in the Greek and Chaldee. He came to Ohio when a young man and entered the law office of Judge Bissel, a very distinguished lawyer in Painesville, Lake County, as a student, and was admitted to practice after having read the requisite length of time and passed an examination. His unfortunate association with the Mormons blasted the high hopes and bright prospects of an otherwise promising career, and planted a thousand thorns along the wayside of a life that was as pure and undefiled as that of the best of men. Cowdery had more to do with the production of the Mormon Bible than its history had ever given him credit for. He was the best scholar among the leaders. While others advocated the doctrine of polygamy, Cowdery opposed it, not only on moral grounds, but also, and principally because it was contrary to the great principles of Christianity, and above all, because it was opposed not only to the great demands of civilization, but to the spirit of the free institutions of our country. This opposition to polygamy brought Cowdery into conflict with the other leaders, and especially with Joe Smith; and while Cowdery gathered around himself the better and most intellectual element among the Mormons, Joe Smith became the leader of the coarse forces, with whom his great force of character soon made him very popular. The conflict came and Cowdery had to flee for his life, leaving his wife and two children behind him. Mrs. Cowdery's name was Whitmer, and a sister of one of the Whitmers who figured as a leader. She was a beautiful woman, whose quiet nature, sweet temper, and kind disposition won her friends wherever she was known.

Mr. Cowdery came back . . . in the spring of 1840, on the 12th day of May, he addressed a large democratic gathering in the street, between the German Reformed Church of Tiffin and the present residence of Hez Graff. He was then on a tour of exploration for a location to pursue his profession as a lawyer, having entirely abandoned and broken away from all his connections with the Mormons. In the fall of the same year he moved with his family to Tiffin and opened a law office on Market Street.

Mr. Cowdery was an able lawyer and a great advocate. His manners were easy and gentlemanly; he was polite, dignified, yet courteous. He had an open countenance, high forehead, dark brown eye, Roman nose, clenched lips and prominent lower jaw. He shaved smooth and was neat and cleanly in his person. He was of light stature, about five feet, five inches high, and had a loose, easy walk. With all his kind and friendly disposition, there was a certain degree of sadness that seemed to pervade his whole being. His association with others was marked by the great amount of information his conversation conveyed and the beauty of his musical voice. His addresses to the court and jury were characterized by a high order of oratory, with brilliant and forensic force. He was modest and reserved, never spoke ill of any one, never complained.

He left Tiffin with his family for Elkhorn, in Wisconsin, in 1847, where he remained but a short time, and then moved to Missouri, where he died in 1848. The writer read law with Mr. Cowdery in Tiffin, and was intimately acquainted with him, from the time he came here until he left, which

afforded me every opportunity to study and love his noble and true manhood. [We quote from the manuscript furnished by Mr. Yingling.]

We reproduce this extract from the history of Seneca County because it is written by one who was intimately acquainted with Oliver Cowdery and for the sake of the excellent tribute to him as a man, it contains. That the writer has made some mistakes is evident. For instance, he makes the date of Cowdery's death 1848, which is not true, as he died March 3, 1850, as we have previously shown by testimony of David Whitmer. He makes it to appear that the break between Oliver Cowdery and Joseph Smith and other leaders was occasioned by the doctrine of polygamy. This is evidently not true. Oliver Cowdery knew nothing of polygamy in the church at the time he was connected with it, as is evident from a letter written from Tiffin, Ohio, July 24, 1846, to his brother-in-law and sister, Mr. and Mrs. Daniel Jackson, in answer to a letter from his sister, speaking of the existence of polygamy at Nauvoo. From this letter we make the following extract:

Now, brother Daniel and sister Phoebe, what will you do? Has sister Phoebe written us the truth? and if so, will you venture with your little ones into the toils and fatigues of a long journey and that for the sake of finding a resting place, when you know of miseries of such magnitude as have, as will, and as must rend asunder the tenderest and holiest ties of domestic life? I can hardly think it possible that you have written us the truth, that though there may be individuals who are guilty of the iniquities spoken of, yet no such practice can be reached or adhered to as a public doctrine. Such may do for the followers of Mahomet; it may have been done some thousands of years ago; but no people professing to be governed by the pure and holy principles of the Lord Jesus, can hold up their heads before the world at this distance of time and be guilty of such folly, such wrong, such abomination. It will blast, like a mildew, their fairest prospects, and lay the ax at the root of their future happiness.—History of the Church, vol. 4, p. 272.

From this it appears that he was not at that time, 1846, willing to credit the report that polygamy was taught. Had it been as this historian affirms, that polygamy existed when Oliver Cowdery was connected with the church in 1838, it would not have surprised him to hear of it in 1846, as he evidently was surprised from the contents of this letter.

In conclusion we repeat, there is nothing in Oliver Cowdery's defense, that in any way invalidates his testimony regarding the Book of Mormon, the visitation of the angel, the ordination to the priesthood; nor is there anything in the record that necessarily reflects upon the honor and integrity of Oliver Cowdery. That he may have given too much credence to reports of false brethren and enemies to the church, as set forth in the foregoing, and that he may have been deceived by a supposed communication when under this cloud of darkness and dis-

trust, we freely concede. As a witness he is vindicated; and no competent testimony has been produced to impeach, or to in any way reflect upon his character as a man. All witnesses who are competent to know testify to his integrity.

We submit the foregoing to the careful consideration of those who wish to know the truth; to those who are seeking for the opposite we have nothing to offer.

#### OUR PRESENT AND FUTURE NEEDS.—PART II.

In Part I of this series we have learned that the work of God in the future will be wonderful and it will attract the attention of many people in our own country and also in the heathen nations. If we are to be participants in this great work we must prepare ourselves to bear the responsibilities that will be imposed upon us by divine authority; and as the preparatory work in all things is the most important to be done, we should dig deep into the counsels of God and find out what is necessary for us to do that we might be efficient workmen in his vineyard.

And no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being faithful in all things whatsoever shall be intrusted to his care.—Doctrine and Covenants 11 : 4.

Whatever our mental attainments may be, they will not avail us anything if our lives are not controlled by the above principles. Our lives must partake of the divine nature of Christ so that our thoughts and acts may be so pure and holy that his Spirit shall be our constant companion, giving us the intelligence of God. God has said that we are all called to the work, whether it be those in the ministry or he that "toileth in the affairs of men of business." Those who are behind the desk or the bench to-day may be in the mission-field to-morrow, and possibly be on their way to some foreign land; and that we might be prepared to do the work he expects of us, he has pointed out the necessary education that he requires of us in addition to the qualifications quoted from Doctrine and Covenants 11 : 4. If we heed the admonitions of our heavenly Father we will be the best educated people in the world. In 1832 the Lord gave the following instructions to the ministry, and the lapse of time has not diminished its importance:

And I give unto you a commandment, that ye shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and

a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.—Doctrine and Covenants 85 : 21.

The purpose for which this thorough education is to be had is that "ye may be prepared in all things," and if the above instruction does not open up a field sufficiently broad for the search after knowledge we have the following to encourage us: "Seek ye diligently and teach ye one another words of wisdom; seek learning even by study, and also by faith."—Doctrine and Covenants 85 : 36.

God certainly places a high valuation on education, and one instance in which we perceive this idea prominently brought forward is in the preservation of the Book of Mormon. From the time Lehi left Jerusalem until it was published in 1830 it was guarded with jealous care; and during the many centuries that have passed since the ten tribes left their native land they have patiently been making a record of the important events that form the warp and woof of a great nation; and in the providence of God they will come forth and be a blessing to his people if they will read it.

Webster's idea of an education is in such beautiful harmony with the words of inspiration that I will give it as found in his unabridged dictionary: "Education: Instructing; enlightening the understanding, and forming the manners. Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations."

The problem of carrying out the will of God in the matter of our education to fit us for the duties of life to which we are severally called is a very important one, and to which the writer has given much serious thought and can not yet perceive the way clearly by which it can be done. The missionary is at home but a very short time each year. The many duties to be performed prevent him from pursuing a systematic course of study; and the difficulties increase when he enters his mission field, without books (except the three) and none where he goes, and with many other difficulties too numerous to mention staring him in the face. The very things that God wants him to do that he might *prepare* himself for his very important duties he is unable to do. When we go into the homes of the Saints these difficulties increase, because of poverty, a poor environment, bad example, wrong education or none at all; they are beset with all the sins that flesh is heir to.

It is a grievous error that the preliminary education of too many of our children is overlooked, and with free schools within reach of all, many do not

reach the eighth grade. With the instructions God has given us, and the promise of his Spirit, we ought to be the best educated and most progressive people in the world. Do we comprehend the full meaning of the priest's duty wherein is said he is to exhort them "to attend to all family duties"? Does it not mean more than the mere perfunctory call at the home and inquiring of the welfare of its members and having prayers? Should not the parents be directed to see to the proper education of their children, also as to cleanliness, order, marriage, and all the duties that will fit them for the station in life where they shall be useful to both God and man? If the parents fail in their duty and the priest in his, either from inability or from lack of understanding, what must be the inevitable result? A lowering of the moral and spiritual standing of the entire church. The Lord has said we must "come up higher," and with the proper use of good books, in conjunction with the enlightenment of his spirit, we shall attain to the higher education which shall fit us for the most important work in which God has ever asked man to take part.

Just as all our ministers should seek to excel and do the very best possible in their different offices and in preaching the word, so should our young people prepare themselves to be more than "hewers of wood and drawers of water"; not because it is dishonorable to do common labor, but that in a social and financial way they can better aid the Lord's work. They ought to aspire and fit themselves for civil engineers, lawyers, doctors, dentists, literary men and women, chemists, artists, all the mechanical trades, a scientific knowledge of the products of the soil, and every department of human endeavor where they can become useful. The work that was done by Doctor Webster, Longfellow, Mrs. Stowe, Doctor Morgan, Lincoln, Edison, DeLesseps, Joseph Smith, and many others will live as long as the human heart takes pleasure in that which is uplifting and conduces to the comfort and happiness of mankind. With the aid God has promised us, if we are diligent and faithful, the names of many of our people shall be found among those who have wrought nobly for mankind.

PAUL PARKER.

## Of General Interest

### ABELS AND SMITH.

EDITOR'S NOTE.—The following from the Salt Lake *Tribune* will be read with interest by our readers who are advocates of "true succession." The Mr. Ables referred to has since been baptized by Bro. Peter Anderson.

Gerald J. S. Abels, a Mormon elder and missionary, has opened a great question in his letter of resignation of his church membership in the church,

addressed to his immediate ecclesiastical superiors.

The protest of Mr. Abels and his wife, in resentment of the teaching of a false doctrine, is only in line with the confessions of the authorities and the common knowledge of the priests and membership generally. Take either horn of the dilemma which confronts Joseph F. Smith, and he is both teaching and practicing a false doctrine. This would be of little moment to Smith, and perhaps of little moment to his immediate adulating cult, if the protest were not associated with an attack upon the right of Joseph F. Smith to lead the church. In this matter, former Elder Abels has touched the Mormon question on the quick. His entire people united solidly, Joseph F. Smith might be able to resist the aggressions from the outside for an indefinite period; but questioned from within, the disintegration of his power seems certain. Elder Abels has but voiced what Joseph F. Smith himself has stated, but Abels has made the application direct to Smith himself. In the momentous conference, convened in extraordinary session immediately following the death of President Lorenzo Snow, at which Joseph F. Smith presented himself as successor to Snow, and his son Hyrum as a member of the apostolic quorum, Joseph F. Smith laid the groundwork for the establishment of the Smith dynasty, whose succession to the presidency of the church should never be broken. To reach this end, Joseph F. Smith was compelled to revert to an old revelation, or pretended revelation, which had fallen from the remembrance of the Mormon people. He quoted the pretended word of God showing that the patriarch Hyrum Smith stood at the head of the system and that he, as a descendant of Hyrum, was the legitimate successor to the presidency. If his argument was correct, then Brigham Young, and all of Brigham's successors up to Joseph F. Smith, were usurpers. Also, if Smith was correct in his intimated interpretation, he himself is a usurper for another reason; that reason being that his brother John is older than he and has a right which takes precedence over his own.

Elder Abels disposes of the whole matter by declaring that the succession has never been with the Utah or Brighamite branch of the church; but is and has been, under the so-called revelations from God, with the Reorganized Church of which Young Joseph, as he is called, the son of the original founder of the church, is at present the head as the prophet, seer, and revelator. This is a question of which Joseph F. has fought shy. It has been his one fear all through his mature life: that the seed of his Uncle Joseph, the prophet, would rise up and demand their rights of inheritance in this commercial affair known as the Mormon church—one of the most valuable properties ever constructed by man,

which pays a net dividend of two millions of dollars per annum, innumerable wives and children, and no questions asked.—Salt Lake *Tribune*, March 6, 1907.

#### IS THE PULPIT A "COWARD'S CASTLE."

Early last fall, so it is stated, two clergymen sat in New York discussing the future of a young man. One of these is described as "one of the two leading preachers of Greater New York," the other as "the first pulpit orator of Greater Boston." The question discussed was what to do with the eldest son of the former.

"I shall put him into business or into law," said the father. "I shall have no son of mine undergo what I have suffered. I want one member of my family independent and his own master, even if he hasn't a cent in the world."

The younger man needed no explanation. "I have just resigned from my own church," he said, "to starve and be free. There is only one remedy."

This anecdote is told in the New York *Independent* by Herbert D. Ward (son of Doctor William Hayes Ward and husband of Elizabeth Stuart Phelps-Ward). Taken in conjunction with Doctor Crapsey's radical utterances since his exchange of the pulpit for a lecture platform, and with the Reverend Madison C. Peters' abandonment of his church ministry on the ground that "the pulpit in America, with here and there a notable exception, is a 'coward's castle,'" the story may serve as an appropriate point of departure in considering the present status of the minister. Mr. Ward regards the situation as grave—so grave that he discourages young men from entering the ministry at all, unless they have money. He speaks as a graduate of a theological seminary, and as one who has had the confidence of ministers. "Under the present conditions," he says, "a poor man can not develop his independent manliness and live in the pulpit. If he does live, he borders close to the time-server and the hypocrite." Two instances are cited to reinforce this position. One is that of a minister, "happy, alert, cheerful, hopeful, with a devoted congregation behind him, and, more marvelous than that, a cabinet of deacons that are his advisers, *not* his masters." This minister has an income independent of his church salary, and his deacons know it. The other case is that of "a brilliant man in Hartford, who preached a sermon on sane Socialism." This minister had no independent resources, and, in consequence, "he, his wife, and children starved for two years until he captured a small pulpit in Vermont, where he is temporarily respected." All of which simply goes to show, in Mr. Ward's judgment, that money dominates the American pulpit to-day. He continues:

"The madness for money—the ease of specula-

tion—the enormous fungi fortunes—the high wages and higher prices—the worship and fear of wealth—unbounded luxury and unbridled extravagance—all these and many other forms of Mammon hysteria have brought about a revolution in living conditions. Men are no longer measured by spirituality, by intellectual achievements. Many may be respectable, but only the bank account has respect. Nine tenths of our leading churches are dominated by the insolence of wealth. Nine tenths of our homes are mentally atrophied by its specter. This is not only the fact in cities, but the miserable conditions have been aped in country towns by the local coterie of the *nouveaux riches*, and are even filtering into the primitive fastnesses of our mountain hamlets.

"It is a miserable fact which we must honestly face that the average man, as well as the average church, is hypnotized out of his independence and manhood by the rich man of his environment. And the poor minister—who entered the clergy with white wings flying, with soul inflated by noble enthusiasms, with heart choked with the beauty of holiness, and with his mind made up to be a modern martyr, if necessary, finds himself, after a few parish changes and with heart choked by the diabolism of ugliness, wondering whether he has any tenets at all he dare call his own, and harassed by cowardly parishoners on the one side and threatened by lordly moneybags on the other."

Mr. Ward's complaint is that the very conditions under which ministers are compelled to live and preach at the present time preclude honesty and liberty. A second critic, himself a minister—the Reverend Doctor Mark Allison Matthews—thinks that clergymen are lacking in courage, and largely to blame for their own situation. Writing in the Chicago Presbyterian paper, *The Interior*, he says:

"As a whole, the ministry is more or less muzzled. There are thousands of ministers who apparently are afraid to speak and act as the authority of the pulpit warrants. They are certainly in need of holy boldness. Were they bold in proportion to their righteousness, and were they to speak as such boldness would demand, the moral conditions of this country would be instantly changed... They seem to dread the hardships and dangers of an aggressive, courageous line of action. They are afraid of wounding feelings, which in itself is an illogical position, because the minister ought to prick the conscience, wound the sinful heart, and bring conviction to every one of his hearers.

"Some are afraid of the things that may be said about them or to them. They dread the attack which the Devil and his agents may make upon them. They fear the bucket of filth which corrupt and degenerate men may try to hurl at them.

"Why should they fear the rage, froth, or darts of the agents of hell? God is their director and protector. If they are conscious of the righteousness of their cause, they should speak, even though their words emptied all hell of its sleuth-hounds and started them in hot pursuit after the preacher. There are some who are afraid of their positions. Why should they be? If the minister is called of God, his commission is from above, and his position and right to speak are eternal."—*Current Literature*, March, 1907.

## Mothers' Home Column

EDITED BY FRANCES.

April Reading for Daughters of Zion.

OUR BOYS.—NO. 9.

It is not in childhood only that obedience is a necessary part of discipline, neither can our boy leave it behind him when he leaves the schoolroom to enter upon a business career. And this is true even if he expects to conduct a business of his own. No one who does not know how to obey is fitted to command. In the home, in business, in every enterprise, be it of what nature it may, there must be a head—must be one, or more than one acting together, whose judgment outweighs that of all others and whose ultimate decision is final. And as men, occupying positions of this kind, come into them, as a rule, from the ranks of those whose business it has been to obey, so must our boy, if he expects to be successful, as long as he is in the employ of any individual or firm, conform to the wishes of his employer. This, of course, does not apply to cases where the moral sense of right and wrong is involved. If of boy or man that is exacted which violates the conscience, then duty is plainly upon the side of disobedience, even if it be at the sacrifice of place or position.

The best service is given with a willing mind and a cheerful spirit. "At home, at school, and in the great institutions of business," says Mr. Fowler, "the first and necessary lessons to be taught the boy are that discipline and obedience are essential to the management of everything."

Perhaps it is well that just here we give a little time to the questions of success—what is it? We are living in an age when the spirit of money-getting is the ruling element. With this, in the minds of many, is closely associated the thought, No matter how; but with all thy getting, get money and get it quickly, and when success is mentioned this principle, or rather want of principle, stands in the minds of such individuals as the synonym of success. But this is not success, and it may be and often is the most dismal failure which can blight the life of any one.

"The rich man who possesses nothing but money, whether or not he has obtained it by questionable methods," says Mr. Fowler, in *The Boy—How to Help Him Succeed*, "is not considered a success by any one of consequence. With all his over-wealth he has no real friends, and few friends of any kind. He may be aped or flattered, but he is never loved or respected. His alleged friends are merely hangers-on, flatterers, borrowers, tricksters, and beats, or financial co-operators who would as willingly rob him as they would help him to rob others. When this man of money dies, the papers give him stingy mention, and the world forgets him even before the grass sprouts over his tearless grave. His henchmen are sorry he is dead, because

they can use him no longer. His financial associates are relieved because his departure has given them more room for operation. The grief of relatives is but cloth-deep. This man represents one grade of success,—the lower grade, the grade that receives no respect on earth and has no standing in the world to come.

"The successful man of the higher grade is he who accomplishes something, whether it be in money-earning or in anything else for the mutual benefit of himself and others. This man is rich whether he be worth dollars or millions of dollars. This man is rich whether he be a shoemaker or a railroad president. This man is rich whether he be a clerk or a preacher. This man is rich because he is working up to the limit of his highest capacity and is doing his best.

"The man of only money is the slave of money. He has no individuality save as the taker, keeper, and spender of cash. He is but a financial rake, a human storehouse of perishable product, a success of the lowest grade. He has made of himself the kind of success he would be ashamed of if he had one half the brains necessary for semi-enlightenment.

"The accumulation of money, unless this accumulation be for a proper purpose and to be rightly distributed, is as foolish and wrong as the accumulation of land to be held in wasteful idleness. The good of anything is in its distribution and in the profitable use of it. A locked-up Bible is as worthless as unmined iron.

"The man who gains money and holds it or distributes it within his own circle, that it may all come back to him, is of the criminal grade of success, a menace to society and a felon before any bar of decency or any bench of justice. This man has for his pains the gratification of his own isolated selfishness. He is neither beloved nor respected; he is disliked and hated; he has no friends on earth; he must strain the mercy of the hereafter to get it. He is not a success.

"The successful man, with money or without it, is the man who has accomplished the most good for others, himself included; who has done the most to make others and himself better; who has looked upon money as a necessary means to an end; who has honestly acquired as much of it as seems essential to mutual advancement. This man is a success whether he have much money or little, whether he be a lawyer or a blacksmith, a banker or a carpenter, master of a thousand men or only one of a thousand workers. This man has friends who love him, not for his money; who respect him, not for his bank account;—friends who firmly grasp his hand in life and shed over his grave the tears of genuine sorrow. Within the fences of his field he has done his best. The world will never forget him, and when he leaves it, the place he once occupied may never be filled as he filled it. He is one of the threads in the billion-wired cable of success, which does its full share in standing the strain of life; and as it has helped others, so is it assisted. This man is not, and could not be a failure. He is and has to be, a success. The collateral which he has deposited in the Bank of Earth is payable with discount in the Treasury of Heaven. The seed of his earthly sowing for ever yields its harvests in the perpetual fertility of eternity."

It is wisdom upon the part of parents to ever hold up to their children, examples of the highest type, for

"Lives of great men all remind us,  
We can make our lives sublime."

And to the boy especially, who will come in more intimate and constant contact with the selfish greed of commercialism, which in our day seems sweeping over the land, having not only in all our large cities but in village and hamlet its

wrecked and stranded victims, is this need imperative. It is possible to so instill into the developing intellect of our boy ideals so pure—so high and yet true to life that when the false—the base are met with, he will both loathe and shun them.

Let us give to our boy then the very highest ideal of success in life, that in the years to come he may venerate the home in which he was prepared for the battle of life and given a chart upon which its pitfalls and concealed batteries were plainly indicated.

#### Questions on April Reading.

Is the necessity for obedience confined to childhood or to the years spent in school? Who alone is fitted to command? What is necessary in the conducting of any business or any institution? By whom, as a rule, are these responsible positions occupied? Is there any exception to the rule that if a boy is to be successful he must obey his employer? What is regarded by many as a synonym of success? Instead of success, what is it? What other possessions may a man have besides money? How is the rich man who has nothing but money regarded in the world? What constitutes a higher grade of success than this? In what sense is the man of money only the slave of money? Has he reason to be ashamed? What effect would it have upon the boy to hear such sentiments as these expressed in his home? How only is the accumulation of money justified? What forms a criminal grade of success? Is this really success? Who is the truly successful man? How is he regarded? Is his success for this life only? How may the lives of the truly great assist in fortifying our boys against the selfish greed of commercialism? What will cause a boy in after-years to venerate his home? What must parents do in order to give their boys the highest ideal of success?

#### Program.

Hymn No. 172, Saints' Hymnal; prayer; reading from "Home Column" with discussion; paper, "The accumulation of money—in what conditions and to what extent is it justifiable"; roll-call; business; dismissal hymn and prayer.

#### Prayer Union.

Sr. Phoebe E. Reynolds, of South Boardman, Michigan, requests the prayers of the Prayer Union in behalf of her son, that he may be influenced by the Spirit to remain at home, and not go away from the influence of home and the church; and that he might obey the gospel.

## Letter Department

LEXINGTON, Tennessee, March 8, 1907.

*Editors Herald:* Perhaps some would be glad to hear how the work is progressing in Kentucky and Tennessee. Since July last I have labored in the States referred to above most of the time, associated with Bro. A. V. Closson in tent-work until cold weather. Since then it has been my lot to travel alone most of the time. My associations with Bro. Closson were pleasant, though we were strangers to begin with. I found him to be a very congenial yoke-fellow, and one who is always ready to do his part of the work, either of a physical or spiritual nature. And no doubt many of ye elders are aware of the fact that there is a great deal of "physical" work connected with running a tent.

I am favorably impressed with tent-work. Not that I especially enjoy the work myself; but I am satisfied more people, especially in towns and new places, can be reached

that way than any other. At every place where the tent went last year, at Paris, Pilot Oak, Hickman, and Elm Tree, we could not accommodate all the people with seats, and many times not standing-room under the tent. And as a result of these meetings largely, some thirty or forty were brought into the church. We have no house of worship at any of these places referred to, and in the past efforts have been put forth in private houses, with little or no good accomplished, as the people would not turn out. So, for the above reasons I favor the tent-work.

The Saints and friends at Elm Tree are putting forth an effort to build a house of worship there. Bro. Closson has been assisting them some, and preaching for them at night. Brn. McClain, Wyringer, Hendrix, and Shell have opened their hospitable homes for preaching, when the elders are there. They have also held regular mid-week prayer-meetings, and many times they are not able to accommodate the crowds. So they are badly in need of a more commodious place of worship. This has been a bad winter for missionary work in this country; so much rain and bad roads; sometimes almost impassable.

The debate held at Austin Springs between Reverend A. A. Jones, Missionary Baptist, and Elder C. L. Snow, February 12 to 16, was another victory for the cause of truth. The weather was fine, and large crowds were in attendance. The usual church propositions were discussed, the King James Translation to be the only evidence, no history allowed, as Reverend Jones preferred to fight it out on the Bible alone. As Jones was in the affirmative the first two days, Bro. Snow waited patiently for Jones to set up his church and try to establish his proposition, but he would not. So Bro. Snow had to show the people what Jones was expected to do. Jones never attempted to set up his church, or show a succession, but just rode his hobby, "Salvation by faith alone."

Bro. Snow in his affirmative showed from the Scriptures the apostolic church, and the outline was put on the blackboard so all could see. He then showed that he was in harmony by setting the church organizations up side by side. To use his expression, "They are as much alike as two white beans." Jones never attempted to answer the argument, but instead offered Bro. Snow one hundred dollars to perform a miracle; wanted him to heal a blind man (by the way a Baptist preacher) who was in the audience, or to drink poison, then he would believe. Well, if he did not feel little when Bro. Snow replied to him, I am sure some of his brethren did, for they told me they were ashamed of it.

Bro. Snow showed an apostasy so complete that Jones felt his defeat, and virtually admitted it publicly by saying, "If I were permitted to use history, I could prove it." Thereupon Bro. Snow told him he should have a chance after this debate, if he wanted it. So at the close his moderator and brother preachers were anxious for another debate, so the same propositions were signed with the privilege of bringing in history. They have selected Bro. Penich of Martin, Tennessee, as their champion. Propositions have been submitted to missionary in charge. I have not heard from him yet, so do not know whom he will select. I suppose he himself will meet it if he has time.

The moderators were privileged to speak right about during the debate, so the writer had the privilege of speaking to the people. I feel that good will result from these debates.

Much rain, with bad roads, forces me to abandon the country for a while. I came to Jackson, Tennessee, the first of the month; held two meetings there in a private house. Some interest was manifested, and a number of questions asked at the close, which show a spirit of inquiry. I

thought of trying street-preaching, but learned that an anti-saloon movement was on, and every public place was occupied morning and evening by speakers, so I bade them God-speed, and came on to this place, and have been holding forth every night since. Some interest is manifested. Two have expressed themselves as desirous of being baptized before I leave. From here I expect to go south seven or eight miles by request to hold some meetings. Have several calls for preaching, but shall try to labor as the Spirit directs.

Hopefully in the work,

J. R. MCCLAIN.

FULTON, Kentucky, March 9, 1907.

*Editors Herald:* I have been thinking for a long time that I would write to the HERALD, but did not want to write until I felt in a proper mood. I would enjoy the good Spirit of God, I believe, if I could only have an opportunity to read the good things in the HERALD, and other good literature; but I have so often tried to read and the little ones would bother me so I could not, it seemed, get the good meaning of the article, until I almost quit trying to read. But I sometimes think God makes allowances for poor mothers who have such limited opportunities to cultivate their minds in any way.

I do not mean to complain; for there is nothing sweeter to me, or that makes a home more cheerful, than "little folk," and they give me much pleasure, and it is a delight to watch after and care for them. Yet, I can not help but wish at times that I could get a chance to read more in silence, so that my mind could act more intelligently, and that I might comprehend better. But last night I felt more wakeful than usual, and read in the HERALD a sermon by Bro. Heman C. Smith, subject, "Man's dominion," and I am glad to say that it did me much good. I feel this morning more encouraged, and better able to fight the battle (as it were) than I have for a long time.

We are in almost an isolated condition. I have not heard any preaching since our reunion last July, and have been with the Saints but once or twice. I feel lost sometimes, and as if I were doing no good in the world at all. I have, I am sorry to confess, fallen back instead of growing, and coming up higher. But I feel this morning that God has not yet forsaken me.

Your sister in the faith,

BOBBIE WILLIAMS.

POLLARD, Alabama.

*Editors Herald:* I desire to inform you that the work is still onward in the "Sunny South," or at least in this part. The Love-Kelley debate is a matter of history now. Last week the contest raged, when the "prince and power of the air" did not prevent with rain-storms. Two nights were missed on account of the weather, but one session was made up by having three sessions on Saturday. Doctor Love is quite a forceful debater and presented some arguments that I presume might be counted strong viewed from his standpoint, but viewed from our standpoint they were such as we often meet, and such as the infidel might offer against the Bible and Bible characters. David Whitmer's Appeal and Oliver Cowdery's Defense were the hardest things to meet, and I think had more effect on the minds of the people as a real objection to Joseph Smith and the work established through him than anything else offered. But when it was proved that they both died reaffirming their testimony to the Book of Mormon, the force of their objections against Joseph Smith was weakened materially. It was also shown that their doubts of Joseph being inspired in the giving of certain revelations was not worse than Judah's betrayal of

the Christ or of John the Baptist first testifying of him, "Behold the Lamb of God, who taketh away the sin of the world!"—John 1:29. And then after he had been cast into prison and Christ did not release him he sent messengers to ask, "Art thou he that should come, or look we for another?"—Luke 7:19. Neither was it worse than when Peter, Christ's chief apostle, cursed and swore and said, "I know not the man."—Matthew 26:74. These examples only show human weakness as when Christ's apostles could not accept his teaching and, "From that time many of his disciples went back, and walked no more with him."—John 6:66.

Doctor Love tried to make considerable capital out of Whitmer's and Cowdery's statement of a revelation they claimed Joseph gave concerning an effort to sell the copyright of the Book of Mormon in Canada which they said failed. As we nowhere have a statement of the full wording of that revelation, were any such revelation ever given, Bro. Kelley argued that it possibly contained conditions that were not fully met; hence may have failed for that reason. And even though Joseph had a false revelation, which is doubtful, it was no worse than what the Bible records in 1 Kings, 22, and 2 Corinthians 13 where Micaiah said, "As the Lord liveth, even what my God saith, that will I speak" (verse 13), and then proceeded immediately to give a false revelation; then, when questioned about it, proceeded to give a true revelation directly opposite to the former one. This seems to reflect against the Bible, but when we read carefully the two chapters referred to we learn why God sent this lying spirit to so prophesy through four hundred prophets, and one of them, at least, was a prophet of God.

Bro. Kelley proved to be equal to the emergency and an able defender of the faith. Doctor Love requested that the debate be repeated at Bay Minette, Alabama, next September. Bro. Kelley accepted the challenge, so if the Doctor does not fail to be on hand at the time, as it appears that he has twice done before, the Saints and friends may look for another debate there. The rules were so well kept by both disputants that neither party was called to order, and we had no need for a third moderator. I believe it is safe to say, from what I learned from their expressions after the debate, that the Saints were all strengthened in the faith. One was baptized at Berrydale, the place of the debate, yesterday, and Bro. Kelley remained to baptize some others to-day.

Yours in the faith,

J. M. STUBBART.

PAPEETE, Tahiti, February 20, 1907.

*Editors:* At the first public meeting after the mail from America arrives the Saints expect to hear the news from all over the world, so when the last mail arrived they were all expectation, for we had told of the loss of the HERALD Office by fire. We entered more fully into details in the meeting, or rather after the services were dismissed, and they all seemed to feel the loss except one brother who said, well as other places"; but the general sentiment was of course sorrow for the loss of the building and fixtures.

We are busy now building the new missionary house, because rent (which is eighteen dollars Chili money a month or eight dollars French) is quite a burden. By the kindness of the Bishop in America we are able to get a new one, and thus the first step is taken to rebuild Taronā. It is doubtless the best for situation of any place in Papeete, but is too low; yet if we can fill up a few feet we will be as safe as the principal business places of Papeete are. This we hope to do after our April conference; but there is no place safe now on the face of the earth, except Zion, and who is worthy an inheritance therein?

Bro. and Sr. Lake are now living at Faaa, but soon expect to move to Tiona. The zinc roofing and lumber for ceiling the missionary house in Tiona are all ready and they will soon be located in their new home in Zion. Bro. John Hawkins is now in Faaa among his grandchildren and great-grandchildren, and great-great-grandchildren. He is with his daughter now. Tereva Moe is her name.

Spiritualism and adultery, which are so prevalent in this country, are causing us some trouble in the church here; for these people are naturally very superstitious; but hope by patience and gentleness, with unceasing work and prayer, to measurably get above all these sins.

Peace be with all the Israel of God in these troublous times.

Your brother in Christ,  
JOSEPH F. BURTON.

PONCA, Oklahoma, February 24, 1907.

*Dear Herald:* My heart was made sad to learn of the loss of the HERALD plant. Can not understand why it should have been so at a time when we were preparing to build the dear children's home and the sanitarium; but trust we may all be so trustful and humble before God that he will make it work for good to his people.

I had just renewed for my HERALD before the fire; and have since for the *Ensign*, although my time had not expired.  
M. A. CHRISTY.

MANCHESTER, Texas, March 3, 1907.

*Editors Saints Herald:* Another conference year has about passed away and our work for the year has gone on to make up our record by which we are to be tried when our Savior comes to give each one of us our reward. I look back over my year's work and wonder if I could have done any more. I tried to do the best I could.

Last summer Bro. John Harp came to this field and began to help me in these parts to tell the beautiful gospel story. Bro. Harp is a fine man to labor with. We had some fine meetings and some were brought into the kingdom of God. Hundreds heard the gospel which they will never forget. Bro. Harp took well with the people of Northeastern Texas.

On the 24th of January we met in district conference with the Wilburton Branch, in the Indian Territory. We had the pleasure of meeting with a goodly number of the brethren. Among them were G. H. Hilliard and Ellis Short of Independence, Missouri, and our worthy missionary in charge, Fred A. Smith, of Lamoni, Iowa. While at conference we met in a priesthood meeting and Bro. Fred A. gave us some of the finest lessons it was ever my pleasure to listen to. He has gained the love and confidence of the boys in the South that time will never fade. May the Lord add many years of usefulness to his life.

We were indeed sorry to hear of the HERALD Office being destroyed by fire. We hope the loss will prove a blessing somewhere on life's road. Let us all do what we can for the publishing house this year. I was in a town a few days ago and several merchants wanted to know the name of our publishing house. Said they wanted to send for a dozen copies of the Book of Mormon. I hope they have ordered them by this time. I find in my field of labor a great inquiry for the Book of Mormon.

Well, many wonderful things happened in the year just passed. Destructions on land and sea have been wonderful, but the wonderful prophet, Isaiah, by the Spirit, looked down unborn time and saw when the gospel would be restored back to the earth by the hand of an angel, that we would be visited by thunder and earthquakes and great noises, with storms and tempests and the flames of devouring fire; and indeed those things are here and the end is near. I do not rejoice to see the nations of the earth suffering, but my heart

is made glad to know that there is a God who can, by his Holy Spirit, reveal to the children of men things that shall come to pass three thousand years after they were revealed. Indeed I am glad that I am living in this age of the world and have the pleasure and honor of presenting the gospel of our Savior. The time is near at hand when the nations of the earth will have to take notice of this great latter-day work. So as the years come and go I hope to be able to live that pure and good life that our Savior commands us to live, that I may have on the white robe of righteousness and hear the wonderful words: Enter into thy rest.

E. A. ERWIN.

SHENANDOAH, Iowa, March 2, 1907.

*Dear Herald:* I am trying to show my sympathy for the loss of the HERALD Office by getting new subscriptions and renewals. Please find inclosed order. I believe we all love the dear old HERALD, that we can not afford to be without it, and by the good management of the HERALD force we were not permitted to miss one number. To our great surprise it came, and although it was smaller than usual, how pleased we were to peruse its pages!

I came to Riverton in the latter part of January, held several meetings in the Mill Creek Schoolhouse, was ably cared for at the hospitable home of our dear Bro. and Sr. Comstock; left there for Thurman to go and fill an appointment previously made for me by Bro. J. R. Wight at Walnut Grove Schoolhouse on the Sidney and Tabor road. We enjoyed the liberty of presenting the blessed gospel to an interesting and increasing audience for nearly two weeks. Though none were baptized we felt sure some were brought nearer the kingdom. Our stay was made very pleasant by the care and consideration of our genial Bro. and Sr. Moore. While there we had the pleasure of solemnizing the marriage of Mr. William O. Estes and Miss Fanny Holsclaw. I also occupied the pulpit at the Thurman church two Sundays, morning and evening, while in that vicinity; also visited Bishop Leeka and family. Our brother has been failing in health, for some time, but withal he has great faith in the providence of God.

While in Thurman, our friend, Mr. Witherow, editor and proprietor, asked me if I would give him an article for publication. I told him I would be glad to do so. I wrote quite a lengthy article explaining the difference between our claims and those of the Utah Mormons. He published it, giving it the first column on the front page.

Reaching Tabor on the 21st of February we came in time for the Religio convention, also the convention of the Sunday-school, in which we were asked to participate. Much credit is due the officers of the district for the success they have attained. On Saturday, the 25th, the district met to do business, which was a success from beginning to end. A more peaceful conference I never remember attending.

We left Tabor with kind remembrances of the loyalty of the Saints in that they did not forget the needs of the missionaries. In company with Bro. Eli Hayer we came to Shenandoah. As we got onto the train at Tabor we learned of the death of Bro. W. H. H. Griffith of this place. He was laid to rest in the Rose Hill Cemetery, Bro. Hayer having charge of the funeral-service, and the writer preaching the sermon.

As the time draws near to close this conference year's work one can not help but look back and ask, What has been the record? I have been more than satisfied with this mission. I hope I have done some good. I have tried to. Having gotten more acquainted with its needs, I believe I could labor to still greater advantage another year should I be sent back; but that is with the Lord and the church, as I

always want to be willing to say, "I'll go where you want me to go, dear Lord." I am at present pleasantly located at the home of Bro. and Sr. Cline.

JOSEPH ARBER.

ALDEN BRIDGE, Louisiana, March 4, 1907.

*Editors Herald:* Kindly permit an isolated one the use of your columns. I have just finished reading the dear old HERALD and also the *Ensign*. They come to our relief weekly, filled with food for the weary and thirsty souls: Oh, how grand it is to read the sermons therein! Sr. A. B. Hawley's article, "Study and work," in HERALD, February 20, was good. Come again, sister.

Let us awake to the spiritual need of those around us. Oh, how grand is the beautiful plan of salvation, and how far reaching it is! Are we doing all we can for the spread of the gospel? Are we improving every chance we have to get the truth before the people? Many of them the ministry can not reach. We can plant the seed, by all of us taking the church literature, then read and hand it to our neighbors, and in that way we will warn our neighbors, and in that we will sow the gospel seed.

We say that we are saints; can we prove it? and how? By faith and works only.

I was appointed local historian for this grand old state of Louisiana, and as I wanted the address of all members, I learn that the State has a membership of about thirty-nine and only seven take HERALD and twelve take *Ensign*. My brothers and sisters, I would not do without the HERALD and *Ensign* for ten times the price. Let us all take the literature, then we will help the church.

This great work is of God, and no man can do the work of himself. I give God the praise for the two great messengers sent out once a week, bringing glad tidings to isolated ones.

Yours for the advancement of the great cause,

J. E. TALLEY.

HILL CITY, Kansas.

*Editors Herald:* I moved with my family from Crescent, Iowa, Pottawattamie County, last December, and located in Graham County, Kansas, near Hill City. The district conference met with Hill City Branch, February 23 and 24. We had a good spiritual feast. The business done was directed by the peaceful influence of the Holy Spirit.

There is a total of about twenty-three enrolled in the Hill City Branch, now. We are going to organize a Sunday-school soon. I think we can do lots of good; there are some outside of the church who will join with us.

Dear Saints, pray for us that God may bless us in all our undertakings for good. And I would ask the Saints to pray for my dear brother, N. A. Boyd, who has been so sorely afflicted for so many years, that if it be God's will he may be restored to health.

J. N. BOYD.

## Miscellaneous Department

### Conference Minutes.

FREMONT.—Fremont district conference convened with Tabor Branch, near Tabor, Iowa, Saturday, February 23, 1907, Amazon Badham in charge. Branches reporting: Riverton 56, Glenwood 77, Henderson 84, Keystone 34, Tabor 71, Thurman 199, Hamburg 66, Bartlett 44. Ministry reporting: M. M. Turpen, Joseph Arber, J. B. Cline, C. M. Roberts, E. S. Wilcox, A. Badham, James Comstock, Frank Goode, George Kemp, S. Orton, E. A. Stedman, A. J. Davidson, Eli Hayer, J. R. Wight, T. A. Hougas, Joseph Roberts, L. C. Donaldson, F. B. Knight, J. C. Moore, R. S. Hillyer, N. L. Mortimore, M. H. Ettleman, C. W. Forney, G. F. Skank, E. F. Wilcox, Joseph Goode, J. E. Claiborn, R. V. Greenway, S. S. Clark. Number sermons preached since last conference 307, baptisms 1, membership of district 756.

Secretary's report showed district tent fund on hand \$14.74. Following resolution was adopted: "Resolved that we, the Fremont District, in conference assembled, request the appointing powers of the church, that in their appointing missionaries to this, the Fremont District, they do so without associating our district with any other, in order that the missionary's work may not be divided, but his whole time be given to the one district." Signed by Joseph Roberts and Frank Goode. Henderson having sent a petition for next conference, a vote resulted in favor of meeting with Henderson Branch, May 25 and 26, 1907. Delegates to General Conference (empowered, in case of division, to cast majority and minority vote): M. W. Gaylord and wife, George Kemp and wife, H. O. Redfield and wife, S. S. Clark and wife, Sine Shaw, Ella Vanderpool, Joseph Arber, Eli Hayer, Joseph Roberts, T. A. Hougas and wife, E. A. Stedman, Charles Fry, M. M. Turpen, Frank Greene and wife, S. K. Sorensen, Frank Becksted and wife, Lorena and Sadie Leeka, Ethel I. Skank, Bethana Redfield, E. E. Barbour and wife, Gertrude Lentz. Amazon Badham was then chosen president of the district, and C. W. Forney secretary; William Leeka, bishop, and S. Orton, second counselor to bishop, were sustained. Moved that the Fremont District take measures to raise means to send our missionaries to General Conference. Report of Bishop William Leeka was received. Receipts up to date, \$197.08; expenditures for allowances, \$264.00; balance due Bishop, \$66.92. Adjourned to meet with Henderson Branch, May 25 and 26, 1907. C. W. Forney, secretary.

EASTERN COLORADO.—The semi-annual conference of the Eastern Colorado District was held in Colorado Springs, Colorado, March 2 and 3, 1907. Delegates were elected to the General Conference, and much other business of importance transacted. Officers elected were, J. D. Curtis, president; J. W. Morgan, vice-president; D. Robert Winn, secretary-treasurer. Our next conference and reunion meets in Denver, Colorado, early in September, 1907. The outlook is very bright in this district. D. Rob't Winn, secretary.

KIRTLAND.—Conference convened at Sharon, Pennsylvania, Saturday, March 2, at 10 a. m. Permanent organization effected by selecting G. T. Griffiths to preside, assisted by J. W. Rushton and George A. Smith. Statistical reports: Cleveland 98, Toledo 43, Conneautville 56, Temple 90, Akron 93, Sharon 84, New Philadelphia 85, Maumee 20, Youngstown 32, Baldwin 23, the last named branch being newly organized. Bishop's agent, E. Miller, reported: Total receipts, since last report, \$1,103.79; total expenses, \$1,209.22; due agent, \$105.43. An itemized account of the receipts and expenditures of the reunions of 1905 and 1906 read, showing a deficit of \$43.73. Bro. V. D. Schaar and T. U. Thomas, were appointed a committee to collect money to pay this debt. A resolution was passed that each branch in the district take up a collection on the last Sunday in each quarter to defray district expenses. Officers elected for ensuing term: G. A. Smith, president; E. Miller, and T. U. Thomas, councilors; E. E. Cozadd, secretary-treasurer; E. Miller, Bishop's agent. Delegates to General Conference: Bro. and Sr. G. A. Smith, Bro. and Sr. R. Baldwin, Bro. and Sr. E. Miller, F. J. Ebeling, Paul Hanson, J. C. Farnfield, U. W. Greene, Lulu Beck, A. E. Stone, James McConaughy, A. Koehler, J. W. Rushton, A. J. McMillen, T. H. Darst, W. G. Kimball, G. W. Leggott, R. Etzenhouser, J. H. Lake, J. W. Topping, A. R. Manchester, D. A. Anderson, Bro. and Sr. G. T. Griffiths, W. H. Kelley, L. R. Devore. Delegates present to cast full vote of district. Conference adjourned to meet at call of district presidency, they with reunion committee to select time and place. E. E. Cozadd, secretary, Springboro, Pennsylvania.

NODAWAY.—Conference convened February 23 and 24, 1907, at 10 o'clock, in the Union church, with the Bedison Branch, E. S. Fannon presiding, W. B. Torrance, secretary. Statistical reports: Bedison 79, Sweet Home 58, Ross Grove 47, Guilford 96. Ministry reporting: Elder W. P. Bootman, A. E. McCord baptized 1, J. T. Ford, T. A. Ivie, E. S. Fannon, W. E. Haden baptized 2, C. Nelson, R. Lorensen, J. L. Gunsolley, William Woodhead, R. K. Ross; Priests James Schofield, R. F. Hill, W. B. Torrance, W. T. Ross; Deacons Robert Nelson, C. Kalstrup, Alma Nelson. District historian, E. S. Fannon, read a communication from Bro. Heman C. Smith, General Historian, relative to securing data for re-writing history lost in fire. Bishop's agent reported due church, \$224.25. Bro. E. P. Hawley, of the

Sweet Home Branch, was recommended for ordination to the office of teacher. Ordination was provided for. Bro. Jacob Hansen, to office of elder, and Alexander Jensen to office of teacher, were both recommended by the Bedison Branch for ordination. Matter was laid upon the table. By motion the president of each branch constitutes a committee to solicit means to purchase a new tent as soon as a sufficient sum is obtained. By motion \$5.00 of the money, proceeds from sale of old tent, was ordered paid back to the purchasers, and the remaining \$15 turned over to tent committee when called for. Bro. Arch E. McCord was selected to preside over the district the ensuing year; W. B. Torrance, secretary and recorder. Delegates to General Conference: E. S. Fannon, J. T. Ford, W. H. Clester, James Schofield, Harve Ivie, John Jorgensen, T. A. Ivie, Sr. Mary Ivie, W. T. Ross, W. P. Bootman, W. E. Haden: Those present authorized to cast full vote of district. Bro. E. P. Hawley was ordained teacher, and Bro. Frank Powell, by action of a former conference, was ordained priest. Auditing committee reported: Found Bishop's agent's book incomplete, and did not harmonize with the report to the conference. By motion the committee was retained, the Bishop's agent instructed to carry out totals, balance up his books, and present same to committee at next conference to be re-audited. Conference adjourned to meet with Guilford Branch, the third Saturday next district conference, time June 21, 1907.

SOUTHERN TEXAS.—Conference met at the Saints' church in San Antonio, Texas, February 22 to 24, 1907, O. D. Johnson in chair; T. J. Jett, assistant president, W. H. Davenport, secretary. W. H. Mannering was called to the chair. Ministry reporting: Elders W. H. Mannering baptized 4, C. F. Belkham baptized 1, O. D. Johnson, T. J. Jett, D. S. Palmer baptized 2, W. H. Davenport; Priests Ed N. McRae, D. S. Palmer, Bishop's agent reported: Balance on hand last report, \$23.63; collected, \$181.85; paid out, \$185.00. Branch reports: San Antonio 97. Delegates to General Conference: W. H. Mannering, D. S. Palmer, J. P. Neal, Cora Curtis, Martha Merritt, Minnie McRae, Sr., Ed N. McRae, and S. S. Smith. Pipe Creek schoolhouse in Bandera, Texas, was selected as the place for holding the next district conference, time June 21, 1907.

UTAH.—Conference convened in Salt Lake City, March 2 at 10 a. m., J. E. Vanderwood in the chair. Branch reports from Ogden, Union Port, Pleasant Grove, Salt Lake, and Provo were read. W. H. Kelley reported very encouragingly of the work in the Rocky Mountain Mission. J. E. Vanderwood, Bishop's agent, reported. Report of elders: E. C. Briggs, J. D. Stead, J. F. Curtis, L. G. Holloway, J. E. Vanderwood, S. D. Condit, Oscar W. Oberlien, Peter Anderson, A. M. Chase, L. E. Pederson, W. H. Kelley, T. W. Chatburn. Our next conference will be at Provo, Utah, in connection with the reunion on the first Saturday and Sunday in September, 1907. Votes of thanks were tendered to the retiring secretary and Bishop's agent, for services rendered to the district; and to the missionary force of the district and hope they will be returned to this district. After the Sunday morning service Mr. Ables of Ogden arose and asked permission to address the Saints. This being granted he stated his feelings concerning the Utah Mormon church of which until recently, he was a member. I believe he was an elder in said church. He read a paper which he had presented to the bishop of the ward of which he was a member. In the paper he stated his reasons for leaving the Mormon church, and asked to be released from membership. The paper in itself was wonderful, and the man's speech was inspired. He concluded by asking for baptism in our faith. Monday at 8:30 a. m., Mr. and Mrs. Ables, John Scott, and Frances Pierce, were baptized. Altogether, our conference was a success. Adele Carlisle-Strausbach, secretary.

OKLAHOMA.—The twenty-fourth conference was held at Wilburton, Indian Territory, January 26, 1907. Reports received from the following branches: Manchester 100, Grannis 91, Haileyville 56, Jacksonville 73, Wilburton 197. By motion the next conference was voted to be held at Adamson, Indian Territory, just before the reunion to be held there. D. O. Harder, secretary.

NORTHEASTERN MISSOURI.—Conference convened at Bevier, Missouri, February 23, 1907, at 10 a. m., F. T. Mussell in the chair; W. B. Richards, secretary pro tem, assisted by P. J. Raw. At the request of President Mussell, Bro. I. N. White was chosen to preside over the conference. He chose Brn. A. Allen and F. T. Mussell to assist him. Branches

reporting: Bevier and Higbee. Ministry reporting: W. S. Macrae, A. Allen, F. T. Mussell, W. C. Chapman, William Kelso, F. Palfrey, J. T. Williams, F. A. Evans, William Vaughn, W. B. Richards, P. J. Raw, Ed E. Thomas. Bishop's agent reported: On hand last report, \$25.62; receipts, \$550.31; disbursements, \$544.66. Delegates to General Conference, those present authorized to cast full vote, and in case of a division to cast a majority and a minority vote: W. S. Macrae, A. Allen, F. T. Mussell, Ellen Davis, P. J. Raw, Louise Palfrey, Charles Edmunds, W. B. Richards, Lydia Williams, J. T. Williams, Ivor Surrridge, Miles Edmunds, Charles Perry, Sr. S. J. Edmunds, W. J. Richards, J. L. Williams. The holding of next conference was left in the hands of the district officers.

#### Convention Minutes.

CLINTON.—Religio convened at Eldorado Springs, Missouri, March 1, 1907, with the district president in charge. Three locals reported. Enrollment of district is 180; average attendance, 41. Annual report was read and delegates elected to General Convention. Dora Lowe, secretary.

CLINTON.—District Sunday-school convention met at Eldorado Springs, Missouri, March 1, 1907. The following officers were elected: Superintendent, Iva Keck; assistant superintendent, W. E. Reynolds; secretary, Zora Lowe; treasurer, Ira Roberts; librarian, C. W. Keck. A very enjoyable time was had, and unity seemed to prevail. Mrs. Martha Cool, secretary.

ST. LOUIS.—Sunday-school and Religio associations held a joint convention at Bellville, Illinois, March 2 and 3. Religio convened at 8.30 p. m., with F. E. Smith in the chair. Reports were read, and showed the district to be progressing. The following officers were elected: President, L. Joerndt; vice-president, F. E. Smith; secretary, Robert Scott; treasurer, G. A. Kendall; librarian, Anna de Jong. Bro. Will Weidman then took charge for the Sunday-school association. The following officers were elected: Superintendent, G. A. Kendall; assistant superintendent, S. L. Ridley; secretary, Elmer Cooke; treasurer, Stella Wild; librarian, Mrs. Weidman. An enjoyable program was had the following day, and much good feeling and fellowship was created. The visiting delegates appreciate the hospitality extended to them by the Bellville Saints. Elmer Cooke and Robert Scott, secretaries.

#### The Presidency.

##### MEETING-PLACES FOR QUORUMS.

The First Presidency, during Conference, will have its headquarters in the Atkinson Building. Those having business with the Presidency will find some one at the office at all times during Conference. The Quorum of Twelve have fitted quarters on the second floor of the W. A. Grenawalt Building. The High Priests' Quorum will meet in the Mite Society Building until further notice. The Seven Presidents of Seventy will meet in the northwest room of the basement of the church, while the First and Second Seventy will occupy the basement and northwest room. The secretary of the Third Quorum has arranged for it to meet at the residence of Mrs. Anna Dancer.

The meeting-places of the various quorums of elders and priests will be announced later, as soon as available places have been secured, which are at the disposal of the Presidency.

Presidents of quorums of elders, priests, teachers, etc., who desire meeting-places for the Conference, will please notify the Presidency at the earliest opportunity, and arrangements will be made. Through the courtesy of the various lodges, societies, etc., of Lamoni, we feel that there will be ample quarters for all the quorums to meet in spite of the loss of our HERALD publishing plant.

The Presidency urges all quorums which have business which will demand consideration of the Conference to call meetings of the quorum at the earliest date possible, so that business growing out of quorum reports which need careful consideration by the conference shall be before it at as early a date as is possible. There are a number of committees, standing and otherwise, from whom the conference expects reports, and the chairmen of these various committees are urged to have their committees together early.

F. M. SMITH, for the Presidency.

**Church Secretary.**

## CREDENTIALS OF DISTRICTS.

Will district presidents and secretaries who have not yet responded, please see that their district credentials to General Conference are sent in at once. Make them up on your own forms; that is, write them out. As explained heretofore, no regular blanks were sent you, for the reason that lists of addresses were destroyed and it was too late to collect them again before giving notice. It is necessary that all credentials be in hand as soon as possible, to prepare for prompt organization of the General Conference. Please include total membership of district.

Respectfully,

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 18, 1907.

**Church Librarian.**

W. N. Ray, Lamoni, Iowa: Rules of Order.

F. L. Thompson, Lamoni, Iowa: Tour Around the World by General Grant (McCabe); Odd Fellowship, Its History and Manual (Ross).

H. A. Stebbins, Lamoni, Iowa: The Problem of Human Life Here and Hereafter (Hall); Bacon and Locke Essays; Celestial Scenery (Dick); Volney's Researches; Roman Antiquities (Adam).

Elmer E. Long, Lamoni, Iowa: Lectures of Colonel G. K. Ingersoll; Mastodon, Mammoth, and Man (McLean); Papal Conspiracy Exposed (Beecher); Horne's Introduction; Plutarch's Lives, volume 1; Hebrew English Lexicon; Daniel and the Revelation (Smith); Illustrated Book of All Religions; Child's History of England (Dickens); Campbell on Baptism; The Christian Baptists (Campbell); The Story of the Manuscripts (Merrill); Women in Church and State (Gage); Fox's Book of Martyrs.

George E. Davis, Des Moines, Iowa: Essays on the Church of God (Mason).

D. M. Rudd, Brainerd, Minnesota: Living Oracles (A Translation of New Testament); Discipline of the Wesley and Methodist Church; Church Manual; Church Manual Congregational Church; The Discipline of Society of Friends; New Defenses of the Lord's Day; A Plain View of the Rites and Ordinances of House of God (Mach); The Koran.

Bro. and Sr. W. I. Hall, Des Moines, Iowa: The Christian's Secret of a Happy Life; Personal Memoirs of P. H. Sheridan; General U. S. Grant, His Life and Public Service; Life and Deeds of General Sherman (Nothrop); Personal Memoirs of U. S. Grant, volumes 1 and 2; Boot and Saddle (Custer); Twenty Years of Congress (Blaine), 2 volumes; Byron's Poetical Works; Queen Victoria, her Grand Life and Glorious Reign; The Great Conspiracy (Logan); History of Page County, Iowa; Life and Glorious Deeds of Admiral Dewey; (Stickbury) Illustrious Life of William McKinley (Halsted); The History of Protective Tariff Laws (Thompson); The Volunteer Soldiers of America (Logan); Sparks from the Campfire.

C. E. Blodgett, Longmont, Colorado: Ecclesiastical History (Mosheim's).

U. S. Museum, Washington, D. C.: Annual Report Smithsonian Institute, 1905.

J. D. Bennett, Lamoni, Iowa: Hindu Book of Astrology (Bhabti Seva); Christian Theology (J. J. Stafford).

Board of Control State Institutions, Iowa; Report of Board of Control, 1906.

George F. Abbot, Luffenholz, California: Gibbon's Roman Empire, five volumes.

J. Hill, Lamoni, Iowa: Presidency and Priesthood (Kelley): Auto-biography of Joseph Luff.

Sr. May, Lamoni, Iowa: Millennial Star, volumes 6 and 7; Apochrypha.

J. F. Mintun, Des Moines, Iowa: HERALD unbound, complete from volume 4 to date excepting volumes 52, 50, 48, 47, 35.

William Stuart, Mondamin, Iowa: HERALD, volumes 23, 26, 29, 31, 32, 33, and 41, complete (unbound).

Frank Cochran, Lamoni, Iowa: Review of Reviews (unbound), complete volume 16 to 21.

Review of Reviews, Arena, North American Review, Forum, and other periodicals will be very acceptable to the library. The complete volumes will be bound as soon as possible, and kept for reference in the library.

We still lack one volume (1901) of having a complete file of the HERALD, one (1906) of having a complete file of Autumn Leaves, and we have not a single complete volume of the Hope as yet.

Those who have any of the above magazines, or any books to spare, please send them to the Church Library, Lamoni, Iowa.

LAMONI, Iowa. INEZ SMITH, Assistant Librarian.

**High Priests' Quorum.**

The High Priests' Quorum will meet in the Mite Society Building Lamoni, Iowa, April 6, 1907, at 8 a. m. Every member who can conveniently do so is requested to be present. Business of importance will likely be presented. It is therefore desired that the quorum be well represented. This has special reference to members living near Lamoni, and those attending General Conference.

F. G. PITT, President.

**First Quorum of Seventy.**

In the notice to First Seventy in HERALD for March 6, occurs an error in the date of meeting. It should be April 2 at 10 a. m., instead of April 1. This is one of the mistakes that occur without being able to explain how or why.

J. F. MINTUN, Secretary.

**Eighth Quorum of Elders.**

Per previous notice, report blanks were mailed to all members of this quorum, January 30. There have been returned, however, the following, for which we have no addresses: Ambero L. Coffe, Hurleyville, Indian Territory; J. W. Rogers, Independence, Missouri; William H. Hutchinson, Ono, Wisconsin; Evan Lewis, Lucas, Iowa, Box 226; William N. Williams, Castle Rock, Washington.

The above are the old addresses, but these have been returned unclaimed. Any information as to their present permanent addresses will be gladly received.

S. A. BURGESS, Secretary.

St. Louis, Missouri, March 11, 1907.

**Reunion Notices.**

The fifteenth annual reunion of Northern Missouri will be held near Stewartsville, August 16 to 25 inclusive. Get ready now, and come prepared to have a ten days' spiritual feast, and help make this one of the best reunions ever held in this locality. B. J. Dice, president; B. R. Constance, secretary; John Piepergerdes, treasurer; D. E. Powell, D. H. Schmidt, committee.

**Addresses.**

J. F. Mintun, 1205 Filmore Street, Des Moines, Iowa.

**General Conference Reception Committee.**

## NOTICE.

Are you coming to General Conference? If so do not wait until you are ready to start before you notify the committee, or you may be disappointed about finding a boarding-place when you arrive.

Write the secretary of the committee at once so that arrangements can be made for you. Do not ask for free entertainment as we can not promise it to any one. The price of board has been fixed by the Lamoni Branch at \$3.50 per week. Let us hear from you quick if you want a place.

C. I. CARPENTER, Secretary.

LAMONI, Iowa, March 18, 1907.

**Request for Prayer.**

*Dear Saints:* Bro. Freeman of the Toronto Branch has been suffering under the hand of affliction since November last.

He is now in the hospital and has undergone two serious operations, and the doctors all say he must undergo another before he can be well.

He has always taken a great interest in the HERALD, and as he is in a very critical condition, he asks that the Saints hold him up in prayer, that he may bear patiently the affliction and be able to do God's will, whether it be to take him from us, or spare him a little while, that he may be a help to the church and to his family.

Yours in gospel bonds,

LILY FREEMAN.

**Died.**

DARIES—Mary, wife of Bro. John Daries, died February 21, 1907. She was returning home from church about 9 p. m., in company with her husband, Bro. Casper Hinderks and wife, and other friends, when the summons came like a thunder-clap. Heart-failure was the cause. Her sudden departure cast a gloom over the entire community. She was born September 12, 1853,

in Germany. Leaves husband, five daughters, one son, father, mother, three brothers, and three grandchildren. Was baptized in 1881. She was a true saint of God. Services in charge of T. T. Hinderks, sermon by William Lewis.

**MARKS.**—Earnest Emerson, the darling baby son of Bro. George and Sr. Bertha Marks, died February 27, 1907, aged three months, and twenty days. Earnest was the first-born, and was the picture of health from birth. Was taken severely sick just four days prior to his death, with pneumonia and pleurisy. Services in charge of C. P. Faul, sermon by William Lewis.

**PALMER.**—H. J., died at Council Bluffs, Iowa, February 15, 1907, at the age of 48 years. He was born in Salt Lake City, and removed to Council Bluffs with his parents. He was unmarried, but four sisters and one brother remain to mourn their loss, besides many friends. Funeral-services at the home, conducted by Charles Fry.

**LILES.**—Frances Ann Richards was born December 18, 1831, at Hillsboro, Ohio; died February 24, 1907. She came to Council Bluffs with the first emigration in 1846. In 1853 she was united in marriage to Alexander Liles, who preceded her to the life beyond six years ago this month. She united with the Reorganized Church in 1861, and remained a faithful member to the end. She was willing to depart. Four children remain to mourn her loss, also seventeen grandchildren and one great-grandchild. Funeral-services at Henderson, Iowa, in charge of Charles Fry and T. A. Hougas.

**News From Branches**

(Continued from 228.)

ment, if we may judge from the attendance, interest, and spirituality of the meetings of late. The Saints are seemingly becoming more conscious of the necessity of individual effort and purification. The manifestations of the Spirit in admonition, by prophecy and tongues, encourage from

time to time. May we profit by these communications by being "doers and not hearers only."

The chapel has been undergoing a renovating which adds to its neatness and attractiveness. The furnishings of the upper auditorium have been cleaned and varnished; the arrangement of the platform and stairways in the rear of the room has been remodeled, there being now two stairways; and the room has been repapered. The students' rooms in the basement have been repapered and painted. Grading has also been done on the rear, south, and east of the building, and cement walks laid.

Bro. John Smith, president of the Lamoni Branch and Stake, is now without counselors. This is the outcome of a resolution passed by the stake high council, and adopted by the stake conference, requiring the counselors to the president to devote their entire time to the work of the stake. Brn. Gunsolley and Blair resigned as counselors, in preference to giving up their work in other departments of the church, where it seems to be demanded. Bro. D. C. White also resigned as counselor to Bishop William Anderson. Successors were not appointed at the time of the conference.

President Frederick M. Smith is in Lamoni preparing for the work of the General Conference. Several of the 'Quorum of Twelve are here also. We understand that this quorum was to meet in its first session Wednesday of this week.

The Saints here are anticipating and preparing for a large attendance at the coming Conference. May the preparations be made in other than a material way.

J. F. GARVER.

**JACKSON COUNTY BANK**

Who is justified in making complaint against a bank that divides its profits with its customers by paying INTEREST ON DEPOSITS as does the JACKSON COUNTY BANK of Independence, Missouri, and guarantees its patrons that money deposited with it is as safe as money invested in government bonds. This bank does not speculate with its patrons' money, but is careful, safe, and conservative.

ELLIS SHORT, President.

**FOR SALE**

95 acres of good, well-cultivated farming land adjoining Lamoni on the north. This farm is well fenced and cross fenced, in good state of cultivation. No buildings. Will be sold at a bargain. Good terms. Address for particulars,

10-4t W. W. PITKIN, Real Estate, Lamoni, Iowa.

**Best Dollar's Worth in Iowa**

Do you want to keep in touch with all important happenings in Iowa?

Do you want to have all the news of the world and the nation, accurately told, every day?

Then send one dollar for trial subscription to the DAILY REGISTER AND LEADER from now to June 18, 1907. Daily and Sunday, \$1.50.

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Within everybody's reach—reaches everybody

**N. B. AMENT :: Holden, Missouri**

FARM AND CITY PROPERTY FOR SALE.

I have a large number of farms for sale and acre tracts in and near Holden, Missouri. Write for list or price of them. The L. D. S. Church has a membership of over three hundred here.

37-1y N. B. AMENT, Real Estate Agent.

**\$25 DOWN**

will buy a good LOT at INDEPENDENCE—near L. D. S. CHURCH. Balance in easy payments. Also have bargains in farms and Town property at LAMONI. Write for List NICHOLSON'S REAL ESTATE SHOP 1 tf Lamoni, Iowa.

## Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK

## DR. MATHER'S HOSPITAL AND SANITARIUM

For the treatment of the sick and afflicted. A home where the Saints can come and be under the care and surrounded by those of our own faith. Lady patients will be taken charge of by Sr. May Mather, M. D., by those who desire.

1110 West Walnut Street  
Independence, Missouri

About one block from L. D. S. Church.

1tf

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### STATE SAVINGS BANK OF LAMONI

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Wm. Anderson, Mrs. David Dancer, Frank Criley, Alice P. Dancer, Lucy L. Resseguie, Geo. W. Blair, Ella D. Whitehead, Oscar Anderson, W. A. Hopkins, Geo. H. Hilliard, A. K. Anderson.

## FARMERS' STATE BANK

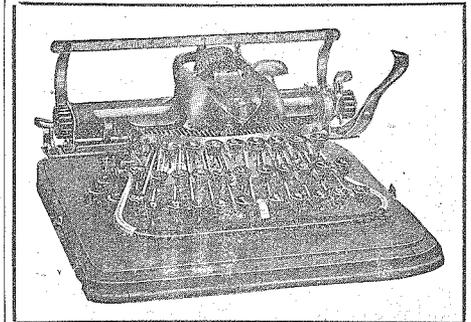
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PAID UP CAPITAL \$25,000.00

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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jac 16:7-8.

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## CONTENTS

EDITORIAL:	
If I were the Devil	249
The Gift of Song	250
Joseph F. Smith Paves the Way for Succession	251
Oliver Cowdery's Defense—Correction	252
General Church Items	252
Current Events, Secular and Religious	252
NEWS FROM BRANCHES	
252	
ELDER'S NOTE BOOK:	
Lest We Forget	253
A Superheated Number	253
Churches on Wheels	254
ORIGINAL ARTICLES:	
Our Present and Future Needs.—Part III	254
Beware of Pride	256
Testimony	258
Especially the Parchments	259
Who Are Justified in Refusing to Teach	260
Adversity	261
ORIGINAL POETRY:	
Russia	261
OF GENERAL INTEREST:	
A Symposium on Tithing	261
MOTHERS' HOME COLUMN:	
"Follow Me"	264
LETTER DEPARTMENT:	
In the Interest of Church-Work	264
Letters	265
Extracts from Letters	269
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
Independence Stake	270
Pittsburg	270
Central Texas	270
Massachusetts	270
Northern Kansas	271
Convention Minutes:	
Northern California	271
Eastern Colorado	271
First Quorum of Elders	271
Resolutions of Condolence	271

## Editorial

### IF I WERE THE DEVIL.

On the eve of battle it was the custom of a certain great general to place himself in imagination in the position of the enemy thereby gaining a better idea of what the enemy would be almost certain to do under existing conditions.

Did you ever place yourself in the position of the Devil, and with your knowledge of your own weaknesses and foibles, formulate a plan of attack? Such a course might enable one to fortify himself intelligently. Did you ever place yourself in his position, and, after a careful scrutiny of the church and the world, endeavor to discover the best line of attack? After such an effort probably one would reach conclusions something like the following:

If I were the Devil, having the world pretty well stalled in the age-old ruts, first worn by the antediluvians and further deepened by Babylon and Rome, I would leave it to the care of second and third rate subordinates and with my best lieutenants I would devote my time to the church—not to the *churches*, or to a church, but to *the church*. It would be my business to intercept communication between God and man, and those churches who teach that such communication has ceased are doing what they can toward such an end—let them alone.

If I were the Devil, I would discriminate in my attack upon church members; and I would not worry about Latter Day Saints who did not differ from my own children except in the fact that they had been baptized; I would prefer to keep them on the church record and prominent in the community as "horrible examples" of "Mormonism."

If I were the Devil, I would certainly gather to Zion and her stakes and "have all things prepared before me." If I could encourage pride and worldliness among the sisters and the spirit of speculation and the greed for gain among the brethren, I and my children would soon be able to sing "songs of everlasting joy." Side by side on every block I would build a mansion occupied by two and a shack crammed with a family of ten.

If I were the Devil, having failed to destroy the church by murder and persecution, and having failed to destroy the force of the gospel by lying and misrepresentation through press and pulpit, I would leave R. B. Neal and others in charge of that

work, while I went after the missionary force personally, one by one. I would breed discord and misunderstanding among them. If possible I would make them scandal-bearers. I would send a man home from his field with a lot of stories to unload at home and I would send him back to his field with a fresh supply to scatter among the faithful members. I would make him infringe on the prerogatives of the house-to-house gossip. I would waft here and there little breezes of "evil surmising" that would sour men's hearts and dry up the silver stream of tithes and offerings and the golden stream of spiritual blessings. Every man stabbed in the back by a brother would be my gain.

If I were the Devil, I would watch those men who are specially gifted in any way or who have some special work and I would point out the petty vanities and failings which are in such men; I would induce all their brethren to harp on those failings until the poor victims should find their influence destroyed or until they would quit the field in broken-hearted bitterness.

If I were the Devil, paradoxical as it may seem, I would teach my pupils to "aim high."

If I were the Devil I would slap the missionary's wife on one cheek with half rations and on the other cheek with the cry of extravagance.

If I were the Devil, I would catch the missionary alone, when his powers of resistance were at low tide, and make my assault on him then—a discouraged, homesick, penniless man. I would reason with him in the garden of Gethsemane while others slept in their comfortable homes.

If I were the Devil, I would catch an occasional elder with an attractive bait. I would teach him some form or other of the old doctrine of "affinity," and then I would provide him an affinity. I would allure him with the promise that no one should ever find out; and when the proper time had come then I would expose him—for his own good and the "good of the cause."

If I were the Devil, just at this juncture I would foster jealousies between the larger branches of the church. I would set each to watching the faults of the other, when according to their profession they should be cultivating good fellowship and mutual helpfulness.

These reflections are not pleasant; are they? But they show us our many vulnerable points. No fear that we shall give our adversary any valuable "pointers" by these cogitations, because he has used all these tactics and many others in times past.

Shall we take heed and repair the breach in the wall? Shall we strengthen our fortifications? Shall we guard the points of exposure? Shall we bury personal feelings and stand together? Shall we watch our acts? set a seal upon our lips? and purify our hearts?

ELBERT A. SMITH.

#### THE GIFT OF SONG.

Whatever may be thought by others of the revelation in which the Saints were admonished to cherish the gift of song, we are pleased to chronicle the giving of the following educational and admonitory poem as sung by Bro. Joseph Luff, Sr., at the prayer- and testimony-meeting held at Independence, Missouri, March 17, 1907.

Before giving the poem, Bro. Luff prefaced it by stating that he had upon two previous occasions been constrained to present the matter to the Saints, once following a tongue and interpretation by Bro. J. W. Wight, in which the substance of the admonitions were given, in different form and language; diffidence kept Bro. Luff still at the times referred to; but on the 16th being again impressed to give the poem to the Saints he did so much to the edification of those who heard him. We asked for a copy for the HERALD, and it was given to us. It is pleasant to be able to record what must impress upon us as a fact, that the gifts of helps and governments are granted to the faithful in these latter days. Israel of old had a "sweet singer" David; and modern Israel has had one, David; and a number of others; and we see no reason why we should not welcome him or her who comes to us in the "gift of song." So we welcome this addition to poetic columns.

Oh, my people, saith the Spirit,  
Hear the word of God to-day:  
Be not slothful, but obedient;  
'Tis the world's momentous day!  
Unto honor I have called you—  
Honor great as angels know;  
Heed ye, then, a Father's counsel,  
And by deeds your purpose show.

Be ye not deceived! Remember,  
I have sworn to execute  
All my purpose — naught can hinder—  
Vain what man may institute.  
Take ye, then, my hand extended—  
Let me lead you where I will;  
Peace and safety, light and glory,  
Crown the crest of Zion's Hill.

I have spoken! few have heeded!  
What remains for me to do?  
Warnings old wait vindication!  
Man must learn that God is true!  
The restraining gates my mercy  
Led me oft to interpose,  
Shall the devastating currents,  
Fraught with woe—no more oppose.

Time is ripe! my work must hasten!  
Whoso will may bide the hour.  
Naught can harm whom God protecteth—  
Elements confess his power.  
Up ye, then, to the high places  
I have bid you occupy!  
Peril waits upon the heedless!  
Grace upon the souls who try.

Whoso lusteth after pleasure,  
High estate, or mammon's store—  
Envious or proud remaineth—

Though he gain the world is poor.  
 If you would be rich, be holy!  
 Would you dwell all heights above?  
 Heed ye, then, this admonition:  
 Climb to atmosphere of love.

Love ye me and love all people—  
 Love as I have loved you;  
 This your calling—this my purpose—  
 Thus be my disciples true.  
 Then in this exalted station  
 Your companion I will be;  
 Every promise of my scriptures  
 Will be verified in thee.

Get ye up, then, to your mountain!  
 Zion of this closing day!  
 For the glory of my coming  
 Waits to break upon your way!  
 Forth from thence your testimony  
 Shall to trembling nations go,  
 And the world confess that with you  
 God has residence below.

#### JOSEPH F. SMITH PAVES THE WAY FOR SUCCESSION.

The following quotation from the *Salt Lake Tribune* for March 15 throws some light on movements going on within the Utah church. To us it seems a very late afterthought to seek "the mind of the Spirit of God" upon the subject. The Reorganization years ago sought and learned the "mind of the Spirit."

The Smiths are evidently aroused to a sense of danger to their dynasty. Smith, Senior—prophet, seer and revelator of the polygamous cult—not being in good form to answer opponents of his right to the presidential succession in his church, has put up one of the Smithlets; and for the same reason that doubtful plays are tried in provincial towns before being trusted in Broadway houses, the initial argument was opened at Ogden in the local tabernacle there.

During forty years it was the practice of the Utah Mormon church to ignore the Reorganized Church, refusing debates to its elders and assuming an air of superiority and conclusiveness in the matter of the succession. Evidently the carrying of the war into Africa by the Reorganized elders has set the Joseph F. Smith family all atremble for their crown; and silence is no longer deemed to be sufficiently effective.

The argument of the Reorganized Church is that the Utah church has never had the right of succession to the presidential office; that it was bestowed by revelation to the original Joseph upon a son of that Joseph. A peculiar confirmation of this idea was put forth by Joseph F. Smith himself in the special conference which was convened in the big tabernacle in Salt Lake City on November 10, 1901. As reported in the *Deseret News*, the following is a part of Joseph F. Smith's address on that occasion:

"I desire to read a little from the revelation in relation to the order of the holy priesthood, that you may understand our views concerning adhering as nearly as we can to the holy order of government that has been established by revelation through the Prophet Joseph Smith in the dispensation of the fullness of times. We can not deny the fact that the Lord has effected one of the most perfect organizations in this church that ever existed upon the earth. I do not know of any more perfect organization than exists in the church of Jesus Christ of Latter Saints to-day. We have not always carried out strictly the order of the priesthood; we have varied from it to some extent; but we

hope in due time that by the promptings of the Holy Spirit we will be led up into the exact channel and course that the Lord has marked out for us to pursue, and adhere strictly to the order that he has established. I will read from a revelation that was given to the Prophet Joseph Smith, at Nauvoo, Hancock County, Illinois, January 19, 1841; which stands as the law of the church in relation to the presentation of the authorities of the holy priesthood as they are established in the church, and from which I feel that we have no right to depart. The Lord says:

"First, I give unto you Hyrum Smith, to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

"It may be considered strange that the Lord should give first of all the patriarch; yet I do not know of any law, any revelation or any commandment from God to the contrary, that has ever been given through any of the prophets or presidents of the church. At the same time we well know that this order has not been strictly followed from the day we came into these valleys until now—and we will not make any change at present. But we will first take it into consideration; we will pray over it; we will get the mind of the Spirit of God upon it, as upon other subjects, and be united before we take any action different to that which has been done."

Significant in itself, the utterance acquires additional emphasis from the well-known fact that the Smiths had been jealous of the Youngs and all other successors to the presidency, from the time of the death of the Prophet Joseph, the founder of the faith—until the day when Joseph F. came to the throne and when Hyrum, his own son, as prince imperial, was seated on the steps of the throne, ready to seize the scepter when it should fall from the hand of his venerable sire. That jealous feeling and the long and sullen rage with which Joseph F. waited for his day, are well known to old-timers in Utah. The remarks of Joseph F. at the special conference must be read with the understanding that he felt that the crown had been placed upon his own brow after years of usurpation by unauthorized kings and prophets. If the right order had not been followed, as he claimed, then the wrong order must have been followed; and as he intimated, the presidents intervening between Joseph and Joseph F. had been usurpers. So far then, Joseph F., the prophet, sustains the case of the Reorganized Church against what the Reorganized element called the Brighamite church. Joseph F. Smith was willing to discredit the reign of Brigham Young and his successors, but was not willing to impeach his own title; and therefore, he harked back to an old and almost forgotten pretended revelation in which his own father was set at the head of things in this dispensation by the pretended voice of the Almighty.

Joseph F. came to the presidency as a successor to Brigham's successors; and, with Brigham's title overthrown, Joseph F.'s title would go with the overthrow but for his discovery of another and antedating legitimacy of title. Having fixed the right within his family to rule, he clumsily left the question, with the intimation that he would proceed no further with the restoration of the proper order until such time as divine enlightenment should come. The manner indeed was clumsy, but the purpose was cunning. If the right to rule is in the Hyrum Smith branch of the Smith family, then Hyrum's eldest son, who is John Smith, the patriarch, is the chief figure of the Mormon church and kingdom; and Joseph F., claiming the title of legitimacy over the usurpation of Brigham Young, becomes himself a usurper over his brother John. It was well, therefore, that he paused immediately at the point of establishing himself firmly upon the throne or the kingdom and fixing his own legitimacy as ruler by his descent from Hyrum, the patriarch, without going into further particulars, the exposure of

which would have clearly designated his brother John as the first in the kingdom.

The Reorganized Church has now a better opportunity than ever before to attack succession in the Utah Mormon church; for Joseph F. Smith, the present head, has practically admitted that the rule of Brigham and his successors was one of usurpation. They have still added opportunity from the fact that, by Joseph F.'s own theory, he himself is in an additional sense a usurper.

Also, it is now clear why the young Smithlets are put on guard at various points to defend the title. One Gerald J. S. Abels, of Ogden, a former missionary of the Utah church to Holland, a man who has been twice trusted by his church in that important field, has renounced the Utah Mormon church on the ground that, as admitted by Joseph F., the church is a usurper of succession to the presidency and prophethood. This was one of the momentous events which created the present crucial issue.

It would be a satire worthy of the whole scheme if Joseph F., after overthrowing the Brighamite usurpation in order to defend himself against the charges of the Reorganized Church and to vindicate his own family pride and vanity, should make such a strong case that his brother John would find, established for him, a clear title to the throne—and the treasury.—Salt Lake Tribune, March 15, 1907.

#### OLIVER COWDERY'S DEFENSE.—CORRECTION.

Several very exasperating typographical errors have occurred in the HERALD of late. These are partially, and only partially, accounted for as follows: first, adverse conditions resulting from the burning of the office; second, the HERALD is now set with a linotype and the entire office force has to adjust itself to a new system. The errors which we are about to correct could not have occurred under the old system of typesetting. In Heman C. Smith's article on the Oliver Cowdery's Defense, SAINTS' HERALD, March 20, paragraph ten, column two, of page 230, the opening line should read, "Of the genuineness of this document we have some doubts"; in the twelfth paragraph of the same column the opening line should read, "In the first paragraph Oliver Cowdery pledges his veracity."

Bro. Heman's article will be corrected and reprinted in tract form; those who have to meet the Cowdery Defense will take notice.

#### GENERAL CHURCH ITEMS.

Elder Alvin Knisley may be addressed at 1819 Stewart Avenue, Kansas City, Kansas.

The church in general will heartily sympathize with Apostle W. H. Kelley in the severe affliction which has come to him by reason of the loss of his wife, whose death occurred March 19.

At the late conference of the New South Wales District the following resolution obtained: "That this conference offer the *Gospel Standard*, and the business relating thereto, to the General Conference, with request that they take it over as general church

business, free of cost; also that they permit the New South Wales District to nominate a board of publication, subject to the ratification of General Conference, each year."

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

Union of the Methodist Protestant, United Brethren, and Congregational Churches was consummated at Chicago, March 21, by delegates from fourteen States. The resulting organization will be known as the United Churches; with over one million members, it will rank about fifth among Protestant churches in the United States. Methodist Protestant delegates from Louisiana and Mississippi "bolted" the convention because the adopted report did not indorse "sanctification subsequent upon regeneration." R. H. M. Watson, editor of the *Christian Standard*, of Uriel, Mississippi, led the revolt.

The press is taking notice of the fact that Robert J. Burdette's wonderful million dollar church in Los Angeles is used as a theater during the week and as a church on Sunday. This borders closely on "unlawful cohabitation" but is said to pay well financially.

Graceland College is starting a modest industrial department this spring which those in charge hope to see develop into an important part of the school's work. A team of horses is badly needed and any of the Saints within reach of Lamoni who have a team they would be willing to spare can write to F. B. Blair, Lamoni, Iowa, stating terms.

## News From Branches

### CLEVELAND, OHIO.

Saints who have relatives or friends in or near Cleveland should send address of same to our gospel literature committee who will try to reach them. Cleveland church address is 7112 Wade Park Avenue. We are instituting a "reaching-out" campaign and want to develop every line of possibility.

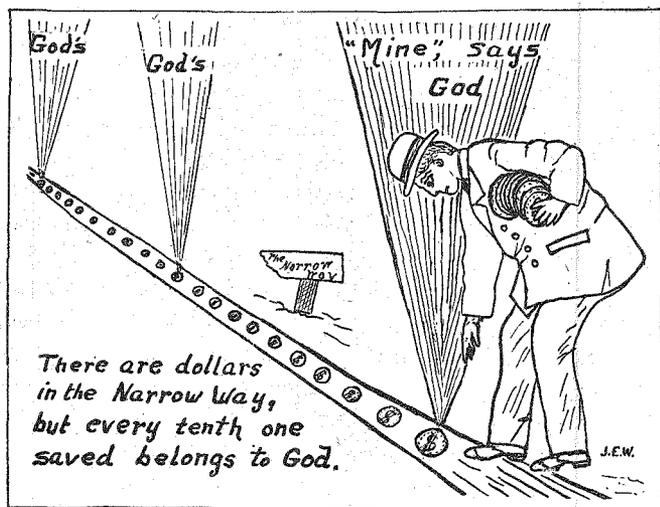
Evenings of the 18th and 19th of March were occupied by Elder Rudolph Etzenhouser in his comprehensive lecture, "God's distribution of the races." We were pleased to see our somewhat curtailed advertising bring a number of strangers within our doors; better pleased to note their return the second evening, showing their awakened interest, and glad to note appreciative words at parting; feel confident of meeting some at least again.

Members of our street-meeting detachment are beginning to burnish up their "arms" preparatory to another effort in the good old primitive way of reaching men. We are encouraged by reviewing past experiences and future promises, for in some respects we shall be better equipped to draw and hold attention this season.

The ladies' aid society is rendering our church home a goodly service, both in social and financial ways; buying dry goods in bulk from a newly-established firm near by whose proprietor, we discover, has long known our Elder  
(Continued on page 269.)

## Elders' Note-Book

"LEST WE FORGET."



Cartoon drawn by Elder Jerome E. Wildermuth.

"Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."—Matthew 22: 21. (See department "Of General Interest.")

HILO, Hawaii, February 7, 1907.

*Editors Herald:* Believing it to be of interest to the church generally, and that it will help to strengthen the faith of many, I beg to state that I have discovered the following almost pure Hebrew words in the Hawaiian language:

Aloha (love) a derivative of the Hebrew Elohim (God).

God is love, and it would seem, to say the least, that love is God.

Kahuna (priest) equal to the Hebrew Cohen (priest).

Berita (covenant) equal to the Hebrew Berith (covenant).

Ka and Ke (the definite article) equal to the Ha and He (the definite article).

Yours for light and truth,  
A. B. PURFURST.

### A SUPERHEATED NUMBER.

[The following is a literary curiosity used in tract form by the Holiness people in their revival work in Oklahoma. It was gathered in by Elder F. A. Smith, and is presented here to be read in contrast with the Bible statement, "God is love."]

#### ETERNAL DEATH, HELL, AND RETRIBUTION.

E. A. FERGERSON.

The clock of time in yonder tower strikes the dreadful knell, life is o'er, probation ended, hope gone, the white winged angel of mercy flown forever.

Death comes dashing down the road of life on his pale horse coming suddenly in view, as if rounding a curve.

LOST SINNER! He will level His arrow at your

heart, all red and quivering at the point like an adder's tongue as if lapping fire from a distance, with his ghastly gaze and bony hands he will seize your poor lost soul and drag your immortal spirit into the lake of fire and brimstone, which is the second death.

Once behind the sweltering walls of hell and locked up in its confines forever, you may scream and cry for mercy only to be hissed at by countless demons with hellish glee.

In your resurrected hell doomed body (John 5: 28, 29; Matt. 5: 29) you will stagger through hell's dark empire to the farthest outposts and domains gnawing your tongue and blaspheming the God of Heaven because of your pains and sores.

Shrieking and screaming you will plunge through the blackness of darkness forever like a wandering star, (Jude 13) and like as the imprisoned bird that beats its bloody wings against the iron bars seeking liberty, so you will be left to foam out your own shame.

Over the rough, sharp, and rocky ledge you will stumble and fall to rise no more.

And in the bottomless abyss the billows of damnation will dash under your feet forever, surrounded by dogs and sorcerers whoremongers, blasphemers and God haters, demonized spirits and fallen angels, you will wreak out an awful existence in hell forever.

Separated from loved ones, no God, no Savior, no comfort, no rest day nor night, no light, no law, no love, no music, hope gone forever, despair set in, doom sealed, the object of God's unmitigated wrath.

Bound and fettered in chains of darkness, with despair cut deep in every link, your own screams and shrieks will vibrate through that dark spirit world only to re-echo and play back on your lost soul and mock you in your misery.

Only a holy God knows what retribution awaits the lost soul. O, reader, if you are lost, and on the road that leads to death, hell, and despair, I beg you to turn while it is called to-day, (2 Cor. 6: 2) to-morrow may be too late.

It is holiness or hell. (Heb. 12: 14).

It is either turn or burn. (Rev. 20: 15).

Choose ye this day whom ye will serve. (Josh. 24: 15).

Don't let it be said, too late, too late,  
For vain will your pleading be;  
Be ready to enter the pearly gate  
While open it stands for thee.

Don't let it be said, too late, my friend,  
That thou must forever stand;  
Shut out of the bright jasper walls for aye,  
Shut out of the heavenly land.

How sad it would be to thwart God's plans,  
And forever in hell scream, Too late!  
Soul withered and blighted, blasted and damned;  
The object of all hell's fate.

## CHURCHES ON WHEELS.

Pastors know well the difficulty of getting sluggish people to come to church or chapel. For some years the problem has been solved in England by a strange "fleet" of "churches on wheels," or gospel wagons, seventy or eighty in number. They go out into the highways and byways of the country, reaching population which otherwise would be neglected spiritually, having neither church, chapel, nor Sunday-school.

The fleet is manned by one hundred and eighty hard working evangelists, some of them excellent instrumentalists; men of tact in dealing with all sorts and conditions of people. Each wagon carries a collecting box in the form of a tiny fascimile of itself. A generous supply of religious and healthy secular literature is taken on board, and the last year the rolling churches sold more than \$25,000 worth of it.

At first these gypsy vans were looked upon with suspicion or amusement. Old ladies regarded the evangelists as artful peddlers hawking spectacles that were no good! Men would come up with curiosity and gratitude written on their faces and murmur a grateful: "Young man, I'm mighty glad *some one* has come to amuse us at last. Say, what time does the performance begin?"

Each van has a definite route assigned to it, and even where it is perfectly well known, its advent is looked for eagerly by grown-ups and children alike. An inspiring service is held on the village green and an informal Sunday-school under the gnarled branches of some giant oak. You might think it an entertaining and healthy life for the crew, and so it is during the summer months. But it is a vastly different thing when the icy gales begin to blow and country roads are a foot deep in gluey mud.

No "motive power" is provided, for it is understood that each amiable farmer will lend a horse after service to take the church on wheels along to its next stopping-place. And on these journeys many adventures are recorded. Perhaps the queerest was while a van was crossing the Avon. It stuck in the mud, and in spite of all efforts to haul it into security three tides swept over its glossy green top before it could be extricated.

Each of these remarkable gospel wagons costs \$105, and the first of them appeared nearly ten years ago among the fruit- and hop-pickers of Southern England. In summer-time they are not backward in appearing on crowded seaside beaches, and even on race-courses, where they attract much attention among a class of people who certainly never enter an ordinary church or chapel.

The interior of each is charmingly bright and clean. The little windows are draped in muslin curtains looped back with ribbon, and the tiny interior is a marvel of lockers in polished wood, sleeping

bunks, library, and miniature kitchen. Often enough, however, the busy evangelists have no time to prepare a meal. But the good women of the parish never fail them; and besides the humble stew or dainty cake, an opulent pheasant may make its appearance, with home-made butter, new-laid eggs, and honey fresh from the hive.

The interior of each van measures only ten feet in length by six feet wide, and six feet four inches high. Just outside the door is a platform which serves as a pulpit during the service. Last year, including the vans traveling in Ireland and Wales, more than forty thousand services were held, thousands of cottages visited, and their inmates brightened up by the hustling young evangelists, who are the life and soul of this movement.—*March World To-day.*

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## Original Articles

### OUR PRESENT AND FUTURE NEEDS.—PART III.

In Parts I and II of this paper we have considered the magnitude of the work and also the preparation needful to qualify us to be participants in it; in this one we shall try to see some things that must be done to accomplish the task assigned us. The most important ways to reach the people with the gospel message is by preaching, and through our literature. We have the same message of truth that the ancients had, with the additions that come as a development of the work, of which the building up of Zion is one instance. That responsibility did not rest upon Peter and Paul and their associates, but has been intrusted to us. But conditions have changed greatly in the world since then. The market-place that is referred to by New Testament writers was the great gathering-place for all classes of people, the rich with their retinue of servants, the beggar in rags, the laborer seeking employment, the merchants and farmers with goods to exchange, the magician with his tricks of jugglery, and the philosopher with his new ideas of morals and theories of future life. To this same place the missionaries went, because they knew they would find the people there, and they could deliver their message to the greatest number of people with a minimum expenditure of time.

In the beginning of the nineteenth century conditions were very much changed as compared with the first. The social, religious, educational, political, and commercial conditions had undergone a great change; the people were on the threshold of a new civilization which would completely revolutionize, practically, all conditions in life. The small town was more important then than now, the farming communities were more densely populated then than at present, and this is especially true when compared with the Central West, where the minimum farm is

usually one hundred and sixty acres. The modes of travel then were not so quick and convenient as now, and the country church was more common than now. The religious conditions were undergoing a great change, a breaking away from priestcraft, the people were tasting religious, intellectual, and political freedom; and in the groves, "God's first temple," at the corner grocery, and wherever men congregated, they were anxious to use their new-found liberty, and so when our missionaries went among the people with the angel's message they received it gladly. Things have changed in the last forty years, and especially in the last twenty, and this is remarkably so in the newer States. There is less interest taken in church-going than formerly; a feeling of disgust and indifference to all forms of religion has taken a firm hold on the masses. Some take pleasure in the well-supplied library of their home or in the public libraries, or in the daily papers and magazines; others find pleasure in the parks and theaters and other forms of amusement. True the world is not all dark. It is the *wicked* that are to grow "worse and worse." There are thousands of noble-hearted men and women who are using all their talent and means to bless mankind, though many of them have nothing to do with any church.

Modern development has greatly changed conditions in the farming communities; most of the cities and towns are from eight to ten miles apart, and as a result the country church or regular services in the schoolhouses practically belongs to the past. The country folk, with their easy-riding family carriages and the one-seated buggy for the young man and his "sweetheart," find it a pleasant ride to the town or city church, and the evening is usually spent at home. The missionary and revivalist have poor encouragement in such communities. There has been a time in the past when revivals were held in any month of the year; the groves, the schoolhouse, or the church would be well filled, because the people were interested in religion and conditions were different. It is the exception to find people who continuously attend a series of week-day meetings. Most people who care to go to church, will prefer to go only on Sunday. We should recognize these changed conditions and govern ourselves accordingly. A regular Sunday service will accomplish more in a year than several spasmodic week-day efforts, especially if it be accompanied by proper methods of advertising the meetings. The cities and the towns are the centers of social, religious, and commercial activity, and from there we can best reach all classes of people. The people in the cities and towns will not go to the country, and most of the country people go to the cities and towns to attend church, for pleasure, and to engage in commerce.

In an intellectual way the world has made great advances, and we must be able to edify them when they come to our service, and to defend ourselves when attacked. With less missionaries in the field so that some money could be used to meet legitimate expenses, and with the most experienced to do this work, assisted by the beginner, more people would be reached than by our present methods. The man of experience should take the lead in our missionary work. The rule is sometimes reversed. The inexperienced one is put on the danger line, and when he has started the fight by going into the enemy's country, and when things get lively, then the captain goes or sends him help. Two inexperienced soldiers will not do so well as if one was experienced, and if one inexperienced is with one of experience it will not be long before we will have two experienced. Not only must we reach the people, but it must be done in such a way that we will appeal to their intelligence by truly representing the Christ, and not through our ignorance of him; and because of this we note in our second part of this article that there was a great deal of preparatory work to be done to fit us for our duties.

This is a literary age when good books, magazines, and papers can be read very cheaply, and people that will not go to church employ many hours in reading. Our literature needs to be edited and revised. Much of it seems promiscuously thrown together. The thoughts are like gold dust in the grains of sand. It wearies most people before they can find the shining truth. We need a history of the church of about four hundred pages that will be suitable for busy people and those of small means. Our present one, though excellent, is suitable to people of means and leisure. Not only do we need the best literature we can produce, but it should reach the public. It is not only a financial loss to be on the shelves of the publishing house, but it does not accomplish the purpose for which it was intended. There is no greater need in the church to-day than that good literature should be placed in the hands of our people, and that the habit of reading be developed. It may be a slow and tedious work to bring about such condition but it will prove a good investment of time so used.

Another important matter is the cost of our literature. We can not economize on wages. On other religious or secular papers, for the same amount of work that is done by our editors they could receive from fifteen to twenty hundred dollars a year, and all classes of labor would receive at least twenty-five per cent more. The most important place to practice economy is in the consolidation of the two publishing-houses. It would take but one house, fewer presses and engines, fewer men in the management and composing departments, and in several other

small items a saving could be made. It could be called the "Herald-Ensign," published in form and number of pages as the HERALD is at present, with the addition of a cover to be used for advertisements so as not to disfigure the paper as at present, and so it could be removed for binding, and in addition a weekly supplement of eight pages, about the size of *Autumn Leaves*, to contain a sermon and short articles of a literary nature on archæology and other important subjects. It would be suitable to give to our friends; it would also make a good collection of literary gems to be bound in book form. The subscription price would probably not exceed one dollar and a half, and we could have a better paper than either one is at present. There is no special gain to the Saints individually and none collectively to the church to publish two papers. It would be a great financial gain to the church. The loss of prestige, if any, is an indeterminate quantity. Of its location I have nothing to say. I would rather the Lord would say, so there would be no need of heart-burnings among the disappointed ones.

As the concluding paragraphs I want to notice the important points aimed at in the three articles:

1. That the greatest work ever committed to men is intrusted to us.
2. The important preparation needed that we might do our part.
3. The importance of adapting our work to conditions as they now exist so that we can reach the people with our message.

PAUL PARKER.

#### BEWARE OF PRIDE.

It was stake conference time, and as we entered the church for the Sunday prayer-meeting, just as the last bell had ceased its ringing, we were ushered to near the front, as the room was well filled with the Saints of God. As I think of it now, and as I have thought of it many times in the past, and as I had occasion to think of it ere I left the church that afternoon, the question is, Do we look like the "Saints of God." Would a stranger on entering our house of worship for the first time be particularly impressed with our appearance as being a people who had been taught of the Lord? With shamefacedness we must all answer, No; we look just as much like the people who make no pretense of serving the Christ as our individual means will permit.

How many times have we read from the books, Bible, Book of Mormon, and Doctrine and Covenants, "Beware of pride"!—the books we preach to the world as the word of God, the teaching of which must be our guide to lead us to the kingdom. Is there any one thing taught in those books more than "Beware of pride"? Is there any one thing which has caused God's people more sorrow and disunion? Is there any one thing which has been brought to

our minds in exhortation in the assemblies of the Saints oftener than "Beware of pride"? Have we heeded it in the past? Who can answer, "I have; and my example has influenced my neighbors so to do"? If you can so answer, surely you are on the right road to the celestial city, and the Lord is well pleased with your efforts and success; but it is very evident that we have not all reached that standard, as we at the prayer-service were made to feel, when an apostle of the Lord arose and in a very quiet, humble way gave us a tongue, and the interpretation thereof, admonishing the Saints several times over to "beware of pride." He had no sooner taken his seat, than another elder arose, and in a very strong, forceful tongue and interpretation corroborated what the first had said. Did each take that to himself or did he think that it applied to some one else?

Let me tell you that I have been trying, yes, *trying* for many years to overcome pride; for few had more of that hateful sin in their nature than had I when I went down into the waters of regeneration. Did I leave it there as I should have done?—for are we not taught that when we put on Christ in baptism we are to walk in newness of life? With this knowledge from the word of God, why did I not heed its teachings? I will tell you why. I was weak. The examples around me by my brothers and sisters, too, was not conducive to help in overcoming. Those who should have been an ensample were not, and I drifted on with the weak ones, not realizing that others might stumble because of my example.

Just here let me digress from my subject and say I did not come into this church by preaching. I came in by reading. First the Voice of Warning, then the other books, comparing them with the Bible, which was (as I thought) my guide. When I was a member of the Baptist Church, I also read the HERALD, *Hope*, and *Messenger and Advocate*, where I found such grand teachings. I had never spoken a word to any one on the subject, and held myself aloof from the "Mormons," as I called them. "Where did I get the books and papers," you ask? My dear mother was a member of this church at Batavia, Illinois, where there were a few other members, and I was so annoyed over it when she joined that I would never ask her a question about the church; but I read and was convinced without hearing a sermon. Do you see why I digressed to tell you this? To show you that we teach what we do not practice.

I felt convinced by what I read that banishment of pride was essential to salvation; but when I mingled, as I afterwards did, among the Saints, who had been long in the church at Plano, I saw no difference in their dress, homes, social gatherings,

and all things which go to make up the pride of the heart, from what I had found among my Baptist associates, and so with my love for pretty things I drifted with the crowd, worked at my trade (millinery), and advertised it in my personal appearance. I bore my testimony to the gospel, gave to its support, also gave my stylish, outgrown garments to my less favored sisters, had an enjoyable time generally, with my conscience (as had many others) seared as with a hot iron. That was thirty-two years ago.

Have I been trying all those years to overcome? No. For years I did about as I felt like doing, so far as dress was concerned, never letting conscience have anything to do in the matter; though I confess my better nature was often appealed to, but pride and selfishness usually overcame.

And I am ashamed to tell it; but if it will help some one to overcome, I can afford to let them profit by my foolishness (to put it mildly); but fifteen or more years ago I had a hat made of such expensive material, and trimmed with such costly plumes, ornaments, flowers, and ribbons, as to be worth twenty dollars. It was very rich and dressy and much admired. Several ladies asked their milliner to copy it for them at a cost of three or four dollars. The result was, of course, dissatisfaction, when the same money, or less, would have gotten them a neat hat of a good material, in which they would have looked much more attractive.

I was again appealed to by my conscience,—this time not in vain. That hat was taken to pieces and furnished several other people with material for hats—not without a struggle, however. And it was not the last struggle either. One thing after another has gone until a great change has been made; but it has been slow, and I am sure that I have missed all along receiving the blessings which only the humble can attain to.

As the reproof came from the Lord, I again examined my heart and said, Lord, help me to banish all unnecessary adornments. Help me to show by my appearance, as well as by every act, that the Lord is pleased to own me as one of his children. Help us as a congregation of Saints in Lamoni, and as a people, to show by our neat, simple, attractive appearance, that we are trying to be Saints of God; not only by our personal appearance, but let the adorning of our houses be likewise simple.

We are an intelligent people, and when we are willing to do our part to become a humble people, we certainly have the right to be taught individually by the Lord concerning this serious question of what pride is; and when we can each banish from our hearts and homes all that would come under the head of pride, then will this great inequality be banished. Sr. B will be as often a guest at our sim-

ple, enjoyable social gatherings as Sr. A. One poor sister will not have to look at another's silks and feathers, ribbons and laces, and all manner of fixings, and long for some of the same, and thus spend her otherwise needed earnings for some cheap toggery for you with your cultivated tastes to look at in disgust. She, with her uncultivated taste, is only trying (and no doubt thinks she is succeeding) to look just as nice as you in your elegant finery. I often wonder which is committing the greater sin, the one who has money to spend to gratify her whims and thus set the example, or the other foolish one with little means trying to follow her style, thus missing the opportunity she might have of making her toilet neat and attractive with the simple things which are within her means. For is not any one attractive thus dressed? I am sure that with all my once dressy ways I have many times admired the simply-dressed woman more than I ever did the one much adorned. Why are they so rare?

Why will we disfigure ourselves, as we certainly do in our headwear? Sisters, did you ever consider the distance from your chin to the highest point of your hat, to say nothing about the quills and feathers that extend still higher? And what about the breadth of them? If you are a short person and have not been able to see past some of them at church, or if you are a tall person and can not see over the top of them, you certainly have had a fair chance to look sufficiently long and often at them to come to the conclusion that (to say the least of them that one can) they are very unbecoming adornments,—for adornments we intend them to be. I doubt if many of us take the least thought for what purpose a hat is worn. If those beautiful creations we call hats were grown in our gardens, we could admire them; but to put them on Saints' heads! For shame!

I remember with pleasure a little bonnet I made for a lady once. The foundation was a fine Milan braid of a light tan color, trimmed with the same and a darker shade of silk, with narrow velvet ribbon ties to match. She wanted it very plain and simple, and yet to have a dressy appearance, she said. At first I was puzzled to know what to do with it, as I was not used to making that kind of headwear; but I went to work; and when it was done I held it up for the inspection of my fellow workers, all saying, "Isn't it pretty!" And it was pretty, with the folds interwoven to make it just high enough, just broad enough, just simple and pretty enough to adorn the head of a princess or that of the working woman alike. And the lady for whom it was made wore it so becomingly, for every article of her wearing apparel was equally plain and attractive.

I once knew a sister who bought twenty-one

yards of beautiful dark, bottle-green silk to make herself a dress. She could afford it; and besides she got it at a special sale. She showed it to her friends, who all admired it and asked her, "How will you have it made?" She said she did not know; for she wished it was back in the store. "Why," they said, "it will make an elegant dress." But she answered, "What about the example?" "Well, you got it at a bargain! It did not cost any more than a nice wool one would." But she very well knew that a wool one would outwear several silks, and not look so different from her less favored sisters. So she put it away, and after a long time one of her friends came and asked her if she would sell it to her. Of course she would, and did; and when she saw her friend wear it she greatly admired it and secretly wished it were not wrong to have those things. She has many times since admired silk dresses, and waists; but never felt free to wear one. She says, I was very intimate, some years ago, with a dear good sister, who possessed much of this world's goods. Her clothes were of a good material, well made, and becoming; and yet she never impressed me that she was of the wealthy class, either in her appearance, her home, or her actions. On the contrary she impressed one by her life as one rich in the things which money can not buy. The rich and the poor were often invited to her home to partake of her hospitality, where there was never any display of elegance. She sometimes would say to me, "What shall I have for refreshments? I want enough; but do not want it to be overdone." One Christmas she was going to have some poor Saints to dinner, and she asked me this question (she had a full set of white china dishes): "If I use my china dishes, will it make any one feel badly because of the difference between them and what they have to use; or if I do not use them, will they feel as if I thought they were too good for the occasion?" And then she added: "I wish I did not have the china."

If more of us to-day felt that way, less china would be displayed by Saints, not only on grand occasions, but to every one who enters our homes. Is it pride? Is it selfishness? Is it disregard for the feelings of the less favored? Do you think no one ever stumbled over your chinaware display, or any other of your elegant things?

Not long ago I heard some one telling the price of some one else's lace curtains, and I am afraid, from the remarks, there was room for stumbling there. And so we could go on from one thing to another; but it always lies at some one else's door, *not ours.* "No, we are not proud. No, we have always been used to nice things. Sr. B never had any, and would not appreciate them!" Wouldn't she? How do you know that? Suppose you trade places

with her for a time. What is good enough for her ought to be good enough for you. We are all of one family among the Saints of God. If her environments before coming into the family have been such that she has not been able to appreciate what you have, why not now help her to enjoy the pleasures which should make up the life of every Saint?

"I am not proud. I always speak to every one; no matter what their circumstances are." Do you? How do you do it? Are you sure you have the tone which puts them at their ease? Is it any more than just "How do you do" which would freeze and not warm their hearts toward you? "Well, I am not particular about their friendship." Oh, but you might be if you only found out what was hidden away in that nature waiting to be brought out.

Can we not see the great blessings that we are missing because of pride? Can we not see the great good we might impart to others, could we but break the barrier (pride) which disunites and makes so great the breach between what otherwise might be the united family of God, Saints in very deed? Will we heed the admonition, "Beware of pride," and thus be in condition to enjoy the blessings which will follow, or will we go on enjoying the foolishness of the ungodly to our eternal loss? Let us think more seriously upon these things. Let us pray more earnestly, and act wisely, ere our opportunities are gone, and it is too late.

The trying times are upon us. Will we go over with the chaff, or will we be worthy of His divine approval, guidance, and care?

Do we remember often enough how we are to lay up treasures to be enjoyed by and by, with the Master, the Christ, the Son of God. Are we willing to make the necessary sacrifice? Do we remember that we are to teach by example as well as by precept, in order that our work may stand?

We are told, for our onward encouragement, that the "race is not to the swift, nor the battle to the strong," but "to him that overcometh."

Let us study the five chapters of the book of James; put them into practice, and secure the glory that is abiding, instead of continuing to seek those selfish pleasures which perish with the using, and, like Dives, be not permitted to enter in and enjoy the glory of God. It requires a constant labor, all his precepts to obey; but he is faithful who has promised. Will we be among the foolish virgins?

LAMONI, Iowa.

MARY J. GARNER.

#### TESTIMONY.

Webster says that testimony is "an affirmation, establishing or proving some fact; a witness; a proof; an evidence."

Now what facts do we as Saints wish to establish or prove? That Jesus is the Christ; that the gospel

is the power of God unto salvation; that this latter-day work was divinely established. How can we do it? By saying, "I know this work is of God"? No, for we have been saying that for some time, and there are others in the world proclaiming that something entirely different is of God. So you see that kind of testimony does not establish the fact.

Well, shall we relate a dream or vision we have had? Shall we tell of the miracles we have seen? No, again. Others are doing that to establish other creeds. These may be all right in the proper place, and at the proper time. They were given principally for *you*, to confirm *your* faith, and to enable *you* to bear a faithful testimony.

It seems to me that there is just *one* way and *one only* to truly bear our testimony concerning this work, and that is to let it *do* for *us*, what we tell the world it will do for them.

In the words of one of our elders, "Let your daily life be a living argument in favor of this work." Now if it is a "living" argument it will be a "growing" one, for living things grow; and it will become stronger each day as you add to your "faith, virtue," etc.

When the time comes that every Saint is truly doing this, then I foresee that the light of God will be in our midst, and the honest in heart, those who are seeking truth, will be convinced, not so much by our preaching as by our living, our "doing," and will become one with us. For that is an argument that no honest person can withstand.

So often have I heard the Saints wish that they could bear a good testimony, could speak or pray as some one else did, in fact were "good talkers." All that is good and has its place, but had it been really needful, I feel perfectly sure that God is both able and willing to loosen every man's tongue and give to each the eloquence of a Demosthenes.

But would that be as convincing, think you, as to see a bad man turn to be a good man? Would not our faith often be won by the "enticing words" rather than the facts? And if one were so blessed with the gift of using language, often would the temptation come in the form of praise and admiration given until it would be hard to remain humble.

More and more am I convinced that there is room in this work for every man upon God's footstool; room for him to work; room for him to help, and thus helping develop the talents given him, and by such development fit himself for the reward of the faithful, whether those talents be one or many. The great lesson all must learn, is to occupy faithfully where called to labor, and work with the means given us to use, and by constant, daily right-living bear our testimony that this is the work of God; that we are the children of God; and that Jesus is indeed the Son of God.

May God help us all by his Spirit to be valiant in testimony.  
M. E. GILLIN.

#### ESPECIALLY THE PARCHMENTS.

Do thy diligence to come before winter. . . . The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

Within the shadows of the prison walls at Rome, the grand old soldier of the cross already feels the chill of approaching winter. No longer is he the young and fiery Saul of Tarsus, but "having now become such an one as Paul the aged"; bearing in his body the marks of the Lord Jesus; ready to be offered, the time of his departure near at hand!

"Ah yes! be diligent to come before winter and bring the cloak, that the outer man, the worn tabernacle, may be protected from the chilling breath of winter; and bring the books, for "though the outer man perish the inner man is renewed day by day." The intellect still craves its accustomed nourishment; the habits of early youth and maturer manhood still assert themselves, and the student, the pupil of Gamaliel, in his lonely prison, turns to his early and lifelong companions, his beloved books, not books to please the fancy or delight the imagination, to entertain for the passing hour only, but pure, earnest, thoughtful books; books that cultivate the mind, strengthen the memory, and enrich the soul; deep, strong, and logical, like the mind and character which they have helped to fashion and mold. Of this we are well assured, even as a tree is known by its fruit.

Yes, Timothy, greatly beloved, be diligent to come shortly, bring the books, but *especially the parchments*, the Holy Scriptures, the written word of God! Let the dim eyes, once stricken blind by the heavenly light on the Damascus road, again read the sacred record of his beloved Israel; the law of Moses, so essential till swallowed up in the glory of the new covenant, the "perfect law of liberty." Let him study once more the ancient prophets, glean with loyal Ruth in the harvest-field, admire the stately courage and patriotism of the queenly Esther, rejoice with patient Job in hope of the glorious resurrection, refresh his mind with the wisdom of Solomon, and make melody in his heart to the Lord with the "Sweet Singer of Israel"; for though blessed with wonderful visions, an abundance of revelations, and angel ministrations, he still turns to the word of God for wisdom and consolation; to that which "was written aforetime for our learning that we through patience and comfort of the Scriptures might have hope."

How well was he able to say with the poet:

"Thou truest friend man ever knew,  
Thy constancy I've tried!  
When all were false I found thee true,

My counselor and guide!  
The mines of earth no treasures give  
That could this volume buy.  
In teaching me the way to live,  
It teaches how to die."

Dear friends, boys and girls, young men and maidens, and you who have become like Paul the aged, herein is a message for you. The cloak, the outward apparel, you are not likely to forget; but the books,—if you would fit yourselves for active and efficient service either in the affairs of men or the work of the Lord; if you would be "thoroughly furnished unto every good work"; if you would make for yourselves friends and companions who will brighten the winter of your life, and cheer and comfort you in times of loneliness and solitude, *do not forget the books*—and ESPECIALLY the PARCHMENTS.

MARTHA BAILEY PROCTOR.

SEATTLE, Washington.

#### WHO ARE JUSTIFIED IN REFUSING TO TEACH?

There are certain qualifications necessary in order to teach; and all that are deficient in these, are justified in refusing.

In all branches of education a teacher is the all-important factor; and it is part of the work of superintendents and principals to see that the teachers are qualified. These qualifications are not limited to a knowledge of the principles to be taught, but they include the ability to properly and accurately impart that knowledge.

The work of the Sunday-school is of a very important character; therefore, it should be attended to with the utmost care, concern, and solicitude; with the utmost assiduity, circumspection, and devotion; for the Sunday-school is the mold wherein characters are to be modeled; or, wherein are found the young and susceptible minds ready to be molded for future usefulness as coworkers with God, to "bear the vessels of the Lord," or in other words, to bear the fullness of the gospel among the nations, as the ark of the covenant and other vessels of the house of God were borne among the Israelites. Shall we betray so important a trust to incompetent and inefficient persons? Let us bear in mind that the pliant and yielding clay of to-day is the finished vessel of to-morrow.

It will be remembered that the apostles of old were taught by the Lord himself, and people took learning of them "because they had been with Jesus"; but, though they had heard him preach and explain the doctrine in purity and simplicity, yet, when he sent them forth to "teach all nations" he commanded them to tarry at Jerusalem until they were "endued with power from on high." Were they qualified before they received this endowment? Could they teach the principles of truth and life

without the Spirit of truth? If so, why should they tarry? During the interval between the command to tarry and the bestowal of the Spirit, would they be justified in accepting an invitation to teach? And should they refuse, would not their refusal be an act of righteousness? The Spirit was and is the qualifying power that qualifies God's people to teach; and all those that do not live worthy of the recognition of God in the bestowal of his Holy Spirit upon them to the degree that will qualify them to teach are justified in refusing.

It is as necessary and important to have the Spirit to teach the principles of the gospel and the laws of the celestial kingdom to the children as it is to present the truth to the world. For "no man can come to me, except the Father which hath sent me draw him." All who come to Christ therefore are drawn to him by the Spirit of God; and if they receive the word of truth by any other way, it is not of God and can not be conducive to good.

Moreover, we should "remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation; and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation." (Doctrine and Covenants 63: 16.)

However, it is a duty devolving upon the sisters, and especially mothers, to teach the children; and they should always be ready and willing to teach, remembering this: "The Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in the last days."—Doctrine and Covenants 64: 7.

In the narrative of the "two thousand stripling Ammonites," as given in the Book of Mormon, is contained a lesson for every sister. These young men were always true to their trust, having the moral courage to do the right in all things, whatever the conditions prevailing might be. They were men of truth and soberness; for they had been taught to keep the commandments of God, and to walk uprightly before him. (See Book of Mormon, p. 350, small edition.)

Notice! They had been taught to keep the commandments of God, and to walk uprightly before him: and as a result of their obedience their faith in him was so great, that in the hour of fiery trial they exclaimed, "Behold, our God is with us, and he will not suffer that we shall fall." Oh, what implicit faith! What unreserved confidence! But who had been their teachers? Listen! THEIR MOTHERS!

Mothers, please bear it in mind that you are teachers, and you can not avoid the responsibility without incurring the displeasure of your Creator. And yet you can not teach without the Spirit; and you can not receive the Spirit without much prayer;

and prayers can not be answered without obedience. Obedience spiritualizes the mind and qualifies you for the task. Now, judge ye, Who are justified in refusing to teach? ANNIE E. PACE.

#### ADVERSITY.

(Communicated.)

Adversity is the common heritage of man, unevenly and sometimes thought to be unjustly distributed; nevertheless an essential element in the disinfecting of the race. The Master Physician has undertaken to heal, cleanse, and purify humanity.

To contend that adversity was unnecessary is to question the love, wisdom, and power of the Almighty.

Strenuous exercise and violent massage treatment will sometimes effect a cure when sugar-coated pills prove impotent.

The sweetest remedies are not always the best. The brave man meets the issue with faith and fortitude and becomes a hero.

Peevishness and tears will not help a bone to knit or a tissue to grow.

There are compensations even in adversity. A cork foot does not get cold nor grow bunions, and a one-eyed man is not drafted into the army.

The poor are not subject to the danger of riches, and the humble have no trouble with their servants.

Hot sunshine in summer, severe snow-storms in winter; both are indispensable, and both have their objectionable features.

But swearing at the weather is bad farming. And to harrow up your neighbor's feeling will not grow a crop of corn.

To murmur is unwise. If you owned a corner lot, you would have the dust from two streets and pay more taxes.

Don't be a baby, but put on a sweet front and bear your share of the inevitable like a little man. Ask the Lord in faith to help you do what you can not do yourself, and wait patiently until he gets ready to do it. \* \* \*

## Original Poetry

Russia.

There's a stir in the East, a mighty throb,  
The oft-tried wrestle of Monarch and Mob.  
The Mob would breathe, but a crushing throne  
Bears on his breast—he is not his own,  
The cry escaped from his trembling lips  
Is flung in his face from bayonet tips!  
He seeks in his terror the devils of War—  
But to find the Monarch is there before.  
Clawing the ashes, his race to the sod,  
He sums the cost as he calls on God;  
For deep and sure in his native mud  
The answer is written in figures of blood,  
There's a stir in the East for the Monarch must go,  
And the Mob must become a Man, you know.

E. A. W.

## Of General Interest

### A SYMPOSIUM ON TITHING.

EDITOR'S NOTE.—Below will be found three selected articles bearing on the tithing question. The first taken from the *Christian Standard*, is of special interest as showing the sentiment in the "Christian" Church, an organization whose ministers formerly bitterly opposed the doctrine. The quotation from the *Capital* is from a secular publication and for that reason is of interest.

#### IS THE TITHE SYSTEM WISE AND CHRISTIAN?

Paper read January 17, 1907, before the Louisiana Christian Preacher's Institute, Leesville, Louisiana, by Roy Linton Porter. Published by request of the Institute.

Before entering into our consideration of this very important subject, it is just that we say we claim no originality in the development of the thoughts we shall present. The style is largely our own, but in the main the general outline belongs to our lamented brother, G. L. Wharton, now a member of the family of immortals. To him belong also the illustrations used herein.

The discussion of the tithe question, and the inquiry into its system as to its being wise and Christian, is the result of the dissatisfaction and failure of the human means that have been employed, which like human creeds, are insufficient and devisive.

The tithe system we believe to be wise because its principle is dignified. Nearly all human schemes now in use are unworthy, unspiritual, and often belittling. There is no human government so poor as to use the same or similar means. Imagine the United States Government using similar means as the church in raising money for the support of its different departments, and sending out over the country orators for the navy, army, etc., some with stereopticons, others with maps, charts, etc., all scrambling for the best days to get the money, "officers sending out jugs, mugs, boxes, barrels, eggs, and buttons with their pictures on them"; and the "States and counties all holding fairs, festivals, concerts, and ice-cream socials, with the women cooking, sewing, and acting." Such performances would disgrace any earthly government in its own eyes and the eyes of others. "The kingdom of God is more glorious and more dignified than all earthly kingdoms," and is destined to conquer all earthly kingdoms and to stand for ever. "Its faith, hope, love, spirit, and work are divine, its scope is world-wide"; the tithe system is the only one found in the Bible; is worthy of God, of Christ, and the nature of his kingdom. "It is found in the Law, the Prophets, and the Gospel"; is indorsed by God, Abraham, Jacob, Moses, prophets, and reformers of the Old Testament, and the greatest names in all Christian centuries have honored it.

It is wise because its principle is adequate. "It honors God" and his word. It blesses the servants of God, giving them an abundance in this life and assurance of the life to come; so say the Scriptures. "Give, and it shall be given you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete, it shall be measured to you again." (Luke 6: 38.) "But this I say, He that soweth sparingly shall also reap sparingly; and he that soweth bountifully shall also reap bountifully; . . . and God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound to every good work: . . . and he that supplieth the seed to the sower, and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness." (2 Corinthians 9: 6, 8, 10.) "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life that is life indeed."—1 Timothy 6: 19. It can not be justly said that this makes it a selfish principle, for "it is no more selfish than 'repent, and be baptized in the name of Jesus Christ for the remission of sins.' One is the blessing of pardon, the other the blessing of service." The tithe system is adequate because it meets the world's needs.

It is wise because its principle is educational. "It teaches equity." A man may by this system know when he robs God. A wealthy Kentuckian several years ago became convinced that in not paying his tithe he had robbed God. He immediately paid his back tithe with interest. The injustice now being practiced in the church in withholding tithes would cause a revolution if committed in any earthly government. "Taxation without representation" is unjust, but there is one thing that is worse, more detrimental, and that is "representation without taxation." In God's kingdom he calls this robbery. He has levied a tax upon his people, calling for one seventh of their time and one tenth of their income; this tax is not one of compulsory command, but one of moral obligation. The wisdom of this is manifest, for where a man's treasure is there will his heart be also.

It teaches certainty. In this system there is no spasmodic or impulsive giving, for it has "the steadiness of a fixed principle." "It is not affected by muddy roads, stormy weather, or Sunday headaches." A missionary secretary once said, "If the day of our offering is stormy, we will lose ten thousand dollars."

It teaches one to be systematic in his own affairs, compelling him to at least keep an account of his income.

It is educational, therefore wise, because it "develops the greatest liberality." To the poor it is

the greatest liberality, to the well-to-do and rich it is the base-line of blessing. It is the spring-board from which leaps are made into the field of philanthropy. An example of the liberality it develops is found in a Cleveland man who began tithing when he earned only fifty cents a day; from a tenth he gave a third, then, so richly was he blessed, he gave one half, then *all*, of his income of thousands of dollars annually.

The most important argument as to the wisdom of the tithe system is found in its practice. "Experience is the final test." The tithe system has been tried and is a success. It has not always had a wise presentation, but we can not mistake "the argument of practice." "In other departments of life this is the end of all controversy. If the principle proves true in practice, the case is closed. If it fails to work, however plausible the theory may be, it is set aside." About the tithe God said, "Prove me now herewith." It is the New Testament principle, "Prove all things, hold fast that which is good." That which proves by experience to be good ought to be accepted on merit.

In an article in the *Christian Evangelist* about the close of the year 1904, Bro. Wharton told of evidence in individual and church experience in tithing that he had gathered in the past twelve months. We give these facts as he related them.

One man showed his tithe-book that he had kept for seventeen years, said the system made him give thousands where otherwise he would have given hundreds. A widow lady who had tithed for many years said she had "a satisfaction and blessing, spiritually, she had never found in giving in the usual way." A well-known preacher said he never knew before what hilarious giving meant. A rich man who has tithed since boyhood testifies "that he now lives and makes money for the pleasure of giving." A well-to-do druggist began business with almost nothing, tithed from the beginning, and has enjoyed a great spiritual blessing. A young man who started in a peanut-stand, is now wealthy and gives more than a tenth. A preacher who was in debt says he never got started to paying his debt till he began to tithe. Occasionally an exception to this kind of testimony may be found, but this does not prove that the rule failed. Some people have tried faith and repentance and failed, but we think none the less of faith and repentance.

It is worthy to note from the above that with scarcely an exception the blessings received were both temporal and spiritual; that of those who begin to tithe, ninety-nine out of a hundred give more; that only those in earnest and that desire to see the kingdom of God advance, are tithing.

A Methodist church in Cincinnati, Ohio, began

tithing eleven years ago, eight members out of three hundred began; at the end of nine years, one hundred and twenty-seven out of six hundred were tithing. There was an increase in the church "numerically, financially, and spiritually." It gave more for benevolences than all the other fourteen Methodist churches in the city. The preacher does not have to plan with the officers for suppers, lectures, concerts, donations, or selling tickets. Merchandise has been swept out and prayer and praise restored. "They have no subscriptions, pledges, collectors, fairs, festivals, concerts, socials, jugs, mugs, boxes, barrels, birthdays, eggs, buttons, or chromos to finance the church."

The Memorial Presbyterian Church, of Indianapolis, Indiana, had seven tithers to begin in 1901; at the end of the year there were twenty-seven; at the end of three years there were seventy-five out of six hundred members tithing. As a result, the regular Sunday-school offering the last year of the three was \$6,700. The preacher says, "It is purely a religious movement, based on the Bible and common sense, and is accorded the respect of the community."

The East Dallas (Texas) Christian Church, when less than a year old, with one hundred and sixty-five members, had thirty-two to begin to tithe. All of its officers, the preacher, Sunday-school superintendent, presidents of the C. E. and C. W. B. M., tithed—thirty-two in all; twelve men, eleven women, nine boys and girls. As a result, the first year they supported their own church, paid their preacher a good salary, gave one hundred dollars in March for foreign missions, in April gave three hundred dollars for benevolences, and in June one hundred and forty for Children's Day.

The Oklahoma City Christian Church, as an experiment, had three hundred and ten out of six hundred members to tithe one month; result, eight hundred and fifty dollars was received that month at the regular services.

The Methodist Episcopal Church, at Shelbyville, Indiana, began in 1901 with six tithers; in three years they had forty-two out of a membership of seven hundred and eighty-one. The following table shows the result. The church gave:

Year	For Missions	For Benevolence	Total
1900	\$ 700	\$1,914	\$2,614
1901	1,224	2,471	3,695
1902	1,840	4,857	6,697
1903	2,115	5,874	7,989

Certainly these facts alone, to say nothing of the thousands of others that could be given, show that when reduced to practice the tithe system proves itself to be wise.—*Christian Standard*, February 9, 1907.

TITHING.

Tithing is regarded by many as simply an act of charity or benevolence on the part of God's people. Many of them look upon it as a matter of giving, an act of volition, to do or not to do, as they feel disposed. But this way of giving is contrary to the whole tenor of the Scriptures. A tithe of one's income is God's share or rent for benefits received, sun and air and blessings innumerable and very life itself. It is our honest debt to our heavenly Father; and in the light of this fact many are withholding from him that which is his own. God has declared to those who do so, "Ye have robbed me . . . in tithes and offerings." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Tithes are what we pay. Offerings are what we give. God's blessing can not fall on those who do not obey his word and pay God what they owe him. His laws are unchangeable.—*The Bible Advocate*, February 26, 1907.

THE GRAVEST LARCENY.

"Will a man rob God?"

This is a startling interrogative. At first thought it would seem to suggest an impossibility. As ordinarily understood, the act of robbery or stealth means the taking of that which belongs to another without the knowledge of the owner thereof. The God of the heavens and the earth has an all-seeing eye. He is not only cognizant of the acts of men but he is a discerner of the very thoughts and intents of the heart. Surely no one would think of robbing one who had the power to behold the would-be robber in every detail of his larcenous proceeding.

The simplest expressions of scripture, however, have a wide and varied meaning, and the query of holy writ, "Will a man rob God?" has an ample significance.

The gravest larceny of which human beings could be capable is the "robbing of God," and yet the act is being committed every day.

The divine ruler of the universe is being robbed of the tithes and offerings which he has demanded since the days of the enactment of the Mosaic code. True, he owns the sheep and the cattle upon a thousand hills, but he has placed property in the hands of men and women who never dreamed of paying a cent of interest, let alone the principal. If instead of robbing God men would return to him the pittance which he asks, the churches, hospitals, schools, and missions which he would establish would speedily perfect a moral revolution throughout the world.—Editorial Department, *Des Moines Capital*, March 16, 1907.

## Mothers' Home Column

EDITED BY FRANCES.

### "Follow Me."

"All the way by which the Lord, thy God, led thee."

Yes, all the way, Lord Jesus,  
O may we follow thee;  
Through the regeneration,  
Till we thy glory see.

The way that thou hast trodden,  
Through the deep waters lead;  
Where washed from earth's corruption  
Our souls from sin are freed.

The cross we then must carry  
If after thee we go;  
The mount of crucifixion  
We every one must know.

The grave where once they laid thee  
There low our heads must lie.  
Like thee in faith awaiting  
God's summons from on high.

How shall our feet abide,  
Without thy help, dear Jesus,  
Through all the way that leadeth  
To thy exalted side?

Onward, and upward, lead us,  
Hold fast each trembling hand,  
Until at last triumphant  
Before thy throne we stand.  
ELEANOR WALDORF KEARNEY.

PAPEETE, Tahiti.

*Sister Walker:* In letters from our brothers and sisters in America, and elsewhere, they sometimes speak of the sacrifice we are making. I therefore feel that to say nothing to the contrary, would be to willingly occupy a false position, for really I do not claim that I, at least, am making any sacrifice. We are comfortably situated (not luxuriously). We have, thus far, enough to eat, and enough clothes to keep trim and tidy, for a year or more; therefore we are neither cold nor hungry. It is true we must forego the pleasure of the association of those of our own tongue (a loss that the rest feel more than I); and especially those of our own household (where there is one darling baby that may be the last baby grandchild we will ever have); and I sometimes feel a great hungering to see them all. But in compensation for those privations, I have so much better health here than what I have in America, that I can not complain. I have outgrown homesickness, and am content; in fact, enjoy the quiet more than the rush, hurry, and worry of civilization. Most of the time I am as happy as there is any need to be. Once in a while a cloud will rift over an obscure, for a brief interval, the mental sunshine, but those are only passing clouds that make the returning sunshine more enjoyable.

Then we have the church papers. How we devour them at first, then read them over with a calm enjoyment.

Sundays are very enjoyable too. We are not thronged with people as we used to be. The brethren have learned that a prolonged visit of three or four wearies us; and, when Joseph turns to his reading, they slip out and go away. We like to get up early at all times; the rising sun rarely finds us in bed. Sunday mornings require a little earlier start if anything, on account of the eight o'clock service; and I never like to hurry on Sunday mornings. Between the eight and ten o'clock services, we have a quiet hour, in which Joseph

is intent upon the sermon that he is going to preach; while I occupy the hour in reading a sermon that some one has already preached. And right here let me say, I hope those sermons will never cease to be in our periodicals; for they are all the preaching we scattered ones have. Directly after the ten o'clock service comes the Sunday-school. We are usually home before twelve. I get a simple dinner. Seldom have meats. Then there is a nice, long reading-time until the three o'clock prayer-meeting. Or if my eyes get weary of reading, I sit opposite the door in my rocker and feast my eyes on the beautiful green trees just across the road. Some at a little distance are very lofty; but my two companions are right opposite the house on the other side of the road. They are beautiful in shape and in foliage. When in blossom they look like a Christmas-tree in the distance; only more umbrella-shaped. Their foliage seems to be a blending of the cassia and the locust; and yet not like either. There are clusters of dry pods of last year's growth. These hang at regular distances apart on all the branches, beneath the pretty green leaves; while above, the leaves are richly bedecked with the clustering blossoms that resemble little bunches of thistle-blossoms. And the odor is much the same; but the color is like the silky tassels on green corn. I feel sorry that I must so soon leave those silent companions of mine, and go where the view is less pleasing, to our missionary house in barren Tarona. But there we will have the ever-changing ocean to gaze upon. That portion of shore open to our view is already fringed with young trees that will soon grow. But they are not the pretty kind; nor is the location so retired as this (nor so muddy either when it rains). We expect to get into the new house in about ten days; and it will be finished after we get there. Since that house will only be of a convenient size for one half of our missionary force here, the Saints of Tiona are fixing up the missionary house there, the one that T. W. Smith built, for the other half, while we all are on this island.

My niece and her husband (Bro. and Sr. Lake) were with us last week from Thursday morning till Saturday afternoon. Were storm-stayed while waiting for the mail. But it was a nice change for us all: a change indeed for her, for they had to sleep on the floor, without even a mattress under them. Both are well. Alberta skips about as lively as a ten-year-old girl. She seems to be perfectly content, and our mail-days are like Christmas-times.

But this last mail brought a great shock to us: The news of the burning of the HERALD Office. It seemed at first like Sr. Walker said, as if a portion of the world had dropped off. But we out here will never fully realize it. Our papers will come just the same, and in a week or two it will be like a troubled dream. But I hope we shall not so far lose sight of it, or of any of the things that befall us as a people, as to fail to do our part, or to profit by the lesson.

E. B. BURTON.

## Letter Department

In the Interest of Church-Work.

As another Conference year has mostly glided away, we look back over our past labors, and we are caused to meditate as to what we have done in helping to build up the kingdom of God, and in centering our hope in the Lord Jesus Christ, and in establishing his righteousness through precept and example among the children of men.

We are confronted to-day with the divine assurance that our heavenly Father is leading his children on and on to perfection, that they ultimately may enjoy that heavenly environment, and dwell with Christ, and God the Father.

And as I look over the field in which I was directed to

labor, I am reminded that many spiritual blessings have been ours to enjoy. And in the various places where I have presented the gospel, I have enjoyed that freedom of thought and speech which has surpassed any time previous. And in association with my brethren of the same field, I have discovered in them that integrity which should characterize our lives as the children of the kingdom.

The field has been large and the laborers few. But many of our local brethren have put their hand to the plow, and indeed have been a great source of strength. May the Lord continue to bless them all. Their assistance is greatly needed.

But behind all of this, I have been brought to realize that we have been upheld by a power that is not our own, which has tided us over many dangerous places in this earth-life. This we believe is due to the prayers of the Saints of God. Thus, dear brother and sister, may we continue to have your support and thereby make us collaborators with Christ in the work intrusted to all. We believe that there has been a tendency upon the part of the Saints to guard against the expression of a thought that would give an offense to any, and thereby they have been trying to carry into effect the gospel of Christ. But we are sorry to say some few have manifested an indifferent spirit. Still we hope and pray that they may soon return to the "Father's house," where there is meat and enough to spare.

We are glad to note several have been added to the church during the last year by baptism. Thus our faith has been increased, and our hope enlarged.

There is another feature of church-work which we believe is in demand at the present time, and that is, that the church may be fed, not by that which man's wisdom teaches, but by that which the Holy Ghost teaches. The Lord has said by the spirit of revelation through his servant, that many of our "weapons are yet carnal." In Doctrine and Covenants 98:3: "Behold, I say unto you, there were jar-rings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me."

Here, then, is stated by the Lord the nature of many of our carnal weapons. And as long as these things exist we can not expect to accomplish the object of our labors, viz: our inheritances as the gospel law provides. And while there may be some things existing of a perplexing nature, which confront us at times, let us retain in our mind, There is only one way to adjust, to restore, and to heal, and that is in the Spirit of Christ. We mean to say by that, that this is the only successful way. By doing that it will bring us in touch with the requirements of the gospel; and the divine life will be manifested, and he who gave the law will be honored.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—1 Peter 1:22, 23.

Therefore in the experiences of the past, may we have learned through prayer and humbleness that the Lord shall direct all the interests of his work. It is not so much in telling the world that we compose the true church of God, and gaining the victory by the teaching of the Bible in support of church organization and doctrine; but it is the underlying work, the increase which the Spirit, which is of God, has worked out in us, which is "love, meekness, long-suffer-

ing, gentleness, goodness, brotherly love, and charity," of which Peter says: "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." So, dear brother and sister, this is the necessary material to be used in building up the church and kingdom of our God. "For we are laborers together with God: ye are God's husbandry, ye are God's building."—1 Corinthians 3:9.

Nothing should be done through vain glory or strife, but let each one esteem others higher than himself. "And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another."—1 Corinthians 12:23-25.

In this present life we move in that channel which divine faith produces. This faith enlarges itself as we place ourselves in harmony with the gospel law. The history of the past reveals unto us that which we are laboring for, that which reaches beyond this earth-life beyond the grave in that heavenly bliss. The beloved disciple of Christ, while in his condition of banishment, was so enwrapped by the power of the Spirit of God, that it carried him in its influence over the tide of this mortal life; thereby he beheld the magnitude and power of the invisible realm, and in this condition of existence he makes the statement: "I John saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

The prize is yet before us, just hidden from that part which is called carnal. And as the Spirit of God dispersed the darkness in the past, so may it disperse all our carnal weapons. And may the time speedily come, when we may carry into effect more completely the sixteenth verse of the fourth chapter of the Ephesian letter, "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love."

And as we enter upon the duties of another Conference year, in which each one of us may be involved, may we lay our all at the feet of our heavenly Father, and say, Not my will, but thine, be done.

One of them.

GEO. J. BROOKOVER.

McGREGOR, Michigan.

*Editors Herald:* Elders Shippy and Dowker have spent about five weeks with us, putting forth every effort to help us and all who would be helped, and we have witnessed the fruits of their labor, for which we, with them, were made to rejoice.

Twelve loved ones were added to our number, and they now with us are enjoying the blessings of our heavenly Father. For some time past we have been tried, as it were, like gold is tried in the fire, and during the sad seasons past it seemed a trial to pray. But we are truly thankful that our heavenly Father saw fit to bid the cloud rise, and we feel that it is well said that every cloud has a silver lining. God is truly blessing his children abundantly here. When the Saints come together now, they are privileged to enjoy that sweet spirit in power, and true it is that the gifts of the gospel are ours, if we will only live in a way that our Father can bestow them.

The Lord spoke to his Saints here, through his servant Bro. Shippy, telling them that he was well pleased with them; and to live faithful for many blessings were in store for them, along with many other encouraging words which

I can not relate as given. And while I was seated with those not of the fold, but who were my young associates, I was made to raise my heart in thanksgiving to my Father for his love, seeing them so wrought upon by the Spirit, that as it were their hearts would melt.

Yea, it is true there is nothing to be compared with this work. While meditating on the power of this work, I am many times constrained to say that there is nothing that could separate me and this gospel; not boastingly, for I am weak; but I would say, like the apostle of old, Lord, where will I go, thou hast the words of eternal life.

My prayers are ever for God's children.

Your sister in bonds,  
JENNIE M. CAMPBELL.

DEMPSTER, South Dakota, February 27, 1907.

*Editors Herald:* My sister, Mrs. Carrie Stringer, lives at Dempster, South Dakota. I have been explaining our faith to her and her family and they are interested and would like to hear some of our elders preach; if there are any of them passing through here I would like to have them call on her. If we can not get any other place to hold meetings, my sister says they can hold them in her house.

Your sister in the one faith,  
MRS. ANNIE JOHNSTON.

NORBORNE, Missouri, March 11, 1907.

*Dear Saints:* When I came into this church it was the best step I could have taken. It is my desire to be careful in my conduct; not merely to be a Saint in name alone, but in works also. And I want you all to pray for me, that I may hold out faithful to the end. My husband belongs to the church. I was baptized by Bro. Walter W. Smith, about three years ago.

Your sister,  
MRS. ALICE FERGUSON.

MINDEN CITY, Michigan, March 8, 1907.

*Editors Herald:* Since last writing, over a year ago, we have enjoyed many blessings from the Father; no doubt more than we can comprehend. We can see more plainly each day the Father's guiding hand in leading us thus far in life, and we know that his kind watchcare is still over us, for which we are very thankful.

We also feel thankful for continued righteous desires, and that we are still struggling onward and upward to reach ideals which are raised a little higher from time to time even as our conception of the Christ life increases. And, we have learned to our satisfaction that the more of Christ's nature we take into our lives the greater will be our true comfort, peace, and happiness.

Scarcely a day goes by but that we are made to feel thankful to our heavenly Father for permitting us to pass through experiences which caused a spiritual awakening in us. These experiences began with our affliction of long duration, during which time we felt our entire dependence on God; and as we drew near to him he manifested himself to us in many ways, and we learned that God is very tender and loving, yet firm and exact in all things; and because of the many, many blessings so clearly manifested we never thought our affliction unjust or harsh, but we realized all along that it was a blessing to us from the hand of God. His Spirit was present with us to cheer, and to enlighten the mind. Under its holy influence we beheld many things as they are, and as they should be; we saw the nothingness of purely worldly ambitions. It entered with force into the heart that all but the truth of God must pass away, and only those qualities in us which are true will abide the day of test.

We realized how incomplete an education is without real spiritual culture.

We appreciated such truths as they dawned upon the mind; and as we put forth efforts to make them practical, we realized a small beginning of true development—an expansion of soul and mind.

Up to this time we had lived as best we could with the knowledge we had of the gospel, and we had a degree of joy in it, yet, we felt that there must be more for us to enjoy, something that would prove to us as an anchor to the soul, and bring more abiding peace under all conditions.

Later we understood that there can be no real satisfaction of the soul until we learn to draw from the fountain of living water; and after tasting of that blessed gift we truly realized we had reached the sure foundation—the source of true strength. Spiritual things seemed real, and life took on a new meaning to us.

We are grateful to God for lengthening our days thus far. We hope to show our appreciation by earnestly striving to prove ourself true to him.

We desire that our ambitions may always be greatest along just such lines as will enable us to accomplish the work God sees we can best do while upon the earth, and, that all our work may have running through it that depth of spirituality which makes it sound, storm- and fire-proof.

"All are called according to the gifts of God unto them." God makes no mistakes in bestowing gifts, but man may err in the use he makes of them; therefore, it is the privilege and duty of all to seek God's guidance in their line of work. And we not only believe but know that God will direct his children, if they earnestly seek for his help.

In failing to appreciate and neglecting to make use of that which has been given us, we miss privileges and blessings to come. We must work. "No man ever attained an eminence yet who did not overcome the spirit of inaction, the impulse to wait, to do nothing to-day but wait until to-morrow," etc. The Spirit of God is able to unfold to our understanding what our part of the work is, and will help us to accomplish it; but our own will power and perseverance will have to be exercised in order to succeed here, as in any other work.

We have learned that it is one thing to admire Christ-like qualities as we see their beauty under the influence of God's Spirit, and another thing to undergo experiences that bring out and develop these noble qualities in us; but we know that God requires none of us to pass through unpleasant experiences unless it be for our good, or for the good of others. And with this consciousness, we should be willing to drink of whatever cup the Father sees fit to give us to drink.

Purified we must be if we would dwell in the presence of God. We believe the test is a closer one than some may think, and in order to endure it we must live in close relationship with God and take the Spirit of Truth for our guide in all things.

"Wrung from the troubled spirit in hard hours

Of weakness, solitude, perchance of pain,  
Truth springs, like harvest from a well ploughed field,  
And the soul feels it has not wept in vain."

How true the thought expressed in the last line! What unspeakable joy is felt as we stand in the light of truth revealed! Trial is lost sight of.

We enjoyed reading Bro. Heman Smith's "Short sermon on blots." It is good to have such thoughts often renewed in mind even though our belief along those lines may have already been in harmony with the thought expressed; it impresses us anew with the importance of "being exact in all things," and guarding the mind always, remembering that all our thoughts are weighed in the just balance of God;

and it is certainly true that the purer the thought the purer the words and deeds; for thoughts are like seeds—if planted and nourished they take root and grow, and finally blossom into words and deeds, bringing forth fruit of their own kind whether pure and good, or vile and frivolous.

EMMA VOLZ.

CEDAR RAPIDS, Iowa, March 8, 1907.

*Editors Herald:* Desiring to express to your many readers my appreciation of this latter-day work, and some of my experiences in the past which had their culmination this year, I pen you these few lines.

Twelve years ago last July I left Higbee, Missouri, for Cumberland, British Columbia, to visit my father and mother. I will not attempt to describe my trip; will only relate an incident that occurred while in San Francisco. A young man I got acquainted with wanted me to go to a lecture with him, and I consented to go. The building where the lecture was held was a very large building. We had just gotten into the building and nicely seated when I heard beautiful singing from the adjoining room. I asked the young man if there were other religious bodies that met in here. He said, "Yes, those you hear are the 'Mormons.'" (While I did not belong to the church at this time, I was sufficiently acquainted with them to know it was one of their hymns.) Being a stranger in a strange place I felt I would feel more at home if I had been with the Saints. But I refrained from going. I relate this instance, for as I proceed with my narrative you will see how God made impressions on my mind by his Spirit in all that trip. I stayed only three days in San Francisco, then sailed for Victoria, British Columbia. After two days and nights of unpleasantness, I landed safely, took train same day for Nanaimo, and from there to Cumberland, where my folks lived. After thirteen years of separation, it is needless for me to say our meeting was a joyous one. My stay with them lasted four months. Then I concluded to return to my home in Missouri. So the time for saying good-bye to my dear old father and mother came, and as I gave them the parting hand my dear old mother, with tears streaming down her cheeks, said, "George, I am afraid we shall never meet in mortality again."

That sentence touched my heart, and this great latter-day work came before me as it had never done before, and these were the Spirit's impressions that came to me: You go back to Missouri and do your duty; come into the kingdom by the door (baptism), and if faithful you will be permitted to come back to this country, preach the gospel to your people, and baptize them. So you will be one united family in the world to come where you will not have to part.

This was in the summer of 1894. But like many others, after I got home I did not give heed to the promptings of the good Spirit, but continued in the things of this world; until in the winter of 1895 God spoke direct to me again. So December 1 of that same year I was baptized. In the following February I was ordained to the office of teacher, and in June, 1897, to the office of elder. I continued to do local labor until the General Conference of 1900, when I was sent as a general missionary to North and South Dakota.

From my first appointment, my folks were anxious I should come their way. I also was anxious to go, for I felt if I was faithful God would fulfill his promise. I also felt when the proper time came for me to go, God would open up the way. So this spring when the missions were read, my mission read Washington and British Columbia District. I was glad the opportune time had come for me to carry the latter-day message to those so near to me by the ties of nature.

Bidding loved ones at home good-bye, I took my departure for the West about May 20. I went by the way of Salt Lake and Portland. My first stop in Washington was Castle Rock. Preached for them five or six times good liberty. Found the Saints kind and hospitable. My next stop was Humptulips. To reach this place had to go by stage twenty-five miles. Bro. Enge and I held a series of meetings with fair interest. From Humptulips I went to Seattle to meet those whom I was specially interested in carrying the gospel to. I found them all well and anxious to hear me preach. Sunday night I was appointed to speak in the Seattle Branch. A good house greeted me. My father, mother, brother, and sister-in-law were in the congregation; spoke for about one hour with good liberty. The Spirit bore witness to the truthfulness of the message to the hearts of those who twelve years before the same Spirit bore evidence to me would accept the gospel. So I was permitted to baptize my mother and sister-in-law, and about two weeks after my sister and her husband. My father was not baptized, but he told me he intended to be before I went home in March; but being called home in August on account of my wife's sickness and death, I did not get another opportunity to baptize him.

These and other experiences continue to confirm me in this good work.

My labors this year have not been so much as in other years of my mission; but I can truly say, the work I have done has been very pleasant, for I felt God sanctioned it by the presence of his Spirit.

The losing of my dear wife has brought grief and sorrow to my heart; but, as one brother has said, I am determined to be comforted by the assurance of the resurrection, and turning my face eastward, from whence comes light and life in transcending love, await the reappearing of those glorified personalities that my love has become entwined in, against which death nor hell has no power.

Your brother in Christ,

GEO. THORBURN.

*Dear Herald:* I have never written to the HERALD before. I was a member of the Mormon church for twenty-four years, and having been brought up in that church I thought it was right; but when I heard Bro. Holloway preach a sermon in East Helena I believed what he taught. I had a friend in East Helena, Sr. Leibold, a member of this church, and I asked her about the gospel. She gave me lots of information which I know was true, and, desiring to do the Lord's will, I accepted the gospel and have never regretted the step.

I know the Lord has blessed me and my family in many ways since then, and by his help I mean to do his will as far as I know it. I have four children. My two oldest daughters, Margaret aged ten and Lila nine, were baptized the same time I was by Bro. Holloway; also four others.

My husband is not interested in the gospel but I hope if I prove true the Lord will hear and answer my prayers.

I hope the Lord will open the way that I may go to Zion with my family where we can hear the word of the Lord and I can bring up my children right. I am trying to hold a little Sunday-school every Sunday for our family, and we have a little prayer-meeting every Wednesday evening.

Your sister in Christ,

CASSIE COX.

NAYLOR, Missouri, March 9, 1907.

*Editors Herald:* I thought I would write you a few lines to let you know how we are getting along down in Southeast Missouri. We have a branch at Naylor with thirteen members. We have meetings once or twice a month. We have

good crowds at our meetings and good order. The enmity against the work has abated a good deal here. In some places where I go to preach the preachers seem to take pride in trying to down the work; but before they get through with it they find it is a harder job than they expected, and they begin to regard the work as being the most one-sided piece of work that they ever saw. They claim the church was instituted by "Old Joe Smith." They seem to think that when they shout "Old Joe Smith" they have won the day. I asked the General Baptists when they began to shout that, why they did not shout "Old John Smith," the founder of their church, who baptized himself by sprinkling. And if it is the Missionary Baptists, I ask, "Why not shout, 'Old John Shilbury,' who was not baptized at all, or 'Old Roger Williams,' the founder of the first Baptist Church in America?" But the most of us get along very well with the people, and those who formerly seemed so bitter against the work are now among our best friends. Most of them come out to hear us and seem to like the preaching very well.

Yours in gospel bonds,

H. V. BRAUN.

BERRYDALE, Florida, March 8, 1907.

*Editors Herald:* As I have not seen a letter from this place (Santa Rosa Branch, Florida District) in some time, I will write a few items that may be of interest to some.

We are putting forth some effort in our weak way to promote the work here. The work was introduced here about forty years ago. At present we have about three hundred members in this district. While the work is not what it should be or could be, yet we have some reason to rejoice at the results that have been obtained.

The Santa Rosa Branch has made an effort to build a church-house and have so far succeeded that they can hold meetings in it. We expect to complete it before another year.

We have just had the privilege of attending a debate at this place between Elder T. C. Kelley of the Saints' Church and Doctor J. F. Love of the Church of Christ, or Christian. The debate was carried on in a nice, orderly manner; neither speaker had to be called to order.

The Saints are well pleased with the efforts of Bro. Kelley in defending the truth. We believe some good was accomplished. Some heard our claims who probably would not under other circumstances. Some prejudice has been removed, and the Saints strengthened.

The year's work here has been productive of good. The general condition is better than it was a year ago, and we feel that efforts of both traveling and local workers have not been spent in vain. We trust that much good shall result. We would be pleased if the General Conference chooses to send the same missionaries here again next year.

Yours in bonds,

WM. A. WEST.

SPRINGFIELD, Oregon, March 8, 1907.

*Editors Herald:* I am one of the isolated Saints at present, living over a hundred miles from branch association, but not altogether lonely as there are a half dozen kindred souls in this locality. However, I enjoyed an oasis in this life of isolation last Saturday and Sunday by taking a trip to Portland and attending the district conference at Montavilla, a suburb of Portland. The Saints of that place are alive to the Master's work, and have sacrificed to further Christ's kingdom; and the presence of the Spirit, manifested on this occasion, was a testimony of recognition and encouragement. They have built them a house to worship in, and, although not completed, it serves their needs at present. It will be a comfortable little edifice when finished. I

was almost a total stranger there, but where the Spirit of the Lord is, there is joy and peace; and those enjoying the Christ spirit have a kindred tie which binds them together, so that it is more like meeting an absent brother or sister than some person you have never met before.

Elder J. A. Moore gave us a splendid discourse on Sunday morning, after which the seats were arranged to answer for tables, and then the sisters took charge and exhibited the products of their labor to the delight and satisfaction of all present.

But, the dinner was not the feast of good things which most delighted the Saints. Their greatest joy was in the presence of the Master's Spirit which attended the sacrament- and testimony-service in the afternoon; the Spirit being manifested in testimonies, in healing power, and in the calling of a brother to a higher office.

The writer was the speaker on Sunday night.

In gospel bonds,

D. E. STITT.

MURRAY, Kentucky, March 9, 1907.

*Editors Herald:* I come before your readers in order to give my views for the first time on the gathering of the Saints to the land of Zion.

First, I will say, we should be gathered there. But as to when and how, these are the important things to be considered. It is not my purpose to refer you to any part of the law concerning the gathering of the Saints. Almost all the Saints know what is written concerning the gathering, and I am sure the most of them are able to make their own deductions. So I shall give only a few thoughts that come to me at times on the subject.

It seems to me all can see the need of the Saints gathering to Zion. And if we can see the need, we should begin to make the proper effort to do so at once. When is the proper time to begin the preparations to go to Zion? The very day we are baptized into the church we should begin to fit ourselves to dwell in Zion, or, in other words, in the presence of the Lord. We should keep ourselves pure, by obeying the truth, that the Spirit of God may dwell in us.

We are told, if we have not the Spirit of Christ we are none of his. Here is a thought. We often hear Saints say, The Spirit was with me on a certain day, and then on certain days it was not with me. Sometimes elders will preach a sermon and say, The Spirit was with me in power; then at other times they will say, I did not have the Spirit. No liberty at all. Now, why did they not have the Spirit? If they were in a condition to have it, it would be there. Might we not make a bad mistake, sometimes, preaching without it? And are we not admonished not to teach unless we have the Spirit? Again, is it not a little dangerous to say we have not got the Spirit, or say we did not have it on certain days? Suppose the Spirit of God was in us at the time we say we did not have it, do you not think it would be wrong in us to say we did not have it? Now, if we live so the Spirit will remain with us all the time, then I can see how it is, as Christ says, an abiding Comforter. And if it is to be an abiding Comforter, we are entitled to it all the time, and we should never undertake to preach the gospel without it. In fact, none can preach the gospel without it. Preaching without the Spirit is preaching in word only, and such preaching does not fill the requirements, and should never be called gospel preaching.

Too often our zeal to report a large number of sermons to the conferences leads us to preach in word only, and such is detrimental to the progress of the true latter-day work.

Back now to the gathering. What is the use of our get-

ting to Zion unless we keep ourselves in a condition that the Spirit of God will dwell in us? To me it makes no difference when I go to the land of Zion, if I am in a condition to dwell there when I get there, and be, indeed, a true saint of God.

I am sure none but the pure in heart can dwell in the presence of the Lord. We are told that as many of us as are led by the Spirit of God are the sons of God. So we should see, if we can, that it is the Spirit of God that is leading us to Zion, and not some selfish motive prompting us Zionward.

When it became necessary to deliver the Israelites from bondage, the Lord sent Moses to lead them to the promised land. Doubtless many of the elders in Israel had something to say about the proper way to lead the Israelites to the promised land, and on that account, doubtless, much confusion was brought in among the people. Here is the secret: Every one should learn his or her own duties, then perform the same.

As for myself, I believe in having a head to all things; and let the head lead in such work of gathering. God has called on the seed of Joseph to lead his people. This none of the Saints will deny. Then let us let them come forward and occupy where God has appointed them, to lead the church, and then the victory will soon be won, and the Saints will dwell safely in Zion, nothing to hurt or destroy in all the holy mountain of the Lord.

The Lord has made it clear to me by his Spirit that it is only those who are in a condition to receive the endowment that will receive it when the time comes, and it is to come through the seed of Joseph Smith, who was called to bring the church up out of the wilderness, fair as the sun, clear as the moon, and terrible as an army with banners. May the Lord help us to move forward in the great work intrusted to all.

C. L. SNOW.

#### Extracts from Letters.

Joseph Arber, Bartlett, Iowa: "I came here on Monday from Council Bluffs, where I did some preaching. I held two meetings here with fair interest. Would have been better, but some of the roads were almost impassable. This will about close my year's work. I am expecting to attend General Conference."

### News From Branches

(Continued from 252.)

Eben Miller, and after inquiry into our church economy displays a pleasing friendship and helpfulness. The aid society has also undertaken to supply olive-oil; instead of buying *any* kind, *anywhere*, we can now get a uniform guaranteed kind at the same cost, and the aid society derives 30 per cent profit to help pay for our church home!

EARNEST A. WEBBE.

#### PHILADELPHIA, PENNSYLVANIA.

The Saints of Philadelphia feel that they have much to be thankful for, our church debt having become a thing of the past, after years of effort. Our church having been dedicated, it seems more dear to us as a place to meet in and worship our Father in heaven.

As we have again resumed our normal condition after the visit of Bro. Joseph, and our season of rejoicing, many of the Saints feel a renewed determination to be faithful in their efforts to serve the Master.

The attendance at Religio of late has not been what those interested would like to see; but we have noticed some of the committees making a strenuous effort to get the old mem-

bers again interested, and their work has not been in vain, as the interest and attendance is on the increase.

The Sunday-school has a Doctrine and Covenants class under its auspices that meets on a week-night so that the teachers and Bible class scholars may take up this study and not interfere with the regular Sunday-school work.

In the midst of our renewed efforts and rejoicing, we are reminded that we are not yet in that condition when parting is no more, by our esteemed pastor, Walter W. Smith, informing us that he will start for the West about the 21st of this month. Many of the Saints feel a degree of sorrow as they fear that he, having been with us three years, may be sent somewhere else, and they have learned to love him so much, not only for the work's sake, but also because of his character; but we must not be selfish, as our loss will be others' gain.

We held our usual social gathering, which has become the custom of this place on the departure of our pastor, at the home of Bro. John Zimmermann, and a very enjoyable evening was spent. Bro. Smith gave us one of his best talks last Sunday morning along the line of duties of members and ministry. Hope we may all remember, practice, and profit by it. During his stay with us, both Bro. Smith and his companion have done much towards helping the Saints to come up to a higher plane of living, and we do not know any in this city of "Brotherly Love" who will not be pleased to have him return again.

March 20.

A. D. ANGUS.

#### LONDON, ONTARIO.

Sr. R. C. Evans and Lizzie are home again, after spending several weeks in Toronto. They state that church-work in Toronto is progressing very rapidly.

The officers and teachers of the Sunday-school gave a pleasant evening to members on the 26th of last month. Three long tables were set up in the parlors of the church, and a hot dinner was served, with all the other additions of sweet things which would make one think they were in the promised land. The children had a glorious time—one long to be remembered. All could not be seated at first serving, and those who remained for the second were entertained in the main auditorium by Mr. George with his phonograph. Each class was marched to the tables by their teacher, who saw that they were waited upon and order kept. The affair proved a decided success and the committee deserves credit for the work done.

W. A. HARDEY.

#### TORONTO, ONTARIO.

During the two weeks' services in the new church thirty-three have been baptized and nine more have given their names for baptism. Elder Evans is baptizing at every service. Attendance at both church and Majestic good.

A. F. MCLEAN.

#### LAMONI, IOWA.

Sunday was a beautiful day and the attendance at all the services was large. President Frederick M. Smith was the morning speaker at the chapel, Bro. J. W. Rushton occupying in the evening. The attendance at Sunday-school was five hundred and fifty-two. The Sunday-school work is being vigorously pushed by those in charge and the results are apparent.

Sr. W. H. Kelley passed to her reward beyond, Tuesday, March 19, at half past two in the morning, after a brief illness, pneumonia being the cause of her decease. The funeral-services were from the church, Sunday afternoon, Bro. Columbus Scott preaching the sermon. Members of the Quorum of Twelve, of which quorum Bro. Kelley is the

president, bore the remains in these last sad rites. A large concourse of sympathizing Saints and friends attended the services.

The voice of the Spirit was heard in prophecy through our president, Bro. John Smith, at the last Wednesday evening young people's prayer-meeting. The prophecy assured the young people that the Lord was well pleased with their assembling in prayer and testimony, and they were promised that if they continued in humility before the Father, the gifts would be manifested among them. The peaceful, comforting influence of the Spirit accompanied the prophecy to the edification of the young Saints. May they be worthy of the further goodness of our Lord. JOHN GARVER.

## Miscellaneous Department

### Conference Minutes.

**INDEPENDENCE STAKE.**—Twelfth semiannual conference of the Independence Stake was held at Armstrong, Kansas, church, convening at 10 o'clock, Saturday, March 9, 1907. Called to order by George Harrington, stake president. Missionary in charge, I. N. White, and stake presidency chosen to preside; W. S. Brown and Estella Wight, secretaries. Branches reporting: Independence, First Kansas City, Second Kansas City, Third Kansas City, Fourth Kansas City, Armstrong, Chelsea Park, Argentine, Lee Summit, Holden, Knobnoster, Pleasant View, Post Oak. Total gain, 194; total membership, 3,319. Forty-one of the Melchisedec and fifty-three of the Aaronic priesthood reported fifty-two baptisms. Bishop reported: Balance on hand last report, \$61.69; collected since, \$9,713.78; paid out, \$9,330.31. Request of the gospel wagon committee for more time was granted. Stake Religio submitted an encouraging report. Stake historian reported in brief. Delegates to General Conference: I. N. White, Joseph Luff, Joseph Smith, Sr. Joseph Smith, Frederick M. Smith, George E. Harrington, W. H. Garrett, M. H. Bond, Nels Abrahams, C. E. DePuy, J. A. Gillen, D. E. Hough, W. O. Hands, Estella Wight, J. E. Smith, H. J. Davison, J. R. Sutton, George Jenkins, R. O. Self, George Sherman, Sr. Heman C. Weedmark, Sr. John Tucker, Sr. M. A. Etzenhouser, Elias Etzenhouser, Albert Van Brunt, C. S. Barron, W. R. Pickering, Sr. W. R. Pickering, W. T. Bozarth, Sr. W. T. Bozarth, W. S. Macrae, J. F. Grimes, E. L. Henson, F. C. Warnky, Sr. F. C. Warnky, Robert Winning, Henry Kemp, Roderick May, A. H. Parsons, Welton Wood, Arthur Koehler, B. J. Scott, W. M. Aylor, Ammon White, Alfred White, L. A. Fowler, Sr. D. H. Blair, Arthur Allen, Clarence Van Ett, Frederick Cleveland, Sr. Frederick Cleveland, William Crick, M. E. Hulmes, Cordie Short, Lulu Geisch, Emma Criley, F. M. Slover, Jesse W. Paxton, M. M. Leaton, Mary Keough, E. L. Kelley, Ellis Short, Sr. Ellis Short, Eva M. Bailey, L. R. Devore, Sr. L. R. Devore, Margaret Robertson, James Kaplinger, Sarah Hawkins, Jane Edwards, Anna Flower, Ella Whitehead, Sr. Eli Etzenhouser, W. N. Robinson, Sr. W. N. Robinson, B. F. Miller, Sr. B. F. Miller, H. H. Robinson, H. R. Mills, J. W. Gunsolley, G. H. Hilliard, H. E. Moler, William Clow, M. S. White, Sr. M. S. White, W. B. Bullard, Sr. R. May, J. C. May, Sr. J. C. May, D. S. Crawley, Charlotte Cleveland, J. A. Koehler, Ray Lloyd, George Kern, George Edwards, Sr. B. C. Smith, James Moler, Sr. J. A. Gardner, Edgar Harrington, R. B. Trowbridge, E. C. Harrington, Claude Smith, Sr. Frank Mills, Frank Mills, H. O. Smith, Sr. J. W. Layton, Sr. M. H. Bond, George Hicklin, Sr. Alfred White, J. C. Foss, William McLaughlin, Sr. William McLaughlin, J. F. Petre, Sr. J. D. Briggs, Joseph Farrow, John Kaler, J. C. Page, John Lentell, A. V. Closson, O. H. Riggs, W. R. Steele, R. J. Parker, C. E. Miller, Sr. Frank Criley, Sr. Joseph Sturgess, Sr. Fred Duncan, Sr. George Kern, W. H. Deam, Sr. W. H. Deam, W. A. Smith, S. J. Madden. Next stake conference will be the same time and place as the annual reunion; the names of J. A. Dowker, Joseph A. Harrington, Albert Van Brunt, and Albanus Kenworthy were presented for ordination to office of elder, and placed in hands of missionary in charge and stake presidency. Resignation of Ammon White as member of standing auditing committee was accepted, and E. C. Harrington was chosen to succeed him. Matter of gospel tent-work was by motion left in hands of missionaries in charge and stake bishop. Matter of Second Kansas City Branch church-building was disposed of by approving their

plans and specifications and labor thus far done. Matter of Chelsea Park church-building was referred to their building committee and bishop of stake, authorizing them to purchase this church if found practicable; if not to proceed according to plans formerly submitted. Matter of petition of Saints at Grandview mission in regard to organizing a branch at that place was referred to missionary in charge and stake presidency. To the missionaries in charge, presidency of stake, and stake bishop, was referred the matter of providing means for tracts suitable for local work. Joseph A. Harrington was ordained to office of elder by I. N. White and M. H. Bond; John A. Dowker was ordained by M. H. Bond and I. N. White. A harmonious and splendid conference. Adjourned to time and place previously agreed upon. W. S. Brown, secretary, 2143 Bellevue Avenue, Kansas City, Missouri.

**PITTSBURG.**—Semiannual conference of the Pittsburg District convened in Pittsburg March 9 and 10, 1907. J. W. Rushton was chosen to preside, assisted by James Craig, R. Etzenhouser, R. Baldwin; James Raisbeck, secretary, assisted by D. A. Anderson. Branches reporting: Wheeling City 198, Pittsburg 152, Fayette City 112, Fairview 60, Steubenville 17. Ministry reporting: Elders James Craig, D. A. Anderson, L. D. Ullom, O. J. Tary, R. Etzenhouser, R. Baldwin, J. C. Farnfield, Rees Jenkins, Adolphus Edwards, James McConnoughy; Priests J. R. Boohar, James Raisbeck, W. N. Hanner, W. W. Hodge. Bishop's agent, L. D. Ullom, reported: On hand last report \$98.67; received, \$633.52; paid out, \$708.86. A recommendation received from the Steubenville Branch, asking conference to sanction the ordination of the following brethren: William Richards to office of priest, John George Pace to office of teacher, Joseph Edwards to office of deacon. A motion prevailed to place above in the hands of district president. Election of officers: James Craig sustained president; he chose as counselor, O. L. Martin; James Raisbeck, sustained secretary; O. J. Tary chosen Bishop's agent. A standing committee was chosen to audit all district accounts, consisting of Louis A. Serig for three years, Joseph Ebeling two years, O. L. Martin one year. Delegates to General Conference: U. W. Greene, J. W. Rushton, Richard Baldwin, F. J. Ebeling, R. Etzenhouser, D. A. Anderson, James Craig, J. C. Farnfield, Bro. Leggott, James McConnoughy. The Spirit's presence was enjoyed by all during conference, and to a marked degree in the prayer- and testimony-meetings. Several brethren were spoken to and commended for their labors in their respective fields, the whole district being admonished to be faithful in duty, and greater blessings were in store for them. Conference adjourned to convene at Glen Easton, at the call of president of district and missionary in charge. James Raisbeck, secretary.

**CENTRAL TEXAS.**—Met with the Cooke Point Branch February 23, 10 a. m., E. W. Nunley in chair; J. M. Nunley and J. W. Sherrill chosen secretaries pro tem. Branches reporting: Philadelphia 55, Cooke Point 36, Central Texas 82. Elders reporting: S. R. Hay, Johnie Hay, E. W. Nunley, John Harp, and J. M. Nunley. Bishop's agent's report was read and accepted, showing: Balance on hand, and received \$141.14; disbursements, \$50.35; balance, \$90.79. Received \$2.50 for sanitarium, and \$3.50 for children's home. Secretary and local historian reported, and presented account against district for his necessary expenses; which were ordered paid. F. A. Smith, J. M. Nunley, E. W. Nunley, John Harp, and C. A. Sherrill were appointed delegates to General Conference and by motion those present authorized to cast entire vote. Conference adjourned to meet with the Central Texas Branch some time in July, exact date to be announced later.

**MASSACHUSETTS.**—Conference convened at Providence, Rhode Island, February 16 and 17, 1907, at 2.45 p. m. Meeting called to order by Myron C. Fisher. F. M. Sheehy, M. C. Fisher, and John W. Rushton chosen to preside; secretaries, W. A. Sinclair and A. L. Sanford. Ministerial reports: M. C. Fisher, R. Bullard, J. D. Suttill, George H. A. Gates, John E. Rogerson, Joseph B. Pierce, N. R. Nickerson, W. B. Leland, I. B. Ames, G. W. Robley, H. W. Howlett, William Bradbury, G. W. York, G. W. Ames, with a summary of labors as follows: Sermons 146, services attended 348, number presided over 202, baptisms 3, confirmations 3, children blessed 6, marriages 1, administrations 106, families officially visited 27. Statistical branch reports: Attleboro 48, Boston 182, Brockton 27, Cranston 34, Dennisport 62, Fall River 154, Haverhill 24, Little Compton 13, Providence 258, Plymouth 39. Treasurer reported: On hand last re-

port, \$10.00; income with balance \$160.44; expenditures, \$136.72. A new district tent was purchased for \$126.52. Bishop reported: Receipts \$4,370.99, divided as follows: Consecration fund, \$226.15, children's home fund, \$82.80; tithing, \$3,221.41; sanitarium fund, \$253.09. Delegates to General Conference: F. M. Sheehy, M. C. Fisher, R. W. Farrell, A. B. Phillips, C. H. Rich, R. Bullard, S. F. Cushman, H. Leland, A. Knowlton, Samuel Brown, F. G. Pitt, C. C. Pitt, S. E. Fisher, Orilla Sheehy, Ruth Leeka, H. J. Davison and wife, C. H. Whipple and wife, Albert Hoxie. Moved that the delegates present be empowered to cast full vote of district, and in case of a division that they cast yea and nay proportionate vote. Historian's report read covering a period from April 1904, to February 1, 1907. A revising committee was appointed consisting of A. B. Phillips, R. W. Farrell, R. Bullard. The historian tendered her resignation, which was accepted, and Ora V. Whipple was chosen to fill the office. Election of officers: President, M. C. Fisher; vice-president, J. D. Suttill; secretaries, W. A. Sinclair and A. L. Sanford; treasurer, Walter Bullard; auditors, M. O. Lewis, S. M. Fisher and Albert Knowlton. Next conference at Boston, Massachusetts, October 12 and 13, 1907. R. W. Farrell was ordained to office of seventy; Cyrus W. Wood to office of teacher.

**NORTHWESTERN KANSAS.**—Quarterly conference met with Hill City Branch, February 23 and 24, 1907 with W. E. Peak presiding, M. F. Gowell assisting, and John A. Teeters clerk. Branches reporting: Scandia, Homestead, Twin Creek, Hill City, and Mount Olive. The last named was organized November 18, 1906. Ministry reporting: Elders W. E. Peak, M. F. Gowell, F. S. Ward, John A. Teeters, S. A. Madden, and Fernando E. Taylor; Priests, J. P. Anderson; Teacher, R. Hoskins. Bishop's agent, Fred S. Ward, reported: Balance last report, November 9, 1905, \$35.71; received since, \$285.24; paid out, to February 17, 1907, \$295.85. District treasurer, John A. Teeters, reported: Balance last report, \$10.74; received since, 60c; paid out for reunion expenses, \$5.00. By reason of absence, Elder F. S. Ward was released from the committee chosen at last conference to attend to the ordination of Bro. Ransom Hoskins, and Elder M. F. Gowell chosen in his stead. The district officers were sustained. Delegates to General Conference: W. E. Peak and M. F. Gowell. Adjourned to meet at call of president as to place and time. Fernando E. Taylor, secretary.

**Convention Minutes.**

**NORTHERN CALIFORNIA.**—District convention convened at Oakland, California, March 1, 1907, at 10 a. m., with William H. Dawson, president, W. P. Bush, vice-president, in charge. Sr. Pauline Napier, secretary. Treasurer Sr. J. M. Terry reported \$10.27 on hand. Reports were read from Sacramento, San Francisco, Oakland, Chico, Santa Rosa, Potter Valley, and Willow Branch. Archie Severy, Cecil Hawley, William Newton, J. M. Terry, C. A. Parkin, and C. E. Crumley, Sr. Luella Lawn, Sr. W. W. Morrison, G. T. Griffiths, and Bro. Anthony were chosen delegates to General Convention. Our next convention meets at Irvington, time to be placed by the district officers and reunion committee. An entertainment given by the Sunday-school and Religio was held in the evening.

**EASTERN COLORADO.**—Sunday-school association convened at Colorado Springs, Colorado, in Woodman Hall, Friday, March 1, 1907, at 2 p. m., Superintendent Mrs. L. A. Schmutz

in chair. Following officers elected: Mrs. L. A. Schmutz, superintendent; Mrs. E. J. Clark, assistant superintendent; Mrs. Louisa Fishburn, secretary; Mr. W. E. Wolfe, treasurer; Mrs. Amy Osborn, librarian. Brn. J. D. Curtis, E. F. Shupe, J. W. Morgan, W. H. Kelley, J. F. Curtis, and M. F. Ralston were elected delegates to General Convention, and empowered to cast full delegate vote. Motion prevailed that our district officers be requested to have our next convention program to consist mostly of numbers along institute lines. In the evening a joint program was rendered by members of the Sunday-school and Religio. Adjourned to meet Friday preceding our next district conference at the same place. Louisa Fishburn, secretary.

**First Quorum of Elders.**

A meeting of the first Quorum of Elders will be held at eight o'clock the morning of the sixth at a place to be announced at the Sunday-school Convention. Members of the quorum please take notice and make an effort to be present at the first meeting as there are items of considerable importance to be presented. Report blanks have been sent out to all members of the quorum to the addresses upon the books of the secretary. But if you have changed addresses since notifying the secretary, you will probably not get the blank unless you write the secretary for one. Address Elder R. N. Burwell, 119 West State Street, Hammond, Indiana. Do not fail to get your report in. It may be written on any paper if you choose. The blank is only for your convenience. After March 30 address the secretary at Lamoni, Iowa. We hope to have a full attendance of the quorum.

T. A. HOU GAS, President of Quorum.

**British Isles Mission.**

Will all the secretaries in the British Isles again supply the historic details of their several branches and districts, inasmuch as the former information has been lost in the HERALD Office fire. Your early attention will greatly oblige the local historian. WM. R. ARMSTRONG.

**Resolutions of Condolence.**

Whereas, In the demise of Sr. W. H. Kelley there has come to the president of our quorum in this hour of sad bereavement an irreparable loss, and,

Whereas, Words, while but a poor means by which to convey the sympathy we feel, are yet a means by which our deepest condolence is offered,

We hereby express to our brother and the family our sympathy in this sad hour, and reverently pray that God will graciously console in his own loving way.

And we further express to him, as his brethren in quorum capacity as well as coworkers together with God, that to the extent of our ability so to do, we extend the fraternal hand and assure our brother that we feel for him a sympathy which words can not express.

On behalf of the Quorum of Twelve.

J. W. Wight, F. M. Sheehy, J. W. Rushton, Committee.

Signed, F. A. SMITH, Secretary Quorum of Twelve.

**Married.**

**HULSE—LOWE.**—At the home of the bride's parents, near Dederick, Missouri, March 10, 1907, Bro. W. J. Hulse and Sr. Dovie Lowe, Elder A. C. Silvers officiating.

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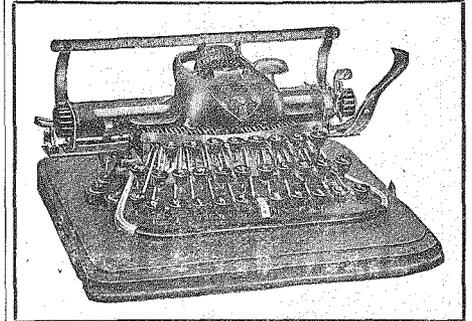
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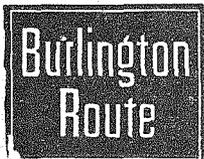
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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

VOLUME 54

LAMONI, IOWA, APRIL 3, 1907

NUMBER 14

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

JOSEPH SMITH, Editor  
ELBERT A SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

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## CONTENTS

EDITORIAL:	
John Alexander Dowie Elijah Second	273
The Man Without a Grouch	275
General Church Items	275
Current Events, Secular and Religious	276
NEWS FROM BRANCHES	276
THE STRAIGHT ROAD:	
The Gospel; What Is It	277
ORIGINAL ARTICLES:	
The Smoot Case	278
An Appeal	286
"Grown-ups" in the Sunday-School	286
OF GENERAL INTEREST:	
The Grouch	287
A Peculiar Theory	288
MOTHERS' HOME COLUMN:	
"What Would You Take for Me"	289
Through the Dark	289
LETTER DEPARTMENT:	
Letters	290
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
Spring River	293
New South Wales	293
Northeastern Kansas	294
The Presidency	294
Church Librarian	294
Fourth Quorum of Priests	294

"A too prevalent idea among the Saints is that the first step is to gather to the land of Zion. This is incorrect. The first step is to make preparation to gather. Let all things be prepared beforehand. And if the Saints in all the world will abide in this there will not be so many disappointments and trials of faith as to-day."

"One man can do but a small part of this work; and no man can do any part of it without God's help, or when he pits his strength against God and against his brethren."

## Editorial

JOHN ALEXANDER DOWIE, ELIJAH SECOND.

For a good many years the world has been troubled more or less with a recurrence of the old doctrine of transmigration of souls, or metempsychosis, and under the influence of this notion men have risen among their fellows presenting sometimes strange and peculiar philosophies, ascribing unto themselves the greatness of some predecessor among the notable ones of earth, and securing followers. When Alexander Dowie first started it appeared that he was an earnest, honest advocate for the healing properties of spiritual influences. We were personally in San Francisco and Oakland in 1888 while Dowie was in his first movements, and from there we encountered him at Los Angeles. In the latter place some of our brethren visited the place where the meetings were held, and gathered the inference that Mr. Dowie was a liberal-minded, broad-spirited man, and thought it would be an excellent thing to present the latter-day philosophy to him and secure him for a convert. We did not share in their optimism, but told them that while we believed Mr. Dowie had done and was doing considerable good to mankind by being the means or instrumentality for healing some of the ills to which flesh was heir, we thought that he would not care for anything which did not originate and terminate with himself. They requested us to attend the afternoon prayer and exhortation service which was held in a building not far from where we were boarding. We declined to do this, and told them that if they were to undertake to bear testimony in his meeting and approach anything like the ordinary presentations that were known to us in our services, that he would stop them, and if they did not stop would order them out. They thought otherwise, but they went to his meeting. One of them attempted to bear his testimony and was told to sit down. That he was a Mormon and they did not want any Mormonism there, and our estimate of the man in this instance was confirmed. We watched him with considerable interest, hoping that there would be what we might call a true religious outcome to the movement.

It is not necessary for us to denounce Mr. Dowie's methods, for he has now passed to his reward, what-

ever it may be. It was only another instance in which ambition defeats itself. While John Alexander Dowie posed as a religious reformer the methods which he employed were denunciatory, and everything which he objected to he denounced in unmeasured terms. He succeeded in turning a great deal of attention towards himself, both that which was favorable and that which was unfavorable.

The idea of building up a temporal Zion occurred to him as it has to other men. He proceeded to develop along that line, and while we may wonder at the credulity of those who so apparently blindly followed in his lead, he accomplished wonders in the few years he was before the public. The accumulation of wealth at Zion City, the ease with which he seemingly raised incredible amounts of money, must have had a tendency to turn his brain, and the spirit of commercialism which has helped to ruin the people assuming to be the people of the Lord in all times, got in its settled work with him and his deputies.

It is but a little while since he died, and a strange division from his tenets and his following arose, which indicated the loss of thousands from his standard, including his father, wife, and son. His death was a pitiable one. Who is there that can read the account of it and not be moved by the strange picture which he presents? He exhibits his strong personality even to the close of his life, and yet even when his feet were taking hold upon the dark waters, he denounces those who had opposed him, bitterly calling them the "dogs of hell." Sudden deaths occurring in Zion City subsequent to his death created a panic there. Voliva, who appears to have been appointed at some time during the lifetime of Dowie, failed in his efforts to keep the people together, and now it would appear that Dowie has by will appointed a man by the name of Lewis, evidently one whom he had with him in the South.

By what rule or reasoning John Alexander Dowie imposed upon himself the spirit and the name of Elijah Second it is difficult for us to understand, but it is not difficult for us to understand that the sober methods of the gospel do not create so wild enthusiasm as we see exhibited in his brief career.

No one conversant with the Scriptures fully and with the philosophy of moving and current events supposes for a moment that the mantle of the ancient Elijah fell upon this wonderful man. The assumption is an incredible one, and it is far safer for everybody who may have a hope of life and salvation in the philosophy and economy proclaimed by Jesus, the Lord, to understand once for all, that the identity of an individual born with him at his birth, whether he had a pre-existence in the spirit or not, will continue with him not only to the end of time, but into eternity and the judgment that follows after time.

"It is appointed to man once to die: after that the judgment," and the strong fact of the continuation of responsibility and identity until the sentient man lays down the weapons of his earthly warfare and appears in the spirit world to finish the great race which is before him, and finally answer at the bar of never-failing justice for what he has done in the flesh, will not commit a man for any appreciable period of time to befool himself with the thought that he is somebody else besides himself. The apostle Paul tells us clearly not to think of ourselves more highly than we ought, and he also admonishes us "let him that thinketh he standeth take heed lest he fall."

The doctrine of transmigration of souls may be an alluring one to some, bringing into place the philosophy of re-incarnation, which so far as men are concerned has been exemplified in John Alexander Dowie, is the recurring of individualisms upon the earth who have been there before and who are said to move by the spirit and power of those whose successive re-incarnations these may be.

We have met several who presumed to say that they were the Christ. We have known of their setting times and making predictions as such Christ, which we have lived to see fail. We have invariably answered these aspirants to the dignities and prophetic mantles of the men of the past, including the Savior, that they were not what they claimed to be, but were simply men whose names were known in this life. They would never be any other than these, that we were but plain men, filling a plain mission, and we never expected to bear any other name, and that we would be held accountable for how we performed the duties devolving upon that individuality which was imposed upon us; and that if we were successful in carrying through life the burdens which were necessarily imposed upon us, it would be all that we could wish to do, if at the end of our labor we were acceptable in our individual character, and in the discharge of the responsibilities resting upon us.

We had hoped for an outcome to this Dowie movement much different to what we have seen, and we sympathize with both Voliva and Lewis, for we fear that the collapse and death of their leader who personally succeeded in raising so large a following and in founding so many and such stupendous enterprises, will by the loss of these peculiar qualities create a panic in real estate prices that will send the assets of Zion City down to such a degree that the so-called Apostolic Church will become bankrupt.

It is certain that thousands of individuals have staked their all upon this venture, and that many of these will not only lose faith in Dowie as a leader, but that they will also be unlikely to yield the same kind of credence and obedience to any other that

they did to Mr. Dowie. There is perhaps no loss that is so productive of the spirit of dejection and loss of confidence in leaders as that loss which results from misapplication of individual funds, and while we are completely surprised at the magnificent sums which were raised by this miracle of finance, we must deplore the sadness and the unfortunate condition into which many of those who trusted him have been necessarily plunged.

Comparing our own work with that which was done by John Alexander Dowie, we are pleased to know that so far there has been no such great accumulation of wealth, there has been no such possible loss as that which we see involved in the collapse of Dowieism. We can but wish Messrs. Voliva and Lewis success. We can charitably hope that the spirit of unity may be amplified in the lives and conduct of these two now trusted spiritual leaders. No matter whether we think that either has or has not been legally appointed to the place he assumes to occupy, one having been appointed by Dowie before his death, and the other now seeking possession by virtue of appointment in the will of Mr. Dowie. It may be considered unfortunate also that the latter did not leave a son as well qualified to perform the apostolic office as the man who has now past, for if he, too, has been dazzled by the possession of wealth, the irresponsible use of means, and the love of the things which money buys, we might not hope that the son which is left will carry on the work which his father begun.

It is but proper and right for us as a people to maintain the standard of integrity and uprightness which we believe should characterize spiritual-minded men, without seeking to exalt ourselves as re-incarnated beings, whose predecessors have flourished upon the earth and whose specific characters may challenge our admiration and our sincerest regard.

Let us discharge the duties devolving upon us with a view to our responsibilities and the identities which we carry, and be specially on our guard, each and all, that we do not open the avenues of our souls to yield to the spirits to enter in which have no right in these tabernacles which, when they once enter, it is difficult to dislodge them, and should they be encouraged, though the tabernacle may be clean and garnished, when they finally find lodgment there, the state of the man is far worse than at the first. We will be held accountable for the responsibility resting upon us as identities, nor will we be by any means divested of these identities until we answer in them to the creator of the whole earth.

Let us bar then all earthly ambitions, the hold that wealth and position may have upon us, and live humble lives as we hope to answer to our final salvation, glory, honor, and power with the redeemed of the earth.

#### THE MAN WITHOUT A GROUCH.

I sing the man without a grouch!

Have you ever seen him?—say!

Who isn't ready to cry, "Ouch!"

Should you but look his way.

Who wears upon his face a smile a good two inches thick  
And would not take offense if one should smite him with a  
brick;

Who lives at peace with all mankind beneath the shining sun,  
And feels at night the day misspent if no good deed were  
done.

Here's to the man without a grouch:

Has he yet passed your way?

Who isn't waiting, all a-crouch,

To spring upon his prey.

Whose heart is red and warm and true and thumps the  
whole day long

Within its brave and honest chest a glad and joyous song;  
Who has no time to make complaint—of what should he  
complain?

This green old earth was built for worth and not for petty  
gain!

All hail the man without a grouch,

Whoever he may be:

He has no need to crawl or slouch,

But walks erect and free.

Within his breast no envy burns, no malice rankles deep,

Forgiving all and loving all, untroubled is his sleep.

Thus let us all take notice of the life that's worth the while;

And burying our hammers deep, be ready with a smile!

CHICAGO, Illinois.

FRED H. JOHNSON.

#### GENERAL CHURCH ITEMS.

Bishop Thomas Taylor, of Birmingham, England, passed from this life, March 18, in his eighty-second year. He leaves an enviable record as a true representative of Christ, patient, humble, and spiritual.

Elder C. A. Butterworth writes that the Utah elders have done some work in Adelaide, South Australia; but adds that "they are like cigar-makers, who go to a lot of trouble, and it all ends in smoke."

The *Deseret News* for March 23 contains an address by Joseph F. Smith, Jr., upon the subject of the Reorganization, delivered at Ogden City, Utah.

The *Shenango Valley News* (Greenville, Pennsylvania), March 15, contains an unprovoked attack upon the Latter Day Saints. Reverend E. C. Musselman, pastor of St. Mark's Reformed Church, of New Hamburg, Pennsylvania, is the aggressive party; and, if we are to judge by the article, not only the church but the pastor as well should be "reformed." The same paper of March 22 contains an able and comprehensive reply by Elder Rudolph Etzenhouser.

When the elders of the Reorganization have met the elders of the Utah church and have presented

unanswerable arguments the latter have taken refuge under a lamblike submission and have declined to enter into public debate because of the temptation to indulge in recrimination that would result in hard feelings. The *Deseret News* and other church publications have indorsed this attitude. The rule, though, seems to be one rather of convenience, and is local in application, being one of policy rather than of principle, if we are to judge from the very worldly way in which the *News* goes after the Salt Lake *Tribune*. Here is a sample from the *News* of March 25: "Readers of the Salt Lake *Tribune* were almost dazzled by a gleam of light in its editorial columns yesterday. . . . It was to all intents and purposes a genuine rift in the clouds of which the paper has been the storm center for the past several years while its ignorant and incompetent owner has paraded his political disappointments before the people."

President R. C. Evans writing from Toronto says that at the Wednesday night prayer-meeting six were baptized, and nine more were to be baptized Sunday.

Do not forget that the HERALD Editors desire to secure a complete list of photos of the ministry and also of church-buildings owned by the church. Send in your photos and help the collection grow.

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

While an occasional man among church-members still lifts a voice in defense of the saloons, a sound comes from behind the screened doors and curtained windows that is more than half a confession. In an editorial in a recent number of "Bonfort's Wine and Spirit Circular" (New York) the saloons are confidentially warned that they must reform or be driven out, because the people are becoming disgusted with their evils. Bfore saloons can reform, saloonkeepers must be "denaturized," just as alcohol is to be "denaturized" for commercial uses.

The grand jury at San Francisco has returned sixty-five indictments against the notorious Abe Ruef, and his bail was fixed at ten thousand dollars on each count. He is charged with accepting enormous bribes from corporations and individuals who sought the benefits of his influence as political boss. The net is now being cast for those officials who tendered the bribes, and it is to be hoped that the last man of them will be entangled in the "meshes of the law."

The Cleveland (Ohio) *Press*, March 14, has this to say of the Indian in politics: "At the recent constitutional convention of the new state of Oklahoma,

Lo the poor Indian turned a neat and unexpected trick on his white neighbors, and now bids fair to direct the destinies of the new State to his own liking for some time to come. Incidentally, he furnishes a fine lesson. The white delegates were of the usual stamp. The Indian delegates were spick-and-span young men, most of them lately home from college. They wore tailor-made clothes and fancy hosiery. Also, they had some genius for planning things. As a result, almost before he knew anything was going on, the rural delegate found himself side-tracked, while Lo gravely plotted county lines giving himself all the advantage in representation, made the whole State prohibition, and generally helped himself to offices and perquisites. Oklahoma looked on in open-mouthed wonder for a few moments, and then bellowed forth her indignation—but Lo had turned the trick."

## News From Branches

### ST. LOUIS, MISSOURI.

On February 26 the business-meeting of the branch was held. March 2 and 3 the district Sunday-school and Religio conventions convened at Bellville, Illinois. Officers were elected by both organizations for the ensuing term and satisfaction expressed as to the advancement that had been made.

A splendid prayer-meeting was enjoyed by the young people and the hospitality of the Bellville Saints was much appreciated.

Brn. Goodrich and Sparling held forth at Lansdowne and Bellville and good meetings were reported. Bro. Goodrich had the pleasure of inducting three precious souls into the kingdom at Bellville.

District conference convened in St. Louis March 9 and 10. A goodly attendance was at all the services and the district was shown to be in a good spiritual condition. The district decided to hold a reunion next fall.

At our sacramental-service the first of the month special fasting and prayer was held for Sr. Billinsky, who has been ill for so long. She felt the influence of the Spirit so strongly, during the service, that she arose from her bed, and was surprised to find that she could walk without experiencing pain. When the elders arrived at her home to administer to her she herself opened the door for them, much to their surprise. She was administered to and has been improving nicely ever since. The doctor had said that she would have to be removed to a sanitarium but we find that God knows best.

While we receive our blessings we also have our trials. Our young brother Roger S. Parrish recently passed from this earth-life after a lingering illness from that dreaded disease consumption.

Bro. R. Etzenhouser was here and gave us good instruction in his remarks the morning of the 24th.

MISS E. M. PATTERSON.

### PROWERS, COLORADO.

The weather in this the Arkansas Valley is very dry, there having been no rain or snow for three months; but yet the fall wheat and alfalfa are looking fine. The peach-trees are

(Continued on page 294.)

## The Straight Road

THE GOSPEL; WHAT IS IT?



The gospel is what God's ministry should preach in *all* the world to *every* creature. (See Mark 16: 15.) The scripture says, "let them be accursed" who preach any other than the gospel of Christ:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Galatians 1: 8, 9.

The gospel is what "every creature" must believe in order to obey Christ's command, "Repent ye, and believe the gospel"; and in order to be saved free from condemnation. (See Mark 16: 15, 16.)

The gospel is "of Christ," that is, it comes from the Father through him (see John 7: 16), and is "the power of God unto salvation to every one that believeth," whether they be Jews or Gentiles (Romans 1: 16).

It is that wherein the "righteousness of God" is revealed (Romans 1: 16, 17), and those who preach any other plan as the means of salvation are preaching their own righteousness (see Romans 10: 3).

It is that which has been perverted by men; and through the preaching of it in this perverted form some have been led away from the grace of Christ; and although in this perverted sense it is called another gospel, yet it is not another. (See Galatians 1: 6, 7.) It is such preaching as this that Christ says will be done by many "in his name," and will "deceive many." (Matthew 24: 4, 5.)

It is the doctrine of Christ, because the "gospel of Christ is the power of God unto salvation" (Romans 1: 16) and the preaching of the doctrine will save those who preach it and those who hear it (see Timothy 4: 16). This like effect, salvation, being the result of either, proves that both are one and the same. Further, salvation comes by the "power of God"; but, "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." (2 John 9.)

It is that which must be obeyed, as well as believed, in order to secure salvation (see 2 Thessalonians 1: 7-9), through Jesus Christ its author, for he, "being made perfect," "became the author of

eternal salvation unto all them that obey him" (Hebrews 5: 9).

It is that which comes not "in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thessalonians 1: 5); hence that which comes in any less than this is not the gospel of Christ.

It is the constitutional law of the kingdom of God, without the preaching and belief of which the kingdom of God did not exist (Matthew 4: 23; 9: 35) and could not exist, for it will be preached as a witness to all nations before the end of the world (see Matthew 23: 14).

It is that which is composed of certain principles, which must be accepted as "the principles of the doctrine of Christ," and from which Christians are to go on to perfection. (See Hebrews 6: 1, 2.)

These principles are:

1. Faith. (See Hebrews 11: 6; Ephesians 2: 8.)
2. Repentance. (See Acts 2: 38; Luke 13: 3, 5.)
3. Baptism for the remission of sins. (See Acts 2: 38; Romans 3: 25.)
4. Laying on of hands. (See Acts 8: 12-17.)
5. Resurrection of the dead. (See 1 Corinthians 15: 13-17; John 5: 28, 29.) (See 2 Corinthians 5: 10; Matthew 16: 27.)
6. Eternal judgment, when men will be judged according to their works or deeds.

When we begin to build upon these principles, for which Jesus Christ was crucified, we should take heed how we build (see Corinthians 3: 10-14), and should, to make our calling and election sure, add to the faith we have in these principles, virtue, "and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness, and to godliness brotherly kindness; and to brotherly kindness charity"; for the reason that "if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1: 5-8). To have eternal life we must have this knowledge. (See John 17: 3.)

May divine help come to those who make a prayerful consideration of this question, that they may reach a righteous conclusion. ANONYMOUS.

"So when we hear of a man being arraigned before the courts of the land, charged with a statutory crime or misdemeanor, who is either convicted or confesses guilt and is fined or imprisoned for such crime or misdemeanor, we are assured that he has broken the law of God. And if he is or has been a Latter Day Saint, we can reach no other conclusion than that he is guilty of having broken both the law of God and the law of men, the laws of the land, the crystallized public opinions of the people. There is no question as to the guilt in such a case as this."

## Original Articles

### THE SMOOT CASE.

This case that has been before the committee on Privileges and Elections for so long, and excited so much interest throughout the country, is at last decided, and Senator Smoot, of Utah, is permitted to retain his seat by a vote of 42 to 28.

To discuss the causes which led up to this result would be unprofitable. As individuals, the members of the Reorganized Church had the same interest in the case that other citizens of the Government had, and probably differed in opinion as to whether Smoot should retain his seat or not. But the Reorganized Church as such had no particular interest in the final decision so far as the issues between it and the church in Utah are concerned.

The Reorganized Church, however, has great reason for rejoicing over the developments of the investigation; for after this long and care-taking search into the evidence by a competent committee, the position of the Reorganized Church has not only been made apparent to the committee, but through members of that committee has been presented to the public without being questioned, or controverted in any way.

In discussing the subject of polygamy, which was done quite fully and freely on the floor of the Senate, there can be found not one intimation that polygamy was introduced by Joseph Smith, the Seer, or even introduced in his time. Secretary John G. Carlisle, the attorney for the protestants, set forth in the case that it would be the claim of the protestants that Joseph Smith was not the author of polygamy. This was not controverted. The statement of Mr. Carlisle with the context, will be found in the following extract from the record, volume 4, page 156:

MR. CARLISLE. Before the gentlemen proceed with the cross-examination of Mr. Smurthwaite, I desire to offer to the committee an advertisement or a statement contained in the *Deseret News*, published at Great Salt Lake City, Utah Territory, Saturday, September 18, 1852; and also, in connection with that, the proceedings of a special conference held or assembled in the tabernacle, Great Salt Lake City, Utah Ter., August 28, 1852, at 10 o'clock a. m., etc., at which this revelation establishing or recognizing polygamy as a principle of the church was first published.

THE CHAIRMAN. That was in 1852?

MR. CARLISLE. In 1852.

THE CHAIRMAN. Mr. Secretary, will you read the notice to which you refer?

MR. CARLISLE. Yes, Sir: I will read it.

There is a finger pointing to it, and it is as follows:

"Deseret News, extra. Just issued from the press in pamphlet form, 48 pages of solid matter, sufficient for a book of 200 pages in popular style, including in full the minutes of the late special conference, business, speeches, sermons, and addresses on matrimony; the great revelation given to Joseph Smith, Nauvoo, July 12, 1843, concerning marriage for time and eternity; President Young's sermons of August 8 and 15, and other important items which will not soon be found

again embodied in one work; for sale at the News office; price, 50 cents cash; and those who do not apply soon will apply in vain; they are going fast."

The extra referred to is embodied in this pamphlet I have here and is the document referred to in this notice which I have just read.

MR. WORTHINGTON. The object of this, as I understand it, is to show that Brigham Young really was the first propounder of the doctrine of polygamy, and that he undertook to put it back on Joseph Smith?

MR. CARLISLE. That is what we will probably claim.

MR. WORTHINGTON. Can you tell me what that has to do with the question before the committee?

MR. CARLISLE. We claim that this is the first publication of this doctrine.

MR. WORTHINGTON. I say, can you tell me what your position will be in reference to what that has to do with the question before the committee?

MR. CARLISLE. It may have a good deal to do with the question before the committee, because if this was not recognized as a revelation in 1852, of course the Mormon people were indulging in a practice which was not revealed to them at all, which has no binding force upon them; and we claim that Joseph Smith did not make any such revelation; in other words, that this is not a religious persecution, as the gentlemen on the other side claim, but this doctrine of polygamy was not a part of the religion of the Mormon Church.

Honorable J. C. Burrows, of Michigan, in his speech on the case, December 11, 1906, set forth the position of the Reorganized Church, as also the position of the Utah people, quite clearly; and though there are some minor errors in his statements the leading points are in harmony with what we have always contended for, and in harmony with the facts of recorded history. This statement is as follows:

#### HISTORY OF THE MORMON CHURCH.

In passing upon the issue involved it is important, indeed absolutely essential, to an intelligent application of the evidence elicited and the law applicable thereto to recall and hold in mind the accredited facts of history in connection with the organization and development of the Mormon Church, especially that community known as the "Utah Mormons" or "Brighamites," with headquarters at Salt Lake City, presided over by one Joseph F. Smith, recognized and acknowledged by his devotees as "president, prophet, seer, and revelator," and with which organization Senator Smoot is publicly identified as one of the so-called "apostles," and who, by virtue of his ecclesiastical office therein, occupies a conspicuous place in this Mormon hierarchy.

The regular and legitimate Mormon Church had its origin in and grew out of an alleged discovery of some metallic plates, said to have been found near Palmyra, N. Y., by one Joseph Smith, bearing certain inscriptions which were said to have been translated by him and embodied in what is known and accepted as the "Book of Mormon," belief in which formed, in 1830, the basis of an organization styling itself "The Church of Latter Day Saints," which for fifteen years increased in membership and extended its influence, until in 1844 it numbered about 50,000 adherents. On the 27th day of June, 1844, Joseph Smith, the founder of this cult, while confined in jail at Carthage, Ill., was set upon by a mob and killed.

With the details of the early history of this people, from 1830 to 1844, and their tenets we have nothing to do. It is sufficient for the purpose of this discussion to state that pre-

vious to the death of the prophet there were no dissensions in the organization so far as known, all subscribing to a common creed and holding a common faith. Judge Phillips, in the circuit court of the United States for the western district of Missouri, in delivering the opinion of that court in 1894 in what is known as the "Temple Lot Cases," involving the title to certain real estate, said:

"Beyond all cavil, if human testimony is to place any matter at rest, this church was one in doctrine, government, and purpose from 1830 to June, 1844, when Joseph Smith, its founder, was killed. It had the same federal head, governing bodies, and faith. During this period there was no schism, no dissensions, no parting of the ways in any matter fundamental or affecting its oneness."

#### THE REORGANIZED CHURCH.

The death of Joseph Smith in 1844, however, carried dismay and demoralization throughout the entire membership of the Mormon Church, scattering its adherents in divers directions and for the time being seemed to presage the complete overthrow and dissolution of the organization. Recovering, however, from the shock, the scattered bands soon reappeared in various parts of the country and promulgated their doctrines with increased zeal, and set to work to reassemble and reorganize their scattered forces, resulting finally in the formation of what is now known and recognized as the "Reorganized Church of Jesus Christ of Latter-Day Saints," with headquarters at Lamoni, Iowa, and presided over by Joseph Smith, a son of the prophet. The courts have repeatedly declared this organization to be the legitimate successor of the original Mormon Church, and its adherents, numbering some 50,000 peaceable, patriotic, and law-abiding citizens scattered throughout the United States in small church societies, conforming to the laws of their country wherever they may be and adhering to the faith of the founder of their creed, repudiating and denouncing the doctrine of polygamy and its attendant crimes, without temple, endowment house, or secret order, worship in the open like other church organizations, unquestioned and unmolested.

#### BRIGHAM YOUNG'S USURPATION.

During this period of disintegration one Brigham Young, who had identified himself with the Mormon organization as early as 1832, a man of indomitable will and undaunted courage, bold and unscrupulous, seized upon the occasion of the demoralization incident to the death of the prophet to place himself at the head of some 5,000 Mormons, and marching over desert and mountain, established himself with his adherents in the valley of Salt Lake, July 24, 1847, then Mexican territory, where he undoubtedly indulged the hope that the new doctrine of polygamy about to be publicly proclaimed by him might be promulgated with impunity and practiced and maintained without interference by the United States. These hopes, however, were destined to be blasted, for by the treaty of Guadalupe-Hidalgo of February 2, 1848, this territory passed from the jurisdiction of Mexico to the sovereignty of the United States, and its inhabitants thereupon became amenable to its laws.

Upon this transfer of sovereignty, and in 1849, Brigham Young and his followers, without authority from any source whatever, proceeded to set up a government of their own, embracing a territory of imperial dimensions, christening it the "State of Deseret," electing Brigham Young, the head of the church, governor; Heber C. Kimball, an apostle, lieutenant-governor, and filling all other official positions in the proposed State with their trusted adherents. At the same time a general assembly was chosen, which in 1849 petitioned Congress to admit the "State of Deseret" into the Union,

and commissioned a Delegate to the Lower House of Congress, who subsequently presented his credentials and the memorial praying for statehood.

#### EARLY ATTEMPT TO OBTAIN STATEHOOD.

Shortly previous to this time it began to be bruited that the leaders of this organization and founders of the new State were fugitives from justice and apostates from the true Mormon faith and were living in polygamy; and it is an historic fact that when Brigham Young arrived in Salt Lake, in 1847, he had seventeen wives, and all the so-called apostles, twelve in number, except possibly one, from two to twenty wives each. This rumor gained credence and confirmation by a protest against the admission of the State of Deseret sent to the Congress of the United States December 31, 1849, and now on file in its archives, from which I make the following extracts:

"Your petitioners respectfully represent that whereas efforts are now being made by the Salt Lake Mormons to obtain, by false representations and fallacious presentations, from the Government of the United States a State organization to be called the State of Deseret; and whereas we believe that it would be highly detrimental to the best interests of our country to comply with their request, we do therefore respectfully petition your honorable body to provide some other way for the government of the Salt Lake settlement. Your petitioners know most assuredly that Salt Lake Mormonism is diametrically in opposition to the pure principles of virtue, liberty, and equality, and that the rulers of the Salt Lake church are bitter and inveterate enemies of our Government. They entertain treasonable designs against the liberties of American freeborn sons and daughters. . . . They have elected Brigham Young, who is the president of their church, to be the governor of the proposed State of Deseret. Their intention is to unite church and state. . . . We have authentic information that more than 1,500 Salt Lake Mormons took the following oath in the Temple of God at Nauvoo:

"You do solemnly swear, in the presence of Almighty God, His holy angels, and these witnesses, that you will avenge the blood of Joseph Smith on this nation, and teach your children, and that you will from this time henceforth and forever begin and carry out hostilities against this nation, and to keep the same intent a profound secret now and forever. So help me God."

"The rulers of the Salt Lake church hypocritically pretend to venerate the name and character of the prophet Joseph Smith, that they may retain their popularity among that people who believe that he was a true prophet. These rulers are apostates from the true Church of Jesus Christ of Latter Day Saints, which church Joseph Smith was president of. They teach and practice polygamy. . . . Surely your honorable body will not lend your aid to legalize adultery and all manner of wickedness. These men have left their country for their country's good. They have left it that they might escape the punishment which their crimes have invoked. . . . They have been guilty of murders, treason, robbery, counterfeiting, swindling, blasphemy, and usurpation of power, both political and ecclesiastical. This is the character of the man who is the political and ecclesiastical governor of the Salt Lake colony. The Salt Lake settlement is like Sodom and Gomorrah. Save the rising generation of that land from being trained up in such a sink of corruption, blasphemy, and treason."

The practice of polygamy by this band of apostate Mormons received further confirmation in the official report of the Indian agent for the Territory of Utah, dated March 29, 1852, in which it was stated:

"Among these men (speaking of the Mormons) was Wil-

lard Richards, who kept a harem of some dozen or fifteen women, to all of whom he is wedded. He is acting secretary of state and postmaster of the city."

Upon the presentation of the remonstrance referred to, the National House of Representatives declined to consider the petition for the admission of the "State of Deseret" into the Union, or receive its representative, but in lieu thereof and on the 7th day of September, 1850, Congress passed an act providing for the organization and government of the Territory of Utah. In 1850 President Fillmore appointed Brigham Young governor of the Territory for the term of four years, who entered upon the duties of the office in February, 1851, and thus the chief polygamous saint and head of the church became the chief executive of the Territory. These public and official declarations confirmatory of the rumors of the practice of polygamy by Brigham Young and his apostles made further concealment of their crime impossible, and it became necessary in some way to excuse or justify so flagrant an assault upon public decency and the civilization of the age.

#### THE POLYGAMIC REVELATION.

To that end a special conference of the sect was called to convene at Salt Lake City on the 28th day of August, 1852, over which Brigham Young presided, attended by the so-called apostles and high officials of the church to the number of over 2,000, at which conference, for the first time, the doctrine of polygamy was publicly proclaimed and declared to be an accepted tenet of the Utah Mormon faith. Preliminary to its formal promulgation, and to promote its reception by the followers of Brigham Young, it was deemed expedient that some of the high dignitaries who were associated with him should bear testimony to the saintly character of their master and the divine origin of the nefarious doctrine. To this end Heber C. Kimball, one of the first presidency and a polygamist, in calling the meeting to order, took occasion to say:

"Brother Brigham Young is the successor of Joseph Smith and a better man never lived upon the earth, nor ever sought the interest of this people more fervently."

Elder Benson, another polygamist, joined in the laudation by saying:

"I know that the principles that have been taught by the Prophet Joseph and Brothers Brigham, Heber, and Willard—"

Composing the first presidency—

"and every other good man in this church are correct principles, and that these men have been borne on triumphantly over every trial and difficulty they have been called to pass through. The elders, therefore, can go to the nations with their consciences as clean as drifting snow, and with the satisfaction that all is right in Zion and we are led by the best men upon the face of the earth. I am glad in my heart, and I say, God bless Brigham, Heber, and Willard. They are the counsel of heaven to this people, and I mean to honor them in the earth wherever I go, and I would preach down in the bowels of hell the same as I do here and not be ashamed of it."

Pandemonium would be a fit place for its promulgation.

"My story all the time is, Hurrah for Mormonism. . . . I only throw out these few hints that you may be prepared to act when you receive the proper instructions from your president."

Then came Orson Pratt, one of the oldest and most famous of the apostles and the husband of three wives, who publicly declared:

"It is quite unexpected to me to be called upon to address you on the subject of the plurality of wives. It is rather new ground to the inhabitants of the United States, and not only

to them, but a portion of the inhabitants of Europe. A portion of them have not been in the habit of preaching a doctrine of this description; consequently we will have to break up new ground. It is well known, however, to the congregation before me that the Latter Day Saints have embraced the doctrine of the plurality of wives as a part of their religious faith."

In order to induce his followers more readily to accept this infamous doctrine, Brigham Young himself invoked the name of Joseph Smith, the martyr, whom many sincerely believed to be a true prophet, and ascribed to him the reception of a revelation from the Almighty in 1843, commanding the saints to take unto themselves a multiplicity of wives, limited in number only by the measures of their desires. Why and how this revelation had been kept a secret for nine years Brigham Young explained as follows:

"You heard Brother Pratt state this morning that a revelation would be read this afternoon which was given previous to Joseph's death. It contains a doctrine which a small portion of the world is opposed to. Though that doctrine has not been preached by the elders, this people have believed in it for many years.

"The original copy of this revelation was burnt up; William Clayton was the man who wrote it from the mouth of the prophet. In the meantime it was in Bishop Whitney's possession. He wished the privilege to copy it, which Brother Joseph granted. Sister Emma burnt the original.

"The revelation will be read to you. The principle we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world as one of the best doctrines ever proclaimed to any people. I am now ready to proclaim it.

"This revelation has been in my possession many years; and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not."

Such the mythical story palmed off on a deluded people. Let me now quote the material part of the pretended revelation of polygamy as given out by authority of Brigham Young in 1852:

"Verily, thus saith the Lord unto his servant Joseph: . . . behold and lo, I am the Lord thy God . . . therefore prepare thy heart to receive and obey the instructions which I am about to give unto you, for all those who have this law revealed unto them must obey the same, for behold, I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; . . . and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory, and he that receiveth a fullness thereof must and shall abide the law or he shall be damned, saith the Lord God. And again, as pertaining to the law of the priesthood, if any man espouse a virgin and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins and have vowed to no other man, then is he justified. He can not commit adultery, for they are given unto him, for he can not commit adultery with that that belongeth to him and to none else; and if he have ten virgins given unto him by this law he can not commit adultery, for they belong unto him and are given unto him; therefore is he justified."

Thus did Brigham Young and his associates attempt to explain and justify a practice revolting to every sense of public decency, subversive of the home, and destructive of the very foundation of society. Thus were laid with unholy hands what Brigham Young was pleased to call the founda-

tions of "Zion," upon which it was proposed to erect "the kingdom of God on earth." But a doctrine so monstrous needed something more than the unsupported testimony of Brigham Young to insure its reception and give it credence, in view of the fact that it had no warrant in the Book of Mormon and was specially condemned in the book of "Doctrine and Covenants," wherein it is declared "One man should have one wife, and one woman but one husband." To give this creed the semblance of authority and insure its permanency as an article of this Utah Mormon faith the doctrine of monogamy was torn from the book of "Doctrine and Covenants," and the doctrine of polygamy inserted in its stead, where it is still retained as a cardinal principle of the Utah Mormon faith. In this way was the practice of polygamy inaugurated in the Territory of Utah and fostered and encouraged by the leaders of this sect.

Honorable Fred. T. Dubois, of Idaho, in his speech of December 13, 1906, speaks of the Reorganized Church, in contrast with the people of Utah, in the following language:

It is only fair, I think, for me to say—and I am glad the distinguished Senator from Michigan [Mr. Burrows] treated upon it the other day—that there is a branch of the Mormons, called the "Josephites," who ought to be separated clearly in the minds of all the Senators from the Brighamite Mormons. The Josephites claim that they are the custodians of the church as it was founded. They claim that Brigham Young has interjected doctrines into the church which the Mormons did not accept in the beginning. At any rate, however that may be, the Josephite Mormons, with their headquarters at Lamoni, in the State of Iowa, and wherever they are, no matter in what part of the country, are among the best of our citizens in all respects. They do not believe in polygamy; they never practiced polygamy. They discountenanced it. They do not believe in church dictation in political affairs. They are the same as other church organizations, and to their religion no one has any objection. I am glad to call the attention of the Senators to it, so that in the future we may not confuse the Josephite with the Brighamite Mormons.

These two gentlemen were opposed to the seating of Mr. Smoot, but the Honorable J. P. Dolliver, of Iowa, who voted in the Senate for Mr. Smoot to retain his seat, confirms the statements of Senators Burrows and Dubois, to whom he was opposed on the main question, in the following language used in his speech before the Senate, February 20, 1907:

The Mormon church, stronger no doubt in Utah than any single ecclesiastical institution ought to be, is a feeble and struggling affair everywhere else. In the state of Iowa the immediate descendants of Joseph Smith, the prophet, are at the head of a church institution based upon the Mormon revelation, which has been for half a century an influence for good throughout the entire community in which it has built its houses of worship. Its creed differs from the theology of Utah Mormonism only in its attitude toward the crime of polygamy and in the absence of all secret rituals. Its people are industrious, law-abiding, God-fearing men and women.

So that there is nothing in the articles of the Mormon faith aside from the evil practices which grew up in Utah when it was an almost inaccessible desert, to alarm the people of the United States.

To these clear and explicit statements no reply was made. The only reference to them that we

have seen, is in the speech of Honorable George Sutherland, of Utah, January 22, 1907; he said:

I do not understand it is the duty of this Senate in this investigation to ascertain whether Brigham Young was a model citizen or the reverse, or whether the keys of the gospel are in the possession of the Utah branch of the church or the Josephite branch of the church, nor to ascertain whether the creed or the doctrines of the Mormon church are in accordance with the twentieth-century standards of theology. While all of those questions may be interesting, they do not seem to me to be pertinent.

These statements of Secretary Carlisle, and these Senators representing both sides of the issue, going unchallenged and undisputed before the public, are as much as the Reorganized Church could hope to accomplish in the investigation.

Some of the statements of Senators in the discussion of this subject will give an idea of the light in which the people of Utah are held by them in contradistinction to their opinions of the Reorganized Church as above expressed. Those who were opposed to Senator Smoot retaining his seat were emphatic in their condemnation.

Honorable J. C. Burrows in his speech of December 11, 1906, closed with the following arraignment of that organization:

An organization that fosters and encourages crime, tramples upon all law, human and divine, practices polygamy and polygamous cohabitation, desecrates the home, debases man, degrades womanhood, debauches public morals, strikes at the Christian civilization of the age, undermines and shakes the foundations of society and government, destroys the sanctity of the marriage relation, defies the authority of the State and National Government, registers an oath of hostility to the American nation, and brings the name and fame of the good people of Utah into disrepute, and shame and humiliation to the American people—I submit that such an organization is not entitled to have its representative in the Senate of the United States.

In his second and closing speech, delivered February 20, 1907, he made the following statements:

It is established beyond all controversy that a majority of the ruling authorities of the Mormon church are living in open polygamy, and thereby encouraging its practice and polygamous cohabitation, many of them having taken plural wives since the manifesto, and that the Senator, as a member of such organization, is cognizant of their crimes and indifferent to their perpetration.

What more is needed? Is the Senate to say it will not exclude him because he has not himself taken a plural wife? Will it decide that he can countenance and encourage the commission of crimes and sustain criminals to his heart's content, and that he, an apostle, can uphold the infamy of his associates, when with one word he could uproot the whole iniquity? When the president of this organization testified, as he did, that he had five wives and that he would live with them until his death, I have always been amazed that the Senator did not rise in his place and denounce him as an impostor and a violator of the law, and then and there sever his connection with such an unholy alliance.

In face of this testimony it may be a little difficult for the public to understand why it is that we close the gates of Castle Garden with one hand against incoming polygamists and with the other open the doors of the Senate to the admis-

sion of an apostle who stands for an organization which upholds polygamous cohabitation.

Honorable Fred T. Dubois in his first speech delivered in the Senate December 13, 1906, gave expression to his conviction of conditions in Utah as follows:

So long as polygamy and polygamous relations are openly maintained by the leaders of this organization, and so long as the ruling authorities of the church claim and exercise the right to dominate the state politically, just so long will polygamous relations continue, and just so long will the political power of the church authorities be maintained and strengthened. The followers and the great masses of the people will take the example of their leaders, and will be guided by their counsel in all things.

In his second speech, delivered February 20, 1907, he spoke of their disregard for the teachings of the Book of Doctrine and Covenants in the following language:

You will not find the manifesto promulgated by Willford Woodruff in 1890 in the Doctrines and covenants. It has not been incorporated nor made a part of any church document which is exhibited by Mormons as authority.

Under the same doctrines and covenants of the Mormon Church they committed the Mountain Meadow massacre. Under the same doctrines and covenants under which they are now living they defied this government and compelled the United States to send an army to Utah to bring them in accord with the laws of the land. They are the same doctrines and covenants now as they always were, and they are being lived up to according to the direction of the head of the Mormon Church the same now as they always were.

Honorable J. H. Berry of Arkansas, in his speech delivered February 11, 1907, closed with the following statements of his convictions of conditions existing among the Utah people:

In my judgment, the vote that is taken then will be far-reaching in its consequences. If, in view of all the facts that have been produced before the committee, in view of the report of the majority of the committee, headed by the distinguished senator from Michigan [MR. BURROWS?] you think it is your duty to say that Reed Smoot is fully qualified to be a senator, if you say that you think he should retain his seat, you give an encouragement and impetus to polygamy and polygamous practices in this country that will be far-reaching in its consequences. President Smith can still boast that he sacrificed nothing; that he told the Senate of the United States he was violating the law. He told them that he did not regard the manifesto of Woodruff. He told them, in effect, that he would take his chances on the law and obey what he considered the demand of God Almighty communicated to him. He then can boast that he is approved, that his action is endorsed, that the Saints of Utah can look to him, and that the Lord, through him, has come to their relief and has endorsed the doctrines which they have always taught.

If, on the other hand, a majority of the Senate shall vote that no man representing a church of that character ought to sit in this chamber, then in 10,000 homes in every state in this Union the mothers and wives and daughters will gather around the fireside and thank God that the Senate of the United States has put its everlasting seal of condemnation not only upon polygamy, but upon every organization that seeks to set itself up above the constitution of the United States and the laws which we have all sworn to obey.

The Honorable H. C. Hansbrough, of North Dakota, in his speech delivered February 20, 1907, expressed himself as follows:

I am in full accord with the constitutional provision that every one should worship God in his or her own way, but I have no sympathy with an organization whose oath-bound members array themselves in "the livery of heaven" in order that they may gain control of temporal affairs, social, political, and commercial. In this respect the Mormon Church is notoriously unique. Its scheme of salvation is based wholly upon its success in dominating the political fortunes of the community in which it conducts its operations. Without this advantage it would be a failure. Once in political control it moves rapidly forward until it acquires complete business and social supremacy. At all times the saving of souls is but an incidental part of its strange enterprise. And yet at no time and in no way, not even through its perfected system of colonization, has it been enabled to hide itself from the penetrating public gaze. The law-abiding people of the land have not been deceived. From Nauvoo to the endowment house at Salt Lake City, from the place of plural marriages there to the tithe-paying colony, from the colony to the ballot box, and the ballot box to the United States Senate an indulgent public has looked steadily on in prayerful hopefulness that the time would surely come when the strange and devious course of Mormonism, ever defiant of popular opinion, stimulated with the lust of possession and power, would receive a check. That time has come, and no more fitting place could be chosen than in this chamber of impartial judgment for the rendering of the long-delayed verdict.

The Honorable A. O. Bacon, of Georgia, in his speech delivered February 20, 1907, summed up his reasons for voting against Mr. Smoot as follows:

It is conceded that he is and has been for years, both before and since his election to the Senate, in intimate official relationship and official co-operation and necessary official approval with other members of the governing officials of the church who have been, during all the time and still are, while such officials, in the open, notorious, defiant, and even boastful violation of law in living in undisguised, undisputed polygamous cohabitation. More than this, by his own avowal, while such official, as an apostle, he has voted to place in the highest office of the church Joseph F. Smith, who was at the time of his election, as he was before and has ever since continued to be, in the open, notorious, and defiant violation of law in living in undisguised, undisputed polygamous cohabitation; and in thus endorsing and continuing to the present time to support him as their head and chief, Senator Smoot has, during all these years, in the most pronounced and indisputable manner, held forth this violator and profaner of the law as one worthy to be by the people commended and approved as their fit teacher and exemplar.

The Honorable E. W. Carmack, of Tennessee, though not discussing the question of Smoot's right to a seat in the Senate, took occasion while speaking on the question as to whether he should be excluded by a majority vote or expelled by a two thirds vote to say:

"Mr. President, I have a great deal of sympathy with the gallant and heroic fight which my friend from Idaho [Mr. Dubois] has been making against the corrupt and wicked power of the Mormon Church; but I can not agree with my friend when he speaks of these objections as technical.

The Honorable F. G. Newlands, of Nevada, in a short but very concise speech delivered in the Senate February 20, 1907, said:

Mr. President, one of the central ideas of our government is the separation of church and state. That is true of our national Government. That is true of our state governments. The union between church and state is accomplished when the state regulates and controls the church in spiritual matters. The union of church and state is as thoroughly accomplished when the church regulates and controls the state in temporal matters.

The charge which is made against the Mormon Church, leaving entirely out of consideration the question of its sanction of polygamy and polygamous practices, is that from its very organization under Brigham Young up to the present time it has sought to control and does control the state of Utah in temporal matters. That church is not merely a religious organization. It has in view not only the maintenance of spiritual belief, but the control of its members in temporal matters—in matters of business, of industry, of commerce, of social life, and of political action. It acts as a unit in these matters, and its priests control its policies. It fills out completely the definition of hierarchy—a form of government administered by the priesthood, a sacred body of rulers. Unlike any other church in the country, it has a oneness and completeness of organization in matters temporal as well as spiritual, created by the genius of Brigham Young. Mr. Smoot is one of the high priests of this hierarchy, and the question is whether it is consistent with our institutions that this body of sacred rulers so potent in Utah shall be represented in the Senate by one of its members.

I shall vote for the exclusion of Mr. Smoot, not because of any personal unfitness for the position which he holds, but because he is a high priest in a religious organization which believes in the union of church and state and which seeks to control the action of the state in temporal matters.

Such are the opinions of those who opposed Reed Smoot's retention of a seat in the Senate of the United States; and constitute in part their reasons for their opposition.

Nor do we see wherein the Utah people received any comfort as a church from the statements made by friends of Mr. Smoot in the Senate.

The Honorable A. J. Hopkins, of Illinois, in his speech in the Senate, delivered Friday, January 11, 1907, arraigns the church and its former president in the following language:

I listened, Mr. President, with a great deal of interest to the eloquent denunciation of the crime of polygamy by Mr. Burrows, the senior senator from Michigan, in his speech here the other day, and I sympathize with him fully in his arraignment of polygamy and polygamous cohabitation. I think it is a relic of a barbarous age, and as such I denounce it. It is the destroyer of the ideal American home life, and the corrupter of the morals of those who practice it.

I share also, Mr. President, in the condemnation which the Senator launched against Brigham Young and other leaders of the church who, in their day and generation, promulgated and practiced this crime upon their followers.

The Honorable P. C. Knox, of Pennsylvania, though like Mr. Hopkins he defended the right of Mr. Smoot to a seat in the Senate, and though he did not condemn the church so emphatically as did Mr. Hopkins, yet he declined to defend it, and de-

clared his unwillingness to do so in the following language:

One thing must be borne in mind in connection with these claims, and that is that we are to take into account only what the Mormon church is teaching and practicing to-day and not what it taught and did twenty to fifty years ago.

Honorable George Sutherland condemns in most scathing language the practice of plural marriage after the issuing of the manifesto, though the proof was produced and generally conceded to be correct, that five of the twelve apostles of the Utah church had taken plural wives after that time:

Mr. President, every one of these men who has taken a plural wife since the manifesto, in addition to being a violator of the law, is an enemy of his own people, who has done them a more grievous wrong than any open and avowed opponent could possibly do, because he has set them in a false light before the country and compelled every one of them, in the eyes of a large portion of the American people, to share the shame of his lawlessness. Such a man has not only broken the law of the land and the law of the church, but he has broken his own pledges, if not expressly, at least impliedly, and none the less solemnly given to the nation. As I say, there can be no word of toleration uttered for that kind of an individual. If I had my way, every one of them would be in jail serving out the extreme penalty of the law; and, Mr. President, in my deliberate judgment, that is the feeling and the sentiment of the vast majority of the Mormon people themselves.

The Honorable J. P. Dolliver, of Iowa, in his speech delivered in the United States Senate February 20, 1907, though on the final vote he voted to sustain Senator Smoot, has this to say in regard to the Utah branch of the Mormon church and its doctrine:

I have, I think, about as deep prejudices against the Utah branch of the Mormon church as any one else. I do not like its history nor the record which it has made in the past, though I am aware that our judgments are fallible and imperfect. I need not add that I hate with a perfect malice the barbarism of polygamy. I regard the family as the unit not only of the state, but of society itself, and if I felt that in casting the vote which I am about to cast I was giving aid or comfort to that repulsive offense against our civilization I would under no circumstances cast such a vote.

Farther on in his speech in speaking of polygamy he uses the following language:

The whole frame of human nature is against it. The aspirations of the hearts of men, and, most of all, the intuitions of womanhood, the most gracious influence this world knows anything about, are at war with it. Economic forces, universal in their operation, tend to destroy it. If it has flourished in Utah in the past, not even the fanaticism of a misguided religious leadership has been able to make it acceptable to the people. A thousand forces tend to disintegrate it, and we may be certain that we are not living in a world in which a barbarism like that can make itself permanent even under the auspices of a church.

Honorable A. J. Beveridge, of Indiana, in his speech of February 20, 1907, while defending Reed Smoot personally, used the following scathing language against polygamy, which has been taught and accepted by the church in Utah as being divine:

And, Mr. President, the country has been misinformed. The average man and woman has been told for three long years that Reed Smoot is a criminal guilty of a disgusting and filthy crime—a crime abhorrent to our race and destructive of our civilization. The country has been told that this man is a polygamist. That is the charge on which he has been tried before the bar of American public opinion; that the charge upon which he has been convicted by the millions: and that the charge that has injured him as deeply as Dreyfus was injured. For that charge is utterly false. *The evidence shows, and it is finally admitted,* that this accused senator is not a polygamist—the word is too foul to utter except on compulsion—never was that base thing, and that his home life is ideal in purity.

*Not only is this true, but the evidence shows that, from the first, Reed Smoot has been the leader of the younger, wiser, and more modern element of his church that opposes this insult to marriage.*

Yet the American people believe this senator a practitioner of this horrible shame. How that impression has been circulated it is not necessary, as it would not be pleasant to describe. But the belief that he is such a monster is general among the masses and held by most of the reading public.

With all these statements made by these men in defense of Reed Smoot personally, and without whose defense Reed Smoot could not have retained his seat, the *Deseret News* has the effrontery to say that the Church of Jesus Christ of Latter Day Saints is vindicated! Vindicated by such language as above of Mr. Beveridge, when he calls one of the things which they have accepted as divine, “disgusting and filthy—a crime abhorrent to our race and destructive of our civilization”—and “an insult to marriage.” The word itself “too foul to utter except on compulsion,” and brands him that practices it as a monster. It seems to us that we would not care for such vindication.

Only one speech made upon the floor of the Senate could be construed to reflect upon the church in the days of Joseph Smith, the Seer, and that is the speech of Honorable James H. Berry, of Arkansas, delivered February 11, 1907, where he says:

The whole history of the church from its very inception through its entire pathway through life has been strewn with the wrecks of violated laws, of outraged justice, harboring eternal hostility to the laws of the United States, and now to the laws of the state of Utah. Not only that, but its greatest effort has been to fasten upon this country a system of polygamy which would, in the language of Judge Waite, destroy the very foundations of the government.

This, however, taken in connection with the statement made prior to this in his speech, can not be made to reflect upon the church only as it is represented in Utah. The statement is as follows:

Another question is whether or not any church, under any name, I care not what it is, can assume power and authority to violate the law and defy the government of the United States or any state of this Union, and yet try to shelter themselves behind the constitutional privilege which guarantees religious liberty. That was the contest in Utah for years and years. From the time the Mormon church was organized, or at least from the time polygamy was proclaimed, they always justified themselves upon the ground

that it was a religious belief; that the law could not interfere with it; that they were a church which was in direct communication with God Almighty himself; that he revealed his will by revelations to the head of that church or some of the governing officials, which were binding upon the conscience, and they dared not hesitate to obey, even though a revelation was in direct conflict with the constitution of the United States or the laws of the land. That was their position for years and years.

By this it will be seen that he has reference to Utah practices only.

In addition to this we present the following: On reading the speech in the *Congressional Record*, we wrote Senator Berry, criticising the statement made in the first quotation made above, and telling him that we thought that his statement was stronger than the evidence would justify. We received the following by way of reply, in a letter dated “February 18, 1907”:

I thank you very much for your letter and assure you that I appreciate your frankness and the criticism upon one expression in the speech. I am not as familiar with the early history of the church as I am with the Utah branch of it but I certainly did not intend to do an injustice to any one.

This further conveys the idea that whether he intended in the heat of his argument to reflect upon the Latter Day Saints from the beginning or not, that he is not familiar with the history of the church in an earlier time, and was not speaking from knowledge or investigation, except as it applies to Utah.

The press throughout the country represented that the Honorable Reed Smoot in his speech of February 19, 1907, had condemned polygamy. A careful perusal of his speech fails to disclose any condemnation of polygamy. He does condemn the practice of taking polygamous wives after the manifesto. His language upon this point is as follows:

I have no hesitation, Mr. President, in declaring to the Senate and to the American people that, in my opinion, any man who has married a polygamous wife since the manifesto, should be prosecuted, and if convicted, should suffer the penalties of the law; and I care not who the man might be or what position he might hold in the church, he should receive the punishment pronounced by the law against his crime.

The testimony taken before the committee tends to show that there have been some polygamous marriages since the manifesto. I believe sincerely, Mr. President, that such cases have been rare. They have not received the sanction or the encouragement of the church. They have been sporadic and not systematic in their occurrence.

But Mr. Smoot defends, as does Senators Hopkins, Knox, Beveridge, Dillingham, and Foraker, the practice which obtains in Utah of allowing men to commit the crime of polygamous cohabitation without punishment, provided they had taken their wives before the manifesto, as being wise and conservative. He also makes another statement which either betrays ignorance, or his desire to deceive. He says:

First, I desire to state, as I have repeatedly heretofore stated, to the Senate and to the country that I am not and never have been a polygamist. I never have had but one wife, and she is my present wife, and I deem it proper to further state that *I have never* taught polygamy.

There has been a more or less prevalent opinion that the doctrine of polygamy was obligatory upon the members of the Mormon church, whereas, in truth and fact, no such obligatory doctrine has ever existed. The revelation concerning polygamy, as originally made and as always interpreted, is permissible, and not mandatory.

To those who have read the so-called revelation on polygamy, we need not say that Mr. Smoot misrepresents the document when he says that "the revelation concerning polygamy as originally made and as always interpreted, is permissible and not mandatory."

The language of the revelation regarding this point is:

I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory.

If language can make a thing mandatory, this certainly makes it such; for if it is of divine origin, the only thing permissible about it is, that you are permitted to come short of the glory of God by neglecting to practice it. In addition to this, in section 131 of the Utah Doctrine and Covenants, we read the following:

In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this Order of the Priesthood; (meaning the new and everlasting covenant of marriage;) And if he does not he can not obtain it. He may enter into the others, but that is the end of his kingdom: he can not have an increase.

According to these statements Senator Smoot can never obtain the highest degree of glory in the heavens, but may get into the second; but there he stops. The only sense in which the commandment is permissible is that he is permitted to deprive himself of the highest degree of glory because of the transgression of a positive command.

Referring to the statement quoted in this article from Senator Beveridge, which was also used by Senator Sutherland and others to the effect that Mr. Smoot had been opposed to polygamy and the leader of the younger, wiser, and more modern elements of the church, the only statement quoted by any of them in favor of this is from the testimony of Judge Judd, of Tennessee, who was a judge in the territory of Utah, by appointment of President Cleveland. It is claimed that he stated before a committee of the Senate in 1892, that some of the younger element of Utah, notably Reed Smoot, had said to him, "Judge, we can not stand this thing, and we will not stand this thing. It has got to be settled."

This does not betray Senator Smoot's opinion of polygamy, but simply that he wanted it settled.

While under cross-examination by Mr. Tayler,

attorney for the prosecution, and speaking of polygamy, Mr. Smoot was asked (volume 3, page 210):

MR. TAYLER. You yourself have no doubt about the divinity of its origin?

SENATOR SMOOT. The doctrine of polygamy?

MR. TAYLER. Yes.

SENATOR SMOOT. I think the Doctrine and Covenants—the revelation that was given to Joseph Smith.

MR. TAYLER. That is, it came from God?

SENATOR SMOOT. That he received it from the Lord?

Mr. Smoot in this connection declared that he did not believe in the practice of it on account of the law of the land prohibiting it; but as seen in the above quotation, he does believe in its divinity as a doctrine. Believing that, when he declared to Judge Judd that it must be settled, he would of course prefer that it be settled on the side of what he esteemed to be right and divine. Regarding his declaration against it, we quote the following from his testimony, volume 3 of the proceedings, page 294:

THE CHAIRMAN. I understand you, Senator, to state that you do not teach polygamy?

SENATOR SMOOT. I do not.

THE CHAIRMAN. Or advise it? You teach and preach sometimes?

SENATOR SMOOT. I do.

THE CHAIRMAN. Do you preach against polygamy?

SENATOR SMOOT. I never have in a public gathering of people.

THE CHAIRMAN. Why do you not?

SENATOR SMOOT. Well, Mr. Chairman, I do not know why I should.

THE CHAIRMAN. You do not know why you should?

SENATOR SMOOT. Or why I should not. It is not a tenet now of the faith and—that is, what I mean to say is, it has been suspended, and I think it would not be proper for me to bring it up, because it is not preached, for or against.

THE CHAIRMAN. So, while it is literally true that you do not teach or preach polygamy, you have not taught or preached against it?

SENATOR SMOOT. No; I have not in a general—

THE CHAIRMAN. Senator, in teaching and preaching have you at any time denounced polygamous cohabitation?

SENATOR SMOOT. I have not.

THE CHAIRMAN. And do I understand you to say you do not reprobate that practice and preach against it publicly?

SENATOR SMOOT. I have not.

These honorable gentlemen who claim that Reed Smoot was a leader of the younger class who was demanding that the question should be settled in 1892, strenuously advocate in other parts of their speeches that the thing had been settled before; especially Mr. Dillingham, who said in his speech before the United States Senate, February 19, 1907, that Judge Judd arrived in Utah in August, 1888. But in another part of his speech he makes the statement, that "when the decisions of the Supreme Court of the United States had pronounced valid every piece of legislature by Congress upon this subject, then there was a surrender upon the part of the Mormon church, and from 1887 down to 1890, and

since there has been hardly a plural marriage in Utah." If this last statement be true, that there has been hardly a plural marriage since 1887, what was Reed Smoot protesting against to Judge Judd, who did not arrive in Utah until August, 1888? Certainly not against polygamous marriages. If anything in connection with polygamy, it was polygamous cohabitation, which Senator Smoot now defends, or excuses at least, and is supported in his position upon it by such men as Senators Dillingham, Beveridge, Knox, Hopkins, and Foraker.

Thus did Senator Smoot retain his seat, by silently hearing his defenders berate and condemn his colleagues in the church, men whom they have always held up as men of God; the supposed divine doctrines of the church scathingly denounced; and by himself misrepresenting the requirements of what he and his colleagues declare is a revelation from God affecting the final destiny of man; and without protest having the doctrines he has subscribed to and the men whom he has associated with denounced. Can he afford this for the sake of a seat in the United States Senate?

HEMAN C. SMITH.

#### AN APPEAL.

We appeal to Latter Day Saints who, because of their own acts or the acts of others, or both, have become indifferent to the covenant made at the waters of baptism. Strange as it appears to Latter Day Saints who are faithful in Christ, and even to those out of Christ, there are those who once receive a testimony of the truthfulness of the latter-day work as instituted by Joseph Smith the Martyr and afterwards lose interest in the same.

Reader, is this your condition?

Were you once zealous in the cause of truth and now indifferent?

If so, why?

Perhaps you say there are various reasons. But do you really think that the Lord will take any one, or all of these combined, as a just cause for the indifference you manifest in church-work? If you are a husband, how about your wife? Are you setting the proper example before her? Likely she has shed many tears in secret prayer for you. If she is so interested in you; and others, including the Father, Son, and Holy Spirit, are interested in your behalf, should you not be interested in yourself? Christ was sent that you might be reconciled to the Father above, so please be reconciled, and do not continue to be rebellious.

Should you stiffen your neck and continue to rebel, who in all the universe would be benefited by such rebellion? Surely none but Satan and his coworkers. You have opposition, you say. Why, certainly. We would not be entitled to a reward at the end of the race if it took no effort to obtain it. Our Savior,

our pattern and leader, labored and suffered even death itself for us, and shall we go free with no suffering on our part and make no effort on our part in order to secure the prize? A righteous effort by us to obtain earthly blessings is commendable, and surely it is proper that we all make righteous effort to obtain heavenly things. If salvation were worth nothing, then we need make no effort to obtain it; but since it is worth more than all things else, surely we should devote our best efforts to secure it.

Is this reasoning good or bad? Judge ye. If good, then follow the advice given in it, and thus follow Christ. We can not afford to gain even the whole world and lose our own soul. Earthly things are transient—will soon pass away with the using,—but that which is heavenly abideth for ever.

CHARLES J. SPURLOCK.

#### "GROWN-UPS" IN THE SUNDAY-SCHOOL.

I wish to discuss the question, Why should "grown-ups" be workers in the Sunday-school?

This is of vital importance to us as a church since the Sunday-school is and should be the training department for every member, whether joined lately or long ago.

I should take the term Sunday-school to mean a school meeting on the Sabbath devoted especially to the study of the Scriptures. Many of us, quite too large a number, seem to think Sunday-school means juvenilism. Some, apparently, seem to think it a waste of time and effort to attend Sunday-school and to be actively interested therein.

The church is divinely instituted, and the Sunday-school as one department of church-work deserves our attention as much as any other.

The person who attends church in order to hear the sermons gets a deal of benefit; but the person who listens to the sermon and then attends Sunday-school too, gets a great deal more of benefit in many ways. I name a few: First, primarily it increases our knowledge of the Bible. (The Sunday-school is the fulfillment of the command, "Search the scriptures.")

Second, it broadens our own views by exchanging ideas with others:

Third, the effect of an active upon an inactive worker, or the effect of examples.

Fourth, the preparation we get as pupils enables us to acceptably fill the office of teacher.

Fifth, weightiest reason of all, it helps us to become more Christ-like.

Enlarging upon these somewhat I can say that not one of us is too familiar with scriptural facts; with the divine teachings of the old Jewish prophets. There is no better way to become acquainted with the grand lessons of the scriptures than through the Sunday-school. Many do not become members of

this church until they are fully grown men and women. Some come from other churches, and we all know what other churches teach, or do not teach. To become a Latter Day Saint involves a radical change of mind. What better place to help along this change than the Sunday-school?

A long time ago, over in New England, a man recognized the value of exchanged ideas on questions of the day. So he instituted a society from which has grown the nationally famous lyceum. The need of exchanging ideas is as great to-day as it ever was; on scriptural thoughts the Sunday-school is the ideal place for their exchanging.

The questions of the Bible are, to me, the most important ever presented to men, since they deal often with eternity; the Sunday-school lessons bring to light these questions, one by one; we exchange views with class members and arrive at definite conclusions; this makes for unity.

A spoken or written word—just one small action of ours—may impress itself indelibly upon the mind of another. Half the effect of environment is the effect of example. We may profess to be independent, but the action of another has some effect upon us. So then is there one of us who wishes to deter by example others from enjoying the benefits of the Sunday-school? Do you think children do not notice our absences? What effect has our example upon them? This generally occurs: they cease to have an interest in Sunday-school work, since an interest is not had by their fathers, their mothers, or grown-up friends. So the Sunday-school loses a student, and often the church a member.

For a "grown-up" to attend Sunday-school and not prepare the lesson is one of the worst conditions with which teachers contend. This bad habit dates away back; it has its foundation in public school, for I think every one of you has heard the daily inquiry of the teacher in regard to preparation of lessons. The habit is good only to be broken. Those who pursue such a course develop backward.

We do not know when we may be called upon to be teachers; and the best recipe I know of for an emergency is "be prepared." In fact only those who are prepared will ever become teachers. Preparation involves hard, conscientious work—work that benefits, broadens, builds up.

We meet each other in the Sunday-school Sunday after Sunday. We get to know each other very well; and it is this acquaintance that fosters the feelings of friendliness and brotherly love so characteristic of the Savior. Charles Lamb said he hated every man with whom he was not acquainted. Of course we do not wish those we do not know any harm, but we reserve the warmest places in our hearts for our closest friends.

That it will cultivate in us the qualities of friend-

liness and brotherly love is alone reason enough for "grown-ups" to be active Sunday-school workers.

A Sunday-school is good or bad as its grown-up members are interested or disinterested. Enthusiasm defined as "the enkindling ardor of the soul," comes from deep interest; and enthusiasm is the vital spark which gives life to the Sunday-school work. Activity, the activity of every one, especially the "grown-ups" will generate an enthusiasm irresistible.

So then let us "grown-ups" work; and that means to attend Sunday-school every Sunday, to know our lessons, and to be energetic and kind.

"Be ye diligent in all things."

RODFIELD, Pennsylvania.

L. F. P. CURRY.

## Of General Interest

### THE GROUCH.

If you don't want to succeed—be a grouch.

If you do want to succeed—don't be a grouch.

You've got to make your choice and be one or the other. You can't be both. The action of the grouch upon one's chances for success are similar to the action of thunder upon milk—it sours them. Success, like the proper housewife, looks at the soured specimen and says: "Ugh, can't use you," and goes on to seek a cheerful one.

"No grouches need apply."

This is the first sign that is or should be stuck over the portals of success.

"Abandon grouches all ye who enter here" is the next command.

That the two admonishments must be obeyed to the last letter is evident when one carefully inspects the world of successful business men and of failure. Grouches do not succeed. Of course, there are other people who do not succeed. But some of the others do. But none of the grouches.

To alter the old phrase, "Not every failure is a grouch, but every grouch is a failure."

If you, Mr. Reader, happen to be employed in an office, look around you and examine the heads of the various departments. How many of them are grouches? Any of them? Yes? Who is it? The old chap who has got charge of about two office boys and whose work can't hurt the firm no matter how it's done? Quite right. He's been with the house so long that they expect him to die or retire pretty soon and haven't got the heart to let him out. But among the progressive, aggressive, governing heads, if you are in a big up-to-date office, you will find that the grouch is the notable, unenviable exception, if he is there at all.

If you happen to work in a store, look over the floorwalkers, managers, buyers, the superintendents, and the other men who have got positions worth

while. You will find that there is no grouch among them, except the inevitable exception. The same is true of the shop, of the factory, of any place where men rise upon their merits, which means their value to the firm that pays their salaries. It is true in every walk of life, in every line of work, profession, or vocation. The successful man never is a grouch.

The grouch being first of all an unsociable animal, is extremely inefficient in all matters requiring intelligent, flexible contact with other human beings. He is, as the Germans have it, "all in himself." Thus other men's notions have great difficulty in filtering into him—and this is bad, no matter what his place or condition. Being unsympathetic, he naturally or unnaturally does not understand others. Others do not want to understand him. He is a stick. He may be an efficient stick, but nobody ever saw a stick grow, and the demand of the day is for men who can grow. He can not rule others, because the fact that he has permitted himself to settle down into a grouchy condition is proof sufficient that he is unable to rule himself, which disqualifies him as a possible ruler of others.

If he is in a position where he must meet the public—patrons of his employers—he is a direct danger instead of a help. He may, by his manner, cost his firm thousands of dollars' worth of business in a minute. His grouch consumes a good part of the energy that he should be putting into business. It takes up much of his time, for nursing a grouch is one of the most delicate and time consuming processes that men give themselves over to. And it biases his point of view, throws him off his balance, and unfits him to deal with the matters with which he comes face to face in a fair and enlightened manner.

Every place of any size has its notable grouch. Often he is a man of unquestioned ability and occupies a low position at a small salary. He often is also the establishment's stock joke, for his sour wails at the partiality shown some men who are boosted over the heads of their superiors, of the disgraceful manner in which they do their work, and of the prevalence of "pulls" in the place, are funny, though tragic as well. He is certain that there is graft in every promotion that is made, and can not understand why he, the best man in the place, is overlooked. Nobody ever tells him why, everybody listens to him indulgently and laughs when his back is turned. If they were charitably inclined they would tell him the reason why, but there is little charity in the world of business.

The amazing thing is that a smart man will develop the grouch and permit it to govern him and rule his prospects in life. Clerks who have the ability to become something better remain clerks because they are "grouchy"; salesmen remain salesmen, or

lose their positions, for the same reason.

An employer, seeing that an employee is grouchy, treats him much as the forester treats the tree that shows traces of the dry rot. The grouch is, in fact, business dry rot and nothing else.—Exchange.

#### A PECULIAR THEORY.

Professor Clinton McMickle, a Kansas scientist and archæologist, is so confident that the garden of Eden was located in Yazoo County, Mississippi, that he wants to organize a stock company for the purpose of unearthing the ruins of a once splendid city erected shortly after the expulsion of Adam and Eve from the garden, says a Jackson, Mississippi, dispatch to the *Atlantic Constitution*.

Professor McMickle passes lightly over the theory of many brother scientists that the garden of Eden was a myth, and is absolutely positive that on the Henry farm will be found the ruins of a magnificent temple, the doors of which are pure gold. He has visited the spot in person, but several months ago addressed a letter to Governor Vardaman, setting forth his theory, and asked to be furnished with a map of that portion of the delta country. The governor was unable to furnish the map, but referred the writer to Major Lamar Fontaine, of Lyons, Mississippi, the well known civil engineer, explorer, scientist, and raconteur, who immediately made an investigation and has publicly expressed his confidence in Professor McMickle's theory.

The letter asked Major Fontaine to advise him whether there existed on the farm a collection of Indian mounds, surrounding a truncated pyramid, the remains of a ship canal, and other external evidences of ancient civilization. These things Major Fontaine states that he found just as described by Professor McMickle, and the latter declares that this was the site of the ancient city of Pesedon, destroyed by a conjunction of Mercury, Venus, Mars, and Jupiter on November 8, 1656, of the world's history, or just 4,235 years ago on November 8 last. He further declares that Pesedon was reached by the tide water on that date, and the mouth of the Yazoo River at that time was five feet six inches below the sea level.—*Kansas City Journal*, March 26, 1907.

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"Running into debt works like a ratchet spring. It is easy to run in debt, but when one attempts to get out the same way it works just like trying to work a ratchet spring backwards. Sometimes when a man has run in debt he can neither run out or run back."

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"Mistakes are inevitable, but if the same ones occur too often they'll become a fixed habit. Habitual mistakes are inexcusable."

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For there is a spirit in man and the inspiration of the Almighty giveth them understanding.—Job 32: 8.

## Mothers' Home Column

EDITED BY FRANCES.

### "What Would You Take for Me?"

She was ready to sleep as she lay on his arm  
In her little white cap so fine,  
With her golden hair falling out at the edge,  
Like a circle of noon sunshine.  
And I hummed the tune of "Bambury Cross,"  
And "Three men who put out to sea,"  
When she sleepily said, as she closed her blue eyes,  
"Papa, what would you take for me?"

And I answered, "A dollar, dear little heart,"  
And she slept, baby weary with play,  
But I held her warm in my love-strong arms  
And I rocked her and rocked away.  
Oh! the dollar meant all the world to me—  
The land and the sea and the sky,  
The lowest depths of the lowest place,  
The highest of all that's high!

All the cities, with streets and palaces,  
With their people and stores of art,  
I would not take for one low, soft throb  
Of my little one's loving heart.  
Nor all the gold that ever was found  
In the busy wealth-finding past  
Would I take for one smile of my darling's face,  
Did I know it must be the last.

So I rocked my baby and rocked away,  
And I felt such a sweet content,  
For the words of the song expressed more to me  
Than they ever before had meant.  
The night crept on and I slept and dreamed  
Of things far too gladsome to be,  
And I wakened with lips saying close in my ear,  
"Papa, what would you take for me?"

—Selected.

### Through the Dark.

Have you ever felt the darkness of earth like a heavy mist enshroud you, a darkness that could be felt, and through that mist see only a tiny gleam, the glow of faith? Have you felt the veiled presence of heart-lives just beyond you, whose real self, the soul of longing and struggle you could not see, nor translate the meaning of their life, only breathe out through the darkness soul-whispers of the infinite, touch the trembling hand of doubt and lift it toward light, toward the vision? Then at that moment how dense the mist grows again, and your voiceless ministry seems to be lost in the clouds of earth, until in some other hour through the transfigured face of the life you have reached out toward through the darkness, you catch a deeper beholding of the radiance of the heavenlies.

Through the dark, unfolded the inner beauty of the Master's love in the mid-night communion with the struggling Pharisee, or the hour of interpretation at Jacob's well. Have you drawn all the bright imagery of the scene, to give reality to a child's thought, and then it turned away and the shadow of inattention or failure to understand was cast over you? Months, perhaps years afterward you hear the glad response, "It was through the picture that you gave of Jesus' love that I was led to the gates of light."

I shall never forget when one of those responses first came to my life. The charm of the May day hovered through the twilight over the soft stir of life. We were

walking toward the little church, where the night before the girl had murmured, "I want to follow Jesus."

"Do you really understand the way?" I asked, fearful that the child might take a step too soon. "Yes," she answered, looking into my face with the consciousness of the higher vision, "I began to understand when you first told us in the class, the stories of the Savior at the well, or the midnight talk with the Pharisee."

Out in the dark, how our words of love, of the joy of the life with God, seem to tremble through the air and return to us void until we meet their fulfillment in the glad shout or ray of light of a redeemed life.

"Three miles to the evening appointment, and a heavy rain. The young home missionary was tired, and the night was near. The morning service at Belton had brought out a bare dozen through the rain; and the afternoon service, which had brought him five miles through the mud, had been little larger. 'Don't go over to Kenwood to-night,' the people said. 'What's the use? There won't be anybody out. The church won't even be lighted.'

"There was no light in the church. He saw that as he entered the straggling little settlement, and he drove to his stopping-place and put up his horse."

"'We didn't hardly look for you,' said his host. 'It's such a bad night. There won't be anybody out. You must be wet. Here, I'll take care of the horse; you go in and get dry.'

"'Thank you,' said the preacher. 'I'll just run over to the church a minute, and be sure there's no one there.'

"He pushed open the door; the little room was empty enough. The tick of the little nickel clock on the cabinet organ sounded very loud in the silence. He groped forward to the pulpit, and kneeling a moment, asked God's blessing on the work of the day. Then, his eyes a little more accustomed to the darkness within, he moved toward the door.

Just inside he met a man and a woman, who had come from a cabin some distance away.

"'We thought it was a pity, if you should come, not to have no one here,' exclaimed the man apologetically. 'It was kind to think of me in that way,' said the preacher, 'and it would be good if I could say something that would reward you for coming through the rain. You came because you thought of me, and did not want me to fail of some hearers, but have you no need of your own?'

"There was silence in the darkness, and the clock ticked on.

"After an interval, the woman said: 'It was a year ago to-day the baby died.'

"'It was that that brought you,' said the minister. 'Yes, and I know the word you want to hear. No, we will not light the lamps. Sit here while we talk a little.'

"There in the dark they sat, and he talked till the place seemed light with the beautiful truths to which they listened.

"When at last he said, 'Let us pray,' they knelt together, and the man and woman were in tears, but the tears were the welling forth of a new hope.

"'It was her little angel brought you through the rain,' said the woman. 'I somehow knowed you'd come, and we was so hungry for comfort.'

"Six months later the rough man lay dying. He clasped the hand of the preacher as the end drew near, and said: 'Parson, you 'member that night—and what brought you? It's sorter like that to me. Kinder dark, but seems like she's guidin' me—like she did you that night.'—*Christian Home.*

"Men do not know what they miss in being willing to forego an intimate acquaintance with their children."

## Letter Department

GEELONG, Victoria, Australia.

*Dear Herald:* After an absence from home of two and one-half months, I pen a few lines as a matter of ministerial duty to inform you how things are moving along in the mission field in general. I traveled by steamer to West Australia, a distance of eighteen hundred miles, and spent a month at Perth, the capital of West Australia, among the few Saints who had gathered there from other States, and the few who had been recently added by baptism; and by their wish, organized them into a branch, to be known as the Perth Branch. They number twenty-six in all, and have a wide field before them, and a good chance to advance and increase in numbers if they are diligent, and walk in love, and in harmony with the law of liberty. I enjoyed my stay among the Saints very much, and accepted with thanks their generous spirit and liberality in helping to pay my fare to see them.

After one month's stay in their midst, I took my leave, thankful to know our work was taking root in new fields, and that all those who had obeyed from the heart were rejoicing in the true light once delivered to the saints.

I had the pleasure of preaching on shipboard by invitation of the captain, both going and returning on my voyage, which I was pleased to accept, and did my best to enlighten the passengers concerning the better way. About one hundred were present at one service and listened with good attention, and I hope benefit. A minister passenger set all on board a very unbecoming example by smoking and drinking whisky openly, and I feel thankful for the good advice the Lord had given his people in these latter days to shun all these things, that our teaching to be temperate may be made effectual by our example. Example is one of the most powerful agencies this world has ever known.

While at Perth, I saw an example of what kindness to wild fowls will do: for the wild swan on the river, which are protected, would even come to the shore and eat out of your hand. I also thought this city would be a very dangerous place for tobacco-chewers, for I saw a notice posted up in a conspicuous place in each tram-car, "A fine of \$50.00 for expectorating on the floor." Such notices give no alarm to those who are walking in the light and are heeding the counsel, "Be ye clean that bear the vessels of the Lord."

On my return home I spent a month with the Saints at Adelaide, South Australia, and found them as zealous and persevering in the cause as any one could wish or desire. Ways and means to advance the Lord's work was the main thing under discussion all the time. The sisters, young and old, join in the singing on the street to draw a crowd, and then distribute tracts and literature, while the elders are speaking to the people. The Utah elders hold forth here; but are something like the cigar-makers, who go to a lot of trouble, and it all finally ends in *smoke*. About a half dozen sisters have left them and joined the true church at this place. The little difficulties along the line were almost all settled up, and a pleasant spirit prevailed, which was most encouraging. Four were added to the church while I was here. Bro. J. H. N. Jones, who is in charge here, is doing well, but has not been able to do all he could wish on account of his late illness, also that of Sr. Jones. He is about again, but she is still very weak.

I arrived home and found family well, for which I am always thankful.

I was under some suspense all the time, as it was reported that I was expected to be present at the General Conference in 1907; but a letter from Bro. F. A. Smith eased my mind on this point. I wish to state to all concerned, that the work

in Australia is onward; slowly of course, but I think surely. and there is a good field here for young ministers who wish to make a start in the Lord's vineyard.

I am yours, still in the faith,

C. A. BUTTERWORTH.

LAMONI, Iowa, March 12, 1907.

*Editors Herald:* It has been quite a while since we reported our labors or whereabouts to you; but we have not been idle. Since our last communication, we have been doing some breaking up of new, and also some planting in fallow ground.

Our labors have taken us from Salt Lake City, on the north, to Fredonia, Arizona, on the south, although we have not covered *all* the intermediate points. The fallow ground lies from the city to, and including, Sevier County. The new ground lies from Marysville to Fredonia, Arizona.

In Sevier County, we opened one new place, viz.: Sevier or Core; but there is some fallow ground here that deserves some attention. Bro. Vanderwood and I were associated together until near Christmas. While we were so associated we worked our way south as far as Marysville (another new point in Sevier County which Bro. Vanderwood opened) and then turned back to Monroe City, where the bishop had succeeded in closing Bro. Vanderwood out, and where we had slipped in on a fine Sunday afternoon, October 28, and (holding a street-meeting just at the close of their tabernacle services) had placed an entering wedge, and then followed it up the next Sunday by another open-air service at the same point, and an announcement for a series of meetings to commence the same night in the Methodist chapel, which had been opened to us by the courtesy of Reverend W. L. Dexter, of Richfield. Meanwhile we had written Bro. Vanderwood, who had joined us from Marysville. Our effort upon the street had resulted in talk of a public discussion, but had ended in the Mormons utterly refusing to affirm anything but an offer from them to deny our position, whatever that might be. Of course we insisted that, should there be a discussion, it must be one in which both sides should be equally represented.

Well, this resulted in assisting to awaken a keen interest in our work, and we held services here until and including the evening of the 12th of November, (we began this series the 4th,) closing with nearly a hundred present and an intense interest manifested; also a promise to give them another chance upon our return.

The 14th, we took a team and covered spring wagon, furnished us by the kindness of Bro. Hans Lorenson, of Elsinore, and started for the extreme southern portion of the State. Escalante was our first objective and our effort was to get into that point and out again before the winter snows should close the mountain roads leading to and from that point.

We reached Escalante the 17th, and, securing the use of the tabernacle there, commenced our services the same night, having first placed a tract with verbal announcement of our services in each house in the town. This town has about six or seven hundred inhabitants, and we had a good hearing here. People seemed eager to get our literature and we kept a supply at each service, to meet the demand. We closed our services here the 25th, and the morning of the 26th started for Henrieville, thirty-five miles away.

Meanwhile the snow had come and was still coming. We started at fifteen minutes of six, and for twenty miles our way was upward to the mountain-top. The snow lay eighteen inches deep in the town of Escalante, and gradually increased to fully three feet at the summit. We reached this point about four o'clock in the afternoon. The snow had fallen steadily all the way, but ceased when

we reached the other side or descent of the dividing ridge. But when we attempted this descent our work was cut out for us.

For the first three quarters of a mile downward the road is what is called in local parlance a "steep dugway," and the most of the way was piled full of the snow which was falling at the summit and being brought over by the wind. Before starting on this trip we had provided ourselves with a shovel, and here we used it. Bro. Vanderwood acted as Jehu, and we played the role of the breakman who being rather stoutly built, and having to get out and shovel a road through the snow-banks for his train, when he returned laughingly remarked, "I had to get out and walk ahead to break the road for the engine and some of the drifts were so deep I had to walk twice through them before the engine could get through."

Well, we got down at last and thought our troubles were over for that day; but, alas! we never can tell what the day may bring forth, much less the night on a new, unbroken road, through the snow. Our way now lay down a canyon, where the creek monopolized so much of its bottom that it was necessary to cross and recross its stream again and again. This was not so bad until daylight began to fade, and we had only the struggling beams of the moon, filtering through the clouds, to light our way. In this uncertain light we could not always be certain of our road and finally ended by missing it entirely and landing wrong side up down this creek bank in a snow-drift.

In Carlton's story of "How we kept the day," in his description of the close of the oration and the collapse of the speaker's stand, he says,

"A singer, or two, beneath him did drop,  
A big, fat, alderman fell a'top,  
And there he lay 'till we fished him out."

In our case there was nothing, much, beneath us to drop, and Bro. Vanderwood fell atop, and there we lay till he crawled out. Well, we had just missed going into the water, and were thankful for what we had not received. Upon righting our rig we found we had broken a singletree. After a council of war, we decided that, as there were the possibilities of many more such mishaps—how many more we did not know, as we had never been over this route—ahead of us, we had best leave our wagon and finish our trip on horseback. We did so, arriving at Henrieville and finding shelter at the hotel there about ten o'clock. The next day we returned and captured our train.

At Henrieville we secured the use of the meeting-house, and, leaving Bro. Vanderwood to occupy, moved on to Cannonville, where we commenced services the same night, the 27th. We had the use of the hall here, which is used as an amusement hall, a school-house, and a church, all in one. Here also our hearing was excellent. We closed here the evening of the 2d of December, and moved on to Tropic, where with Bro. Vanderwood, we occupied until the 7th. From here to Pangwitch was a drive of thirty miles, over the rim and down into the Great Basin. Our hearing at Tropic was excellent, also, and the ward-house was open to us.

Our drive to Pangwitch was not quite as strenuous an undertaking as the one to Henrieville had been as the road was broken. We started from Tropic at 4 a. m., and arrived in Pangwitch about 11.30 the same forenoon.

Here the bishop granted us the use of the tabernacle, Sunday night, as a starter, and then we occupied the court-house during the rest of our stay, which was from the 9th to the 16th inclusive. We commenced with about forty-five in the court-house, and ended with a full house and many turned away for lack of room.

Bro. Vanderwood left us here, turning north to be at home during Christmas. Here we turned south once more, going through Long Valley to Kanab, where we received a new supply tracts. From there to Fredonia, Arizona, where we had nearly the whole town out to hear us, then back to Kanab, and through Long Valley, occupying at each town, and being well received and very courteously treated and entertained.

The towns touched on this trip, besides those already mentioned, were Hatch, Glendale, Orderville, and Mt. Carmel. This is a promising field, and I feel that the Lord has some sheep here.

On my return trip, I held another week's meetings at Pangwitch, occupying the court-house. From here to Monroe, where I made good my promise, and, at the close of a week's service, baptized four. This event occurred February 17, 1907.

The time of our district conference was now nearing so we made our way northward, first preaching at Joseph two nights, stopping one night in Manti, four nights in Nephi, and one in Provo.

We need not tell you of our conference in Salt Lake City, as others will have reported that event; suffice it to say that it was the best we have ever attended in this field.

On our way east we made a flying visit to Oklahoma, spending one Sunday at Highland Schoolhouse, where we found our genial Bro. H. E. Moler occupying, and where we preached once. We reached home to-day, after an absence of ten months and six days. We have enjoyed our work, but are glad to get home and see our loved ones once more.

May the Master send the sunshine and shower, and give the increase, is the prayer of,

Your brother in Christ,

A. M. CHASE.

BURKETT, Nebraska, March 7, 1907.

*Editors Herald:* I have just been reading in our soldier paper an article entitled, "The father in the home," and it contain some facts worth repeating. The writer says, "Who of us, when teaching the Lord's prayer to our babes, has not stopped on the very threshold with a baffled feeling at her heart that she could give her children no proper conception of what a father should be, after the example furnished at home?"

There is a very solemn fact in connection with the above statement. In the hurry and bustle of the present and strenuous life fathers seem to relegate the entire care of the children to the mother. Quoting further: "What is the typical father but a nonentity in his own home? He provides the wherewithal to provide clothing, food, schooling, etc., and believes his paternal duties ended. A hasty good-bye kiss in the morning, a less hasty one at night, then oblivion behind a newspaper, and that is all he sees of his children. Baby wants a romp, six-year-old trots up to show her dolly, big brother, sighing over his algebra, casts appealing glances in his direction, but the answer is the same to all, 'Poor papa is tired.'

"On Sunday perhaps he takes them for a walk, tries to get acquainted with them, but paternal affection in weekly spurts does not satisfy the hungering heart of childhood; they expect more.

"The mother may flatter herself that she is enough for them, but she is not. Boys especially need a man's hand, for the time comes when boys get an exalted idea of their own importance and mother's insignificance, and here father is needed to guide them over this critical period.

"Chief offender and chief victim is father; he may not see this for years or more, but when old age creeps on and

he finds friends fewer, amusements less, and business more of a humdrum grind, he looks to his family as a haven of refuge as he never did before, but he has grown out of touch there; they look upon him as the bread-winner there, the family drudge, and things are out of joint."

What we sow we shall reap, is exemplified in this in a striking manner.

This state of things exists not only in society, but in the church, only in a less degree. It is one of the results of finance run wild. Everything is made subservient to this craze after wealth. The poor mother keeps up the battle until, worn out by the unequal struggle, she falls by the wayside. Perhaps there may be younger children after father sees his fault, and he may be able in a measure to undo some of the failures of his past life. But he never can recover the ground lost. How sad it will be when old age comes on to know that his own flesh and blood are as strangers to him, estranged by his own neglect.

We have known men who never went with their children to church or Sunday-school when they could avoid it, took no interest in childish amusements, and the children soon cease to expect it. It must be a dreadful thing to see one's children drift away from one, to have to reflect that if the poor, care-worn wife has failed to direct the feet of the children in the path of truth and duty the father must be guilty. The Book of Doctrine and Covenants says if any in Zion have children and neglect to teach them the principles of the gospel of Christ, the loss of their souls will be charged to them. I would to God that fathers and mothers would see the necessity of a united effort to guide the children in the way of righteousness.

Yours in bonds,

J. S. STRAIN.

HURON, South Dakota, March 18, 1907.

*Editors Herald:* The conference year is now a thing of the past. It has been a year of many disappointments; but they have been lessons for future good. I have enjoyed some of the most systematic and thorough "freeze outs" that have ever fallen to my lot in missionary work. You perhaps wonder how or where the enjoyment comes in; it was in the success of the job undertaken. It was so complete, no fragments left, done so quietly, no noise to disturb the neighbors, no blowing of trumpets; it was like the still alarm in a city fire department. We all admire men who can do a good piece of work, if not the work, at least the lesson to be learned that we all ought to do good work. The moral is that if some of Satan's servants can do a good job why can not servants of the Lord?

Horace Greeley said, "Young man, go west and grow up with the country." This has proved good advice to many; why so, each must form his own conclusions. Some elder (I do not care to know his name) said, "Young man, go to the country schoolhouses; the farmers will listen to the gospel message." He was not as good a prophet as Mr. Greeley, at least so far as the advice applies to this State. You are not to infer from this that I think the farmer is not as good as other people. That is not the trouble; the cause is that he is just like other people; he has no interest in religion of any kind. He has seen so much of the counterfeit he does not think there is any genuine, so he thinks it is a waste of time to examine our message. The same rule applies to all classes of people, as one of them remarked to one of our brethren, "You are a foolish man to waste your time going to church. I work all week and rest on Sunday."

"The cares of this world" apply with all the force that the language implies. People in this State are here to make money and to have a good time; and when you speak of pleasure-seeking our country cousins are not behind the city

people, and Sunday is the favorite day. In the cities and towns there is no more interest than in the country; but you have a larger population to draw from, and the conditions and environments are more congenial for the assembling of people in public worship; the lack of money to pay hall-rent is the greatest drawback. The street is a good place in the summer-time. It is no trouble to get an audience, but we are not all adapted to be street-preachers, any more than we can all be singers; and a poor street-preacher will do more harm than good, and be a hindrance to good ones.

This field is a good one to observe the result of the scattering process. After nearly twenty years of missionary labor with some of our most faithful men, we have about fifty families with one or more of their number identified with the church, the largest percentage of them being emigrants, and not one branch organization. God provided for branch organizations so that the flock could be fed on spiritual manna, that knowledge and power for good could be increased and become valuable assets in his kingdom. I fail to discover any teachings in God's word that provide for scattering his people, only as the result of transgression. His command has always been to gather. To gather together does not mean only at Lamoni and Independence; but anywhere in the land of Zion and her borders, our people will find ample opportunities for a livelihood, and that, too, without being only one family to a county. The children are the greatest sufferers as a result of our scattering. The various Protestant sects can worship at any of their different shrines; but the true Latter Day Saint can worship only at one—his own.

If there is any scattering to be done, it ought to be the experienced missionary and his family to make their home in a convenient and prominent point in their mission, so that they could make a systematic and continuous effort to reach the people. I am optimistic in regard to the outcome of the work. I can see no useful place for a pessimist; sunshine or rain, on the storm-tossed sea of opposition, or in the quiet of our homes, we can find encouragement and signs of the realization of our hopes, if we will make proper use of the light we have received, and profit by the multiply-evidence around us.

I have sent several letters to the United States Senator of this State, and had him send the speeches of the Honorable J. C. Burrows and the Honorable Fred T. Dubois, made in the United States Senate, in the Reed Smoot case; and while at Kidder Bro. J. P. Bierlein gave me the names of nearly one hundred of his friends, and I also sent in their names. I will suggest that the Saints in the entire country write for them; send the names of one or more of your neighbors. It would be well to have some to go to our brethren in foreign lands; and when you get one do not part with it for love or money. It will prove a valuable weapon for the truth, when there are no more to be had. When you get one it is not a reprint, it is official, with the stamp of authority upon it, which our opponents can not dispute. Send to your Senator or to the Congressional Record, Washington, D. C.

Yours optimistically,

EDWARD RANNIE.

MALLARD, Iowa, March 14, 1907.

*Editors Herald:* The morning is clear and bright, and nature seems full of cheer and hope, which makes one think of the light and joy that fills the Christian's soul when conscious that his walk and conversation is acceptable to God and he feels the assurance of the Spirit testifying to his spirit that he is a son of God. A conscience void of offense toward God and all mankind makes the heart light; and the soul is as clear and bright as this beautiful morning.

The 14th ult. I called on old Bro. George H. Bush and wife.

Though he is sorely afflicted he and Sr. Bush seemed firm in the faith, and are looking forward with hope to that higher and better life which is to be enjoyed on the ever green and eternal shore. They made the writer welcome, and he enjoyed a visit with them, and appreciates their hospitality.

February 15 we called on Bro. and Sr. W. A. Carroll at Auburn, Iowa, where the traveling ministers have long found a pleasant and welcome home. Here I remained over two Sundays, preaching ten discourses. All things considered, the attendance was good. May the number of the disciples increase in this "Fairest village of the plain."

Bro. W. A. Carroll is an able and wide-awake presiding elder, and has the confidence of those who know him.

The 24th found the writer at the excellent home of Elder Samuel Jordison, Coalville, Iowa; remaining over the following Sunday, spending our time in visiting, and preaching the word to those who felt disposed to come and hear. But the weather being bad and roads muddy the attendance was not so large as it might have been. The Spirit was present, giving evidence of the truth, and the audiences were attentive. The Sunday-school is doing quite well, which I am glad to note.

March 4 found me at this place, where I have been busy with ministerial duties, and have had a fair hearing while holding services. The Spirit has assisted in the work done, and the writer has enjoyed the services held, including the Sunday-school. Everything seems to be moving fairly well.

In gospel bonds,  
CHARLES E. BUTTERWORTH.

HOLDEN, Missouri, March 24, 1907.

*Dear Herald:* I wish through your columns to ask the sisters of the Prayer Union to fast and pray for my son Albertus, whose mind has become deranged, and who was taken to the hospital for treatment.

I also ask the prayers of all the Saints in his behalf and that I may be given strength that I may bear the trials patiently, for there are many of them, some very severe at the present time. I know that the Lord does hear and answer prayer.

Your sister in Christ,  
MRS. NANCY WALLS.

There is no flock, however watched and tended,  
But one dead lamb is there;  
There is no fireside, howsoe'er defended,  
But has one vacant chair.—Longfellow.

## News From Branches

(Continued from page 276.)

in bloom, something usually unknown so early. Everything is on the boom.

The Enterprise Branch and Sunday-school are flourishing. There are lots of young people here, both of the church and others, and we contemplate organizing a Religio at once.

S.

### LAMONI, IOWA.

A large audience greeted Elder Joseph Luff, of Independence, Missouri, at the Sunday morning preaching hour. Elder Peter Anderson, occupied in the evening. Elder James McKiernan spoke at the Saints' Home, and Elder Joseph Shippy at Liberty Home, Sunday evening. The attendance at Sunday-school was 551, one less than the Sunday previous.

The monthly branch business meeting on Tuesday evening of this week is the last branch meeting to be held until after the General Conference. As usual, the order of services will

be in the hands of the presidents of the Conference.

Already this (Monday) afternoon Lamoni is in the first exciting rustle of the Conference. A few Sunday-school workers and a number of the missionary force have arrived early. May peace, and the approval of the Lord, attend both Conventions and Conference.

JOHN GARVER.

## Miscellaneous Department

### Conference Minutes.

SPRING RIVER.—Met in conference February 23, 1907, at Webb City, Missouri, with E. A. Davis and H. J. Thurman presiding. Statistical reports: Joplin, Webb City, Galena, Columbus, Scammon, Weir City, Pittsburg, Pleasant View, Rock Creek, and Fairland Branches, reporting a membership of 1,068; net gain 112 since October 28, 1906. Ministerial reports: Elders J. T. Riley, E. A. Davis, F. C. Keck, W. H. Smart, E. D. Bailey, F. L. English, H. J. Thurman, W. S. Taylor, M. T. Beck, J. D. Kelly, O. P. Sutherland, W. S. Hanks; Priests John Butler, L. F. Binkley, J. W. Waldron, F. M. Connor, N. R. Hickle; Teachers Jim Lamons, William Gray; Deacon Charles Petentler. Petition from Shaw Branch that James Cochran be ordained to office of elder was granted, he being ordained by E. A. Davis and J. T. Riley. Petition from Rock Creek Branch for ordination of M. E. Haskins to office of elder was presented. The matter of ordination referred to sub-missionary in charge and district president. The following resolution was adopted: "Be it Resolved, That we, the Spring River District, petition the First Presidency and Quorum of Twelve to ordain or appoint a high priest to preside over this district." It was decided to hold reunion in August at Joplin, Missouri, the date to be fixed by reunion committee composed of E. A. Davis, H. J. Thurman, E. D. Bailey, F. L. English, S. N. Cale. Fifty-eight delegates were chosen to General Conference. Election of officers: E. D. Bailey, president; H. J. Thurman, assistant; Mollie Davis, secretary and treasurer.

NEW SOUTH WALES.—Conference met with the Hamilton Branch, December 30, 1906, to January 1, 1907, and opened Sunday morning 8.30 a. m., with prayer-service. The spiritual meetings were seasons of rejoicing, and the preaching was also a treat, edifying and vivifying. Monday, 11 a. m., the district president, J. Jones, opened the business of conference. W. J. Haworth was appointed vice-president pro tem; W. H. Gammidge and A. Ferrett, secretaries. Ministerial reports: J. Jones, G. R. Wells, A. C. Barmore, W. J. Haworth, G. T. Ballard, E. Whitty, W. Maybury, T. Gregory, E. J. Haworth, J. W. Smith, C. A. Davis, J. N. Murphy, D. Lewis, W. C. Henries, F. Whaler, J. Cornelius, J. H. Williams, G. Stewart, E. A. Davis, and E. Wright. The editor and manager of the *Gospel Standard* tendered a financial report for 1906, which was audited and adopted. It was resolved, "That this conference offer the *Gospel Standard*, and the business relating thereto, to the General Conference, with the request that they take it over as general church business, free of cost; also that they permit the New South Wales District Conference to nominate a local board of publication, subject to the ratification of General Conference, each year." Further resolved: "That, whereas there is danger of private enterprise getting in advance of and subverting (in a measure) our general government, therefore be it resolved, (1) That in the opinion of this conference the missionary in charge and the bishop should be regarded as the general managers of tent mission work; (2) That all local purchases be considered as the property of the bishop, though they may be paid for or used locally the same as churches, and that all local collections be received as contributions toward the united church building and tent-fund." A recommendation from the Hamilton Branch was dealt with, and Bro. J. N. Murphy ordained elder, by G. R. Wells, A. C. Barmore, and W. J. Haworth. Resolved, "That where oblations are taken it is the sense of this conference that the deacon is the proper official to officiate." The bishop's report was read; and the auditor's report verifying, was adopted as follows: Balance carried forward, 1905, £84 10s. 8d.; income, tithes and offerings, £409 10s. 3d.; expenditures, £385 14s. 5d. Building fund: Balance carried forward, £44 10s. 5d.; collections, £84 8s. 2½d.; expenditures, £112 11s. 6½d. Resolved That a special reunion be held at Bullahdelah, June 2 and 3, 1907. Wallsend was chosen as place of conference, December 25, 26, and 27, 1907, the time.

Easter reunion and district convention of Sabbath schools and Religio to be held at Balmain, March 29 to April 1, 1907. Delegates to General Conference: Brn. A. H. Smith, L. A. Gould, J. W. Wight, J. Kaler, and P. M. Hanson. Election of officers: District president, J. Jones; vice-president, G. R. Wells; secretary, W. H. Gammidge, assistant secretary, G. Stewart.

**NORTHEASTERN KANSAS.**—Conference met with Topeka Branch at 10 a. m., March 23, 1907, A. L. Gurwell in the chair. W. E. Peak was selected his assistant. Branches reporting: Atchison 75, Fanning 79, Topeka 48, Netawaka 50, Blue Rapids 100. Ministry reporting: Elders W. E. Peak, M. F. Gowell, Samuel Twombly, Frank G. Hedrick, Henry Green, W. T. Hodson, W. H. Murphy, William Menzies, A. L. Gurwell, Mahlon Smith, James Baillie; Priests John Cairns, George Johnston, J. W. Burns; William Burlington; Teachers Harry Boston, George R. Ketchum; Deacon W. C. Blunt. Bishop's agent's report for six months was: Receipts, \$129.52; expenditures, \$161.04; balance due agent, \$31.48. Total receipts for the year, \$889.37; expenditures, \$800; balance in hands of agent December 31, 1906, \$89.37. Resolved, that when this conference adjourns its does so to meet in three months and that it meet every three months thereafter. Above resolution adopted. Officers elected for the year: Samuel Twombly, president; A. L. Gurwell, vice-president; Frank G. Hedrick, secretary and treasurer. Delegates to General Conference: W. E. Peak, Samuel Twombly, M. F. Gowell, Frank G. Hedrick, James Baillie, William Menzies, W. H. Murphy, George H. Hilliard, S. J. Madden, H. Green, James Buckley, J. W. Burns, N. S. Dunnington, George W. Shay, Sr. Elmira Miller, Sr. Flo McNichols. Moved and carried that the conference petition the missionaries in charge to use their influence toward having Bro. Samuel Twombly returned to this mission. Conference adjourned to meet in three months with the Atchison Branch.

### The Presidency.

#### MEETING-PLACES OF QUORUMS.

The meeting-place of the High Priests' Quorum was previously announced as the Mite Society Building. This has been changed and the Quorum will hold its regular meetings in the Methodist Episcopal church, the use of which has kindly been proffered by the trustees. First Quorum of Elders will meet in the Woodmen's Hall; Second Quorum in the south-west room of basement of brick church; Third and Fourth Quorums will meet in the Odd Fellows' Hall, and the Fifth Quorum at the home of Sr. L. L. Ressiguie.

Quorums of priests, teachers, and deacons whose officers have not previously made arrangements for meeting-places, and who desire such meeting-places, will please notify the Presidency at the earliest possible date.

FREDERICK M. SMITH,

Secretary of the Presidency.

LAMONI, Iowa, March 30, 1907.

### Church Librarian.

Donations to church library:

James S. Schofield, Buffalo, New York: The Burning of Chambersburg, Pennsylvania, (Schnick); Book of Mormon published at Amsterdam.

D. King, Mallard, Iowa: The Great Galveston Disaster; The Book of Common Prayer.

Olive Bailey, Davis City, Iowa: Saints' Harmony.

Mrs. Elizabeth Pickles, San Diego, California: Appleton's Cyclopedia of Applied Science (2 volumes).

George W. Thorburn, Lamoni, Iowa: The Mormon Water-loom (Crowe).

Levi Atkinson: The Seventh Vial (Cummings).

Peter Muceus by hand of H. A. Stebbins: Sanhedden's Banner, volumes 5 to 7.

Mrs. Audentia Anderson, Lamoni, Iowa: Teachers' Helps; Gospel Quarterlies; Study Hour, Nos. 1, 2, and 3; True Succession in Church Presidency (Smith); The Religions of the World; Intermediate Question Book; Mormonism Exposed and Refuted (Kirby); Sermon Series 1 and 2; The Athenian Arena, volume 1; American Motherhood, volumes 19 to 23; Ladies' Home Journal, 1904 to 1906 (incomplete); Delineator 1903 to 1906, (incomplete). The Etude 1900 to 1902 (incomplete); The Modern Priscilla 1904; Cosmopolitan 1904 to 1905; Voice of Warning (Pratt); Visions of Joseph the Seer; Manuscript Found; Concordance of Doctrine and

Covenants (Stebbins); Articles of Incorporation (L. D. S.); Everybody's 1905 and 1906.

Henry A. Stebbins, Lamoni, Iowa: Literary Digest, 1905; Pictorial History of Greece; Labberton's Historical Atlas.

LAMONI, Iowa. INEZ SMITH, Assistant Librarian.

### Fourth Quorum of Priests.

Members of the Fourth Quorum of Priests who have not reported as yet, please do so at once, that all the reports may be in for General Conference. Those failing to report for a period of two years will be dropped from the quorum. Those contemplating attending General Conference please notify Bro. James Schofield, Box 55, Stanberry, Missouri, our corresponding secretary, so we may locate you on your arrival at the conference. Business of importance is to come up, and we earnestly solicit your attendance.

Your brother and co-worker,

GEORGE EDWARDS, President.

### Married.

**LARUE-SHORT.**—At the residence of Sr. Viola Short, widow of Elder M. T. Short, Independence, Missouri, Wednesday evening, March 27, 1907, Elder William E. LaRue and Cordie C. Short, eldest daughter of Sr. Short, were united in marriage, agreeably to the laws of the state of Missouri, and in accordance with the rules of the faith and government of the church, President Joseph Smith officiating in the celebration of the ceremony. The rites were witnessed by a representative company of the relatives and friends of the contracting parties, who joined in wishing the young people the peace, happiness, and contentment which the Lord of life designed should characterize the family association when the marriage relation was instituted by him for man "according to his creation before the world was made."

**HABERLEIN-BURKETT.**—At the home of the bride's mother, Sr. Ella D. Whitehead, 1306 West Short Street, Independence, Missouri, March 27, 1907, President Joseph Smith officiating, Mr. Ernest G. Haberlein, of Kansas City, Kansas, and Sr. Clara D. Burkett (nee Dudley), only daughter of Sr. Whitehead, were united in marriage, according to the laws of the State and the rules of the church. The young couple expect to make their home for a time at the residence occupied by the bride's mother; where they will be "at home" to their friends after the 20th of April.

### Died.

**WELLS.**—Elsie Victoria, youngest daughter of Bro. G. H. and Sr. Ellen E. Wells, of Anderson, Missouri. Elsie was born December 15, 1898; passed quietly to rest March 13, 1907, after an illness of two and one-half years, seventeen months of the time requiring constant attention. Was laid to rest in the Anderson cemetery. Funeral services at the home, in care of Evan Davis and J. T. Riley.

**PARRISH.**—At St. Louis, Missouri, March 18, 1907, Roger Swift Parrish, son of the now deceased John and Lilia Parrish. He was born September 20, 1888, at St. Louis, Missouri; baptized in 1897 by Elder J. C. Hitchcock. He leaves to mourn their loss, three sisters, Maud, Hazel, and Mary, and two brothers, Glenn and Stanley. Funeral services from Saints' church, conducted by J. A. Tanner.

**MOORE.**—At Missouri Valley, Iowa, March 20, 1907, Verna Endora May. Was born February 10th, 1905; died Sunday March 17th, 1907. This is the second and the last child of Bro. and Sr. G. B. Moore. The first one died some ten days prior to little Verna's death, leaving Bro. and Sr. Moore without their darling babes. Many shed tears of sympathy for them at the funeral. Bro. C. F. Pratt in charge; sermon by J. S. McDonald.

**KOLLESCHNIG.**—In Kansas City, Missouri, Ora F., son of Bro. M. and Sr. Ellen Kolleschnig, March 5, 1907, of scarlet fever, after a severe illness of two weeks; aged 4 years, 4 months, and 5 days. All that loving hands and skill could do for him was done; but the angel of death came and took him to the paradise of God. Little Ora was a sweet child; always loved that which was good. May God comfort the bereaved parents and keep them safe till they shall meet again. Interment in Mount Grove Cemetery, Independence. Funeral in charge of F. C. Warnky.

**QUANDT.**—Benjamin F. Quandt, son of Bro. and Sr. John Quandt, was born December 9, 1886, near North Freedom,

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Wisconsin. When he was ten years of age his parents moved to Reedsburg, Wisconsin. As a boy he mastered the barber's trade and was employed in various shops in North Freedom and Reedsburg until he accompanied his sister, Mrs. Eliza LeBallister, to Snohomish, Washington, where he followed his trade. Five weeks after he reached Snohomish he was stricken with pneumonia, from which he never recovered. His sister cared for him devotedly at Snohomish, and after seven weeks had him removed to her home at 416, Twenty-eighth Avenue, South Seattle, where everything possible was done for him. Tuberculosis set in, and after long and patient suffering Benjamin departed this life December 29, 1906. Services were held in Butterworth Chapel, 1921 First Avenue, Seattle, at 2 p. m. January 1, 1907, Bro. F. W. Holman officiating. January 2, the remains

were forwarded to Reedsburg, Wisconsin, accompanied by his sister. Snow in Dakota delayed the sad journey one day, and the sister, with the remains, arrived at Reedsburg Sunday afternoon, January 6, and was taken to the home of the father, John Quandt. Short services were held at the house Monday morning at 10 o'clock, and at the Baptist church at 10.30 o'clock, Reverend J. T. Sharman officiating. The remains were conveyed to North Freedom and interred beside those of his mother, who died last spring. The deceased leaves his father, four brothers,—John and Henry, of North Freedom, Wisconsin; Charles, of Lime Ridge, Wisconsin; and Joseph of Gold Bar, Washington; and two sisters, Mrs. Sophia Thistle, Arlington, Wisconsin; Mrs. Eliza LeBallister, of Seattle, Washington, besides other relatives and a host of friends.

GOHEEN.—Thomas Goheen, after a three weeks' illness and much suffering, passed away March 13, 1907, at his home in Butman, Michigan, at the age of 65 years, 10 months, and 13 days. He united with the church January 25, 1885. Ordained elder under the hands of J. J. Cornish, December 21, 1900. He leaves a widow, five sons, four daughters, two brothers, and many other relatives to mourn their loss. Sermon by J. A. Grant.

When Pride Comes Between.

So many of the little chafing problems of married life could be mastered, so many of the mists of misunderstanding could be dissipated by the sunshine of love, so many of the discords in the music of home could be translated into harmonies if false pride did not so often come between, writes William George Jordan in the April *Delineator*.

True pride is the guardian and protector of what is best in us; false pride is the sullen defender and apologist of our weakness.

Life has so much real pain and sorrow, so many dark clouds floating over the sky of home, care and trouble that seemingly no human foresight can prevent, that it seems almost extravagance to manufacture troubles merely to offer them as sacrifices on the altar of vanity, this false pride.

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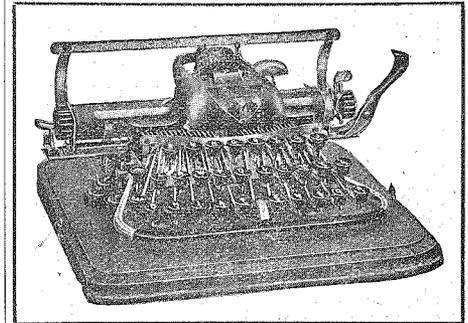
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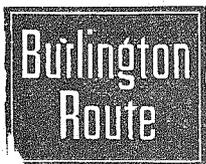
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

VOLUME 54

LAMONI, IOWA, APRIL 10, 1907

NUMBER 15

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

JOSEPH SMITH, Editor  
ELBERT A SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## General Conference

APRIL 6.

The Conference, assembled in the upper auditorium of the church at Lamoni, Iowa, was called to order at ten o'clock. President Joseph Smith occupied the chair. By vote of the assembly the First Presidency were chosen to preside over the conference and were given authority to appoint the various officers needed to complete the organization. President Smith proceeded to make the necessary appointments.

R. S. Salyards was named as secretary, with F. A. Russell, Charles Fry, and Joseph Salyards as his associates. T. C. Kelley, W. P. Robinson, and R. M. Maloney were named as an auditing committee. Miss Henrietta Hofer was selected as chorister, with power to choose her assistants; at a later hour she selected F. G. Pitt and Orville James. Mrs. B. M. Anderson was appointed organist; to select her assistants. The local janitor and ushers were retained. Elbert A. Smith was appointed on the press committee and later named T. W. Williams and Walter W. Smith as his associates. Leon A. Gould was selected as conference stenographer and named Sr. Belle Robinson as his associate.

The organization being completed, the audience sang, "Hail to the brightness of Zion's glad morning." Prayer was offered by President Smith.

The credential committee reported, and after some necessary corrections their report was adopted.

The Presidency were authorized to determine the order of services and hours of adjournment, and select speakers and officers in charge.

President F. M. Smith announced the order of seating the assembly.

One evidence of the growth of the church is seen in the fact that it was necessary to reserve the entire floor space for delegates and ex-officio members while visitors were assigned to the gallery.

A smile passed over the audience when the chair announced that at meetings other than business-meetings there would be no reserved seats, except for the preacher, and he would be "expected to stand."

It was announced that printed cards bearing general instruction and information for delegates and visitors would be posted in the vestibule and that quorum and other announcements would be found upon a bulletin-board to be provided.

### CONTENTS

GENERAL CONFERENCE	- - - - -	297
RELIGIO CONVENTION	- - - - -	301
SUNDAY-SCHOOL CONVENTION	- - - - -	303
ORIGINAL ARTICLES:		
Marriage and Divorce	- - - - -	306
OF GENERAL INTEREST:		
A Strange Case	- - - - -	309
Story of Photography	- - - - -	310
MOTHERS' HOME COLUMN:		
For Love's Sake	- - - - -	310
The Brightness of Love	- - - - -	310
Fulfillment	- - - - -	311
LETTER DEPARTMENT:		
Letters	- - - - -	311
MISCELLANEOUS DEPARTMENT:		
Conference Minutes:		
Central California	- - - - -	317
Mobile	- - - - -	317
New York and Philadelphia	- - - - -	317
Convention Minutes:		
Northeastern Kansas	- - - - -	317
Des Moines	- - - - -	317
Central California	- - - - -	317
Church Librarian	- - - - -	317
High Council	- - - - -	317
Resolutions of Sympathy	- - - - -	318
Ellen Nancy Kelley, Tribute to	- - - - -	318

"There are two forces in the world that man comes in contact with: the forces of good and the forces of evil, which run along side by side, not in parallel lines, but in convergent lines, which means that these two forces shall come together for a final struggle. Through the principles of truth, we hope to win the victory, in a state of perfection before our heavenly Father."

"The parent that takes his or her child to the elders, before the church, to be blessed, has done one thing at least that the Lord has told us to do, and is therefore one step nearer to Christ."

J. W. Rushton rose to a question of privilege and coming to the stand presented President Joseph Smith and President R. C. Evans with tributes from the British Isles Mission. These were in the form of nicely bound books in which were beautifully engrossed the addresses of welcome delivered upon the occasion of their visit to the British Isles Mission, four years ago. The two brethren made brief but feeling response to the speeches of presentation.

The audience sang hymn number 145 and President Joseph Smith pronounced the benediction.

At two o'clock business was resumed, with President Joseph Smith in the chair, the opening prayer being offered by Bishop E. L. Kelley.

After the reading of the minutes Elder R. Etzenhouser rose to a question of privilege in behalf of the committee appointed one year ago to draft resolutions of appreciation for the long service of H. A. Stebbins, who at that time retired from the office of Recorder. Coming to the stand, Bro. Etzenhouser presented Bro. Stebbins with the resolutions nicely engrossed and framed. Bro. Stebbins responded, and in the course of his remarks read a revelation which had come to him through President Smith some seventeen years ago which had been a source of great comfort to him.

The report of the Recorder was read. During the year, 2,779 names have been added to the record; 1,719 by baptism and 1,060 by letter. Letters of removal have been granted to 1,183; 72 have been expelled, and 260 lost by death. The net gain for the year is 1,264. Missouri leads with a gain of 232 and Iowa follows with 202.

The Secretary reported. He stated that one evidence of church growth was found in the increased number of communications from members asking for information regarding church government and from outsiders asking for information regarding our faith in general. He had observed an increasing breadth and charity in the minds of outsiders who write for information for literary and other purposes.

Reports from the missionaries in charge were read. They will be published in due time. Some of the more interesting statistics gleaned from the reports are given below.

R. C. Evans, in charge of the Canada Mission, with 18 or more men in his charge, reported 2,400 sermons and 242 baptisms for the entire force. He reported the mission in good spiritual condition, with a bright outlook for the future.

F. M. Sheehy, in charge of the Eastern mission, 15 men, reported 1,583 sermons and 86 baptisms for the entire force. Reported an improved outlook. An increasing army of young men are taking hold of local work.

U. W. Greene, Mission No. 2, Ohio, Virginia, West Virginia, and Pennsylvania, 23 men, 2,307 sermons, 110 baptisms. A marked spiritual improvement in

many of the branches. The greatest need of the mission is for efficient presiding officers in branches and districts.

J. W. Wight, Mission No. 3, Michigan, Indiana, Wisconsin, and Northern Illinois, 37 men, 4,741 sermons, 351 baptisms. A special need for pastoral work reported.

F. A. Smith, Southern Mission, 32 men, 3,853 sermons, 262 baptisms. Prospects for the future are bright. A great need exists for more workers, both local and general.

Joseph Luff and I. N. White, Mission No. 5, Missouri, Kansas, Southern Illinois, 47 men, 5,532 sermons, 256 baptisms. There is a need "bordering on dearth" for good active high priests and elders with ability to preside over districts. A need exists also for evangelists to hold revival services in branches.

Heman C. Smith, Mission No. 6, Iowa, Minnesota, the Dakotas, and Nebraska, 59 men, 5,516 sermons, 404 baptisms. The mission is in fair condition, with encouraging prospects.

Gomer T. Griffiths, Pacific Slope Mission, 20 men, 2,004 sermons, 112 baptisms. Condition good, with but few existing difficulties to settle.

Peter Anderson, Scandinavian Mission, 8 men, 586 sermons, 15 baptisms. Opportunities were never better. Conditions better for an opening in Germany.

J. W. Rushton, British Mission, 5 men, statistics not at hand. Advancement spiritually and numerically but not financially, expenditures being about twice the income in the mission.

W. H. Kelley, Rocky Mountain Mission, 18 men, 1,546 sermons, 102 baptisms. More tolerant element in Utah than formerly. Our men must go prepared to stand every gun that is trained upon them, without making a single vital concession.

C. A. Butterworth, Australasian Mission, 3 men, 238 sermons, 25 baptisms.

G. J. Waller, Hawaii, 2 men, 83 sermons, 13 baptisms.

Some of the reports of missionaries in charge not being in harmony with the report blank adopted by the conference of 1906, a committee of three was appointed to pass upon them and refer those in need of correction back to those reporting. Joseph Luff, J. A. Grant, and Paul M. Hanson were appointed upon this committee.

A report from the Seven Presidents of Seventies was read. In harmony with a recommendation in this report, the ordination of David S. Palmer to the office of seventy was approved. The ordination of S. M. Reiste to the office of seventy, recommended at the conference of 1906, was taken up and approved. The chair announced that these ordinations, together with that of J. L. Mortimer, approved one year ago, would be attended to at the Sunday afternoon prayer-meeting.

A communication from the citizens of Lamoni was read. They stated that \$17,467 had been subscribed toward the rebuilding of the HERALD Office, on condition that it should be rebuilt at Lamoni; and the church was asked to accept the donation with the condition named.

A petition was presented signed by sixty of the Aaronic priesthood asking for the organization of quorums in stakes and districts.

Reports were read from the Seventh Quorum of Elders, the First Quorum of Priests, the Sixth Quorum of Priests, and the First Quorum of Teachers.

A petition from the Kewanee District was read and referred to the First Presidency.

By motion and vote, Sunday (April 7) was appointed as a fast day.

The Independence Branch tendered an invitation to the conference to meet at Independence, Missouri, in 1908.

At the evening service, Gomer T. Griffiths was the speaker assisted by Fred B Blair.

#### SUNDAY, APRIL 7.

Sunday was a busy, profitable, and happy day. Counting the sacrament and preaching services at the two Saints' homes a total of eleven religious services was held. Those under immediate conference control are as follows:

At 8 a. m., prayer-service in charge of J. M. Terry, H. R. Mills, and William Lewis; 9.30 a. m., Star of Bethlehem Sunday-school, in charge of D. J. Krahl, local superintendent; 11 a. m., preaching in the upper room by President Joseph Smith, assisted by Albert Carmichael and T. W. Williams; in the lower room, preaching by M. H. Bond, assisted by F. A. Russell; 2.30 p. m., in the upper auditorium, sacrament and prayer-service, in charge of John Smith, G. W. Blair, and R. S. Salyards. At the same hour, prayer and sacrament-service in the lower room in charge of George Harrington, W. H. Garrett, and M. H. Bond. The following elders were ordained to office of seventy: S. M. Reiste, by J. W. Rushton and R. C. Evans; J. L. Mortimer, by R. C. Evans and Peter Anderson; D. S. Palmer, by G. T. Griffiths and Peter Anderson. At 7 o'clock, in the Saints' Home, preaching by Alvin Knisley, assisted by J. L. Mortimer; at Liberty Home, same hour, preaching by O. J. Hawn, assisted by James W. Davis; at 7.45 p. m., preaching in the upper auditorium of the church by Bishop E. L. Kelley, assisted by President Joseph Smith and R. C. Evans; in the lower room, preaching by I. M. Smith, assisted by D. A. Anderson and S. A. Burgess.

#### MONDAY, APRIL 8.

At 9 o'clock, prayer-meeting in charge of G. A. Smith. At 11 a. m., preaching by J. A. Tanner, assisted by L. A. Fowler.

Business-meeting convened at two o'clock with

President F. M. Smith in the chair. The opening prayer was by Elder J. M. Terry.

After the reading of the minutes, President F. M. Smith stated that he had received from the Philadelphia Branch the present of a gavel. The letter of presentation, signed Walter W. Smith, pastor of that branch, was read. In part it said, "The wood is San Domingo mahogany, more than one hundred years old; it was used as trimmings on the top of pews in the old Julianna Street church. The church was occupied by the Philadelphia Branch of the Church of Jesus Christ of Latter Day Saints in 1842 and 1843."

The committee appointed to pass upon the reports of the missionaries in charge reported that four of the reports had been found out of harmony with the form adopted one year ago. Two had been referred back to the authors; two being from foreign missions were corrected by the committee.

The four corrected reports were read and adopted and the report of the committee was adopted.

The committee on the compilation of General Conference resolutions reported that their work was about ready for press when the HERALD Office burned, and the plates were destroyed. It is again about ready. The committee was continued and ordered to include the resolutions of this present conference.

The committee on the division of the Book of Mormon in chapters and verses reported that the division of chapters in the Palmyra edition would be adhered to; that when the work of versification is completed a system of references will be included; and that a final report will be made in 1908. The report was adopted and the committee continued.

The Fourth Quorum of Elders reported.

A communication from the Australasian Mission was read, in which they offered the *Gospel Standard*, with its business, to the General Conference, the New South Wales District to retain the right to nominate the board of publication, subject to General Conference ratification. The communication was referred to the Bishopric.

A communication from the Twelve was read. It is as follows:

Resolved, That in our opinion, the marriage of persons who were formerly divorced for any other cause than fornication or adultery is wrong and should not be approved or condoned by the church.

Resolved further, That our ministers be required to honor this declaration, and to refuse to perform the marriage ceremony in all instances among persons within or without the church where said wrong is involved.

Resolved further, That where it is in evidence that said crimes have led to the obtaining of the divorce; we do not deem it to be absolutely necessary that they shall have been urged in the civil court proceedings.

Resolved further, That the above is not to be construed as seeking to prevent or pass upon the question of reuniting the same persons who have been formerly divorced.

Action upon this communication was deferred

until April 10. Copies were ordered printed and distributed.

President Joseph Smith reported in behalf of the tract committee. His report was adopted and the committee continued. His report precipitated some discussion, and the following resolution was offered: "Moved that it be the sense of this body that no one be authorized to publish tracts without first submitting them to proper authority."

Several amendments were offered but the matter was finally laid on the table.

President Joseph Smith reported in behalf of the committee on preparation of historical matter. He stated that all matter that they had prepared which was not published before the time of the HERALD Office fire was destroyed at that time; as he put it, it had been "purified so as by fire." The report was adopted and the committee continued.

The report of the Librarian was read. He reported the destruction of the library by fire, January 5. Five hundred and sixty-five volumes have been donated toward a new library. He recommended that a special appropriation of one hundred dollars be made for the purchase of new books. The report and recommendation were adopted.

The invitation from the Independence Branch was taken up and it was decided to hold the conference of 1908 at Independence, Missouri.

At this juncture President Joseph Smith made a short speech on the subject of tract revision.

Elder Ammon White pronounced the benediction.

At the evening hour, Walter W. Smith was the speaker, assisted by Arthur Allen.

#### APRIL 9.

The morning prayer-meeting was in charge of Elders F. G. Pitt and J. C. Crabb.

At 11 o'clock Elder J. S. Roth was the speaker, assisted by Elder B. St. John.

At 2 o'clock, business-meeting convened, with President R. C. Evans in the chair. Elder W. H. Kelley offered the opening prayer.

After the reading of the minutes, a report from the Presiding Patriarch, Alexander H. Smith, was read. He reported that there are twelve patriarchs or evangelical ministers laboring in the United States and two in the British Isles. Those reporting have given a total of 1,292 blessings during the year. They have baptized 42 persons, and preached 1,218 times.

The Board of Publication reported and their report was adopted.

Reports from the General Conventions of the Religio and Sunday-school Associations were heard, and in harmony with their request, by vote of the assembly, a committee of three was named by the chair to co-operate with similar committees from the two societies before named in perfecting a plan for con-

certed library work on the part of Sunday-schools, Religio locals, and branches. H. Hale Smith, E. A. Blakeslee, and A. Carmichael were named on this committee.

The Historian's report was read. He reported no change in the general condition of the work. Six new churches were dedicated during the year.

The trustees of Graceland College reported. They report an enrollment for the year of 107, a gain of thirty per cent over last year. An industrial department is to be started under the supervision of Professor Charles Woodstock, the Sunday-school Association having donated one thousand dollars for that work. A dormitory twenty-eight by thirty-two feet in size has been built at a cost of \$2,100, former students having greatly helped in that work.

A communication from the Presidency and Twelve was read and adopted. It is as follows:

To the General Conference; Greeting: We are instructed by the joint council to present to you the following resolution adopted by the Quorum of Twelve and concurred in by the First Presidency:

"Whereas, The present method of organizing quorums of elders, and of the Aaronic priesthood, renders impracticable the getting of their members together frequently for the purposes of their organization, because of the scattered condition of the members enrolled,

"Resolved, That we advise the disorganization of quorums as at present existing, where it may be necessary, and organizations be effected in stakes, districts, and large branches, where enough members shall be found to justify it."

The joint council adopted a resolution recommending that the execution of this matter be referred by the conference to the First Presidency, Twelve, and Presiding Bishopric.

Respectfully submitted,

FRED'K. M. SMITH, Secretary of Presidency.

FRED'K. A. SMITH, Secretary of Twelve.

April 9.

This recommendation was adopted, after being amended to include the word *missions*, to precede the word *stakes*.

The High Priests' Quorum reported. Their present enrollment is 109.

On the request of President Smith, the Presidency were authorized to select from the High Priests present enough members to fill vacancies in the High Council, which is to meet April 18. J. M. Terry, V. M. Goodrich, M. H. Cook, and William Lewis were named.

F. B. Blair, F. M. Smith, and E. L. Kelley, Jr., were unanimously re-elected as trustees of Graceland College. This unanimous tribute called forth a short speech from President Smith.

The matter of rebuilding the HERALD Office, location, etc., was made the special order for three o'clock, Thursday, April 11.

The roll of ex-officio officers was called.

The sale of vacant lots in San Diego and a twenty-five acre tract in Orange County, California, was authorized.

Bro. Hale Smith pronounced the benediction.

The evening services were in charge of the college trustees. F. B. Blair and Professor Stewart were the principle speakers.

## Religio Convention

### SUMMARY OF BUSINESS.

Four amendments to the Constitution adopted.

Three months' field work by the president authorized, and two hundred dollars appropriated for other general work.

Provision made for properly ruled district and local secretary's record books.

A new course of study chosen.

The entire staff of officers re-elected.

Eight hundred dollars pledged toward the printing of the Book of Mormon in German.

A normal course provided for.

Committee appointed to perfect a plan for library work.

Midsummer reunion left with the executive committee.

### SUMMARY OF REPORTS.

Twenty-seven new locals and three new districts organized; total enrollment in locals and home classes, 6,708; gain for the year, 531. Home class membership 1,204; gain for year 177.

Total receipts for the year, \$1,439.15; expenditures, \$809.64; balance, \$629.51.

### APRIL 3.

The General Convention of the Religio met in the lower auditorium of the Brick Church at nine o'clock Wednesday forenoon. The opening service of prayer and testimony was in charge of Walter W. Smith and S. A. Burgess. The meeting well carried out the sentiment expressed in the opening song, "One sweet hour with Jesus." Many testimonies to the worth of Religio work were borne. Perhaps they are best epitomized in the words of one brother, uttered during the meeting, "The ever-increasing product of the Religio is its best recommendation; wherever the Religio is established, an army of active young people is developed."

After a short intermission, business-meeting convened at ten o'clock, with President J. A. Gunsolley in the chair, and with the secretary, Sr. M. A. Etzenhouser, at her post, assisted by Bro. H. H. Gold. In his opening speech the president cautioned the assembly to avoid the spirit of levity.

After the opening exercises the report of the credential committee was read. Being so authorized, the chair appointed D. A. Anderson chorister and Elbert A. Smith press committee, they to select assistants. By vote, interested visitors were granted the privileges of the floor—the right of speech but not of vote.

A committee was appointed to wait upon the First Presidency and the Twelve and notify them that the Religio was in session and ready to receive communications or suggestions.

A report was read from President Gunsolley, who said, in part,

It does not appear that we have gone backward, but to the contrary we have improved materially in some respects. We seem to be steadily gaining in the confidence of the church. We have made advancement in the matter of records and reports, due largely to the persistent efforts of our secretary. We have made advancement numerically, at least in the number of local societies and districts. Twenty-six new locals and two new districts is not a bad showing.

Several proposed amendments to the Constitution drew from the President a comment on what he termed the "amendment habit." He named the matter of selecting a new course of study as the most important topic to come before the convention.

The report of the vice-president, Walter W. Smith, was read. Among other things he said in part as follows:

Have no new things to recommend, no departure to advise, only the doing well of the things we have tried. We have, in my judgment, found our field, and we shall be accounted worthy if we occupy well.

Printed statistical reports of the secretary were distributed, showing a total enrollment in locals and home classes of six thousand seven hundred and eight, a gain of five hundred and thirty-one for the year.

The secretary, Sr. M. A. Etzenhouser, then made some comments upon the report which were of considerable interest as showing the condition of the work in different fields. We quote as follows:

We wish to call attention to a few of the districts. First, London, Canada. This district leads in point of number of locals in their districts, their enrollment in locals, and new locals organized during the year. They come second in point of gain.

England. This is the only district that we have not heard from the Religio officers. Bro. Rushton tells us that their enrollment is about one hundred and their average attendance about one half. We have used these figures. He states that the work there is not making much headway. They need good live Religians, with executive ability and push, to take the lead.

Kewanee, Illinois. While attending the Nauvoo convention we learned that this district had not held a convention for over two years. We took up the matter with the officers, and received word that a meeting of the Religio district would be held the last of February, at which time the district would either be disorganized, or continued, and an election of officers take place. They would also send us report and credentials. The latter part of March we received word that the president had not called a meeting, the locals had not reported to the secretary, and so there was nothing to report to us. We received this information too late to get the addresses of the local secretaries and ask them to report direct to us.

Des Moines, Iowa. Their report was incomplete, as they did not give their average attendance. They lead in number gained for the year.

Lamoni, Iowa, shows the greatest loss. This can be accounted for by the fact that last year they had ninety members in the home department, and this year they have none.

Independence, Missouri, comes second in point of number of locals in district, and in enrollment. They lead in the home department.

New York and Philadelphia is second in new locals organized.

We wish to call attention to Hawaii. We have received a letter from Bro. Waller from which we quote: "The work of the society has been productive of good in this mission, and it is pleasant to note the interest taken by the natives in the Book of Mormon lessons, and likewise the readiness with which they take hold and assist in the program feature. I can safely say that as far as this mission is concerned, the society has come to stay. The Honolulu local has two classes, one for the English-speaking members, and the other for those natives that can not speak English. In the other local, which has just been organized, only the president and vice-president are Latter Day Saints."

Just before leaving for Lamoni we received word that a district had been organized in Kansas, taking in Atchison, Blue Rapids, and Topeka.

You will notice by the totals at the bottom of the sheet, that we have 207 locals with a membership of 6,249, and an average attendance of 3,296. There have been 27 locals organized this year and three districts. We have a net gain of 531 over last year.

MRS. M. A. ETZENHOUSER, Secretary.

The secretary's general report followed. She noted a slackness upon the part of local and district secretaries in the keeping of records, due in part to the lack of a systematic method, the need of the hour being properly ruled record books.

The report of the treasurer, R. W. Trowbridge, was read and was referred to an auditing committee. The total receipts for the year were \$1,439.15; expenditures, \$809.64; balance, \$629.51. In his report he argued that proper ways of raising money should be employed and that the idea should not obtain that "any old way" will do. Of the year he said, "The past year has been the most prosperous the society has ever known financially."

The report of the librarian, S. A. Burgess, was read. He stated that though the distribution of literature had declined, as compared with last year, the interest in library work had increased. He urged that concerted action in the matter of library work should obtain among Religio, Sunday-school, and branch officers.

The report of "The Religio's Arena" editor was read.

The report of the Home Department superintendent, Sr. Catherine Haines, was read, showing a gain in membership for the year of one hundred and seventy-seven, present membership, one thousand two hundred and four.

The report of the *Quarterly* editor, Sr. Louise Palfrey, was read. She stated that the present course of study in the Book of Mormon would end with the July, August, and September *Quarterlies*. The present course has extended over five years.

The report of the *Quarterly* revising committee

was read. Of their work they reported in part as follows:

The instances where any changes in the papers submitted were found necessary were very rare, and never at any time involved the doctrinal character, or facts of the matter under consideration.

Souvenir badges were distributed among the delegates and visitors. Adjournment was had.

At two o'clock in the afternoon the convention again assembled in business session, with Walter W. Smith in the chair. After the opening exercises and reading of the minutes, an additional report of the credential committee was received. Proposed amendments to the Constitution were taken up. An amendment to section 2, article 3, was adopted by which district conventions are permitted a choice in the manner of electing officers, the former rule being to elect by ballot. The proposed amendment to section 7, article 3, as published in March *Autumn Leaves*, requiring locals desiring membership in the general society to obtain a charter from the general secretary, was adopted. Two other proposed amendments were referred to a committee of three, S. A. Burgess, J. W. Wight, and D. A. Anderson.

The Executive Committee, instructed one year ago to consider the matter of a field worker, reported, advising a continuation of the yearly three months' work of the president and an additional appropriation of two hundred dollars per annum, to be used in other ways in general work. Their recommendations were adopted.

The matter of providing properly ruled record books for districts and locals was left with the executive committee.

The purchase of a suitable record book for the use of the general secretary was ordered.

The question of a new course of study was taken up. The president suggested that whatever course should be taken up should include a study of the needs of now rather than a continued study of the past. After an earnest discussion, the matter was placed in the hands of a committee of five; consisting of J. W. Rushton, J. W. Wight, F. M. Sheehy, Louise Palfrey, and Fred M. Smith, with instructions to report at the evening meeting.

At half-past seven in the evening the convention assembled in the upper auditorium of the church. One brother declared, "The up-stairs is not a particle too good for the Religio."

President J. A. Gunsolley occupied the chair.

After the opening exercises a communication from the First Presidency of the church was read.

The president of the Religio was authorized in the future to appoint an auditing committee to audit all accounts before the assembling of the convention.

The report of the committee on amendments was heard, and section 4, article 3, was so amended as to

permit locals a choice in the method of electing officers, and to include the rule that in case of balloting where no one receives a majority on the first vote the succeeding ballots shall be confined to the two receiving the highest number of votes. Section 5, article 3, was amended by adding the words, "But no personal charge made by one church-member against another shall be considered in the province of their duties."

The committee on selecting a new course of study reported, advising that the Book of Mormon be studied topically and the Book of Doctrine and Covenants be used in a supplementary way. Their report was adopted. The matter of reprinting the former *Quarterlies* was left with the executive committee. The auditing committee reported the secretary's accounts correct.

#### APRIL 4.

The convention came to order at nine o'clock in the forenoon. Walter W. Smith occupied the chair.

After the opening exercises, the auditing committee reported the treasurer's books correct.

The assembly then proceeded to elect officers. All the former officers were re-elected; in each case the assembly authorized the secretary or her assistant to cast the entire delegate vote for the individual nominated. This was a splendid expression of satisfaction with the work of all the officers during the past year.

The convention voted to pledge eight hundred dollars toward the printing of the Book of Mormon in German. A sum amounting very nearly to six hundred dollars is already at hand for such a work.

The question of normal work was taken up and the executive committee was appointed to co-operate with a similar committee from the Sunday-school in the preparation of a normal course. The president defined normal work as the training of teachers to teach. The vice-president suggested that this work is done by correspondence by other denominations and that we can do it as well or better than they. The parliamentary programs were ordered continued in the *Quarterly*.

The recommendation of the First Presidency of the church, touching library work, was taken up, and a committee of three, consisting of S. A. Burgess, Walter W. Smith, and Altha Deam, was appointed to confer with similar committees from the Sunday-school Convention and General Conference to perfect a plan for concerted library work.

The question of holding a midsummer reunion was left with the executive committee.

Following the reading of the minutes, adjournment was had. The President declared that the convention had been almost unique because of the "unanimity of spirit."

The assembly sang, in conclusion, "O give us a parting blessing."

## Sunday-School Convention

### SUMMARY OF BUSINESS.

Reports of officers; treasurer's report showing a balance in treasury of \$3,441.29; secretary's report showing a total enrollment of 20,919.

Institute and normal work provided for during the coming year.

\$1,000 donated to Graceland College for the equipment of a manual training school.

\$1,000 donated to the sanitarium.

Executive committee authorized to provide compensation for editorial work on *Exponent*.

\$400 appropriated for expenses of the association.

The General Sunday-school Association held its first session, according to previous announcement, at 2 p. m. April 3. Meeting was called to order by the General Superintendent, T. A. Hougas. No. 153, Zion's Praises, was sung; prayer by Bro. F. G. Pitt, followed by the singing of No. 66.

Report of credentials committee was read, and a motion to approve was lost. A motion to adopt the report, excluding a recommendation to allow a certain school to be represented, which had failed to properly elect its delegates, and a statement touching another school, prevailed. A motion to refer the recommendation and request back to the committee, was lost.

The secretary, Bro. D. J. Krahl, selected Estella Wight and J. M. Terry as assistants, and the nominations were confirmed.

A motion to adopt the recommendation of the credential committee, aforementioned, was lost. It was then moved and carried, "that it is the sense of this convention that it has not the right to select delegates to itself."

Bro. F. G. Pitt was chosen chorister, and permitted to select the organist and assistants. He named Sr. May Skinner as organist. The chair was authorized to appoint ushers, and to select some one to assist him in presiding, in the absence of the first and second assistant superintendents. He chose J. A. Gunsolley to assist him.

The general superintendent's report was read and made part of the minutes. The report of the treasurer, John Smith, showed a balance on hand April 1, 1906, of \$3,139.35; received, \$4,589.37; total receipts and balance on hand, \$7,728.72; expenditures, \$4,287.43; on hand March 31, 1907, \$3,441.29. The report was referred to an auditing committee appointed by the chair, as also was the financial account contained in the librarian's report, which was read and spread upon the minutes.

Reports were received from the home department superintendent and the secretary. The tabulated statement of the secretary is given below.

The chair announced as auditing committee: E. H. Fisher, James Yates, and J. L. Butterworth.

Reports were received from Sr. Anna Salyards, editor of the *Quarterly*, and from J. A. Gunsolley, field-worker.

It was moved and carried that the suggestion contained in the report of the Superintendent with reference to an annual institute to be held in connection with the Religio Society, be taken up for consideration. A portion of the report was read as follows: "We would think it profitable to hold an annual institute in connection with the Religio Society at such central point as might offer the necessary conveniences, something on the plan of the inter-state institutes held a few years ago. They could be located at different places from year to year, so as to accommodate the greatest number."

GENERAL SUNDAY-SCHOOL ASSOCIATION

Report of Districts and Schools for Year Ending December 31, 1906

DISTRICTS AND SCHOOLS	No. of Schools			Membership			Classes	Officers	Superintendent	Secretary
	Last Report	1906	Loss	Last Report	1906	Loss				
Alabama	2	3	1	105	127	22	10	11	A. A. Weaver	M. S. Wiggins
Alabama, Mobile	5	5		139	187	27			J. Jones	Sr. F. Potter
Australia, New So. Wales	4	4		240	333	93			J. B. Carmichael	Mrs. Evie Carmichael
California, Central	4	4		139	106	33	26	23	Mrs. M. A. Saxe	Mrs. Lizzie Day
California, Northern	8	7	1	248	221	27	28	34	W. L. Williams	Pearl Pankey
California, Southern	4	4		182	204	22	22	25	Mrs. L. A. Schmutz	Louisa Fishburn
Colorado, Eastern	9	12	3	310	413	108	50	61	G. J. Waller	
Hawaiian Mission	2	4	2	55	111	56			Sr. J. A. Condit	A. J. Layland
Idaho	5	8	3	162	162		19	31	M. R. Shoemaker	J. G. Ettinger
Illinois, Central	3	3		198	179	19	16	20	O. E. Sade	Mrs. Nellie Elvin
Illinois, Kewanee	9	10	1	239	339	100	40	64	Geo. P. Lambert	Madge M. Siegfried
Illinois, Nauvoo	6	8	2	206	263	57	32	48	S. D. Heavener	Mary Anderson
Illinois, Northeastern	8	7	1	360	306	54	31	46		
Illinois, Southeastern	5	5		214						
Iowa, Des Moines	13	12	1	323	350	27	42	62	Wardell Christy	Pearle Shannon
Iowa, Eastern	7	6	1	147	157	10	28	37	John Heide	Cora E. Weir
Iowa, Fremont	8	8		375	379	4	40	53	Joseph Roberts	Bethana Redfield
Iowa, Gallands Grove	9	10	1	341	353	12	33	62	J. L. Butterworth	Mrs. Floy Holcomb
Iowa, Lamoni Stake	13	15	2	1226	1147	79	135	125	J. F. Garver	Nellie Anderson
Iowa, Little Sioux	16	15	1	806	670	136	61	79	F. W. Lampher	Annie Stuart
Iowa, Pottawattamie	9	9		446	470	24	43	60	Mrs. Blanch Andrews	Cora Scott
Kansas, Northeastern	7	7		170	186	16	22	40	Mrs. Anna Murphy	Mrs. Lillian Gowell
Kansas, Northwestern	3	3		168	174	6	12	37	F. E. Taylor	Myrtle Coop
Kansas, Spring River	12	15	3	601	720	119	59	83	Mollie Davis	Mabel C. Holsworth
Maine, Eastern										
Maine, Western	3	3		143	143		16	19	W. E. La Rue	Electa M. Gray
Massachusetts	10	11	1	741	716	25	83	73	W. A. Sinclair	Ora Holmes Whipple
Michigan, Central	14	14		500			37	60	Geo. W. Burt	Addie Grant
Michigan, Eastern	16	19	3	621	706	85	75	103	David Dowker	Emma Whitford
Michigan, Northern	34			870						
Michigan, S. & N. Ind.	9	8	1	241	284	43	24	55	Mrs. Ella Davis	Mrs. Elsie Lockerby
Michigan, Western				319					Geo. Stover	H. A. Doty
Minnesota	5	5		219	176	43	15	25	T. J. Martin	P. W. Martin
Missouri, Clinton	10	10		271	278	7	30	48	Iva Keck	Martha Cool
Missouri, Far West	13	14	1	759	663	96	70	82	Carrie M. Lewis	Mary Kinnaman
Missouri, Independence	13	15	2	1731	1740	9	171	107	Mrs. D. H. Bla'r	Mrs. J. A. Gardner
Missouri, Nodaway	4	4		118	118				W. B. Torrance	E. S. Fannon
Missouri, Northeastern	3	3		259	379	120	23	25	P. J. Raw	Hattie Williams
Missouri, St. Louis	8	7	1	374	355	19	46	40	W. R. Weidman	E. J. Cook
Missouri, Southern	4	4		145						
Montana	3	3		99	59	40	12	15	Jerome Wyckoff	Mabel Jones
New York & Philadelphia	4	4		337	340	3	37	28	O. T. Christy	E. B. Hull
Nebraska, Central	3	6	3	110	133	23	15	22	Ivce Gamet	W. E. Kester
Nebraska, Northern	5	6	1	191	215	24	26	35	Alice C. Schwartz	LeRoy Wood
Nebraska, Southern	8	8		187	260	73	18	29	W. M. Self	Ella M. Cox
Neb., West'n & B'l'k Hills	4	3	1	40	45	5	8	13	S. D. Payne	Grace E. Kipp
North Dakota	1	1		15		15	9	14	Mrs. J. E. Wildermuth	Mrs. Mabel Braden
Ohio	6			203					Rothbe Kirkendall	Jeannette Williams
Ohio, Kirtland	8	7	1	334	374	40	41	54	Mrs. H. R. Griffiths	V. D. Schaar
Oklahoma	5			199						
Ontario, Chatham	13	14	1	443	430	13	33	53	John W. Badder	Mary M. Green
Ontario, London	40	41	1	1443	1526	83	163	236	Mrs. D. MacGregor	Jennie Morrison
Oregon, Portland	2	2		136		136	11	14	A. J. Amend	W. A. Goodwin
Oregon, Southwestern	3	3		84	115	31	12	20	Mrs. E. Keeler	Frank W. Dygert
Pennsylvania, Pittsburg	5	5		331	331	1	25	29	Joseph E. Ebeling	Louis A. Serig
South Sea Islands	21			800						
Texas, North'n & Choctaw	6	10	4	263	232	31	30	47	A. Z. Rudd	Lula Perkins
Utah	5	5		160	177	17	15	22	J. E. Vanderwood	Clarence Wardle
Wash'tn, Seattle & B. Col.	7	8	1	114	227	113	23	46	Wm. Johnson	Mrs. H. A. Briggs
Wisconsin, Northern	5	5		185	169	16	16	21	W. P. Robinson	Mrs. Rillie Moore
Wisconsin, Southern	4			128						
SCHOOLS NOT IN DISTRICT										
Arizona, Bisbee	1	1		19	19					
Indiana, Birdseye	1	1		21	21					
Maine, Beals	1	1		21	21					
New York, Greenwood	1	1		27	27					
Saskatchewan, Fillmore	1	1		17	17					
Tennessee, Memphis	1	1		22		22			J. C. Hester	Chas. Dussan
Texas, Oaklaunion	1	1		30	30					
Texas, Cookes Point	1	1		24	24					
Texas, San Antonio	1	1		56	56					
West Virginia, Goose Cr'k	1	1		42	42					
Washington, Spokane	1	1		51	51					
Oklahoma, Terleton	1	1		80	80	4			H. S. Bayless	Dollie Reid

New districts: Hawaiian Mission, Central and Western Michigan, North Dakota, Portland, Oregon.  
 Total 1905: 56 districts, 486 schools, 20,459 members; net gain, 5 districts, 15 schools, 433 members.  
 Total 1906: 61 districts, 501 schools, 20,919 members.

It was moved "that we look upon the holding of a Sunday-school institute with favor, and authorize the executive committee to provide therefor, if in their wisdom they think it advisable during the coming year."

It was moved and seconded "that we postpone further consideration of this question until after we have had a half-hour's discussion of normal work, and that we select Bro. Walter Smith and Bro. J. A. Gunsolley to use that half-hour, designating eight o'clock to-night as the time in which to give us an exposition of normal work."

A motion to adjourn to 7.30 was lost.

It was then moved to amend the motion to defer by inserting the name of Bro. Carmichael. The amendment and motion as amended prevailed, and the convention adjourned till 7:30 p. m.

At the evening session, the courtesies of the floor were, by motion, extended to all visitors during all sessions of the convention.

A report from Bro. G. J. Waller, in charge of Hawaii Territory, and one from Frederick A. Smith, in charge of the Southern Mission, were read and spread upon the minutes. At eight o'clock, as previously provided for, the discussion of normal work was taken up and briefly presented by Brn. W. W. Smith, J. A. Gunsolley, and A. Carmichael. The difference between normal work and institute work was explained, and a motion prevailed "that the executive board of our association be instructed to confer with the committee appointed by the Religio to examine

into the practicability of this normal work, and to act."

The motion favoring the holding of a Sunday-school institute was amended by pluralizing the word *institute*, and then carried.

APRIL 5.

At nine o'clock the convention assembled for prayer-service. The meeting was in charge of M. H. Siegfried and W. H. Robinson.

At ten o'clock business was resumed. Additional report from credentials committee recommending that J. B. Wildermuth be added to the delegates, it having been shown that he was properly chosen, but his name omitted from the list, was adopted.

Report from Bro. J. W. Wight on work in his field was received.

The librarian's report was called up, and the whole report read. It was moved and carried that a committee of three be appointed to officially notify the Presidency and Twelve that the convention was in session, and ready to receive any suggestions or communications. Committee appointed was D. A. Anderson, O. L. James, and Hale Smith. The matter of merging the libraries of the auxiliaries and the church was by motion taken up, and a motion to defer further consideration of the matter until after the election of officers prevailed.

The following motion was carried: "Moved that it is the sense of this body that the rule of time limit will not apply to documents on the table contained in reports, etc., but that they will be considered the property of the body."

After considerable discussion, the following resolution was adopted by a vote of 86 for, 30 against:

Whereas, Graceland College is in need of, and it is now proposed to add an industrial department, including manual training; and,

Whereas, The financial condition of the General Sunday-School Association is such that it can easily aid in this laudable cause, be it

Resolved, That we make a donation of one thousand dollars to the college for the equipment of the manual training department.

Report of committee to audit treasurer's report, and financial report of librarian, was adopted.

It was moved that "hereafter we request all persons spending money for the association to produce vouchers therefor." Motion prevailed, a motion to lay on the table having been lost.

The superintendent was instructed by motion to hereafter appoint an auditing committee in sufficient time to have the auditing done previous to the convening of the convention.

2 p. m. After the opening exercises a report was read from the *Quarterly* revising committee. At the time set for that work, the matter of electing officers was taken up. The election resulted as follows: Superintendent, T. A. Hougas; first assistant

superintendent, W. N. Robinson; second assistant superintendent, E. H. Fisher; secretary, D. J. Krahl; librarian, Sr. Lucina Etzenhouser; treasurer, John Smith; superintendent of home class department, Sr. T. A. Hougas.

A communication from the Twelve was read. A *Quarterly* revising committee was elected, as follows: R. S. Salyards, John Smith, Heman C. Smith.

A communication from the Religio Society was read, touching library work; and a committee of three was provided for to co-operate with similar committee from the Religio and church in formulating a plan for concerted library work. The executive committee was empowered to arrange class books and record books.

The assembly voted a donation of one thousand dollars to the sanitarium.

Evening session. Wallace Robinson in charge. The following communication was received from the First Presidency:

To the General Sunday-school Association Assembled: The committee authorized by you to confer with and receive suggestions from the Presidency has consulted with the Presidency, and we desire to say that we have no suggestions to offer at present.

Hoping that the work of the association may expand and grow rapidly during the coming year, and exercise a still broader and deeper influence in the world for good, we are,

Faternally yours,

FREDERICK M. SMITH, Secretary Presidency.

LAMONI, Iowa, April 5, 1907.

The portion of the general superintendent's report relating to editorial work on the *Exponent* hitherto done gratuitously, suggesting the necessity of sooner or later providing compensation for editors, was read and considered. By motion the executive committee was authorized to provide for this contingency when it arises.

Moved that the sum of three hundred dollars be appropriated for the expenses of the association. The motion was amended by inserting "four hundred" instead of "three hundred." Motion as amended prevailed.

"Resolved, That hereafter, prior to the convening of the convention, the secretary shall have printed that part of the credential report which gives the names of the districts, delegates, and number of votes, and that the number to be printed be about two hundred and fifty." Motion to adopt above resolution was lost.

A matter presented from the Kewanee District in regard to whether or not in making up the average attendance, visitors should be counted, was considered. It was moved and seconded to leave this question to the executives of the association, they to have the answer printed in the *Exponent*, and other places where it might be deemed wise. Motion prevailed.

Heman C. Smith tendered his resignation as one of the revising committee, and the resignation was accepted. Duncan Campbell was chosen to fill the vacancy.

General superintendent announced as committee on library work, appointed to confer with the library committee from the the Religio, and also one which it is anticipated will be appointed by the conference: Sr. L. Etzenhouser, W. N. Robinson, D. J. Krahl.

Minutes read, and convention adjourned. Benediction by President R. C. Evans.

## Original Articles

### MARRIAGE AND DIVORCE.

We are told, and it is written, that marriage is "ordained of God," but in order to preserve its sanctity, and to justify God as its author, it should be subject to limitations and environments as will vindicate his character for wisdom and for love. Can "marriage" then be made, or become, at any time a failure under any circumstances, and what is to be understood by the term; and what discussion or safe conclusion from a comprehensive, truthful, and godly point of view is possible to be had of the question, affecting as it does in such an important way our interests, welfare, and happiness.

"Marriage," as defined by the law of the land and the law of the church, consists in the "union of the sexes" from a purely physical interpretation generally speaking, and subject only to such imperfect and unsafe limitations as the wisdom or unwisdom of the state or church has yet counseled or provided.

A man and woman who would bind themselves together in a business life partnership that could only be dissolved by disaster equal to or worse than death, without great care, study of all the possibilities involved, and an understanding of laws governing their future interests, would not only be deemed lacking in wisdom but foolish and stupid to the limit of possibility. And yet, and yet, marriages are contracted, indorsed, and consummated by the state and the church every day and every hour, denuded and divorced from nearly every condition which makes happiness and success a possibility.

The necessity for doing something to check the evil of divorce and avoid the necessity of the courts working overtime to separate the multitude of "married" folks, yearning for freedom and comparative immunity from past mistakes—real or fancied, seems to have awakened many virtuous people to the fact only that the horse is stolen because the stable was left unlocked, and safety unprovided for until the consequences become the method by which we are awakened to the consciousness of disaster.

That anything like a "cure" for the evils that exist in families and society to-day through legislation, penalties, or prohibition of divorce, alone; is, to the mind of the writer, a mistake.

Divorce court proceedings are generally an unprofitable, uncanny, and undesirable public spectacle, and looks to the eye of the respectable and well-trained orthodox mind as a thing to be avoided when *reputation* is valued. But we shall be bold and truthful enough to say that we have seen things "sub rosa" and under cover of roof and shadow of walls "called" or denominated "home" that are *worse* than that,—more demoralizing to principals, to children, and to society than is seen in the public effect of cause or causes hidden and covered hitherto from public and open outbreak.

When a man is stricken with fever or covered with boils or carbuncles we superficially say "The man is sick." True, but he is not as sick as he was before fever or boils appeared. These are only signs to the ignorant observer of danger or disaster. It was his first notice or consciousness of anything wrong. Without fever or boils the man was to him "all right." As a matter of fact known to those who seek for and find cause for happenings, the man is getting well or attempting to do so, and Nature has undertaken a remedial effort to get the trouble outside and away from the man.

The old "scientific," "orthodox," "respectable" idea and practice of repression, in "materia medica," of knocking the appearance of things on the head and driving them back into the system is, we are thankful to observe, under analysis and in many quarters disapproved.

The principal danger that threatened the individual or society does not have its beginnings in a divorce court. You may put a cap over the sewer, but the odor and disease is still below and will break through in spite of "society's" ban, and perhaps continue to explode and blow off the cap betimes and reveal what is going on under the surface.

The term *incompatibility* may and does serve too often in divorce proceedings to cover lust, unlawful desire, lack of forbearance, just and kindly disposition, etc. But it sometimes means more than that. It *may* mean in addition or as a preface to sexual crime not only entire dissimilarity of ethical, social, or religious interest or habit, but hatred, abuse, lying, refusal to work or provide, drunkenness, starvation, slow deaths, and an almost total eclipse of life's privileges or enjoyments under anything like normal conditions for one or the other party.

There is no man or woman living but that will give cause at times for just criticism of conduct. No husband or wife exists but that both or either are at times at fault,—but the one-sided thing is the thing in marriage and life to be guarded against

and prevented by other means than suffering and divorce.

"Be not unequally yoked together with unbelievers." The unbeliever may be something other than irreligious. He may be an unbeliever in theory and practice with pretty nearly everything that savors of character or goodness, and under a disguise of superficial comeliness possess a character calculated to make life a hell for the party at the other side of the "yoke." *How can two walk together?* They do not. She, for example, has learned to grow and climb in the scale of character. He sits down at the top of the toboggan and slides down—in spite of tears and protests—to the street, the saloon, the gambler's den, and as fast and as far away from her as his devilish ingenuity will allow; and stopping at the one or two points at which society, or the church, has made emphasis and placed the bar of respectability or association.

So far as the authority based upon the Scriptures held to be sacred or of divine injunction relating to marriage and divorce is concerned, no exhaustive presentation of personal opinion is at present practicable or possible, but we will have to circumscribe by saying that it seems to us that advice, counsel, or command prescribing a rule of conduct in ALL cases is not clearly enough expressed to warrant acceptance of the diction of the church of Rome or those who dwell too nearly under the shadow of her traditions; and that if "justice and judgment are the habitation of his throne," and we are to have an expression of this in the dealings of the church or kingdom of God restored,—if the yoke of Christ "is easy" and his "burden light," then it is wrong to deny mercy and justice and impose nameless penalty and unspeakable punishment for mistakes of innocence or ignorance entirely void of evil intent.

Ought it not to be true in our judgment and demonstration that every man (and every woman for that matter) "bear his own burden," and not impose by false construction or interpretation of an authority the cruel and unreasonable load of a life torture and unequal yoke and "burden" of an association fraught with not only distress but of disaster to the body and mind of not only innocent principals—but of offspring of the unholy and undesired partnership?

The aggregate of Bible testimony and of things reported as authoritative and binding to-day that were written for the condemnation of pious adulterers and frauds in Moses' time need thought and adjustment before hasty and unjust conclusions are settled upon. We are barely saved from the injustice of Romish decretal by what Matthew *happened* to say on this matter and that which the manuscript collectors have gotten into the canon. But of all that Christ did say and that *may not* be

reported upon this question but may be reserved until the other ninety-nine parts of those things which "Jesus truly said and did among his disciples" or—better still—*may* state to his church, is had, we may do well and please God as well if we make haste to go slowly in judgment.

The young people—and old—should be educated into ways of truth and justice; and the church of God be led toward a capacity to lead and teach the world the *truth*, which is defined to be "a knowledge of things as they were, and are, and are to come." (Doctrine and Covenants 90:4.)

The truth *was* once to us, for example, that God commenced to build this world on Monday and finished it the next Sunday; that a belief in plenary inspiration was essential to salvation; that God authorized all that is reported and what we once thought heresy and destructive to the disbeliever regarding heaven or hell, and the orthodox doctrines connected therewith.

"The words I speak unto you they are spirit and they are life." What did Christ mean as relating to our question as reported by Matthew? What is the difference between "putting away" as to meaning in his talk with the Pharisees and the term divorce as heterogeneously applied to modern times and conditions? What *would* Christ say if he were to speak to-day? That is the question for us to earnestly desire to know. What of affirmation or explanation of what men have reported of HIM?

The Spirit of truth, the genius and revelation of truth alone can settle this matter decisively with just minds in our opinion. For us then as a church as judges of those without the pale of our association, let us then as Maximillian said, "Be just, though the heavens fall," less fearful of "society" than of taking positions which future revelations will compel us to abandon.

As public instructors in defense of the highest ethical system known to the world, let the necessity of "cure" for the divorce evil be annulled by *prevention* through study of all law bearing upon marriage or sex association, for "sin is a transgression of the law," and the fearful extent to which we are still "sinners" is hardly thought of, much less known among the majority of the church membership as yet.

"The soul that sinneth shall die." "Sin when it is finished bringeth forth death." Is it not indeed true? First, ignorance; second, breaking of law. The provoking causes, the entering wedge, and the finished result—DEATH. Death is all around us. Does the Lord will it? Yes—and No. If obedient to law—No. If ignorant, disobedient, blind, reckless, led by passion because the state and the church does not counsel or restrain—Yes. Ye shall live (not die) by every word that proceedeth out of the mouth of

God. (See Doctrine and Covenants 93:3.) "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, . . . and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and shall not slay them."—Doctrine and Covenants 83:3. Health, vigor, wisdom are here promised on conditions too often neglected or repudiated. Why then are we not healthy, vigorous, and wise? Of course, this reform can not receive its full fruitage in a day or a year, but I certainly believe if the church as a body commencing in 1832, could have continued a faithful observance of the counsel, the generations following up to the present, great contrast from present conditions would have resulted.

I refer to this "Word of Wisdom" only as a result of what we are said to believe and know of law by which to live more successfully and happily. Of what we do not know that would be to our advantage if known and practiced we can hardly imagine. "I have many things to say unto you, but ye can not bear them now," said the Master. Neither are we able to bear even what we *have* got. The truth can make us free indeed only as we *continue*—not stop—"in his word," and as we incorporate it in our lives.

Again. I do not believe in "race suicide" by breeding at the suggestion of a blind impulse and unholy and disastrous passion an indiscriminate, numberless offspring without thought, or care, or provision for the rights of the unborn, and thus bringing "race suicide" upon the nation by a balance of death rate of those who are mentally and physically disqualified for long and successful life. But let children be provided for with sound bodies and a glad and joyous welcome to earthly estate which parental thoughtfulness and self-denial has provided, children born and bred to live, to be useful to themselves and others. These statements are made in no palliation of the awful crimes of ignorant, fashionable, soulless, or misguided women or men who desire to shirk natural and legitimate responsibility. Children are the heritage of God to men and women, and next to that of wife and husband there can or should be no holier, safer, or purer life for a man who *is* a man, or a woman who *is* a woman. Then let the young be educated as they approach the solemn obligations of marriage vows. Let them as fully comprehend as possible that the door of entrance opens up to them a heaven or a hell; and if they would realize the best that mortals are privileged to enjoy, it can be obtained only by preparation. And the worst of disaster and the beginning of life-long sorrow and regret may stand close at, or not far away from the altar where God and the

church and society seal the contract of partnership which only death, or worse, can dissolve.

As a closing word to those who have honestly made contract and have assumed the sacred obligations, we believe that divorce and separation in the church of God is of too frequent and unnecessary occurrence. There is nothing so terrible, so disastrous to a sensitive soul as divorce, especially when there are children, save one thing, and that is where conditions have obtained that force its necessity. It is true, also, that where divorce for statutory or scripture causes is permissible, remarriage has been considered to savor of unchristianlike conduct with critics whose happy and congenial home relations render them unfit as judges, and who know as little about the facts necessary to just judgment in the case as they know what the inside of hell looks like.

Often, however, the necessity is apparent and not real. For example, there has been a mistake, a mismating. The best that could have happened—perhaps—has not happened. The remedy for this, however, should not be divorce. We may illustrate also by noting for example, the case of the gospel missionary. It is possible in instances and probably true also that the gospel and church call to missionary work found the husband and wife nearly or quite on a par in intellectual development. The man enters the field of opportunity for culture, refinement, education, and social advantage and equipment from which the faithful wife and mother of children is barred by duties as sacred and important—though less brilliant or pleasant—of wife and mother. The eternal vigilance, self-sacrifice, the scanty life allowance, sickness, and a thousand and one bars to pleasure, growth, or development she has to face and endure, and her ambitions and early dreams, even, may become dulled and dwarfed by care, and before many years the matter of inequality unpleasantly thrusts itself upon the consciousness of one or both. Has there been any mistake? No, not in this case. Any other condition you could name would have in many, if not a majority of cases, made matters still worse. Suppose for instance the man has succeeded in marrying an intellectual "affinity," troubles of another character not unlikely might have occurred—to a man who has failed to appreciate the necessities that attached to a home, viz., a house, a homekeeper, a loving mother, a caretaker of his children—instead of the combination of an intellectual paragon, a musical prodigy, and a helpless and incorrigible sloven in the matter of housekeeping. No man, no Saint, no Christian, should ever forget that a good cook, a good mother, a loyal and virtuous, provident and economical wife—whether thoroughly acquainted with Tolstoi, Carlyle, Emerson, Gibson, Mozart, or not, is or may be *his* equal in the general survey of things. If this old world or the church

were full, or had a majority of perfect men and perfect women, the case might be different; as it is, the different natures often complement each other, and that the woman is only the other side of the man because they are, or should be—and without a shadow of a regret or reservation—no longer two but one.

“Domestic happiness,” the prevention of the desire for divorce! Let us try to think of all the things necessary to this end. The restful home, a well-prepared meal, an orderly house, the results of prudent management, necessary economy, an integral or necessary outfit for domestic happiness.

What a pleasure it is to be invited into the parlor where the song and the skilled musician, and the “literary” culture and intellectual affinities congregate! How nice it is to be sure! But after a while a voice with importuning accent is raised from the regions latitudinally speaking below the chin, calling for something besides poetry, and is usually met by the patient, tired woman in the kitchen whose existence has been forgotten until our stomach called upon her for the quite necessary, but not always appreciated service.

Domestic happiness, the prevention of even *desire* or thought of divorce, how necessary to try to think and think soon enough—of everything or anything that will aid in permanent and right solution of the divorce question, by discovery of cause, and then the effect we deplore will vanish.

“Domestic happiness; thou only bliss of Paradise that hast survived the fall,—

Though few now taste thee, unimpaired and pure; or, tasting, long enjoy thee,—

—Too infirm, or too incautious to preserve thy sweets which neglect or temper shed into thy crystal cup.”

—Burns.

Let the married people, the already obligated people, remember to be on guard against the enemy. It takes two to make a quarrel—and the natural method of treatment often leads to trial if not to disaster.

“SECRETS” also are deadly things. Avoid the apparent or real necessity for them, not only by caution in choice of life partners, but of doing things which seem almost to compel—in the interest of peace—secrecy—a private apartment of the soul where husband or wife are forbidden entrance. And lastly, a word concerning those who for some cause or causes have become pessimistic, cynical, fearful of contracting marriage alliance, preferring to “bear the ills” they have of single estate—undesirable as it may be—than “fly to those they know not of” save through acquaintance with the confidences and miseries of those of their friends in whose secrets of disappointment and dissatisfaction they have become partners. Of—or among, I would prefer to say—this class, there is to be found the young women or

middle-aged who are compelled to wear the title of “old maid,” not from desire or willingly, but with the fine and exalted sense of the sacredness of such an alliance they are unwilling for the sake of a “home,” a life of absence from toil, or self-support, or other considerations,—to permit their body to be given to a contract in which the heart and the soul finds but little or altogether too meager a correspondence.

“It is not good for man to be alone”; but a lonely, single man or woman may be a far less heartbreaking spectacle than one whose ignorant or uneducated passion has prematurely forced him or her into the yoke which day and night galls the silent but proud sufferer, and from which there seems to be no alternative but to suffer on until the bitter end.

“What God hath joined” should be something like this to the man whose home is so near to heaven through love and fellowship with that wife that,—as Sam Jones has said “to think of her is to praise God.”

M. H. BOND.

INDEPENDENCE, Missouri, March 22, 1907.

## Of General Interest

### A STRANGE CASE.

Denver offers the latest theme for the psychologist and the alienist.

The incident which furnishes material for the scientists began six months ago. A clerk in the Southern Pacific Railroad offices in the western city called his wife over the telephone one day at noon and told her to have lunch ready for him in a few minutes, as he had his hat on and would catch the next street-car for home. He hung up the receiver, left the room apparently to go home and—disappeared. From that moment all trace of him was lost. Nathum Wing was a man of excellent habits, his business affairs were in sound condition, he was a valued employe, his future seemed bright, his home life was happy. No one could suggest a motive for his disappearance. They searched the city and the whole neighborhood. Special detectives were employed. The efforts to find the slightest clue were futile. After a while Mrs. Wing concluding that it would be useless to hunt further and thinking that perhaps her husband had met with death in some strange way, sold their home, and she and the child went to Boston. It was there her parents lived.

Now comes the sequel. A few days ago a young clerk in a railroad office in New Orleans asked a fellow clerk to tell him where Columbine Street was. It was on Columbine Street in Denver that his home had been. When he was told that he was in New Orleans he would not believe it. He was finally convinced. He had come to the New Orleans office

a few weeks previously, had applied for a position, had obtained it, and had started to work. He remembered nothing of all this. He could remember only the fact that he had left his desk at lunch time and had started out to board a street-car to go to his home. As for the six months that intervened, his mind was blank. He lost his faculties suddenly in Denver and regained them a half year later just as suddenly in New Orleans. After much effort he got into communication with his wife in Boston, and by this time they are together once more.

What can be more fascinating to the student than the mysteries of the human brain? Here in the case of Nathum Wing is a psychic phenomenon of marvelous interest. His story is striking as a narrative; as an episode of scientific value it is of exceptional weight. An analysis of all the elements and facts that resulted in the six months of total forgetfulness would be profitable and diverting.—*Louisville Courier Journal*.

#### STORY OF PHOTOGRAPHY.

To-day one might make the most chimerical statement about photography without creating any particular sensation, so notable have been the known achievements in the science.

And yet it is only sixty-eight years—a period in the memory of men to-day active in photography—since Louis Daguerre was all but placed in a French insane asylum because he persisted that his shadow image could be caught and held on a piece of silver plate.

It brings like a cold flash across our sensibilities the weird tales of Salem witchcraft.

Does it not sound more like a fable of the early ages than a cold statement of facts that in one of the recent cup races, a snapshot photograph was made in the twelve hundredth part of a second showing distinctly the spokes of an automobile going at the rate of eighty miles an hour?

Sixty-six years ago, in the blazing heat of a noon-day summer sun, Miss Anna Catherine Draper, her face covered with white metallic powder to give it reflective quality, sat absolutely motionless for six minutes on the roof of Theodore Winthrop's Chrysalis College, New York City, while her brother, Doctor John W. Draper, a professor of chemistry, made the first successful photograph ever taken in the United States.

There is a picture in the kodak exhibition now being held in the New Casino, 1023 Broadway, of a humming-bird in flight. Who can say that he ever distinguished the detail of the wing of a humming-bird when poised before a flower? Yet every feather is shown in the picture taken in one one-thousandth of a second, which is one million seven hundred and twenty thousandths of the time that it took to take Miss Draper's photograph.

And the picture of the quaint New York lass is a daguerreotype, a quaint blur of femininity, crude and rough in finish. Beside it, the humming-bird on the wing is as natural as the sunbeam, seemingly too, just as naturally elusive to the grasp.—Exchange.

## Mothers' Home Column

EDITED BY FRANCES.

### For Love's Sake.

O be kind! O be kind!  
Love is dull and life is blind;  
Only death is open-eyed.  
O how bitter by the side  
Of an open grave to say,  
"Give me back my yesterday!"

O be kind! O be kind!  
Touch the harp, and you may find  
That your fingers, rude, unskilled,  
Have the soul of music killed.  
Hearts are harps—O gently sweep  
All their strings, lest you weep.

O be kind! O be kind!  
Soon the tangle will unwind;  
We are all so near to go  
Through the grassy door, and low;  
Speak them soft and tenderly,  
These who fare that road with thee.

—Anna Burnham Bryant.

### The Brightness of Love.

Jacob Riis, whom President Roosevelt once pronounced the most useful citizen of New York City, tells in his autobiography his own love-story. He had been in this country a good while and was very lonely and homesick. He hoped for a letter from the Old World. Every day, when the letter-carrier came up the street, his hopes rose high until he had passed. Years went by and the letter he longed for never came. Finally, one autumn day, he went to his office and found it lying there. The instant he saw it he knew by the throbbing of his heart what it was. He sat as much as a quarter of an hour staring dumbly at the unopened envelope. Then he arose slowly, put it in his pocket and stumbled homeward, walking as if in a dream. He went up to his room and locked himself in. And there he read that blessed love-letter that became a part of his life, to abide for ever with light and joy and thanksgiving. "How much of sunshine," exclaims Riis, "one little letter can contain! Six years seemed all at once the merest breath of time to have waited for it. Toil, hardship, trouble—with that letter in my keep? I laughed out loud at the thought. The sound of my own voice sobered me. I knelt down and prayed long and fervently that I might strive with all my might to deserve the great happiness that had come to me." The stars were long out when his landlord, who had heard his restless walk overhead, knocked to ask if anything was the matter. He saw the light in his face when he opened the door and he took a side-long step, shading his eyes to get a better look and held out his hand.

"Wish you joy, old man," he said, heartily. "Tell us of it, will you?" And he did.

And Riis declares that the proverb, "All the world loves a lover," was realized in the days that followed, when every body seemed to understand and the whole world smiled back

on him all day long. Only the other day he was lecturing in Chicago, when a woman came up and asked if he was the Riis she had traveled with on a Hamburg steamer twenty-five years before and who was going home to be married. She had never forgotten how happy he was. She and the rest of the passengers held it to be their duty toward him to warn him that "she" might not turn out as nice as he thought she was. The woman looked him all over and said, "I guess we might have spared ourselves the trouble."

This is a suggestion of what human love can do for a person in making all the sorrows and trials of life seem little and insignificant, compared to its great blessings. And yet, great and divine as it is, such a love, even at its best, is a small thing in its fullness and richness of blessing, when compared with the full revelation of the heart of the divine Savior to a human soul. When a man or a woman looks upon the Lord Jesus Christ and sees him coming from the glory of heaven to suffer and die upon the cross; beholds him rising from the grave and ascending up on high, interceding in his or her behalf and says, deep down in the consciousness of the heart, "He did it all for me; for me he bared his back to the smiters; for me he held out his hand to be nailed to the cross; it is to me he offers this undying love; for me he is fitting up heavenly mansions"—the soul that really enters into that love and knows that fellowship, has found an experience that no sickness or loss or death can ever interfere with. Oh, brother, sister, Jesus stands before you inquiring, "What wilt thou that I should do unto thee?"—Louis A. Banks.

#### Fulfillment.

There are hours when the message of our life seems to fail to reach an answering chord—hours when the clouds of the human rise between the delicate vision of supreme fulfillment. Then, in some moment, there is a rift, a lifted wave of cloud, and in the glorious thought of gold and blinding haze we read the meaning of our struggle out through the dark.

"Up and down the schoolroom the old master paced. His worn, thin hands clasped tightly the roll of exercises. How he had dreaded to correct them in other days; to see how little of his teaching had been of use! But now he could not bear to begin, because it was the last time. All his life, since young manhood, had been passed in this old school. He had seen many classes of boys grow up and leave to make room for others. Now, he, too, was to leave. He saw each desk peopled with a multitude of forms, some of them dear, some of them dreaded, yet all precious to memory. But next week a new master, a progressive, strong man, who would not be haunted with visions of the past, was coming. The old man sat down at the desk and buried his face in his hands. The bitterness of failure was upon him.

"Out in the yard the boys were lingering to play snowball. Their shouts were not so merry as usual, but were more boisterous. They were trying to forget how the old master's voice trembled when he told them, at the close of the session, that they were to have a new master on Monday. They had never realized before that they cared for him. They were not conscious of it now. But their boyish hearts still tingled in response to the unselfish nobility of his last words:

"He'll be a good master to you, lads; a better one than I've been—or—can be. I've tried my best with you, laddies. Now, another man is to have the chance to try his best. Help him to succeed, my boys. God bless you and him!"

"The boys were, apparently, playing ball. Each was ashamed to say to the other that he was waiting to see the master close the schoolhouse for the last time, and to receive his 'good-bye.' They knew he must finish his exercises before leaving. It seemed to take him longer than usual.

Presently a small boy climbed up on the bank and peeped in the window. When he dropped down, his ruddy face was puckered up. He looked ready to cry. Instead he made a mammoth snowball, dipped it in water, hurled it at the bad boy of the school, opposite—and burst into tears.

"'Cry-baby!' sneered some one.

"'Shut up,' roared the 'bad boy,' 'he isn't. We're all crying inside, 'cept you. Ain't ashamed, nuther.'

"The 'bad boy' picked up the ice-ball that had been thrown at him, eyed the sneerer critically, and added, in a casual tone:

"'We're all sorrier 'en the master, himself, an' I'm a-goin' to tell him so.'

"Then the 'bad boy,' having made a longer speech than the master's ferule could ever have elicited on declamation day, marched sturdily into the schoolhouse.

"At the door he paused. The old master looked up lovingly. The 'bad boy's' voice suddenly receded, leaving only an ache in his throat. He looked appealingly at the man he had come to comfort.

"'What is it, Thomas?' asked the master.

"Thomas did not answer. He stalked across the room and planted himself determinedly at his old desk. The look on his young face resembled curiously that on the master's. After him came trooping the other boys, silently. It was only the small boy who, having cried, and so being able to find his voice, explained:

"'We thought—we'd—like to—stay after school—a bit—with—you—'cause we're sorry—we can't—ever again.'

"The master rose from his chair; he looked down the roomful of boys, letting his gaze rest steadily upon each. As he looked he read love written large in each countenance. The room seemed filled with the glory of it. After a second he stretched out his arm in mute benediction; then he turned slowly and walked from the room, while the boys' heads were still bowed beneath his blessing.

"The bitterness of failure had passed."—Mary P. Denny, in *Christian Home*.

#### Prayer Union.

Sr. Frances J. Mock, Knox, Indiana, desires the prayers of the Prayer Union that she may be healed of almost total blindness, nervous prostration, and other afflictions, commencing Monday, April 15, 1907, between the hour of two and three o'clock in the afternoon.

## Letter Department

COLDWATER, Michigan, March 16, 1907.

*Editors Herald:* We are trying to keep up action. We just returned from Knox, Indiana, where we conducted a series of meetings which for interest and attendance surpassed the services there for a number of years. Bro. Prettyman secured a printed program of subjects for the series, and sent them out broadcast. The method seemed quite satisfactory, and fine audiences listened to the presentation. A letter from that point yesterday says, "Your last effort here left an impression among the people that has not yet been equaled in years past. The people took up their Bibles, went to reading, and found what you told them to be true."

Well, the leaven is working there. We look for good results from the district reunion which will meet at Knox, August 30, and close September 9, 1907. Quite a deal of sickness of the "grip" type hereabouts. A number of deaths. We have been called to officiate in a number of funerals recently. One of the saddest was that of a young married lady, a Latter Day Saint in belief, thirty-four years of

age, who burned herself so severely last Tuesday evening that she was released from suffering at five minutes of one o'clock, Wednesday morning. She was enveloped in flames from a gasoline stove, and burned, until the flesh fell from parts of the body.

Bro. George Corless, a child of the kingdom for forty-two years, nine months and five days, has also passed from our midst. The elders who have done pioneer work in the gospel through Southern Michigan will remember Bro. Corless' "latch-string hanging on the outside of his door"—gone to a joyful rest!

One by one the sands are flowing,  
One by one the moments fall;  
Some are coming, some are going;  
Heavenly Father, grasp them all.

Spring-like weather prevails here now. The dreary season is passing. The Saints here at Coldwater are up in line; Sunday-school, Religio, and Doctrine and Covenants classes pushing along.

Ever hopeful,  
S. W. L. SCOTT.

PROWERS, Colorado, March 17, 1907.

*Dear Herald:* I spent four weeks here, from January 28 to February 28; preached several times to interested and increasing congregations.

Attended the conference of the Eastern Colorado District the first three days of this month, and from there went home for a few days, returning here the 14th. Expect to remain for some time, as I believe I can do as much good here as any place in the district.

There is a fine Sunday-school, and regular meetings, and no trouble to get hearers to preach to.

I notice in *Exponent* for March the statement that there had been no Sunday-school organizations in the Eastern Colorado District the past year. I wish to say there were two new organizations; one at Burlington and one at Trinidad; but they did not get in their report in time for district convention. The weather is warm and very dry, and farmers are busy preparing the ground for the sugar-beet crop.

Hoping for a pleasant conference and a profitable year in the gospel field, I am,

In the faith,  
E. F. SHUPE.

LAMONI, Iowa, March 19, 1907.

*Editors Herald:* I read the article in the HERALD on "Celibacy," from the pen of a Roman Catholic priest. I have been looking for some abler pen than mine to take this subject up; but have not seen anything of it in the HERALD as yet. But I see by a letter written by Bro. C. J. Hunt, that he intends to attend to this matter by and by. I shall be very glad to read it.

In gospel bonds,  
N. STAMM.

BURNS, Wisconsin, March 19, 1907.

*Dear Saints:* I had heard a great deal about this work through my uncle, Silas Rogers, but was never thoroughly convinced until this fall. Through Sr. Quick's efforts a minister of the true gospel was sent to us; he being Bro. J. O. Dutton. I was brought up to be prejudiced against this church. I prayed for enlightenment, if Bro. Dutton was preaching the true gospel, so went and heard his course of sermons. I was baptized and so also was Sr. Lucy Tucker, October 20, 1906.

Our vicinity is very heathenish, and there are lots who still persist in calling us Mormons; but the good seed was sown and a great many went to thinking. Then again in February Bro. Dutton and Bro. W. P. Robinson came and again held a course of meetings. There was quite a discus-

sion among the people, and there were some threats of not letting them have the schoolhouse, but through prayers and sermons they were permitted to stay. My oldest daughter and my mother were convinced, and were baptized.

My mother being an invalid, my daughter and mother received the laying on of hands for the gift of the Holy Ghost, at the home, then the four Saints with Brn. Dutton and Robinson partook of the Lord's supper, after which we offered our prayers, and gave in our testimony, and since have more light, and have been better able to defend our church.

Before being baptized I was in poor health, but have been blest with better health since I obeyed the gospel.

Your sister in Christ,  
MRS. ESTELLA POST.

MIAMI, Indian Territory, March 22, 1907.

*Dear Herald:* Though there is only a small band of Saints here, we are striving to live as our Master would have us, and so spread the gospel we are permitted to enjoy.

Dear Saints, allow me to ask your prayers in my behalf. I have, I am sure, as many trials as any other young Saint, and often feel that I must bend under my burden. Only recently I have been given very much to doubting; not the church, for I realize its teachings are true; not the gospel, because I can know its purity and fullness; but the Saints. Oh, how I have doubted! and how near have I come to taking the broad road, saying, "It is no use, I can't live the life of a Saint!"

It seemed that my every effort to be a true child of God was futile, and for a short time I came very near giving up as a failure.

To-day I am glad I am a Latter Day Saint, and have resolved to live the very best I can until I shall have finished my race and been called away to account for the life I have lived.

I once heard an elder in Lamoni say that it made us stronger to have doubted, but little did I ever dream that one day I should be a witness to that statement, having experienced it myself.

I am not staying at home now, and am not permitted to read the HERALD weekly, nevertheless I always think of it when I know it does go to my home and that the other members of the family enjoy it.

I read an article not very long ago on dancing, and it said among other things that it behooved us to set an example to the world worthy of imitation. I agree that we should, but it seems to me (and I am not a dancer) that there are just as bad things we might do: for instance when I see one of our elders using coffee, or tobacco. I think they might set a much better example to the world and to the church, especially the young, by letting such things strictly alone.

The use of coffee makes it easier to use tobacco, and from that it is only a step to whisky. I am neither very old or experienced, but I try to observe, and I have noted the above change in more than one boy surrounded by Christian friends and parents. It seems now that nothing can stop them; and oh, how my heart aches to see them going!

I think we need not be so adherent to one principle that we neglect all others, but should set a high standard and then try to attain it.

Your sister in Christ,  
FLORENCE CATO.

EAST DIXFIELD, Maine, March 21, 1907.

*Editors Herald:* I came to this section of country about three weeks ago to lay away our departed sister, Abbie Newton, a loyal and faithful Saint who has "passed through the triumphal archway into the fair fields of God's paradise"

to await the coming of her blessed Master who has brought to pass the redemption of the soul (and the spirit and body is the soul of man), hence the redemption of the body. She is greatly missed among the few Saints here, for she was a live Latter Day Saint, a worker, faithful in word and deed. She paid her tithing faithfully, gave her free-will offerings, and sent up to Bishop Kelley her consecrations—about all she possessed—just before she passed away. Her end was peace, and it can be truly said of her as of Sr. Gunsolley, as in Bro. Joseph Smith's sermon in HERALD, She hath done what she could and is now gathered to her fathers.

Bro. F. M. Sheehy was the first missionary to plant the work here and is kindly remembered by the Saints. U. W. Greene has also labored here and became notorious as a hunter for deer and bear around here. Bro. Greene will remember the fine deer he shot upon the hunting-grounds here and what became of it. Brn. W. H. Kelley, W. W. Blanchard, I. M. Smith, H. J. Davison, and C. H. Rich are remembered here.

I found the few Saints here scattered and needing some encouragement, and so we gave out appointments after conferring with Bro. E. E. Holman and Bro. John Towle, having obtained the Freewill Baptist church for a few services. The pastor, Reverend Pearson, was very cordial and free-hearted, opened my first meeting with prayer, and attended the second meeting—treating me in a most gentlemanly way. After our third meeting they needed the church for their own services, so we continued our meetings in the home of Bro. Towles. We had very good and attentive audiences and a spirit of inquiry was aroused in one or two. The la grippe fastened itself upon me after the appointments were out, but I was able by the help of the Master to meet my obligations, assisted also by the kindness and hospitality of Bro. and Sr. Towle, who made for me a comfortable home. May the Master reward them. I am at this writing at the home of Bro. and Sr. Lee and Susie Blanchard, who have kindly entertained me for a few days. I am waiting for an opening to be made in the snow, which has fallen about four feet on the level—in a real blizzard that has blocked the roads. I expect to get through to-morrow for home as I have an appointment at Plymouth for Sunday.

May success crown the HERALD'S mission.

R. BULLARD.

CLIMBING HILL, Iowa, March 25, 1907.

*Editors Herald:* This leaves me at the above place, where I have been since the evening of the 4th holding meetings every night in the village schoolhouse with the Baptist church on one side and the Methodist Episcopal people on the other. We have had fair attendance and good interest. I have had opposition, but the good Lord has blessed my efforts. I have sold here eight copies of the Book of Mormon, two of the Doctrine and Covenants, three Instructors, and three Hymnals, making sixteen books in all. Yesterday (Sunday) was a glorious day to me and to many others. I preached in the morning upon the birth of Christ, and at half past two in the afternoon I met at the river bank with a large crowd and led nine precious souls into the water and baptized them into the church and kingdom of God. We had good order, and it seemed to all to be a solemn occasion. The nine were all heads of families except two. Many more at this place are near the door of the kingdom.

I had written to Bro. Sidney Pitt to be with me yesterday, but after writing I considered the matter and concluded it would be asking too much of him, as he has been sick since the middle of January and is just getting out, and he would have to come about seventy-five miles. So I wrote him the next day not to come, for I was afraid it would be too much

for him. Bro. J. M. Baker was at Sioux City, only twenty-five miles away, and I thought that he could come and help me, but he had made other arrangements for that day so could not come. So yesterday morning when I arose from my bed and looked over the day's work before me—two preaching services, nine to baptize (taking charge at the water), and the nine to confirm at the evening meeting without one of the priesthood with me—oh, it seemed more than I could do; and as I realized the responsibility that was resting upon me I felt weaker than ever before. Before starting to church in the morning I bowed before the good Father in prayer. I felt so weak as I prayed that I shed tears of sorrow and pleaded with God to be with me. I went to the schoolhouse where the people assembled, and, as I stood to tell them about the birth of our blessed Lord, the Spirit was with me, and when I went to the river I felt so free and everything moved along so nicely. I felt well in the baptizing as I stood in the cold water, and every time I raised my hand to repeat the baptismal ceremony the Spirit of the living God rested upon me. The work all seemed so sacred to me, and oh, such a peaceful waiting upon the Lord as we had!

At half-past seven we assembled at the schoolhouse. So many came that there was hardly standing room, and with nine to confirm and not one holding the priesthood there to assist, the task seemed like a large one for me. After we had our songs and prayer I seated in a row those who had been baptized and gave the audience a short talk. Then proceeded to confirm, and, dear readers, such a spirit of freedom and quietness prevailed that it seemed as though all the powers of darkness were bound. I have not language to express my feelings. After confirming them I expounded to them the gospel of Christ for one hour with great liberty. How thankful I feel that God was with me and gave me strength!

The Lord has many more souls in this place. Since the first of the month a year ago I have baptized seventy-five, sixty-six of them in my year's report. Dear brothers and sisters, I feel encouraged in the work of the Lord, and as you read these few lines I hope and pray that the same Spirit that rests on the writer will rest upon you as you read. I also pray that God will be with his Saints in conference as they meet at Lamoni. Your brother,

W. A. SMITH.

BAY CITY, Michigan, March 21, 1907.

*Editors Herald:* We have been led to rejoice of late through the goodness of God, and the instrumentality of his servant, Elder O. J. Hawn, who came among us some five weeks ago and revived the Saints and aroused an interest in many outsiders, causing some to obey the angel's message and unite with the church. Some of the Saints who were cold and indifferent to the work have made a new covenant and declared their intentions to do better than they have ever done before. A spirit of love and humility is brooding over the Valley Branch, a condition that was so much needed; and so we can say that we were led to rejoice.

On the 26th of February two precious souls were led into the waters of baptism, and on the 17th of March four more. These last four were fruits of the preaching of Bro. W. M. J. Bennett, of Saginaw; and so the good work is moving on. And at the confirmation of one of the young men on the 17th the Lord spoke through his servant and said that inasmuch as he would prove faithful he should be an instrument in the hand of the Lord of bringing many into the kingdom, and should declare the angel's message, and break the bread of eternal life to a dying world. And so we have been praying that God would raise up men that would assist in carry-

ing on his work, as the fields are surely white to the harvest, but the laborers are few.

So, dear Saints, let us pray that God will send more laborers into his vineyard, and then let us all pay our tithing to support the laborers; and then the good work will roll on to victory, and Zion will be redeemed, and the Saints will be gathered in, and God be glorified.

E. S. WHITE.

PLEASANT GROVE, Utah, March 26, 1907.

*Editors Herald:* It is with exceeding great pleasure that I write again to the precious columns of our paper. My life has been greatly blessed with joy and happiness since my last letter, which I wrote to the HERALD one month ago. The mercy of our God is great to all who love him and seek to keep his commandments. My testimony in this glorious work is strong. God has given me a perfect speech; and, oh, the joy! I believe there are many of the Saints who have gone to God in prayer in my behalf; and God bless them everywhere. I stammered almost every word I said, and many times could not make a sound. But only through four weeks' treatment at the Bassett School, Provo, Utah, I am now permanently cured. If Bro. Peter Anderson should see this letter I would like to hear from him.

May peace rest with all the Saints at home and abroad.

Your brother in Christ,

OSCAR PETERSON.

SCRANTON, Pennsylvania, March 27, 1907.

*Editors Herald:* I have been laboring in and around this city since the holidays. Have been holding meeting about every night in the week, and doing all in my power for the advancement of this great latter-day work.

On Sunday I conducted the funeral-services of Bro. Adam Robertson, of Dunmore. He was a man of usefulness to this work, always on duty, attending every service possible; and now his spirit rests in the paradise of God, awaiting the morn of the first resurrection.

Last evening had the privilege of inducting seven adults into the kingdom of God, by baptism—two men and five women. The work is onward in this place. Last fall during the two months I was here I baptized twelve; three being baptized prior to that time, making twenty-two in all. So far as I can see more are likely to unite with the church ere long. So that is a comfort to the laborer, though there are many things to contend with which are not pleasant. But it is written that the battle is not to the strong nor the race to the swift, but to him that endureth unto the end; so we must renew courage and press forward unto the end, by the help of the Master.

In the above stated time have sold over sixty dollars' worth of books and papers. Could have sold more had the HERALD Office not been destroyed; but like others will look for our new publishing house to do greater work than ever, when erected. I hope the work of construction and completion will soon come to pass.

I remain your brother and colaborer for the upbuilding of Zion.

SAMUEL BROWN.

1431 Academy Street.

LAMONI, Iowa, March 30, 1907.

*Editors Herald:* My last letter was written from Brooklyn, New York, and now we are in Lamoni, Iowa; and by the time our friends in England are reading this we shall be in the whirl of conference business. After leaving Brooklyn on Saturday morning, February 16, we first stopped at Providence, Rhode Island. We had intended going by one of the palatial steamers which ply between the American metropolis and this port, but the awful calamity which

occurred on the night of the 14th, in which about one hundred and ninety people were either drowned or frozen to death in the icy waters of the Sound, made us realize the dangers of that mode of travel in the winter-time, so we concluded to take the more rapid way of travel and go by train.

We were made welcome at the home of Bro. and Sr. Bradbury, whose genialty and hospitality have been experienced before. We also had the pleasure of taking part in the Massachusetts conference over which Bro. Sheehy and Bro. M. C. Fisher presided.

The services and meetings were heartily enjoyed and the Spirit of God was manifestly experienced by those who participated therein. While in the neighborhood we visited Fall River and New Bedford, also Attleboro. We were pleased to renew the acquaintances made on previous occasions. In this neighborhood there are a large number of Lancashire people who seem to preponderate among the huge number of British emigrants who have found a home in what are appropriately designated the New England States.

Sunday, the 24th, the writer occupied in Boston and Bro. Leggott was invited to preach in Providence.

While in Boston, the so-called "Hub" of American Society, we came perilously near getting a glimpse of American "Royalty." President Roosevelt was in the city, and was to give an address in Harvard University. Though the day was intensely cold and the occasion of the President's visit unofficial, and the place where we accidentally found ourselves in a position to see the gentleman was not advertised for the occasion, I was struck with the similarity of the eager and vulgar curiosity which was in evidence in the good-natured crowd, who while physically suffering from the biting wintry blast were sufficiently patriotic to wait and take advantage of this unexpected and promiscuous opportunity to display their loyalty to the ruler of the national destiny. And I wondered, What difference is there between this disposition in America and the disposition of the same gaping crowds of British citizens who time and again I have seen in heat and cold, in storm and sunshine, awaiting the advent of some regal pageant, upon whom they have lavished their extravagant huzzas? And I came to the conclusion that after all it was but a difference of geographical location and clothes;—the spirit is the same.

By a strange coincidence we arrived in this city on the anniversary of George Washington's birthday; the last day I spent in America two years ago it was the famous "Fourth," and we left the shores of America as the boom of cannons and cracklings of squibs and crackers bore testimony to the national appreciation of the phalanx of heroes headed by this greatest of all American soldier-statesmen. We enjoyed the ice-cream and the pleasant association of the Saints and made a sturdy effort to be pleasant amid the exuberance of feeling which hailed the day on which the star of America's national independence began its ascendancy and marked the decadence of Britain's glory in the West.

The next day we left Boston and were on our way to Buffalo; we had an experience here which we thought would teach us a lesson; we ought to have missed the train; we were late, but owing to some change which we did not understand we were in time. After an all-night ride on the train we arrived in Buffalo next morning and soon found ourselves in difficulties over the Eastern and Central times. When we thought we were soon then were we late, when we thought we were late then were we soon.

We met Bro. F. G. Pitt and were well cared for at Bro. and Sr. Schofield's. We here received the first of our Eng-

lish letters, and how we did eagerly read the letters from home! We then went over to Niagara and meeting with Bro. R. Etzenhouser we went for a tour around the Falls. I have seen the Falls in summer and seen the sunlight play upon the clouds of spray, and as I sat in awe and reverence looking upon this magnificent exhibition of Nature's glory, I saw visions and felt the consciousness of divine nearness surge over me; I worshiped with a profound devotion, and left that shrine feeling strangely subdued. But I have never seen anything which was so fascinating as this piternal incarnation of Nature's mystic forces. As we stood on the American side and with our backs turned to the foaming and tumbling cataract we saw all around us fantastic shapes; which were trees, shrubs, benches, huts, and other objects all covered with ice formed by the spray which had been blown by the wind. Down the ravine into which plunged the roaring, turbulent waters with their eternal dirge, shattering themselves into clouds of opalescent spray upon which the wintry sun painted its rainbow colors, they became enchained by the majestic power of the frost and were heaped into a towering mountain of solid ice. All along the frowning ledges were suspended columns of ice and countless icicles upon which the sun played in polychrome colors its gambols; and one could easily imagine that some giant fairy had made an organ of immense proportions and with the diapason roar of the seething waters mingled with the assortment of sounds whose identity was irretrievably lost, blended the whole into one magnificent Fugue.

The visit to Goat Island was like an entrance into the fairyland home of the Frost King. The jingling sleigh-bells, the prancing horses, the well-wrapped pedestrians stood out in conspicuous melody and beauty. Then we crossed the ice-bridge and scaled the ice mountain and then the ice mountain "scaled" us as we attempted the descent. We also visited the power-house on the Canadian side and saw the wonderful works of man, wherein this mighty force was harnessed to the chariot of commercial progress; and, as the water guided by carefully-built conduits plunged down steel tubes for a distance of one hundred and fifty feet, it whirled around at the tremendous velocity of two hundred and fifty revolutions per minute four or five gigantic dynamos and generated electricity which by means of aluminium cables was transferred miles away.

That evening we met the Saints at the neat little church where the Canadian were united with the American Saints, and together we worshiped in the spirit of love that bursts all national bonds and in its wide embrace unites all nations in the true brotherhood of peace. We spent a few days with the Saints in Buffalo who are making a very fine effort to establish the cause of truth in this large city under the wise and sympathetic guidance of Bro. Pitt. From this city we went down south to Sharon, Pennsylvania, where we took part in the conference of the Kirtland District. Here we met Bro. Griffiths and many others. The conference was stimulating and all seemed to be encouraged. On our way to Pittsburg by invitation we called at Youngstown and had a very pleasant visit with Bro. and Sr. Strachan. At Pittsburg we met many of the Saints and among them some from Steubenville whom we had met in the homeland—Bro. and Sr. Edwards, Rees Jenkins, and others. The outpouring of the Spirit in the conference at this place was indeed phenomenal, and came as a time of refreshing from the Lord.

From this place we traveled to Kansas City, calling on our way at Chicago; and spending but one night there, we left on Tuesday night for Kansas and on Wednesday morning, March 13, we arrived in Independence, and met with my parents, and also some of the Saints whom we had met before.

Our stay there was brief and on the following Tuesday in

company with Brn. White and Sheehy we left for Lamoni, Iowa, to engage in the work of the quorum. I had to leave Bro. Leggott behind, but he was in good hands, and, Providence permitting, we shall greet each other this coming week.

To-day the sad news of the death of Bishop Taylor has just reached us, and we feel that the church in England has lost one of its most faithful and honorable representatives. Our brother has gone from us at last to his well-earned rest. We shall miss the quiet and noble figure who for many years has been in the vanguard of the church, and amid its vicissitudes and successes has ever been faithful to its interests. The history of the Reorganized Church in Great Britain will be largely a tribute to the labors of our brother and a few compeers who boldly and unswervingly stood in the breach and vindicated the name of the church when the folly and sin of its dark apostasy had dishonored it. It would be unjust to mourn our brother's triumphal entry into rest after thirty-two long years of useful toil and courageous integrity. May God grant us grace to follow the example of such noble men who knew the joy of sacrifice for right and truth.

With kind regards to all our friends at home, on behalf of Bro. Leggott and myself,  
JOHN W. RUSHTON.

MOUNTAINVILLE, Maine, March 18, 1907.

*Editors Herald:* As it has been some time since I have contributed anything to your valuable pages, and not being a believer in reaping all the good of others' labors and withholding the little I may be able to give, I write to-day. We have just passed through one of the severest winters in my memory. Lots of snow and drifts everywhere, and the thermometer sinking way down as if to get snug and warm. But through it all we have tried to keep warm at heart at least and attend to our duties, and have met for Sunday-school and services as usual, and accordingly have felt that reward which comes only to those earnestly striving to do the Master's work and will.

Brn. W. E. LaRue and J. J. Billings have been with us several times during the winter, doing the best they could under the circumstances, and we believe their labors have not been in vain. The work here while hindered in many ways, is perhaps in as good condition as we might hope for or expect under the present conditions. But there is yet room for much improvement with us, and not until we as Saints of God determine within ourselves to overcome self—the cravings and desires of our carnal natures—can we hope for lasting good or beneficial results. Just the thing that Satan has placed before us to hinder our way and at which we stumble and fall, are the very things to be overcome; and, overcoming, we will be strengthened and encouraged thereby to the accomplishment of greater things and the easier victory of a severe warfare.

Personally I am still striving, hoping, watching, and praying with an eye single to God's glory, marching the best I can under the existing adverse circumstances to go on unto perfection. The one object of my life is to so live that out of love and charity to my fellow men I may be of some lasting benefit to them, and secure a final reward for well-doing in a home in Zion with the redeemed of the Lord. I am praying and working to this end, dear Saints, and desire an earnest interest in your prayers as well. "Let us pray for one another."

When we stop to seriously reflect upon the conditions surrounding the Saints at the present time—the prejudice, accusations, temptations, trials, and worldly environments and delusions which so thickly beset and surround us, well may we use every endeavor to overcome self and the works of the flesh, and all evils, and well may we seek to pray for each other. Saints, the end is fast approaching, the final

settlement is not so far, and with these facts at hand, Satan is marshaling his army for the overthrow of truth and the Lord's chosen people. Only through him, who is greater, can we hope to come off more than conqueror, through him who has loved us. Then let us watch and pray that ours may be the final joys of the Saints of the most high.

Still in the faith and conflict,

WALLACE A. SMALL.

SALT LAKE CITY, Utah, March 12, 1907.

*Editors Herald:* Yesterday (Sunday) was passed pleasantly here, Bro. L. G. Holloway preaching at eleven o'clock, and the writer occupying at seven in the evening. Sr. Rachel LaRue was in charge of the Sunday-school and Religio, as usual.

Our district conference and Sunday-school and Religio conventions, held a week previous, were successful and enjoyable. There were present of the general ministry Brn. J. F. Curtis, J. D. Stead, J. E. Vanderwood, A. M. Chase, Peter Anderson, E. C. Briggs, L. G. Holloway, S. D. Condit, and T. W. Chatburn. Desired unity prevailed in the business-sessions. The preaching, prayer-meeting, and sacrament-services were very enjoyable, Brn. Holloway, T. W. Chatburn, A. M. Chase, and Peter Anderson being the speakers. The program given on Friday evening by the Sunday-school and Religio associations showed the young folks to be up to date and marching on. Monday morning following four were baptized by Bro. Peter Anderson, viz.: Ingverd Peterson, John Scott, Gerald S. Ables, and Miss Frances Pierce. They were confirmed at the church by A. M. Chase, Peter Anderson, E. C. Briggs, and W. H. Kelley. Bro. Scott had been a member of the Brighamite church, but withdrew from it. He wrote several articles which were published, assigning his reasons for dissatisfaction, which were read with interest by many. Bro. Ables has been quite a prominent laborer in that church, having filled two missions to Holland in the interest of that cause. He is a man of excellent thought, a fluent talker, and gives every evidence of being sincere and devoted. His written communication read before the conference assigning reasons for the step taken is a forceful document and made a favorable impression upon those who listened to its reading. It is hardly necessary to say that Bro. Ables bids fair to be of excellent service to the cause, as well as finding a home in the true church of Christ, where he can enjoy that freedom of conscience and worship contemplated in the gospel message. Sr. Ables did not unite with the church but she has the appearance of being an excellent lady and no doubt in due time she will join with her husband in his chosen course.

The conference was a success—much the best in some respects that I have attended in Utah, which brought cheer and comfort to the Saints. Unfortunately Bro. Curtis was ailing all through the conference and since has had to undergo an operation for appendicitis. He was doing well at last account. There are signs of good being wrought among these organized lost sheep of the mountains. More are reading and thinking than hitherto. Of course those hardened in polygamy and kindred cult hang fast to their idols, absolute, as in the past, in all they propose. The belief in polygamy and kindred heresies remains the same. A prominent officer stated to-day, "We have not changed our minds in regard to polygamy." This without question is correct. Mother Grundy says they are practicing it just the same. But as she is not always reliable as a news-bearer it may be safe to take this with a few grains of salt.

Of course the Brighamites are elated over the seating of Senator Reed Smoot, some chuckling over what an easy matter it is to fool some of the people all the time.

Any one who is conversant with the spirit and genius of

things here knows well that if Reed Smoot had been as hostile to polygamy as seems to have been set forth at Washington he never would have secured the seat he holds among his fellow apostles. It is explained, however, that Smoot was opposed to it in his feelings. This of course leaves the whole matter with Smoot. But when this same senator without protest, marches up twice a year and holds up his hands to sustain Joseph F. Smith, an avowed polygamist, as a prophet, however willing one may be disposed to extend a charitable side to things, there is an inconsistency here that is a regular knockout to the most gullible credulity. Let this be as it may, the political, social, and religious questions are far from being settled out here. Agitation must and will go on until things are settled right. Just how far we are from the culminating end, is hypothetical, so we wait events, and watch the grinding of the forces.

WILLIAM H. KELLEY.

ST. LOUIS, Missouri, March 31, 1907.

*Saints' Herald:* The more I think about it, the more strange it appears to me that intelligent Christian men and even ministers of the gospel will rise up in defense of licensing a business which they themselves acknowledge is a crime against God and humanity. Let us not forget this solemn fact, that when we license the saloon, we at the same time set a price on our sons and daughters, we say to those desiring to engage in the saloon business, Give us one hundred, five hundred, or one thousand dollars, as the case may be, and in return for same we will give you a legal right to annually debauch, ruin, and send to untimely graves one hundred thousand of our citizens, causing desolation and anguish to the widows and fatherless. The word of God is plain, "Woe to them that justify the wicked for a reward." I do not feel disposed to censure or condemn those viewing the matter differently from myself; but I do not feel disposed to say that license for an evil, either high or low, is a snare and a delusion. Let us not be deceived in this matter. God is not mocked, for whatsoever we sow that shall we also reap. It is not the speed with which you reach the goal that counts, but what you do after you get there. We are taught that after obeying the principles of the doctrine of Christ, then let us go on to perfection. If we could only learn to see that perfection meant for us to become perfect in all our actions of life, how much faster we could advance!

My hope is that my hands may be unspotted from the sins of this world. I know I am frail and weak; but by the power of God I am sure I can stand. But it behooves me to keep on the watchtower of thought at all times.

JOHN ZAHND.

SEATTLE, Washington, March 25, 1907.

*Dear Herald:* I can not do without you. I am isolated from the Saints most of the time. The HERALD is the comfort of our home. It comforts and strengthens me to read in the letters from the dear Saints their testimonies of healing. I know that our heavenly Father will heal those that live faithful, if it is best for them to live. Sometimes it is best for them to die. I have seen mothers pleading for God to spare the life of an infant child, and could not see why God could be so cruel as to take it from them. Dear mothers, it is hard, but our Father in heaven knows best. If that baby should grow to manhood or womanhood, it might commit the unpardonable sin. See what anguish of heart the Lord has spared you and baby by taking it while it is without sin. My prayer is that we may all have that faith and trust in our heavenly Father that we can say at all times, Thy will, O Lord, not mine, be done.

Yours in gospel bonds.

VIOLA BERGSTROM.

## Miscellaneous Department

### Conference Minutes.

**CENTRAL CALIFORNIA.**—Conference convened at Tulare, California, March 9, 1907, at 10.30 a. m., J. B. Carmichael in chair; C. E. Crumley, assistant president; Dora Glines secretary pro tem. Branches reporting: Santa Cruz 78, San Jose 99, Tulare 99. Ministry reporting: C. E. Crumley, J. B. Carmichael, C. W. Earle, Joseph Flory, F. H. Lawn, J. E. Walker, C. W. Deuel, J. Wiles, M. Clark, E. A. Walker. San Jose chosen as place to hold next conference. Time of holding the same left to district president and sub-missionary in charge. Officers elected: J. B. Carmichael, president; C. W. Earle, assistant president; Mary E. Lawn, secretary; Mary E. Range, treasurer. Delegates to General Conference: Albert Carmichael, C. E. Crumley, J. M. Terry, T. W. Williams, G. T. Griffiths. Delegates empowered to cast the full delegate vote, and in case of division the delegates present cast majority and minority vote.

**MOBILE.**—District met in conference with the Theodore Branch, March 16, 1907, Bro. Alma Booker presiding; Sr. Julia Booker secretary pro tem. Branches reporting: Theodore 70, Three Rivers 113. Ministry reporting: Elders F. P. Scarcliff, W. L. Booker, G. W. Sherman baptized 3, Alma Booker, Oscar Tillman, Simeon Cochran; Priest T. W. Smith; Teachers David Goff, James Cooper, James Powell; Deacon Frank Stiner. Bishop's agent reported: Balance on hand last report 75 cents; received since, \$50.25; paid out \$49.35. The former secretary, Sr. Edna Cochran, sent in her resignation as district secretary. Sr. Julia Booker was chosen secretary of the district. A vote of thanks was tendered Sr. Edna for her long and faithful service as secretary of district. Delegate to the General Conference, T. C. Kelley. Time and place of the next conference left to the call of the district president. Mrs. Julia Booker, 408 E. Howard Avenue, Biloxi, Mississippi.

**NEW YORK AND PHILADELPHIA DISTRICT.**—District conference convened in the Saints' Chapel, Philadelphia, February 2, 1907. Business-session opened at 7.45 p. m. President Joseph Smith was chosen to preside, and F. M. Sheehy associate; R. E. Hockman and E. B. Hull, secretaries. Ministerial reports: Joseph Squire, Sr., John Zimmermann, W. W. Smith, A. D. Angus, Honer Buttery, George Potts, B. R. McGuire, Thomas Truman, H. H. Bacon, D. C. Carter, J. E. Gibbs, J. C. Farnfield, Ephraim Squire, William Hobson, Walter Lewis, William Plunket, D. T. Shaw, Judson Cable, Henry Carr, and S. A. Reeves. Branches reporting: Philadelphia 167, Brooklyn 173, Broad River 43, Baldwin 57. Bishop John Zimmermann reported: On hand at last report, \$1,155.11; receipts, \$3,916.36; expenditures, \$4,440.10; balance on hand, \$631.37. District treasurer reported: On hand at last report, \$18.22; receipts, \$41.00; expenditures, \$35.15; balance on hand, \$24.07. Delegates elected to General Conference: F. M. Sheehy, Walter W. Smith, John Zimmermann, Sr. Eunice Smith, Sr. Clara Zimmermann, John Rushton, Joseph Squire, Sr., E. L. Kelley, and Bro. Leggott. Delegates present were instructed to cast the full vote of the district, and in case of a division to cast majority and minority vote. Conference adjourned to meet at Brooklyn, New York, August 31, 1907.

### Convention Minutes.

**DES MOINES.**—District Sunday-school convention held at Runnells, Iowa, February 15, 1907. Joint prayer-service with the Religians at 9 a. m. Business session convened at 2 p. m. J. F. Mintun was chosen to preside. Reports of the various officers read and accepted. Election of officers: J. F. Mintun, superintendent; W. Christy, assistant superintendent; Pearle Shannon, secretary; Emma Park, treasurer; A. A. Reams, librarian. Ruth I. Mintun was appointed to act as superintendent of the home department. Convention adjourned to meet on Friday preceding, and at the same place as the next district conference. Pearle Shannon, secretary.

**CENTRAL CALIFORNIA.**—District Sunday-school convention called to order Friday, March 8, 1907, at Tulare, California, by district superintendent, J. B. Carmichael, who was by motion placed in charge; Bro. J. E. Walker, assistant; Sr. Dora Glines, secretary. A motion prevailed the district superintendent look into the condition of schools not reporting, and effect a dis-organization if necessary. The committee on the printing of Bro. Albert Carmichael's booklet continued. The officers of the district were sustained another year. Sr. Minnie Bates, of San Jose, was elected superintendent of home class for the district. Motion prevailed that the schools in the district raise \$10 for the circulating library. Sr. Dora Glines, Sr. Evie Carmichael, committee.

Delegates to General Convention: Albert Carmichael, C. E. Crumley, J. C. Clapp. Delegates empowered to cast full delegate vote, also in case of division to cast majority and minority. Moved to adjourn to meet at time and place of next district conference.

**NORTHEASTERN KANSAS.**—Sunday-school convention convened at Topeka, Kansas, March 22, 1907, at 2 p. m. Called to order by Superintendent Anna Murphy, assisted by Warren E. Peak. Schools reporting: Scranton, Netawaka, Blue Rapids, Fanning, Atchison, Topeka. District officers elected: Superintendent, Frank G. Hedrick; assistant, William Burlington; secretary, Flo McNichols; treasurer, Harry Murphy; librarian, Kate W. Brockway. Delegates to General Convention: W. E. Peak, Frank G. Hedrick, Samuel Twombly, M. F. Gowell, Harry Murphy, Anna Murphy, Flo McNichols, G. H. Hilliard, George Johnson, S. J. Madden, Bettie Twombly. The evening session was profitable and pleasant with songs and music, papers, and speeches. Adjourned to meet 2 p. m. on Friday before and at the same place of the next district conference. Lillian Gowell, secretary.

### High Council. Attention!

Members of the High Council will please take notice that the quorum will be called together for business, Thursday, April 18, at ten o'clock at the Presidency's office, Atkinson Building, Lamoni, Iowa.

JOSEPH SMITH, President.

April 3, 1907.

### Church Librarian.

The following donations have been made to library during this week: J. S. Roth, Grinnell, Iowa: History of Poweshiek County, Iowa.

J. D. Bennett, Lamoni, Iowa: Principles of Chemistry (Perler); Odd Fellow's Monitor and Guide (Beharrell); Magazine of Mysteries (broken volumes); HERALDS (odd numbers).

Mrs. Audientia M. Anderson, Lamoni, Iowa: Autumn Leaves, 1906, complete.

W. H. Harrison, Philadelphia, Pennsylvania: A History of the Priesthood (Manchester).

Mrs. J. H. Sheeler, Altoona, Iowa: Latter Day Saint Millennial Star, volumes 13, 6, 7; Report of Iowa State Horticultural Society, 1897; Saints' Advocate, 1, 2, 3, 4, 5, and 6; SAINTS' HERALD, volumes 17, 18, 19, 20, 21, 22, 23, 25, and 32; Spencer's Letters; Orson Pratt's Series of Pamphlets; The Messenger and Advocate, volume 1.

S. W. Condit, Logan, Utah: SAINTS' HERALD, 7 and 8 (broken volumes).

J. M. Franklin, Kidder, Missouri: Story of the World's Worship.

J. D. Jones, Sr., Kewanee, Illinois, by hand of Amos Berve: Paley's Evidences, two volumes; Welsh Hymnal; Nesbit's Mensuration; Cowper's Poems; Volney's Ruins; Welsh Compendium; Don Juan; Keith on the Globes; Algeria As It Is; Thompson's Works, volumes 2 and 4; Welsh Doctrine and Covenants; First Welsh Book of Mormon (unbound); Buchanan's Domestic Science.

S. S. Smith, Independence, Missouri: Oriental Churches, two volumes; Ad Fiden; Kitto's Dailey Bible Illustrations.

The "Saints' Harmony" credited in the HERALD of April 3 to Olive Bailey, should have been credited to Albert M. Bailey, Davis City, Iowa.

It has been asked of us to furnish a list of the books or kinds of books we need in the library. This would be almost impossible at present. It might be easier to make a list of those we do not want; but we hope before long to publish a request for some we need the most. Of course the library makes a specialty of books for or against the "Mormons," religion and science, especially archaeology.

INEZ SMITH, Assistant Librarian,

LAMONI, IOWA.

### Convention Notices.

The New York and Philadelphia District will meet in convention May 18 and 19, 1907, at Elk Mills, Maryland. Traveling missionaries coming east are invited to attend our convention. Local superintendents will please send reports of schools, together with delegate credentials, to secretary F. B. Hull, 3513 North Smedley Street, Philadelphia, Pennsylvania. O. T. Christy, superintendent.

Western Maine District conference convenes at Stonington, Maine, Saturday and Sunday, May 25 and 26, at 2 p. m. Secretaries will please be prompt in sending reports three days in advance to district clerk, Wallace Small, Mountainville, Maine.

### Reunion Notices.

Spring River District reunion for the year 1907 will convene at the Cunningham Park, Joplin, Missouri, August 16 to 26. All are cordially invited to attend and reap a harvest of blessings. Those desiring further information, address, S. L. Cale, secretary, Lock Box 988, Webb City, Missouri. J. T. Thurman, president.

### Notice.

To all the Priests in the British Isles Mission; Greeting: We the undersigned desire to invite new members to our quorum, and those that already belong to it are hereby requested to furnish the secretary with all particulars, such as change of address, ordination, etc., etc., so that a correct record can be kept. Your brethren in gospel bonds, John W. Green, president; James R. Baty, secretary, the Sixth Quorum of Priests.

### Resolutions of Sympathy.

Whereas, A loving Father has taken from our midst a beloved sister, Mary (Page) Eaton, and,

Whereas, We feel that in her removal, glorious as we are assured the change is for her, the family having lost a loving, faithful mother, the church a true Saint, and the community a noble character;

And while we mourn over the loss to ourselves we can but rejoice in the happiness which is now hers, and therefore be it

Resolved, That we hereby express our sympathy for the bereaved ones in their hour of sorrow, also that a copy of these resolutions be presented to the family, and published in the *HERALD* and *Ensign*, our dear sister having been a charter member of the Prayer Union, which we hereby represent.

ABBIE A. HORTON, Secretary,

CLARA M. FRICK,

On behalf of said Society.

INDEPENDENCE, Missouri, March 12, 1907.

### Patronesses of Graceland in Tribute to the Memory of Ellen Nancy Kelley.

"I know not where His islands lift  
Their fringed palms in air.  
I only know I can not drift  
Beyond His love and care."  
—Whittier.

A bright, courageous, generous spirit has gone from our ranks, and a home is shaken to its foundation.

With almost dumb lips we try to comfort the stricken family, and tell our own loss.

Our minds go back to the time when she walked with us a little way in life, and we are glad our paths met, for we found in her an example of cheerfulness, a spirit uncomplaining, a heart full of love for, and faith in her fellow creatures; hands throwing wide hospitable doors, and an unflinching trust in the God of heaven.

We hold these noble traits to be a simple epitome of what she was to her family and friends, and we desire to learn therefrom a living lesson.

Her husband has lost for a time a loving, faithful companion; her children a self-sacrificing, devoted mother; Graceland among other friends a friend indeed; honor, industry, frugality a gentle adherent, but the grave has won no victory.

We desire to record this tribute to her memory as to one deserving even more than she ever received here on earth.

May all the goodness of her life lead those left to as beautiful a record, and may they never lose sight of the hope of meeting her in the paradise of rest, is the sorrowing prayer of the Patronesses of Graceland.

MINNIE B. NICHOLSON,

ALICE E. COBB,

VIDA E. SMITH,

LAMONI, Iowa, March 31, 1907.

Committee.

### Died.

CORLESS.—George Corless, oldest son of Hiram and Nancy Corless, born at Malahide, Canada West, December 4, 1826, died at Dorrance, Michigan, of apoplectic stroke, March 6, 1907. He was the oldest of nine children, three of whom survive him:—Jesse, Micager, Hiram, of Quincy,—also one step-sister, Mrs. Anna Fish, of Coldwater. Mr. Corless was married to Phebe A. Curtis, May 18, 1851. Five children were born to them,—two dying in infancy. The three remaining to mourn a father's

death are Mrs. Nancy Dexter and Mrs. Vina Willard, both residents of this city, and Mr. Hiram J., living on the old homestead.

Mr. Corless was baptized into Christ, May 29, 1864, by Elder James Blakeslee, maintaining his faith and integrity in God and carefully building a character of representative manhood for the remarkable period of 42 years, 9 months, and 5 days in the cause of Christ. He officiated as a local officer in the congregation until old age rendered him incapable of fulfilling the functions of his office. The "grand old man," as he was truthfully called, has gone to a well-earned rest. Quiet and unassuming, his life was a withering rebuke to evil and a crowning benediction to all who were associated with him. He leaves to mourn his departure his faithful wife, three children, thirteen grandchildren, nine great-grandchildren, three brothers, and a host of friends and relatives. He was a resident of Branch County seventy years, having come and settled here when ten years of age. Six grandsons acted as pall bearers. The funeral occurred Sunday, March 10, from the Saints' Chapel, Elder S. W. L. Scott preaching the sermon to an audience which taxed the capacity of the church. He was laid to rest in the Quincy Cemetery to await the reward of the just.

BUTLER.—Jason Robbins Butler was born January 17, 1834, in Rockland, Maine. Died February 26, 1907. Was married to Miss Mary Catherine Fields in November 1863, of which union eleven children were born, of whom nine remain, with seventeen grandchildren to mourn the loss of their father. He united with the church August 3, 1869; was always strong in the faith; was a teacher for some years, and then was ordained a priest in the Rosetta Branch, which office he filled until death. Funeral-sermon by Elder C. E. Aldrich.

WOOD.—February 28, 1907, near Davis City, Iowa, Ralph, son of Bro. Douglas and Sr. Chloe Wood. Born May 13, 1893, and passed to the life beyond at the age of 13 years, 9 months, and 15 days. Funeral from Greenville chapel, March 1, 1907, under charge of Nephil Lovell; sermon by Robert M. Elvin, interment in the McLain graveyard. He was a student of Davis City high school. The professor and students were present at the laying away of this promising, noble, young man.

SWALEN.—At Oskaloosa, Iowa, March 13, 1907, Sr. Elizabeth Swalen of paralysis. She was born November 20, 1820, at Lebanon, Pennsylvania. She united with the church March 29, 1892, at Oskaloosa, Iowa, being baptized by William R. Brown; and has held to the faith to the time of death. Funeral services held at the Methodist church, Reverend J. W. Somerville in charge.

SQUIRES.—Wiley W. Squires departed this life August 9, 1906, at Terrell, Texas. He was born May 25, 1828 in Jones County, Georgia. Baptized into the church April 23, 1868, in Santa Rosa County, Florida. Was ordained an elder August 6, 1870. He leaves a widow and several children to mourn their loss.

LANNING.—At St. Joseph, Missouri, Ruby A., infant child of Isaac N. and Lillie M. Lanning. Born August 20, 1906; died March 18, 1907. Funeral-services by Marcus Shaw.

RHOADES.—John W. was born February 29, 1844. Enlisted in the service of his country on the first call for volunteers in 1861. Re-enlisted in 1864, from which he received an honorable discharge. Married to Mary Ann Rhoades January 10, 1867. Of this union four children were born, three of whom remain to mourn, with his widow, also five grandchildren. United with the church August 22, 1890, since which time he has lived a humble and consistent Christian life. Died February 19, 1907. Sermon by I. N. Roberts, at Saints' church, near Sinking Springs, Ohio.

SHERMAN.—Ada Sherman, daughter of Bro. and Sr. G. W. Sherman, died March 7, 1907, leaving four brothers, father, mother, and many relatives and friends to mourn. Sr. Ada was 20 years, 10 months, and 22 days old. She united with the church several years ago, and has been a faithful member in the church, and also in the Sunday-school and Religio. She was always ready and willing to do what she could for the welfare of the church, and was loved by all who knew her. No elders were present, so her father gave a short talk at the funeral.

DALTON.—This will inform the readers of the *HERALD* that Sr. Mary Dalton died of pneumonia, March 7, 1907. She was born in Kentucky, September 5, 1832. She is resting in the cemetery some two miles northwest of the town of Mitchell, Nebraska. Funeral-services conducted near by, Bro. D. W. Shirk being called upon to give the last consoling words. The neighbors showed no little kindness during the illness, which was brief. She was baptized by Bro. S. D. Payne. "Blessed are they that die in the Lord."

**THE SAINTS' HERALD.**

ESTABLISHED 1860.

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**Japan as an Industrial Competitor.**

With all of Japan's ambition she is sadly handicapped by the fact that her labor is inefficient and by her lack of raw materials. Though the price of labor in Japan is low, its limited efficiency compared with the efficiency of labor in countries where much higher wages are paid makes it very expensive labor; so that, in many avenues, it is not the cheapest, but among the most costly labor in the world. Men who have made a study of industrial conditions in the island empire say that Japanese labor is often both incompetent and wasteful. The average Japanese workman is not only a rather poor workman, but indifferent to his own incompetence, and destitute of ambition to remedy it, and he has little notion of the value of time. As compared with American skilled workmen, it has been estimated that the ratio of Japanese efficiency in labor is about four to one. If American industry has any serious future competitor in Asia it is more likely to be China than Japan. China has an immense amount of wealth, her people are "industrious, reliable, law-abiding, good humored, capable, and tolerant." Her merchants

have the highest integrity, and are among the best and shrewdest in the world. The country itself has almost limitless potentialities for development; so that she has a combination of assets which if properly developed and directed has tremendous possibilities.

American and European labor has little to fear from the growth and development of Eastern industry. On the contrary, the more that modern industry can be encouraged in the East the more will the purchasing power and the wants increase, and the standards of the Asiatic rise. The more that these grow the more are the possibilities at hand for the consumption of the white man's increasing surplus of industrial products, and thus will the men of the East be of much advantage to the men of the West.

The present and future need of Asia is undoubtedly not the simple life but more wants. Her aim to follow Western methods carries with it consequent greater wants. These greater wants will protect the Western wage-earner, and will not only save him from the ill effects of cheap labor competition, but will open out a vast, if not endless and enduring, market for many of the white man's products that, with his superbly skilled labor, he can produce better and cheaper than the Asiatic will be able to produce for many generations.—From "Is industrial Japan likely to menace the American wage-earner?" by Harris Weinstock, in the American Monthly Review of Reviews for April.

**The Radiant Christ.**

The new religion lies in being kind;  
Faith works for men where once it knelt to pray.  
Faith knows but hope where once it knew despair.  
Faith counts its gain where once it reckoned loss.  
Ascending paths its patient feet have trod  
Man looks within and finds salvation there.  
Release the suffering Savior from the cross  
And give the waiting world its radiant God!  
—Ella Wheeler Wilcox, in the Delineator for April.

Into each life some rain must fall,  
Some days must be dark and dreary.—Longfellow.

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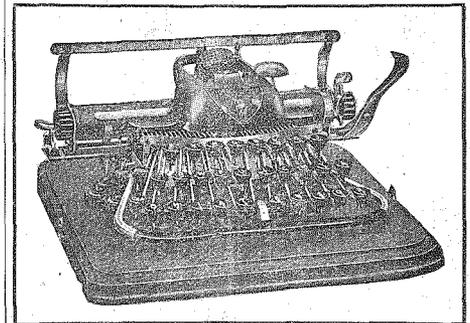
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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

VOLUME 54

LAMONI, IOWA, APRIL 17, 1907

NUMBER 16

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

JOSEPH SMITH, Editor  
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LEON A. GOULD, Assistant Editor

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## CONTENTS

GENERAL CONFERENCE	- - - - -	325
ELDERS' NOTE-BOOK:		
Faith Without Works	- - - - -	325
Superstition	- - - - -	325
By Mutual Consent	- - - - -	325
A Gospel Dialogue	- - - - -	325
ORIGINAL ARTICLES:		
And Still They Trust in a Refuge of Lies	- - - - -	326
Shall We Call "Brighamites" Mormons	- - - - -	329
Prayer	- - - - -	331
Book of Mormon Supported by Indian Traditions	- - - - -	332
OF GENERAL INTEREST:		
Proselyting Denounced	- - - - -	333
Signs of the Times	- - - - -	334
A Soldier's Life	- - - - -	334
Cedar Wood for Lead Pencils	- - - - -	335
MOTHERS' HOME COLUMN:		
May Reading for Daughters of Zion	- - - - -	335
Questions on May Reading	- - - - -	336
LETTER DEPARTMENT:		
Letters	- - - - -	337
Crusade Against Tobacco	- - - - -	340
MISCELLANEOUS DEPARTMENT:		
Convention Minutes:		
Northern California	- - - - -	340

"A rogue is a rogue, a scoundrel is a scoundrel, a thief is a thief, a criminal is a criminal, and a law-breaker is a lawbreaker, whether he wears the toga of the chief ruler of the nation or of the senator, the ermine of the judge, or badge of the sheriff, the dress-coat of the religious leader and preacher or the layman, the garb of the artist or the artisan, the toil-stained work-a-day clothes of the laborer or the lime-and soil-marked overalls and jumper of the hod-carrier and the railway shoveler, or the dress-coat and white vest of the business man and the man about town; it is the act of the man within the clothing, and in his standing in community which mark him as an honest, law-abiding man, or a dishonest, law-defying, lawbreaking being unworthy the name."

## General Conference

APRIL 10.

The morning prayer-service was in charge of Elders John Moore and William Lewis.

At 11 o'clock Elder L. E. Hills was the speaker, assisted by Elder James Kelley.

Business convened at 2 o'clock with President Joseph Smith in the chair. After the opening song, Elder U. W. Greene offered prayer.

The Bishopric reported on the offer of the New South Wales conference to turn the *Gospel Standard* over to the church, which was referred to them. They advised the acceptance of the offer and their report was adopted. The appointment by the New South Wales District of four men for the Board of Publication of the *Gospel Standard* was confirmed, with the addition of the name of Bishop George Lewis.

A report from the First Quorum of Seventy was read. They reported a total of 6,843 sermons and 368 baptisms; 37 members present. Their report contained the following resolution on the subject of secret societies:

Resolved, That as so-called secret societies and secret orders are held in varying estimation, both within and without the church, lines of distinction between them difficult to make, and wherever made in all probability unsatisfactory, we therefore feel that they should be classified as human institutions, while the gospel is divine. Be it further

Resolved, That as the gospel will answer every purpose or end the virtues of any or all these combined could, that we commend the gospel alone as sufficient, and that we entreat all the membership of the church to apply all their time, means, and energy to the gospel and its work rather than to distribute effort between it and other movements that as organizations are not part of it, and whose virtues so far as they exist are found in it.

The Eighth Quorum of Elders reported. Total number of sermons, 996; baptisms, 72.

The Fourth Quorum of Priests reported.

The sale of four lots in the city of Stockton, California, was authorized by vote of the assembly,

A communication from a joint council of the Presidency, Twelve, and Bishopric was read and adopted. It was as follows:

To the General Conference assembled; Greeting:

We are authorized by the joint council of the Presidency, Twelve, and the Bishopric to present to you the following as adopted by the joint council this morning.

1. We think it unwise under present conditions to remove the principal place of business from Lamoni, Iowa.

2. We recommend that the authorities provided for in the Articles of Incorporation, under the statutes of Iowa, establish other places of business as provided for in Articles of Incorporation, and to further incorporate whenever and wherever the interests of the church may require.

Respectfully submitted,

FRED'K M. SMITH, Secretary of Presidency.

FRED'K A. SMITH, Secretary of Twelve.

April 10, 1907.

The resolution of the First Quorum of Seventy, touching the question of secret societies, was taken up and discussed at considerable length. It was proposed to amend the resolution so that it would state that those societies are not of divine origin instead of the original statement that they are of human origin. Both the amendment and the original resolution failed to obtain.

The audience was enlivened with a little merriment at the close of the services when an announcement was made that a joint council of the quorums of elders would meet in the Odd Fellows' Hall.

The evening service was under the auspices of the Daughters of Zion. The meeting was in charge of Elders T. W. Williams and George Harrington. An address was made by Elbert A. Smith, and papers were read by Sr. B. C. Smith, Sr. Eunice Winn Smith, and Sr. Louise Palfrey. Solos were sung by Sr. Grace Johnson and Sr. W. N. Robinson.

#### APRIL 11.

The morning prayer-meeting was in charge of Elders J. C. Foss and Duncan Campbell.

At eleven o'clock W. E. LaRue was the speaker, assisted by Elder W. N. Robinson.

At two o'clock the business-meeting convened, with President Joseph Smith in the chair. The congregation sang, "The Spirit of God like a fire is burning," and prayer was offered by Heman C. Smith.

The Third Quorum of Elders reported. They have preached an aggregate of 1,003 sermons and have baptized 58.

The First Quorum of Elders reported: 134 baptisms, 2,257 sermons.

The High Priests' Quorum reported a resolution as follows:

Whereas, There is a wide range of opinion in relation to the subject of marriage and divorce, and the position that the church has taken, causing much uncertainty in the manner of the execution of the law, therefore be it

Resolved, That we defer final action thereon, and a day be set apart for fasting and prayer, and that we request the Presidency of the church to present the matter to the Lord for counsel and direction.

No action was had of this recommendation.

The Fifth Quorum of Elders reported: 116 baptisms, 2,383 sermons.

The following resolution was moved:

"Resolved that we believe it to be improper for

members of the Reorganized Church of Jesus Christ of Latter Day Saints to hold membership in any society or order which requires the taking of oaths, or the entering into covenants or obligation to guard the secrets, purposes, or doings of its organization."

This resolution was taken up and discussed at some length, until the hour for the special business of locating the HERALD Office arrived.

A communication from the Citizens' Committee of Lamoni was read. They tendered the church subscriptions amounting to \$17,467, pledged on condition that the HERALD Office be rebuilt at Lamoni.

The following resolution obtained:

"Resolved that this conference accept with appreciation the kind offer, and view with profound gratitude the friendly sentiment of the citizens of Lamoni, expressed in the citizens' petition, and hereby express our hearty thanks for the same."

Following the vote on the foregoing, the following resolution was moved and adopted:

"Moved that the authorities having the matter in charge be instructed to rebuild the HERALD Office and book-bindery at Lamoni, Iowa."

Following the acceptance of these pledges the chairman of the citizens' committee, W. A. Hopkins, addressed the audience in a feeling speech. An excellent feeling prevailed at this meeting. The vote upon the question of locating the Office was by standing vote, and nearly every person in the vast audience arose. There was not a dissenting vote. The church was packed, some of the seats having been occupied for nearly two hours before the meeting opened.

President Joseph Smith pronounced the benediction.

Elder T. W. Williams was the speaker at the evening hour, assisted by E. F. Shupe.

#### APRIL 12.

The morning prayer-meeting was in charge of Elders J. A. Grant and George P. Lambert.

At eleven o'clock Elder Paul M. Hanson was the speaker, assisted by Elder F. T. Mussell.

Business-meeting again convened at two o'clock with President Joseph Smith in the chair. Elder Alexander H. Smith offered prayer.

After the reading of the minutes the reading of reports was taken up and the Bishop's report was read.

The Bishop in his report stated that three hundred and three dollars had been contributed to the memorial fund created some years ago for the purpose of erecting a monument at the graves of Joseph and Hyrum Smith. The attention of the Conference being thus drawn to the unmarked graves on the hillside in Nauvoo, Elder J. W. Wight brought the matter before the assembly, and the conference took

action appointing a committee to proceed to carry out the design had in mind when the fund was established. The committee elected consists of President Joseph Smith, Bishop E. L. Kelley, Patriarch Alexander H. Smith, Bishop George P. Lambert, and the missionary in charge of that field.

An appropriation of one thousand dollars was made for the purpose of erecting a fence and monument.

The report of the auditing committee was read and adopted.

The question of the resolution touching secret societies, carried over from the day previous, was taken up and discussed until the hour of adjournment had arrived, when it was made the special order for the following day.

The speaker at the evening hour was Elder R. M. Maloney, assisted by Elder Charles Harp.

## APRIL 13.

The morning prayer-meeting was in charge of Elders W. A. McDowell and Ammon White.

Elder H. E. Moler was the speaker at the morning preaching-meeting, assisted by Elder S. K. Sorensen.

Business-meeting convened at two o'clock with President F. M. Smith in the chair.

A report from the Daughters of Zion was read. They stated that a sum of \$6,923.20, exclusive of Christmas Offering, is in the hands of the Bishop for the purpose of building the children's home.

The following resolution contained in their report was adopted by the conference:

Whereas, A sufficient fund has been raised for the establishing of the children's home, and

Whereas, The Bishop has suggested to us that a committee should be appointed by the Daughters of Zion to act in conjunction with the Bishopric in the establishment of this home, whenever in their wisdom this shall be deemed advisable,

Resolved, That we ask the Conference to authorize the Daughters of Zion to appoint such committee.

The resolution touching the question of secret societies was again taken up and discussed. The following substitute was moved:

Resolved, That we recognize in the work of Christ and in the establishment of his church, all the elements and essentials necessary to the perfection of character, and that which conserves the general and special good of his children.

Resolved further, That we look with disfavor upon the practice of taking and administering oaths and pledges with penalties, except such as are provided for in the statutes of the country, whether performed within a church or without.

Elder Evan A. Davis was the speaker at 7.45 in the evening, assisted by W. M. Aylor.

## APRIL 14.

Sunday morning, prayer-meeting at 8 o'clock, in charge of J. M. Terry and Ellis Short. Young people's prayer-meeting in the basement in charge of F. B. Blair. At 9.30 regular session at local Sunday-

school, in charge of D. J. Krahl." At 11 o'clock J. W. Rushton spoke in the upper room, assisted by R. C. Evans; and in the lower room, F. A. Smith, assisted by I. N. White. At 2.30 P. M. Sheehy was the speaker in the upper auditorium, assisted by G. T. Griffiths; in the lower room Heman C. Smith, assisted by W. H. Kelley. At the same hour T. W. Williams preached at the Saints' Home, assisted by A. H. Parsons. At 7 p. m. preaching in the Saints' Home by Alvin Knisley, assisted by R. M. Maloney, at the Liberty Home preaching by I. M. Smith, assisted by O. H. Bailey. At 7.45 preaching at the church in the upper room by Joseph Luff, assisted by J. W. Wight. At this meeting one who was baptized in the afternoon by J. W. Wight, was confirmed by H. O. Smith and J. W. Rushton. In the basement, preaching by Peter Anderson, assisted by F. M. Sheehy.

## APRIL 15.

The morning prayer-meeting was in charge of Elders Harrington, Garrett, and Bond, of Independence.

Elder Richard Baldwin was the speaker at the morning preaching-service, assisted by Elder J. C. Farnfield.

At two o'clock business-meeting convened with President Joseph Smith in the chair.

A communication from joint council of the Presidency and Twelve and Bishopric was read, as follows:

To the Conference Assembled; Greeting: We are authorized by the joint council of the Presidency, Twelve, and Bishopric, to present to your honorable body the following preambles and resolution adopted by them:

"Whereas, The duty of conference appointees is to build up the kingdom of God and safeguard the spiritual and moral interests of the church, and

"Whereas, The present state of the commercial world is so full of questionable speculation. Therefore, be it

"Resolved that that joint council hereby expresses its disapproval of conference appointees or other officers of the church using their influence in the selling of mining or other stocks and shares."

FRED'K M. SMITH, Secretary of Presidency.

FRED'K A. SMITH, Secretary of Twelve.

A communication from the Presidency making several recommendations for ordination to the office of high priest was read.

The Second Quorum of Seventy reported a total of 6,987 sermons and 442 baptisms.

The Third Quorum of Seventy reported 124 baptisms and 2,012 sermons.

The Seven Presidents of Seventy reported the names of two selections for ordination to the office of seventy.

The committee on library work reported in part as follows:

We have held three meetings, and transmit our conclusions relative thereto for your action. A committee to be known as the Latter Day Saints' Library Commission has been appointed to formulate rules and instructions to be sent to the presiding officers of the district and local organizations of the church, Sunday-school, and Religio, and to have general charge of the matter. Those selected to act as this commission are S. A. Burgess, E. H. Fisher, and E. A. Blakeslee.

The question of secret societies was again taken up and discussed until the time of adjournment.

Elder V. M. Goodrich was the speaker at the evening hour, assisted by Elder Fred B. Farr.

#### APRIL 16.

The morning prayer-service was in charge of Elders William Lewis and Duncan Campbell.

Elder W. A. McDowell occupied at the morning preaching-service assisted by Elder S. S. Smith.

At two o'clock business-meeting convened with President F. M. Smith in the chair. Prayer was offered by Elder Charles Fry.

After the reading of the minutes a report was received from the Presidency, Twelve, and Seventy. It was adopted. The report is as follows:

To the General Conference: The undersigned as secretaries of the Presidency, Twelve, and Seventy, to whom was referred by your honorable body the question of the jurisdiction of branches, have been authorized to report to you that the question after being under consideration by the committee was decided as follows:

"It is our opinion that members of the church are under the jurisdiction of, and amenable for their conduct to, the branch and district where they are residents, temporarily or permanently, and must answer to complaints duly filed with the officers of the branch or district where they are residing at the time when the acts complained of are performed though their home and branch membership may be in some other branch.

"And further, that all church members are amenable to the branch nearest to the place where they may be residing or sojourning, and if there is no organized branch, then to the district, or general church authorities, and should answer to such local authority for their conduct."

The foregoing action was had by a vote of 58 for and 21 against.

Respectfully submitted,

FRED'K M. SMITH, Secretary Presidency,

FRED'K A. SMITH, Secretary Twelve.

LAMONI, Iowa, April 16, 1907.

The closing paragraph was amended so as to make members amenable to the branch "most convenient" to the place where they are residing.

The Second Quorum of Elders reported a total of 3,049 sermons and 140 baptisms.

The Second Quorum of Priests reported a total of 647 sermons and 34 baptisms.

Reports from the Sunday-school Association and also from the Committee on Archæology were read.

The following amendment to the substitute on the question of secret societies was proposed and adopted without debate and the substitute as amended was adopted:

Moved to amend the substitute by striking out all after the first word, "Resolved," and inserting after it the words, "that we discourage members of the Reorganized Church of Jesus Christ of Latter Day Saints from holding membership in any society or order which requires the taking of oaths, or the entering into covenant or obligation to guard the secrets, purposes, or doings of its organization."

The time limit for the introduction of new business was left with the Presidency and 2.15 o'clock of April 17 was set as the limit of time allowed for the introduction of new business.

The following names presented by the Presidency and High Priests' Quorum for ordination to the office of high priests were acted upon and the ordinations approved and provided for: D. A. Anderson, Thomas U. Thomas, T. W. Chatburn, William Johnson, George Buschlin, Evan A. Davis, Samuel Twombly, H. A. McCoy, Walter W. Smith, A. R. Manchester, T. A. Hougas, and Robert J. Parker.

On the recommendation of the Seven Presidents of Seventy the ordination of O. J. Haun and Alma Booker to the office of seventy was approved.

The report of the Second Quorum of Priests was read and at their request the ordination of I. A. Monroe to the office of second councillor to the president of the quorum was authorized.

A resolution was presented declaring that when a minister is placed on the superannuated list he does not lose his title was presented but action was deferred to some future date.

The benediction was offered by President Joseph Smith.

Elder J. A. Grant was the speaker at the evening hour, assisted by Elder J. A. Tanner.

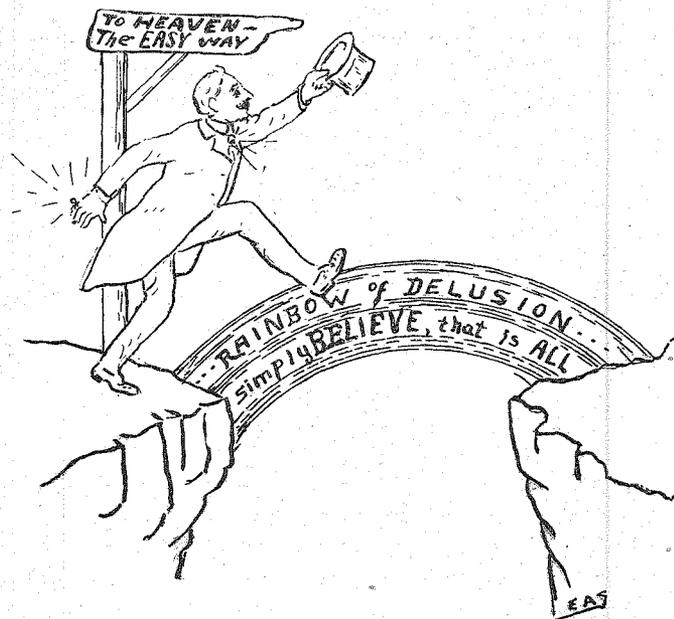
"How can a man prove his sympathy with this day? How can he try to show himself worthy of the progress that has been achieved—thanks to the teachings of Christ? The simplest, most direct way, is to show kindness to some one of the children that need kindness. There is a duty which should animate men throughout all the days and years of their lives, the duty to all of the race to which they belong."

"Now I like a logical gospel, a consistent gospel, a rational gospel. While it may be and is necessary to exercise faith on our part, God has designed to give us something to create faith in us, namely: preaching by one sent. We can not believe in anything of which we know nothing, hence our heavenly Father has commissioned men to proclaim his word—sent them to teach the way of salvation."

"The man who would break the bread of life for general distribution must be careful or in his case the Devil will reverse the miracle which was demanded of Christ and will turn his loaves into stones."

## Elders' Note-Book

FAITH WITHOUT WORKS.



### SUPERSTITION.

There is such a thing as genuine, intelligent religion. There is also a faithful counterfeit: Superstition. There is, moreover, an amalgamation of both; and it is quite evident that if all the religion of mankind, or even that which is found within the precincts of the true church, were relieved of superstition, there would be immensely less of it; yet what would be left would be immeasurably more valuable.

There is such a thing as knowing a thing to be true, and also such a thing as *thinking* we know a thing to be true. And if all that we actually know to be true, which would come under the head of religion, were put in one pile, and all that is *thought* to be known were put in another, it is a question which would be the bigger pile, although there is no question as to which would be the more valuable.

Experience as well as observation has taught me that it is a difficult thing to discern between the two. Some things that I *thought I knew* to be true at one time have proved to be false under the light of later developments, and I am compelled to occupy an opposite position.

Others have declared a positive knowledge of things which the arbitrament of time has stamped as only a belief; and a mistaken one at that.

Superstition is arbitrary, arrogant, and reckless, loud and positive in declaration; and often passes for the genuine among the unthinking on that account.

The genuine is modest, unobtrusive, and discreet, careful of its dignity, not as a matter of policy, but for the sake of its adherents.

Superstition manipulates our instincts. The genuine appeals to our intelligence. No matter how many outside pockets a man has for the things that he *thinks* he knows, let him not fail to have an inside vest-pocket for the things he *knows*.

H. J. DAVISON.

### BY MUTUAL CONSENT.

The following short speech was delivered by President Joseph Smith at the General Conference at Lamoni, Iowa, April 9, 1907, on the occasion of the College Trustees, all of whom were nominated by members on the floor of the Conference, and elected by unanimous vote:

"Not a great while ago I was present at a conference when the matter presented of a similar character to that, was made from the stand, and it was made in this form: 'It is proposed that we sustain' such and such a man. There was not a single motion that came from the body of the people, nor an opportunity given for any man to say one word as to whether the persons were proper or not.

"And when I see a movement like that which I have witnessed this afternoon, it is a guarantee unto me that there has been no effort made to dominate the voice of the people, but that the spirit of the theocratic democracy is prevalent with us yet, and that this unity presages that should the effort be made, at any time, to dominate and influence the character of this Government of ours by any pre-laid schemes that would put the liberties of the people in jeopardy it would be met at its threshold and defeated.

"And it gives us a warrant to hope that the unity expected to finally result when Jesus comes, will find an aggregation of individualities so moved by the centralizing spirit that sedition will not be known in Israel.

"I think I voice the sentiment of the body in offering thanks to God for what we have seen."

### A GOSPEL DIALOGUE.

*Mrs. Reeve:*

Good morning, Miss Dawson, I am glad we have met; I have long wished to see you, information to get in regard to a story told me by Miss Birch.

She says you've turned Mormon and deserted our church.

*Miss Dawson:*

You may call it deserting if you will, Mrs. Reeve, But I must tell you plainly I can not believe The gospel, as preached by the Reverend John Libel, For it fails to agree in most points with the Bible.

*Mrs. Reeve:*

Oh dear! I am horrified by this confession; I fear very much there's Satanic possession To talk so of a preacher who by God is anointed, 'Tis almost blasphemous, I am much disappointed.

*Miss Dawson:*

Dear friend, I am sorry you think as you do, I will prove by your Bible, I hope, ere I'm through,

That your Pastor's not called to such high vocation  
By God, through a prophet, to preach full salvation.

*Mrs. Reeve:*

But were not the Savior's apostles all told  
To teach every nation and the gospel unfold?  
And has not our pastor graduated from college,  
Studied theology and all sorts of knowledge?

*Miss Dawson:*

His zeal and his learning can not be disputed,  
But all knowledge isn't gospel, this can't be refuted.  
The word says, "This honor can't be taken by man,"  
God calls through a prophet, for that is his plan.  
If I should attempt to fill a position,  
Left vacant by one who had held a commission:  
My writings and acts would not be worth a straw,  
I'd be clearly usurping and condemned by the law.  
The apostles went forth without silver or gold,  
No shoes on their feet, to seek lambs for the fold.  
Christ said, "You'll be hated by all men for me."  
Are your preachers hated? That they are not you'll agree.

Just look at some men in the pulpit to-day,  
They would not be found preaching unless for the pay.  
They are called by the people, and the fact I deplore,  
They go from "Dan to Beersheba" for a few dollars more.  
And those gospel laws that our Father has made,  
Your people don't follow, but aside they are laid;  
Baptizing in water, laying on of the hands,  
Saving ordinances, both, which the Savior commands.

*Mrs. Reeve:*

But you know that Christ said to the thief on the tree,  
"In Paradise to-day, thou shalt be with me."  
So the point's not well taken and must be revised,  
When you say, to reach heaven, we must be baptized.

*Miss Dawson:*

Let us go to the Bible, my good earnest friend,  
God's word, of all argument should be the end.  
To the law and the testimony let us speak, for it's right,  
If we fail to do this, 'tis because we lack light.  
Third chapter of John, and verse number five,  
Christ tells Nicodemus, "No man can contrive  
To enter the kingdom, whatever his merit,  
Unless born of water, as well as the Spirit."  
The thief said that Jesus had done nothing amiss,  
Calls him his Lord, asks to share in his bliss.  
The source of his knowledge, we clearly can trace,  
He was a baptized believer who had fallen from grace.  
In "Amos," 'tis said, and I know it is true,  
Surely the Lord God nothing will do  
Until he reveals it to the prophet he'll call,  
To prepare his people for what may befall.  
The kingdom of heaven was by violence taken  
Earth then was by God's holy priesthood forsaken.  
The connection was broken, God could not express  
His mind, through a prophet, his people to bless.

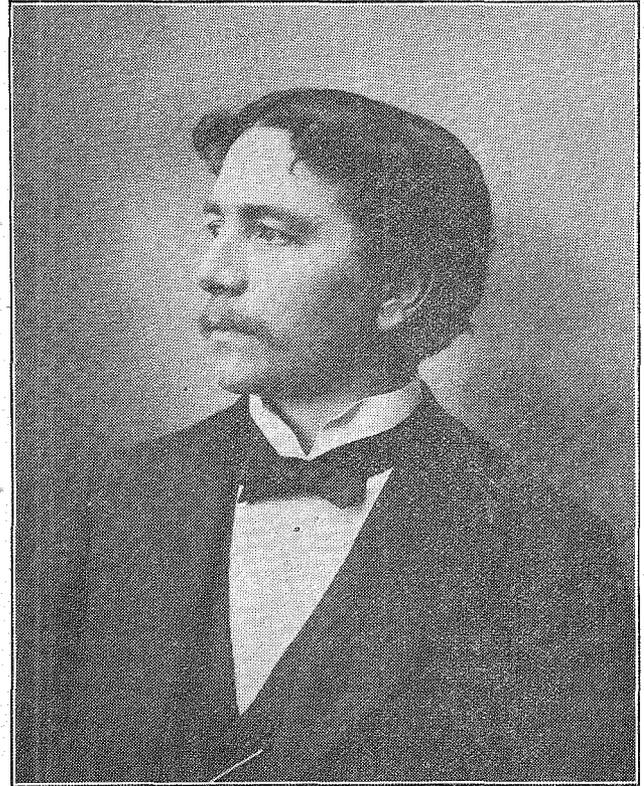
Jehovah told Daniel that in the last days  
He would set up a kingdom that should stand always.  
So the angel has flown and the kingdom is here,  
With its gifts and its blessings, true believers to cheer.

*Mrs. Reeve:*

Your position, dear sister, is convincing and plain,  
The Bible most surely each point does sustain.  
The light's breaking in and to God be the glory,  
That Miss Birch came to me with this wonderful story.  
MELROSE, Massachusetts. JAMES L. EDWARDS.

## Original Articles

AND STILL THEY TRUST IN A REFUGE OF LIES.  
(SEE ISAIAH 28:15.)



ELDER A. M. CHASE.

"A faithful witness will not lie; but a false witness will utter lies."—Proverbs 14:5. "Thou shalt not bear false witness," is the divine injunction; and those who do so must meet the consequences. This is as true of a church as of a body, as of isolated individuals. Truth can not be established by falsehood. The mission of the gospel is to be a witness, not only to the divine Sonship of the Christ, but unto all truth.

To-day, there are two witnesses claiming, under the restoration of this gospel, the right to testify before all the world. These witnesses agree that there was a restoration of the gospel in 1830. This gospel was to remain upon the earth a faithful witness. We refer to the two churches known as the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Lamoni, Iowa, and the Mormon church of Latter Day Saints, with headquarters at Salt Lake City, Utah.

While these witnesses agree upon the restoration of the gospel, there is a broad disagreement upon what is truth. It is an accepted fact that the family is the basis of all good government. The family relationship was the first or fundamental form of government instituted by divine authority. Under

that authority it was said that a man should leave his father and mother and cleave unto his wife, and they twain should be one flesh. Christ referred back to this as to the truth established in the beginning. In the restoration of the gospel in 1830, this was made peculiarly emphatic by the declaration of the Book of Mormon, in the second chapter of Jacob. In 1831, it was, if possible, made still more emphatic by the law of marriage as laid down in section 42 of the Doctrine and Covenants: "Thou shalt love thy wife with all thy heart, and cleave unto her and none else." In 1835, again this witness is placed upon the record as declaring the belief of the church, that a "man should have one wife; and one woman but one husband." Thus this witness bore a faithful testimony to the truth established in the beginning (and this testimony was given under the sanction of the prophet of the restoration.

In 1852, we behold the church with headquarters at Salt Lake City, Utah, beginning an effort to impeach the testimony of the church organized in 1830. This would not seem so peculiar, were it not that this church in Utah claims to be the one organized in 1830. But making, and under this claim that church has moved forward from that day until to-day, strenuously endeavoring to establish as a fact the thought that while these declarations concerning the marriage relationship were made by the body, and through the Prophet, yet the purpose of these declarations were mainly for stage effect. For to-day, in the *Historical Record*, volume 6, we find the declaration that Joseph Smith received a revelation upon the principle of plural marriage and began to teach it as early as 1831. And notwithstanding the fact that he himself is upon record as late as February 1, 1844, classing polygamy as a false and corrupt doctrine, and Eliza R. Snow and others unite in 1842 in declaring that they knew of no system of marriage save this one instituted in the beginning, of which the Doctrine and Covenants bore witness, to-day they are brought upon the stage as graciously as though this witness had never been borne, and their testimony is to the effect that they were deliberately bearing false witness to the world by these early utterances. Such being the case, what can be established by their testimony? For a faithful witness will not lie.

And, as is always the case, when work of this kind is begun, there seems to be no way out of the difficulty for them but to continue deeper and deeper in this labyrinth of deception. We need not remind the reader that this doctrine referred to above, polygamy, has brought the church into difficulty and conflict with the Government; nor that, in order to extricate themselves from this difficulty, there came through their file leader an utterance known as the Manifesto. This is a his-

torical fact. We presume it was hoped by this Manifesto to end the conflict with the Government; and had it been given and accepted and carried out in good faith, that conflict might have so ended.

But the disclosures made before the public in the investigation of the Smoot affair at Washington have established the fact that such was not the case; for their leaders, those who pledged their word to the Government, were forced to declare that they had broken their pledges. And yet how lightly this seems to sit upon their consciences!

In the first volume of the report of the Proceedings before the Committee on Privileges and Elections of the United States Senate in the Matter of the Protests Against the Right of Honorable Reed Smoot, a Senator from the State of Utah to Hold His Seat, page 291, we find a new promise given to the Government by President Joseph F. Smith. The matter of present revelation has been under acceptance, and the necessity of its acceptance by the church, in order to become binding upon said body. Mr. Worthington asks the question: "Why is it that the manifesto is not printed and distributed with the other revelations contained in the Doctrine and Covenants?" Mr. Smith replies: "So far as I know, it is entirely an oversight. For myself, I never thought of it. It never occurred to me; but from the circumstance existing at this time and what I have heard in relation to the matter, it appears to me that it should be in the Doctrine and Covenants, and I shall certainly use my influence to have it put in the next edition that is published."

And on page 336 of the same volume, Senator Overman asks the question, "Is this revelation published in any of your standard works?" And Mr. Smith replies, "I informed the committee yesterday that it has been an oversight, that it had not been published in the latest edition of the Doctrine and Covenants, and that I would see to it that it should be incorporated in the next edition of the Doctrine and Covenants to meet this objection."

The chairman says, "You are speaking of the manifesto?"

Mr. Smith answers, "Yes, sir."

In the light of this promise here given, we have anxiously waited for the next edition of the Doctrine and Covenants. Whether that next edition was the one published last fall, or whether there was an earlier one between March, 1904, and the date of this last promise and the present date, we are not informed. But last fall the intelligence came to us that there had been a new edition of the Doctrine and Covenants gotten out by the church. We were at that time laboring in Southern Utah, and being in communication with President F. M. Smith who was then in Salt Lake City, we wrote him to secure and send us a copy of this latest edition.

In process of time this copy duly arrived; but when examined by us we found no date—nothing to tell us when it was published. In order that we might not misjudge them, we determined to endeavor to find the date of this publication. Accordingly we wrote from Escalante, Utah, November 17, 1906, as follows:

ESCALANTE, Utah, November 17, 1906.

THE DESERET NEWS PUB. CO.,

Salt Lake City, Utah.

*Messrs:* Not long since I sent a commission to a friend living in your city to purchase and send me a copy of the latest edition of your Doctrine and Covenants. I received by yesterday's mail a Doctrine and Covenants bearing your imprint but no date upon its title page. I also received a letter from my friend stating that he had called for the latest edition of the book and was assured that this was the latest. Will you kindly inform me of the date of this issue of the Doctrine and Covenants?

I inclose stamped envelope for reply. Trusting to hear from you soon I am,

Yours very respectfully,

A. M. CHASE.

November 23, we received this reply:

SALT LAKE CITY, Utah, November 21, 1906.

MR. A. M. CHASE,

Henrieville, Utah.

*Dear Sir:* The copy of Doctrine and Covenants purchased for you by Brother F. M. Smith is the latest edition of that work. It is printed from electrotype plates made in England in 1879 the year that Apostle Orson Pratt divided the work into verses, with references. Every issue of this book since that date is identical with the edition printed in Liverpool, as they are printed from original electrotypes.

Yours truly,

DESERET NEWS BOOK STORE.

Per W. J. Lewis.

This reply not being satisfactory, in that the date that we sought was not given, we sent the following letter and in due time received reply as follows:

HENRIEVILLE, Utah, November 28, 1906.

DESERET NEWS BOOK STORE,

Salt Lake City, Utah.

*Messrs:* Yours of the 21st inst. came to hand the 27th inst. and contents noted. Thank you for your prompt reply, but beg to suggest that my question was, "Will you kindly inform me of the date of this issue of the Doctrine and Covenants," and your answer is simply an assurance that it is the latest edition of that work.

Will you kindly inform me of the date of your latest edition of the Doctrine and Covenants?

I have in my possession copies of various editions of this book and, with this exception, all are dated, but there is nothing in this book to show when it was printed; please answer this question or direct me where I may secure the information.

I inclose stamped envelope for reply.

Trusting that I shall hear from you soon I am,

Yours respectfully,

A. M. CHASE.

SALT LAKE CITY, Utah, December 5, 1906.

MR. A. M. CHASE,

Tropic, Utah.

*Dear Sir:* Yours of the 28th ult. is received. Will say, in reply to your question that the Doctrine and Covenants mailed to you was a reprint of the Liverpool edition of

1879. The date of the reprint is marked 1902. We will repeat that this edition is the same as that printed in 1879 as it is run off from a set of electrotype plates made at that time. There has not been one single letter changed in the book since that edition was printed in Liverpool and which was prepared by Apostle Orson Pratt.

Yours truly,

DESERET NEWS BOOK STORE.

Per W. J. Lewis.

When this reply reached us, we chanced to be stopping at the house of a certain individual, a member of the Mormon church, and upon the center-table noticed a copy of the Doctrine and Covenants. Our colaborer picked it up, and opening to the title page observed that it was one issued in 1903. Turning to our host we asked the question, "When did you purchase this Doctrine and Covenants?" The answer was, "Over a year ago." "Will you sell it to me? I want it." The answer was, "I can not spare it." But upon our suggesting that he could purchase another, and that we were willing to meet the price of the book and expense of sending for it, the ownership of the book was transferred to us, whereupon we sent the third epistle, once more trying to get at the truth of the matter, as follows:

PANGUITCH, Utah, December 8, 1906.

DESERET NEWS BOOK STORE,

Salt Lake City, Utah.

*Messrs:* Yours of the 5th inst. duly received and contents noted. Still I must beg to ask another question, or, perhaps, two questions. The first question is, How can this Doctrine and Covenants be the "latest edition," and the date of the reprint be 1902, when I have a copy of the same book (except that the date line has not been removed) which was purchased a year or more ago and bears date of 1903?

Of course, I understand that the editions of that book lying on the table while I write this, and bearing dates of 1890, 1901, and 1903, are all reprints from the Liverpool edition of 1879, but that has not altered the fact of their issue as separate editions. What I desire to know, is, the date of your latest issue, as you have assured me that the undated copy is of such issue; and as I already have a copy of the 1903 edition, I still desire the date of the copy in question; and as you have manifestly erred in saying it bears date of 1902, I try once more to get at the truth of the matter. Perhaps I need not quote the parable of the "unjust judge," as you will, undoubtedly, remember that bit of scripture. Trusting that this may bring an early reply, and inclosing stamped envelope for the same, I am,

In search of truth, yours,

A. M. CHASE.

Address me at Hatch, Utah.

In due time we received this reply:

SALT LAKE CITY, Utah, December 12, 1906.

MR. A. M. CHASE,

Hatch, Utah.

*Dear Sir:* Yours of the 8th inst. was duly received. Will say, regarding the date of book you have, which was mailed from this office, that there is no use of further controversy. We have been reprinting that book for the last six or eight years, every year or two and from the same

plates. We did not know until you called our attention to the fact that our printer had omitted the date in the title page. If you have the book bearing the date of 1903 the book without the date may have been printed since.

Yours truly,

DESERET NEWS BOOK STORE.

Per W. J. Lewis.

Of course this last letter is final, as we are informed that there is no use of further controversy over the date of this book, and the writer says, "If you have a book bearing the date of 1903, the book without the date may have been printed since." We reply to this that we not only have this book, but have turned it over to the HERALD Office, and, barring the possibility of another fire, expect it will be held there to satisfy those who desire to investigate this matter.

Such quibbling as this is pitiful. We can but feel sorry for our brethren, that they are in such a position that in order to hold their fort they must resort to such contemptible trickery and evasion. But it is a fact that the father of lies never was known to help his children out of difficulties which he so gladly leads them into.

We know of nothing in this world more prolific than falsehood, and when one has sought such a refuge, he may go on adding to this bulwark, until "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

May God give clearness of vision to those who are following these leaders that they may open their eyes in time to see the awful abyss into which such a course must inevitably plunge them; for "all liars," "and whosoever loveth and maketh a lie," "shall have their part in that lake which burneth with fire and brimstone," is the edict and fiat of the Divine One.

A. M. CHASE.

#### SHALL WE CALL "BRIGHAMITES" MORMONS?

It seems a very delicate subject indeed which I have taken in hand, for reasons not a few: first, what I might call harmful, others might call advantageous; second, it is not a desirable position to take when you know many differ from your own viewpoint in any matter. I, at least, have no pleasure in such.

However, I can not withhold my voice and pen against a practice which has crept in among the Saints, more particularly among the elders. It is this: they have adopted a namesake for our good book, the Book of Mormon. But it makes me blush with shame every time I hear it applied, and that is as often as I hear one speak of the followers of Brigham Young as "Mormons." One tells his hard experiences in trying to get an opening, of his failure, and adds, "Mormonism is to blame for all this." Another says, "We repudiate the name. I would

rather be called a horsethief than to be called a Mormon. The term *Mormon* is synonymous with *polygamy*."

Brethren, get your Book of Mormon, and write under the title on the cover, "Synonymous with polygamy," and take a good look at it.

I want to say here, the only doctrine that I will accept is "things as *they are*," and when I hear any one calling the followers of Brigham Young "Mormons," I at once ask them what they mean by it. They are not Mormons any more than I am a Mormon. I believe the Book of Mormon, but they deny it in practice. But because I believe the Book of Mormon, it does not follow that I am a Mormon, any more than that I should be a Matthew because I believe the Bible. Both Mormon and Matthew taught the gospel of Jesus Christ.

Some, even among us, have manifested great surprise when I have called them in question and told them that there was not any such thing as a Mormon. "Why," they say, "is not that Mormonism that they practice at Salt Lake?" NO! Polygamy is a plurality of wives; blood-atonement, cold-blooded murder, etc., all being the inventions of men, and devils, and an abomination in the sight of God. How any one can hold the idea that this is Mormonism, that the term *Mormon* is synonymous with these evils, is more than I can understand.

I will state briefly the reasons I have heard for calling the Brighamites "Mormons":

One says, "Let us call them Mormons, then the world will learn the difference between the two churches."

Others say: "They don't object to it; they call themselves the Mormon church." "It is a nickname given them by the world." "'Mormon' to the world means everything that is bad."

Please permit me to examine these strong (?) reasons with you in their order as nearly as we can.

First, how can the world get instruction out of error? And what advantage is there in calling a people so laden with sins after one of our own books? I am sure nothing would be so confusing and so apt to raise a suspicion in my mind, if I were a stranger.

Second, "they don't object to the name." Well, for the same reason we might call Satan the only begotten of the Father, even Jesus Christ. "And now, when Moses had said these words, Satan cried with a loud voice, and wept upon the earth, and commanded, saying, I am the Only Begotten, worship me." We can plainly see from the foregoing that the Devil does not object to being called Jesus Christ, but rather solicits the honor. Just so with the followers of Brigham Young. They do not object to being called by the name of a book teach-

ing truths and virtues more precious than gold. Well might they be proud to be called "Mormons" if by any right they could claim that name. But I am proud to know that they have no lot nor part in the work of the choice seer, by right. However, they are crying with a loud voice and commanding saying, We are the true believers in the angel message, we are the original church, give us the honor of the prophet, call us by the name of the wonderful works which God commanded him for this generation and all scattered Israel; we won't object.

No, nor need we expect that they will object so long as they hold to their evil designs. They have an object in view.

Third, you say, "a nickname." Well, if a nickname, that implies that they have another, a true name. Will some one please tell me what it is? But did the world give *them* that name as a nickname? Well, if what they claim is true, that they are the original church as founded by Joseph Smith, by direction of God, then the name "Mormon" belongs to them as a nickname.

But the law courts of the land have decided that *we* are the original, or the rightful continuation of the faith and doctrine of the church founded by Joseph Smith. If this be true the "nickname" belongs to us; for it is a mistake to advocate that no one was called a Mormon until Brigham Young and party went to Utah and there went into polygamy. P. P. Pratt, one who was on the scene, says in his preface to the Voice of Warning, that the world began the cry "Mormonism" as soon as the Book of Mormon was published. So we see it is something that was given *us* by the world as a nickname; and nothing that we should be ashamed of either. The shame is that the Brighamites laid claim to so much that did not belong to them (nickname with the rest) that it has brought a great evil upon the way of truth.

Fourth, "everything bad." Yes, to the world, Mormon means everything that is bad, I admit.

"Well," says one, "then if it means all that is bad to the world, let's call them Mormons, by all means; we don't want the name."

I have never said that we did. I believe in having things right. Call us by our proper name, and for the same reason call others by their proper name. This is the only way we can walk blameless.

To the world, "Mormon" means just as bad written on the cover of the Book of Mormon as when applied to the people in Utah. There is no difference. When we tell of the evils of polygamy the "Mormons" are practicing, and the "Mormons" do this and that, and at the same time claim a belief in the Book of Mormon, it sounds strange

to the world. Suspicion is caused always where there is confusion.

I will give one example of the evil done by reason of the misuse of the name "Mormon," as being applied to those to whom it does not belong. This instance which I will relate occurred in this State, in one of our best families.

The daughter was away from her home teaching school. One of our elders came to the neighborhood where she was teaching, and she, not knowing what denomination was holding forth, went to hear him. She heard truth that interested her; and after a thorough investigation was baptized, to the great sorrow of her relatives and friends who were in utter ignorance of the Reorganized Church, no work ever having been done in that part of the State.

Some said she had gone insane; others that the Mormons had deluded her. But she had obeyed the gospel and her eyes were opened as the promise is. She learned to have a great love for the Book of Mormon. She ventured to show it to a friend in her home when her brother, in a tone he had never before used to her, commanded her to take it away and keep it away. With a broken heart, as she saw the grief of those about her at the step she had taken, and the tears of her sister-in-law, she tried to say, "It is not what you think; this is a good book. It teaches—" But they insisted, "The name is enough; take it away."

This is a fair sample of how our good book is regarded because of the misuse and abuse of the word. It is only natural for the world to suppose that "Mormonism" is taught in the Book of Mormon. And if we teach that Mormonism is so terrible and at the same time claim the Book of Mormon as one of our standard books, it is a puzzle. The natural mind can give only one solution: "You are all tarred with the same brush." Is it any wonder that we can not get the people to hear!

"But," says one, "if they won't hear and judge us it is shame to them."

Have they kept their ears muffled all these years that they have not been able to hear? No, they have heard already. Look in our standard dictionaries and encyclopedias—"Mormon: The name of a sect in the United States, followers of one Joseph Smith."—Webster. Here is another from the Ideal Dictionary Encyclopedia, a work of forty volumes, "Mormons, or as they call themselves, the Church of Jesus Christ of Latter Day Saints, a religious sect, founded by Joseph Smith 1830, April 6, in Fayette, Seneca County, New York, and having their headquarters for many years in Salt Lake, Utah. . . . Mormonism doctrines and practices of

the Mormons—Mormons so named from the Book of Mormon.”

Show me a person with an honest heart, one who is ever on the search for truth, one who is seeking that blessing promised to those “who sit not in the seat of the scornful; nor stand in the way [walk with] sinners.” Such a one will not even dream of finding the Church of Jesus Christ among polygamists—nor will they find it there. No more could they be expected to search for it among us so long as there is the suspicion that we are the same.

Let us keep our own name, and nickname, too. Why should we let another go away with something that does not belong to them, to our own hurt?

Let us, so far as in our power, correct this wrong impression that the world holds of believing that the name belongs to others. Let us seek to exonerate, instead of degrade; let us cause to stand in its proper light the name “Mormon.” It is worth just as much as the name Paul or the name of any other of the servants of God.

The question may be raised as to what we shall call those people if not Mormons. We reply in the words of Bro. D. E. Tucker, HERALD for November 21, 1906:

“That church organization in Utah, which has taught and practiced polygamy for so many years under the name and title of the Church of Jesus Christ of Latter Day Saints, has no right to that name. That church has departed from the Lord, his church, and the true gospel. It is properly known as Brigham Young’s church, or ‘Brighamites,’ because he was the founder, organizer, and establisher of that church and doctrine.”

FRANK M. CARTER.

STONINGTON, Maine, March 6, 1907.

#### PRAYER.

Read before the Fourth Quorum of Elders at the General Conference of 1907.

My own definition of the term *prayer* is, that form of speech which we earnestly address directly to God.

God has always demanded of his people that they pray: Pray to him, and “pray vocally and in secret” (Doctrine and Covenants 17:10); and since it was necessary for our Savior to *teach* his disciples (see Luke 11:1) (our former brethren,) how to pray, so I deem it necessary that *we* be taught *how* to pray; especially do I consider it incumbent upon us, the eldership who, among others, are charged with the great responsibility of “feeding the flock” and ministering to them “in spiritual things” (Doctrine and Covenants 104:7), to prepare ourselves and teach the “flock” how to pray. We should teach that God has not required that we pray, for his benefit, or to meet or satisfy any necessities of his,

but it is for *our* good. It is not to inform him of, nor instruct him with regard to our needs, “for our Father knoweth what things we have need of, *before* we ask him” (Matthew 6:8), but to keep us in remembrance of our dependence upon him for everything we have and are, and everything we expect to have or be; to remind us of the great fact that we are his beneficiaries, not benefactors; and as such are under deep and abiding obligations to him; for his abundant love, mercy, and tender, parental, solicitude toward us, his oftentimes ungrateful, unappreciative children. It must be apparent to even the casual observer who attends our public services that there should be at least a few general rules by which prayer should be governed, and I think we have them. We are warned against an imitation of the “heathen’s” prayer (see Matthew 6:7, 8) for two reasons. First, he used “vain repetitions.” How often have we listened to prayers that were burdened with repetitions such as “O God” or “Our heavenly Father,” etc. While it may not be improper to use these or other expressions more than once, yet by a too frequent repetition the symmetry of the prayer is lost, and I think the Lord is displeased, for any term, phrase, or appellation that is used more than is really *necessary*, would, in my judgment, be a *vain* repetition, and Christ said “use them not.” Especially is this true of the divine appellations, since the reason assigned for calling the higher priesthood after Melchisedec was “to avoid the too frequent repetition of his [God’s] name.” (Doctrine and Covenants 104:1.) Second, the heathen’s prayer was too long. He thought he would be heard for his “*much* speaking.” So from this and also from observation, we conclude that long prayers are neither necessary nor beneficial; but that our prayers should be brief and express in as concise a manner as possible the feelings of the soul,—its gratitude, acknowledgments or confessions, and its most important needs. But each one may have a different idea as to the proper length of a prayer. I have held my watch before now and “timed” some of our brethren whose prayers I considered too long, and in one instance found that a good brother prayed full ten minutes. This was in a social service, and just after the time had been given over to the Saints, and it is almost needless to say that it “put a dampener” upon that meeting. Now it is hardly supposable that that brother would be willing to confess that his prayer was too long. So it is needful that we have a criterion by which to measure approximately, at least, the length of our prayers; and I think we have it.

Jesus says, “*after this manner* therefore pray ye.” (Matthew 6:9.) Then follows the model we call the Lord’s prayer, containing just sixty-nine (I. T.) words. What an example of brevity! and

yet, if we analyze it, what a world of meaning is found to be couched in those few simple terms. To repeat it would require about one minute of time.

Next to the lengthy prayer should be placed the argumentative prayer, and it is generally too long. By "argumentative" I mean one that contains a request, then a number of reasons for making it, then another request, followed by more reasons, and so on all through the petition. In special prayers, for special purposes, it may be permissible to present reasons, but in a general sense it is superfluous. Our Father who "knoweth what things we have need of *before* we ask him," surely knows *why* we need them; and since we have been commanded "to *ask*" of, but nowhere commanded to argue with the Lord, it might become presumptuous in us to do so.

Then there is the historical prayer, which goes back to Adam and mentions the great events of each dispensation down to the present date inclusive. Of course this one is too long also, and does not edify unless it be like "he that speaketh in an unknown tongue edifieth *himself*." (1Chronicles 14:4.)

I think prayers in a prayer-meeting should, aside from expressions of praise and thankfulness, be for the common good of all, and not too selfish.

Family prayers may cover all the ground that public prayers do, and in addition present before the Lord the needs peculiar to the family.

Secret prayers should be the fervent outpourings of the soul to God in confession of, and supplication for the things peculiarly needful to the individual, which would not be wisdom to indulge in publicly, or even in the family worship.

Prayer at opening of service should be brief and confined to the needs of the hour or occasion.

Never *pray* a sermon.

Never *pray* an exhortation.

But *pray*.

"Pray without ceasing."—1 Thessalonians 5:17.

"Pray that ye enter not into temptation."—Matthew 26:41.

"Pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke 21:36.

Some of the offenders do and will plead "the spirit of prayer," but Paul says "the spirits of the prophets are *subject* to the prophets;" (1 Corinthians 14:32) and the principle which Paul applies to those having the "gift" of tongues, will apply to the "gift" or "spirit of prayer," and that principle is WISDOM. All the gifts must be held in subjection to it, for all are subordinate.

Your brother in Christ,

E. O. CLARK.

2501 Logan Avenue, DES MOINES, Iowa.

#### BOOK OF MORMON SUPPORTED BY INDIAN TRADITIONS.

The cumulative evidences in favor of the Book of Mormon, it seems to us, are becoming well-nigh sufficient to attract all classes. The heavens were opened. Angels visited the earth in its behalf. Divine power guided the translator; the buried cities and archæological researches of years have borne a silent yet forceful witness and we believe that when the traditions of the "Indian" of to-day is in accord with the Lamanites of centuries long past, it is but another link in the golden chain of facts that binds the continents, and the past and present, together, in truth revealed. So far as we know the most of the following is new, and so well authenticated that we trust it may prove of value to all defenders of the faith. The quotations following are taken from the compiled eleventh census report of 1890 by the Government, under Robert F. Parker, superintendent, and Carrol D. Wright, commissioner of labor in charge, Washington, District of Columbia.

*Modoc tribe*: "They believed in one God, before the white man came; that God made this country especially for them. In their old country from which they came there was a sacred mountain which all of them visited once a year, to worship and be relieved of their sins."

*Jacarillas, of the Apache tribe*: "Believe in a Messiah to come."

*Crow tribe*: "Believe in the coming of a Messiah who will re-create the earth, for the benefit of the Indians."—*Ibid.*, p. 361.

*Sioux tribe*: "Look for the coming of an Indian Messiah who will cause the dead Indians to come to life, repeople the country, and restore the Indians' enjoyment."

*Omaha tribe*: "Have a tradition of the flood, and of an Indian finding a *man* in a wigwam building a big canoe, before the floods came."—*Ibid.*, p. 377.

*Piute tribe*: "Their medicine-men cure by the laying on of hands, asking the good spirit to make the sick one well."—*Ibid.*, p. 388.

*Ute tribe*: "Their medicine-practice 'faith cure.'"—*Ibid.*, p. 288.

*Delaware Indians*: "Believed that every one has a guardian spirit, which visited them in dreams, tells them what to do, or of what may happen." They also relate that long ago, on the Atlantic coast, a young Indian had a dream before the discovery of America by white men. He related it in their temple thus. He saw large canoe with pinions (wings) coming across the great waters, containing strange people and predicted that in ten years people with white faces would come; he related this in the temple every year for ten years, and they

So then they that are *in* the flesh can not please God.—St. Paul.

came, in a boat as described, [Columbus and his men—writer].”—Ibid., p. 299.

*Western Shoshones*: “Separate, or have their women to live apart from their families in a house, called the sick house (*hoo-ne-gar-nee*) during the monthly period, there to remain for eight to ten days. The male members of the tribe could not be induced to touch anything these women had used during the time of their retirement or enter one of these houses, believing evil would follow the breaking of an ancient custom.”—Ibid., p. 387.

Compare the last quotation with Leviticus fifteenth chapter, nineteenth to thirty-third verses inclusive, and you must conclude they obey the law there given. They also observe the flower (puberty) dance, when the girls arrive at that age. Note the Indian term “flower” here, is in accord with the term “flower” in Leviticus 15: 33.

*Mescaleros, of the Apache tribe*: “They believe their ideas of religion, of future punishment, of the formation of the world and creation of man, of baptism, are the ancient Indian ideas.”

“They reason from sun, moon, and stars that there is a God.”—Ibid., p. 402.

*Dakota tribe*: They worship the Great Spirit, as the creator of all things, and governor of the universe, the source of all good, but of no evil whatsoever. They believe in an evil spirit, constantly engaged in evil; both are eternal, but the evil spirit is subordinate to the Good Spirit (see Ibid., p. 580).

*Pottawattamie tribe*: Believe in one great supreme Creator, and of a future state of rewards and punishments. (See Ibid., p. 325.) Near Pueblo, the Government agent found a copper bracelet. Doctor Crane, in his *Crania America*, says the Iroquois Confederacy of six tribes were unsurpassed mentally by any people, the brain capacity of the skull being 88 inches, or less than 2 inches less than the Caucasian race. (See Ibid., p. 461).

We also append an article clipped from the *Chicago Record Herald* of February 5, there being strong points of similarity with Book of Mormon history:

#### INDIANS AND “TEN LOST TRIBES.”

“The Indians are the most superstitious people on earth,” said a man a few days ago who had taught for years in a Creek Indian school. “They have myths and legends by the score. Some of them are as beautiful and picturesque as the legends of the old Greeks and Romans,” writes the *Chickasha* correspondent of the *Kansas City Star*.

“I boarded for five years with a Creek Indian who had been educated at Carlisle. He knew the Indian legends and used to tell them to me and his children as we sat around the fireplace of an evening. You know the Creeks have a legend that they are one of the lost tribes of Israel. This Indian was the son of a medicine man who was once great and powerful in the tribe. All his knowledge of Indian lore came from his father, the medicine man.

“This medicine man said that the Creeks were one of the

lost tribes of Israel. The legend ran that they were once associated with the other tribes and that they had wandered and became separated. They wandered for years far to the north until they came to a sea. There they built boats and embarked. They steered their course by the wand of a medicine man. Each morning he went to his teepee and set up his divining-rod and told them which direction to pursue. They followed this rod from a warm country to a cold sea on which they set sail. The sea was crossed and then they traveled toward the south again.

“The Creeks have a covenant of their tribe which is kept with the chiefs. No one but the elect is ever permitted to see this guarantee of the genuineness of the Creek faith and origin.”

ALMA M. FYRANDO.

MAGNOLIA, Iowa.

## Of General Interest

### PROSELYTING DENOUNCED.

CANTON, Ohio, March 6.—“Standard Oil methods applied to church proselyting” have caused a row among Canton ministers that has come to bitter personalities. Action was taken at a meeting of the Stark County Federation of Ministers Tuesday providing for the publication of a spirited attack upon “piratical ministers” by Reverend E. O. Buxton, of the First Methodist church, Canton, McKinley’s old church.

Buxton declared that certain ministers in Canton were using Standard Oil methods in their competition for membership and even had well-laid pipelines and agents out looking for business.

Reverend Buxton’s address was entitled “Ministerial and Denominational Courtesy.”

“The piracy in some of our churches in this proselyting is enough to make an angel weep,” said he. “Why, I know of one county-seat minister who has a freight agent working for him, whose business it is to notify him of new arrivals in town. Then this minister hastens to enroll the newcomers in his church fold. This same minister has a smoothly running pipe-line into the Y. M. C. A. building which does the same line of work as the freight agent.

“Proselyting is going on right under our noses. I believe a minister has a right to make social calls upon members of other churches, but he has no business to go among those of other denominations and persuade them to come over to his church.

“I can respect the man who steals my sheep or puts his hands into my pocket and extracts ten dollars, but this stealing of church members is a larceny for which the law does not provide and for which I have only contempt.

“This minister asserts that his creed is the only true creed. We can respect conviction even when it is based upon crass ignorance, but there is nothing more contemptible than the radiant smile which hypocritically sheathes a dagger.”—Exchange.

## SIGNS OF THE TIMES.

Laxity is in the very air. The automobilist with his recklessness and disregard for others is typical of the time. The terrible increase in the proportion of divorces is but an appalling incident in a life that is unprecedented.

It is the idea of freedom carried too far. Every man considers himself a law unto himself, and there is none to punish the offenders because the courts are bought up and some of the churches too.

I don't consider divorces the root of the evil. They are but one of the details that are revolting.

Who is to blame? I say that fundamentally the women of the country are to blame, because men are but what women make them.

Consider the first marriage. Adam fell into a deep sleep and God took from him a rib and made from that a woman, perfect as the first woman must have been. I am inclined to think that when Adam opened his eyes and saw the woman by him that that was the first case of love at first sight.

What a change was that wedding, magnificent in its very simplicity and naturalness, from the vulgar display and ostentation of to-day. The more vulgar ostentation there is the more certain you may be that a divorce will come later.

Before state or church God founded the family. When the first man and woman sinned and fell God told her that her desire should be to the man, and that he should rule over her.

He did not mean that a bearded brute should beat and abuse her. He meant that in the natural course of events the man should be the head of the family and the greatest burden of the sin should be for her to suffer.

We have gotten so far away from that natural way that the man and woman are two entirely separate individuals who come together for a time and then drift apart to form new affinities.

There are the women's clubs and the men's clubs, and there is no home life at all.

We have a set whose gold gives them a kind of rotten respectability.

There are disgraceful judges on the bench who are willing to lend themselves to base usage. There are mercenary preachers who are ready to satisfy the demands of the libertines. There are States whose statutes are so framed that they invite libertines from other States to come and evade their lawful responsibilities.

We are in the midst of an epidemic of licentiousness. People are living so rapidly and so wildly that they are going mad faster than we can build asylums to put them into.

The moment is critical. If something is not done to check this wave of lawlessness which is in the very atmosphere we shall perish as a nation.

The cure is not in state legislation, nor in the national laws. It is in the cultivation of a public spirit which shall scourge with the lash of scorpions the libertines who lead American society. It should brand with infamy the author, although a woman, of that book which would by trial marriages and trial divorces, lower the holy institutions of matrimony to the level of the barnyard.—Doctor Henson in the *Boston Sunday Post*, April 7, 1907.

## A SOLDIER'S LIFE.

In re Brownsville, Fort Reno, and Fort Leavenworth soldiers shooting up the town, Satan still finds mischief for idle guns to do!

As long as we take men from the arts of production and peace and make of soldiery a profession there will be trouble.

Soldiers who do not want to fight are like preachers who do not want to preach, or musicians who do not care for music.

A home-guard is all this country needs, with every man a soldier and every man at work every day in field, factory, mine, or office.

Any town that has a fort alongside of it is damned—mentally, morally, and financially. The city of Leavenworth, Kansas, is a hell-hole of vice. The only people who are prosperous are the keepers of the dives and rum shops. The town is given over to Beelzebub, Booze & Co., all through the Fort, three miles away.

Is this because soldiers are bad? Oh, no, not at all—soldiers are simply men. And bad people are good folks who misdirect their energies. And when you take one, two, or three hundred or a thousand men, from eighteen to thirty years of age, unmarried and with no homes, and dedicate them to idleness and vacuity, their undirected natural forces turn to riot.

"Of course," you say. "But soldiers are not idle!"

And the answer is, Soldiers do no useful thing—their lives are unproductive, non-creative—they live on the labor of others. They are legal mendicants, and even the dullest realize it, and are in time infected and overcome by the thought.

A soldier's life is moral and intellectual degradation. A soldier becomes a soldier, and there is one thing that he always kills, and that is time. And to kill time is to kill yourself. There are exceptions, but these prove the rule. God and nature designed that man should use his energies in useful effort. If he fails to do this he quickly falls a victim of arrested development. The soldier is a pensioner on the state, and to have a pension is to have a disease. A pension destroys the pensioner—vitiates his will, paralyzes his purpose. A soldier is a Remittance Man, and a Remittance Man, like the Devil, is a dead one.—*The Philistine*, March, 1907.

## CEDAR WOOD FOR LEAD PENCILS.

The lead pencil is one of the most common articles in every-day use, and nearly 320,000,000 pencils are manufactured in this country every year. To manufacture these millions of pencils there are required 110,000 tons, or 7,300,000 cubic feet of wood, so that each day in the year 300 tons, or 20,000 cubic feet, of wood are used for pencils. Since practically all of the wood is red cedar, and since the pencil industry is steadily growing, the supply of red cedar is greatly depleted; yet no substitute has been found for it. Leaving out of consideration the imported pencils, the average educated American over ten years of age uses six pencils of home manufacture each year. Ten years ago he used less than five.

Red cedar has a soft, straight grain, and when grown under best conditions is very free from defects. Because of its peculiar qualities no equally good substitute for it has ever been found, and it is doubtful if any other wood-using industry is so dependent upon a single species as the pencil industry is dependent upon red cedar. In fact, red cedar suitable for pencil manufacture is the only wood the price of which is always quoted by the pound.

Strange as it may seem, no steps have heretofore been taken to provide for a future supply of red cedar. This has been largely due to a lack of information on the rate of growth and the habits of the tree, and to the widespread belief that second-growth red cedar never reaches merchantable size.

In accordance with its policy toward the conservation and economic use of commercial woods, the Forest Service has made a careful study of red cedar and has come to the conclusion that it can profitably be grown in regions of its development. Several changes are recommended in present forest management in order to secure the desired growth. In the southern forests the cedar will have to be given a better chance instead of being considered, as now, a negligible quantity in its younger stages, and many of the forest-grown trees which are now cut for fence posts can profitably be left to attain their full development and thus become available for pencil wood.—Department of Agriculture.

“The prophets in forecasting conditions that would characterize the latter days did not ignore the marked improvements which do now obtain along certain lines. For instance Daniel declared, ‘Shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.’ Our age certainly is the age of travelers and students. Nahum and others pictured the wonderful inventions of the last days. These things of which they wrote are our special pride and boast—our inventions, our means of transportation, our libraries and schools.”

## Mothers' Home Column

EDITED BY FRANCES.

## May Reading for Daughters of Zion.

OUR BOYS.—NO. 10.

Close attention to little things becomes an imperative necessity for the boy who expects to succeed. If he has chosen his life work then it is well to remember there is no royal road to success in the occupation which he has chosen.

Upon this subject Mr. Fowler has this to say: “The man or boy who is careless in little things is successful in nothing. Success never ignores little things. Success demands constant attention and mastery of little things. Success will allow one to be inconstant with the things not of his field if he never forgets the little things within the province of his labor.”

The question naturally arises, What is a little thing? or indeed it may with all propriety be asked, Is there such a thing? If the word *little* conveys to our own or to the mind of our boy the same meaning as the word *important*, then indeed there is no such thing and the sooner this is impressed upon the mind of our boy the better for him and his friends. To the very smallest minutia, the very least detail of the trade or profession which he has chosen, it is his duty to give close attention, and this he must do if he expects to be successful.

It is very important for the boy to start right, but it is of equal importance that having started right he stick to his choice until he completes his course, or has mastered what he set out to learn. Men of fine natural ability often fail because of a vacillating disposition. Of course there are cases where to change is wise, but as a rule to persevere to the accomplishment of that undertaken, is the only way to succeed.

Our boy should be taught that in any occupation which he may set out to master he must naturally expect to encounter obstacles and have at times to do things which he dislikes. But he should not think this a peculiarity of the special business he has chosen or make the great mistake of supposing that such things could be avoided by a change to some other occupation. Every occupation, every business has more or less in it which demands patient, persevering effort upon the part of those who follow it, and a cheerful disposition to make the very best of both its agreeable and its disagreeable features is surest to win in the end.

It is often the case with our boy, that he is not always master of his own time. But there are few boys who have not some portion of time which they are at liberty to use just as suits them. It is often the way in which this time is employed that decides the success or failure of many boys. The moments which belong to the boy himself—when he is not under the constraint of any one—are the moments when the impulses which rule his mind will be free to act and when interested friends by observing closely will find much to indicate the real nature of the boy and learn what tendencies need to be encouraged and strengthened as also what need to be controlled or turned into other channels.

And now we come to the very important matter of honesty as an element of success. Perhaps before entering even briefly, as we must do, upon this important question, it may be well to refer to the definition before given of success. “Anything,” says Mr. Fowler, “is successful which has reached the height of its capacity, which is the best the doer can do, and is the flush result of his consummate ability and effort.”

It is too often the case that in speaking of such and such a man as a successful business man we fail to discriminate

with sufficient nicety. If a man has made money in his business—has houses and lands with a long bank account to his credit—he is generally esteemed a successful business man. But we want our boy to understand that a man may have all these and yet so far from being a success he may be a miserable failure. Not because he has them, but because he has purchased them too dearly. He has given in exchange for them what he could not afford to give and the parting with which has left him poorer than a beggar.

He has given what all the wealth of a Rockefeller could not buy and neither has power to restore. He has parted with honesty; has sold his honor for what to him must ever be a mess of pottage.

Parents and teachers should, however, be careful how they instruct the boy upon this point lest in their great desire to impress him with the value of honesty they make a mistake in their method of doing it. "Many a parent and teacher," says Mr. Fowler, "who know from experience that dishonesty often leads to quicker financial returns teach that dishonesty never pays, even in a transient way. The boy with this belief instilled into him goes out into the world and finds that dishonesty apparently pays, that men of dishonest methods seem to succeed, and at one blow he severs the teachings of his boyhood and believes that what was taught him—the true as well as the untrue—is a lie, and so learns the lesson of his life from the dishonest practices of the world. Tell the boy the truth. . . . Tell him frankly what dishonesty will probably do for him, and tell him just as frankly" the sure reward of honesty. It may not bring him wealth, neither business success as the world looks upon it, but teach him that "a good name is rather to be chosen than great riches" and that he who parts with his honesty has bartered a priceless jewel which he may never regain for trash.

There is a man in our country now who seems to be living for the boys. (Would God there were many such!) That man is Judge Ben Lindsey, judge of the juvenile court of Denver and we can not better conclude this subject than in words recently used by him.

"Now, boys," said the judge one day, in addressing a group of them, "I want you to get the idea out of your head that it is enough in life to know how to make money, how to keep it, and how to spend it. You are on the wrong tack when you think that is all there is to life.

"I wouldn't give a pinch of powder for any one who limited his work to mere money-making.

"The first work you have to do in life is to get hold of a character that will stick. You need to make a character that will always stand a washing without showing spots. Get your character first. On top of the character put the ability to do some particular kind of work well. Learn a trade or a profession and learn it well. Then you have work joined to character.

"While learning what your future work is to be, save your money, and make money in every way that an honest character will permit. Never get a dollar into your possession that you'd be ashamed to tell any one just how you got. Always be able to bring your money into sight, and say:

"That's clean!"

"Thus, you see, you get character, work, and means finally into a fine partnership, one that ought to last for life. Incidental things you might do are, keeping good companions, going to a Sunday-school, trying the Y. M. C. A. helps, working along with people who are trying to do good things for themselves and others.

"If you can do these things, when the time comes for you to pass on, you will have left behind a good name, the record of some useful work accomplished, and that is the highest achievement any human being can record.

"Don't get the notion into your head that life is an awful mystery, and that, because we can't know all about it, we must face it gloomily. The more that wise and kindly people know of it, the brighter it looks to them and the happier they become.

"This is the point I am getting at—whatever your circumstances, take the best and brightest way of looking at what you have to do. Take a hard blow with a smile; do a piece of hard work with a smile; see a disappointment coming and smile at it; and welcome good fortune with a laugh.

"Somehow the people who take life this way, backing the smile up with real work, appear to get over the hard places easier than the growlers. A growler and grumbler uses up a lot of needed energy in worrying, and all about him are made gloomy. The smile of the hopeful one lifts up the despondent.

"Accept life just as you find it; make out of it all your abilities will permit; find your place in work and hold it; smile as you take each chance of natural fortune."

The practical side of Judge Lindsey's work has lain in his ability to induce boys of shiftless character to do sane things for themselves and helpful work for others. He gives them the opportunity to show that they can be trusted; and, when they have proved that, their responsibilities are increased.

"When a boy knows," said Judge Lindsey, "that he has a duty to perform to his home, his nation and his God, and strives to do that duty, he is set on the right road. The sooner he realizes that duty, the better for him."

Duty to home, to nation, and to God. Is there upon the face of all the wide, wide world a people better equipped for helping their boys to know these duties, than are Latter Day Saints? In all candor we do not believe there is. But who is to impart this instruction? Shall we obey God and train our children in a knowledge of his law as well as demonstrate to them by our own lives what that law demands in virtue, honor, and the helping hand to others? or shall we leave them untaught, unrestrained until possibly they come to stand in some juvenile court for defiance of law, or, escaping this, become a scourge to their kind—a curse instead of a blessing to us who bore them. It is a solemn question, but it is one demanding an honest answer, and demanding it now.

#### Questions on May Reading.

To what must the boy who is to succeed give close attention? Can he find any royal road to success? How is success affected by little things? In what sense are there no little things? What then should be impressed upon the boy? By whom? What necessity is there for perseverance in a chosen occupation? Should a change be made to escape difficulties? How does cheerfulness contribute to success? What may be learned by watching the boy in the times when he is free to act as he chooses? What understanding do we want our boy to have as to what constitutes success? When does a man pay too dearly for houses and lands and a large bank account? How should the truth be taught a boy regarding the results of dishonesty? Who is the man mentioned who seems to be living for the boys? What advice did he give to the boys about making money? What did he say was their first work in life? How did he teach them to join work to character? How were they to bring means into partnership with character and work? What did he tell them was the highest achievement any human being can record? How did he counsel them to take life cheerfully? When did he say a boy is set on the right road? What questions confront Latter Day Saints in regard to setting their children on the right road?

**Program for May Meetings of Daughters of Zion.**

Hymn No. 98, Saints' Hymnal; prayer; reading from "Home Column" with discussion; paper, "Character, work, and means in partnership"; paper, "Little things"; roll-call; business; closing hymn and prayer.

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## Letter Department

LINCOLN, Nebraska, March 11, 1907.

*Editors Herald:* Inclosed find two dollars, one dollar and a half for renewal of HERALD, and the other fifty cents you can put into the "home fund" and will send something later on for "rebuilding fund." I pray the Father may prosper these causes. I enjoy reading every week what others have to say; and many things I read are an inspiration to me, for we few scattered Saints are in need of "spiritual bread." The first Sunday in every month one of the elders from Nebraska City, Nebraska, comes here to cheer us up; we are always glad to have them come, although I am not always able to be with them, being badly afflicted with rheumatism. I ask the prayers of the Saints and the Prayer Union in my behalf, that if it be the Master's will I may be healed. My prayer is for your success, and may the Father keep us faithful that we may enjoy the blessings that are promised beyond, for this world holds so little that is worth while.

Your sister,  
PEARL SCHOFIELD.

NEBO, Illinois, April 7, 1907.

*Editors Herald:* One week ago last Saturday I began an over-Sunday effort twenty-five miles from where the gospel had ever been preached, to my knowledge. At the first effort there was a fair turnout, at the second effort the crowd was larger, and at the third effort the house was full, a number standing. This is not far from Harden, the county seat. Considering the liberty continuously and unabatingly enjoyed, and the intense interest from young and old, whole families turning out, repeated invitations to "come again," "come often," and even suggestions to take up collections, and so many encouraging congratulations, "more light than I ever got in my life," etc., all this at the end of a hard week's physical work, I felt that it certainly was not overdrawing to feel that it was "good to be a saint" in latter days. Contrasting this encouraging experience with some of an opposite tendency, I can not in word tell how thankful I felt for the goodness of God in opening the hearts of so many, even though the message was to be delivered by a "local elder."

From this I again reason and ask how many have been called to carry this wonderful message to hundreds of just such communities, and of this number how many are waiting for conference appointment? Many of the traveling elders tell that financially speaking the missionary could do more at home. Now then, why can not we local men at home make—well, I was going to say a sacrifice; but may we not find some other name for that ennobling and soul-cheering work of seeking to elevate mankind?—at least a strong effort to face the foe and make new openings, and develop in the work of warning. Nearly a year ago I was invited, and responded to the invitation, to make a speech at a Sunday-school convention in Calhoun. This was to all appearance highly appreciated, judging by the "amens," even from the clergy that were there, and a half score of congratulations. Since last writing to the HERALD two years ago, giving account of Elder W. J. Smith's work at Nebo, our workers in the missionary force have been Arthur Allen, V. M. Goodrich, and J. A. Tanner. Did space permit, we

could write encouragingly of the efforts of each of these brethren. Good was done for the Master's cause. The Missionary Baptists have baptized one of our sisters here, Sr. Ada B. Johnson Guthrie. In turn we baptized one of their sisters, Sr. Mary Conner. With the sometime sunshine, of course we have the cloud. We seem to have the out-cropping work of his Satanic Majesty through some of the members of other churches, especially through this Baptist Church here. I and others, even those of that church, believe the leaven is working, and that in some way there must be an out-cropping. Of course they believe that the Lord will sustain their cause. Developments are slow but sure. Who of our faith will watch and pray? I would not create the impression that I or we would provoke discussion, but we are acting slowly and cautiously, while the Baptists are accusing us of courting a theological fray.

With my whole soul I am conscious of this work being of God, and I do not want to be out of harmony with his will any more in provoking discussion than I would be in showing the white feather. Hoping and praying for the success of this wonderful cause,  
W. A. GUTHRIE.

NEBRASKA CITY, Nebraska, March 31, 1907.

*Editors Herald:* I have been told by those who have been there that the soil around Lamoni is not composed of the best material. Whether this be true or not I do not know, but this I do know, the Saints who live in the vicinity of Lamoni are made of the right stuff. When we received the small though welcome number of the HERALD for January 9, we thought of the words of the poet, "The pen is mightier than the sword." Especially is this true if the man who wields the pen is inspired by the living God and the words that are penned by him are those of truth.

"Truth is mighty; who can stay it?

Barriers may before it rise;

But its march will be its triumph,

Precious souls redeemed its prize."

Wishing you success of the highest order, I remain,

A fellow laborer,

Z. L. G.

OTTER LAKE, Michigan, April 1, 1907.

*Editors Herald:* I am only eleven years old, and have been in the church eight months. God has blessed me wonderfully. I mean with God's help to do all I can to build up his kingdom here below. There are only a few dear Saints in this part of the vineyard. We have Sunday-school and prayer-meeting. I enjoy them very much. Elder Davis comes to see us once in a while, and we enjoy his preaching very much. Pray for me, dear Saints, that I may grow to be a good Saint for God.

Your sister in Christ,

NETA FAY JONES.

WEYBURN, Saskatchewan, Canada, March 27, 1907.

*Editors Herald:* After seeing my letter of February 15, published in the HERALD, several of the Saints have written to me inquiring about the land. As I know but little about some of the questions I have been asked to answer, I can only state that the land is adapted to raise small grain, wheat, oats, barley, rye, flax; all kinds of vegetables will grow here. I have not seen any kind of fruit grown here, but I am sure some kinds of fruit can grow here. I have seen several groves of small poplar-trees. They do well. Fruit-trees have not been planted in this part. There is very little timber here; it is one large plain. There is plenty of land to homestead. The government fee is ten

dollars for filing; three years to live on the homestead, and break and crop thirty acres, and dig a well.

Now if those Saints who want land up here will write to Bro. Charles Watson, or John Frickey, Weyburn, Saskatchewan, Canada, they have homesteads, and they are able to answer all questions.

I am located thirty-six miles from Weyburn. There is a grocery-store nine miles from us doing a prosperous business. Now if those Saints think they can live where the winters are from thirty to forty degrees below zero for from ten to twelve weeks, and some days fifty to fifty-six degrees, with a blizzard every week, and sometimes twice a week, this is the country. Truth may scare them out.

I must tell you how nicely the tracts you sent came in. The very day I got them, three of my neighbors came to visit. I gave each one a tract to read, while I was busy getting dinner. One lady was so well pleased with the tracts she asked permission to send them to her father in South Dakota. I give them to all my neighbors. Now if every family of Saints would keep a few tracts on hand, and give them when an opportunity offers, how much they could help to open the way for the elders to get a congregation, when they come. We long for the time to come, so we can commence our Sunday-school again, and hear the gospel preached by the servants of God.

CAROLINE SANDIGE.

LOXLEY, Alabama, March, 1907.

*Editors Herald:* I have not been in the latter-day work very long, but do not regret the step I have taken. The Latter Day Saint elders have been through here a good many times, but the people do not take much interest in the work. Bro. Alma Booker spent quite a while here with us but did not seem to accomplish much. The people belong to other churches and seem to think any of them will do. We have meetings here of different denominations. A Baptist preacher was here the second Sunday in March. Father has a regular appointment for that day, but he gave it up and allowed the Baptist preacher to preach the first sermon and he preached the second. During father's sermon, which was upon the restoration of the gospel, the Baptist preacher interrupted him several times, and at the close made some objections. He also stated that before he would slip around with a Mormon Bible under his arm, ashamed to let it be seen, he would have his head cut off. The replies that he received were so strong that he left in a rage and did not take time to prove anything.

We are trying to do all we can but that seems very little to me sometimes. Wishing you all success in your good work and asking an interest in your prayers, I remain,

Your brother in the true faith,

ROBERT E. BANKESTER.

MCKENZIE, Alabama, March 3, 1907.

*Editors Herald:* The work does not gain very fast in this Southern land, though I believe it is gaining some. Many of the Saints are striving harder to overcome evil and to let their light shine than in the past. The missionaries who have labored here this year have done faithful work, though they were not able to accomplish as much and reach as many places and people as we would have liked. But as we are soon to enter upon a new conference year we hope and pray that the Lord of the harvest will send more laborers into his vineyard, for, notwithstanding the people in the South are very slow to hear and accept the angel's message of peace, I feel that there are many honest souls who have not had the privilege of hearing and that when they hear they will accept and obey. The work of the Patriarch among the Saints was highly appreciated and was another evi-

dence to them of the divinity of the work and a confirmation of their faith in the same. May the good Lord prolong his days that he may be permitted to again visit this mission. He, as well as any of the other missionaries, will find a welcome among the Saints here. The year has been fraught with many blessings to the Saints, although we have had the usual amount of trials and difficulties to meet and overcome. The world with its allurements has sought to attract, entice, and draw us away from the service of Him who has called us to be coworkers with him in the redemption of man, but through the help of him who is able to succor in every time of need, and whose arm is ever extended to all who ask for his help, we hope to continue the conflict until the battle is over and the victory won. Every obstacle overcome, every trial met and overcome in the spirit of the Master is but the means of fitting and qualifying us for better service for him.

Before this reaches you the conference for another year will meet, and I pray that the Spirit of peace may meet with the servants of God and abide with them during this year to aid them in their work of proclaiming the gospel in plainness and in power unto the nations of the earth.

In bonds,

J. R. HARPER.

TORY HILL, Ontario, April 3, 1907.

*Editors Herald:* I still have health and strength, although I may not be worthy of such a blessing. Dear Editors, I was afraid you would stop sending the paper which I take so much pleasure in reading. There is so much encouragement in it that it revives one's mind and spiritual strength, and I can always learn something new—not always new, but new to me. It cheers me to read of so many who are trying to fight the battles of life. There are not more than six or seven Saints here, and it seems as though we are almost forsaken and left to ourselves, but we can not overcome the trials and temptations that the powers of Satan set in the way of God's children, unless we put our trust in the one who is most merciful and good. At one time there were prospects of a fine branch in these parts, but the blight struck the crop, and the weeds and tares grew up before there was much root. Praying that the success of the Saints may increase and their armies still keep up their courage to fight the foe, I remain,

Ever your brother in Christ,

WILLIAM B. DACK.

BANDERA, Texas, March 24, 1907.

*Dear Herald:* This is my first attempt to write for publication. I have been prompted to do so many times but would always find excuse by saying I had nothing to write. Others have said the same, and yet, after all, their letters were very interesting to me.

I love to read the HERALD; it is a source of strength to me. We have been subscribers only since the great fire. We were indeed sorry to hear of such a calamity. But Saints should never be discouraged.

As for the work here, there is always room for improvement; but I believe I can say there has been some improvement in the last year. The Saints here are badly scattered, but there are a few of us who meet once a month and spend the day pleasantly. We have preaching in the morning, and prayer and sacrament in the evening. It always strengthens us and we feel like pressing onward to better times. We were sadly disappointed this year; we had hoped for some of the missionaries to come, but our hopes were in vain. You may think we are all dead but we write this that you may know there are a few left yet. We are at the same old place and any of you will find a hearty welcome. None of our

elders have preached in our neighborhood for several years; but we have had some good preaching here in the past and neighbors can not say they never had a chance. They seem to be satisfied with what they have; but if some of the elders will come we will gladly give them a second chance.

I wish to say to Bro. H. O. Smith that the Mellennial Dawn people have been just as dead as they claim to be ever since the debate. They will not even talk about it; not one has ever raised the subject. If we try to talk to them they will change the subject as soon as possible. Before the debate they would hail one on every side.

We hope Bro. S. S. Smith will come this way again. We have never forgotten him. He baptized my husband. I ask all the Saints to pray for us. My husband and I feel that we are among the weakest ones. We have three children to rear, and our desire is to bring them up in the way they should go. We need all the help our heavenly Father is willing to give. I remain,

Your sister in the one faith,

RENA SECREST.

SHERWIN, Kansas, April 1, 1907.

*Editors Herald:* The past month of this conference year has been quite a busy one. I have preached twenty-eight sermons, baptized eleven—three at Scammon, Kansas, Sunday the 24th, eight at Sherwin, Sunday the 31st—seven of the eleven being heads of families. I had a call to come and baptize four near Oolagah, Indian Territory, the 31st—the first time in my ministerial work that calls have come from two places to baptize on same date.

During the month I went home and took care of sick wife and daughter four days. Left them when they were not able to sit up one third of the time; went back to my field. They have ben blessed, and I have received wonderful blessings in administering the word, as I never had before.

F. C. KECK.

MANCHESTER, England, March 21, 1907.

*Dear Saints:* Thomas Taylor, late bishop of the British Isles, passed away at eleven o'clock at night, the 18th inst., in his eighty-second year, at 68 Bristol Road, Bournbrook, Birmingham. I interviewed the old veteran in company with Elder Meredith of Birmingham on December 9, 1906, when he stated that his testimony was stronger than ever, and the work was his meat and drink. Further items forwarded later. Kind regards to all, with best wishes for a spiritual revival at conference.

Fraternally yours,

10 Rye Street, C on M.

W. R. ARMSTRONG.

DENHOLM, Saskatchewan Canada, March 29, 1907.

*Editors Herald:* As it has been some time since I have contributed anything for your columns, I feel constrained to do so now.

We have been blessed with the realization of a long-cherished desire, and that is, a visit from Bro. Alvin Knisley. He came here Friday evening, March 22, and preached four sermons in our house, besides administering the sacrament on Sunday afternoon. He also administered to my wife and eldest child, in which we have seen the works of God manifest. We had fairly good attendance considering the locality, and we think good will result from the effort put forth by Bro. Knisley in his endeavor to get the gospel before the people.

Bro. Knisley is an able speaker, and has a way of winning the confidence of the people. He also succeeded in disposing of seven or eight dollars worth of church literature during his short stay.

We feel greatly blessed in having the privilege of meet-

ing Bro. Knisley and hearing a few sermons, as we have not heard a Latter Day Saint sermon for over two years.

As he was leaving here for Winnipeg, and General Conference, a man who does not make a profession of religion, and has been known to boast that he never gives a preacher a cent, had the kindness to give him five dollars in cash, and purchased about two dollars' worth of books, including the Book of Mormon.

So the good work rolls on. Let us seek to bring ourselves into closer touch with our heavenly Father, and so order our lives that we may ever be entitled to the presence of his Holy Spirit.

Hoping and praying for the welfare of Zion, and desiring the prayers of the Saints in our behalf, I remain,

Your brother in the gospel of Christ

E. R. DAVIS.

ARGYLE, Michigan, April 10, 1907.

*Dear Herald:* For over six years we have lived here isolated from church privileges, unless we drove ten or twelve miles to our branch. Then Bro. and Sr. Gibson moved near us and you can imagine how good it was to have some one of like faith to converse with. But last October Elder Haun was called here to preach a funeral-sermon, which caused some to open their eyes in wonderment, after which they called for more preaching, which finally led to five obeying. So now we have twelve members.

We have our Wednesday evening prayer-meeting, and Religio on Sunday.

Last Sunday was prayer-meeting in our Religio, and as Bro. Burget (a priest) came out our way we decided to have sacrament, as it was the first Sunday in the month. God was pleased with our effort, as he bestowed a good degree of his Spirit upon us, for which we were encouraged to press onward. We have had many seasons of rejoicing in our little number, this winter, for when we come together humbly, seeking a blessing from God, he is ever true to his promise, for which we are thankful. We have a noble little band of Saints here, each striving to do his duty. Although one half of our number are children from nine to fourteen, all are mindful of their duty.

We expect to organize a Sunday-school ere long, which will be a source of great help to their young minds, also to teach and strengthen us older ones.

We have received very much strength and encouragement in studying our Religio lessons, and feel to thank God that there are such helps in the church to help us grow in grace and a further knowledge of the truth. We all belong to the McGregor Branch, but seldom get out there, as it is so far, and then we have our own meetings to attend to.

My companion tries to get out there once in a while, being teacher of the branch, to help liven things up, which is his duty. As for me, I am striving each day to come up higher, and with each effort God has blessed and encouraged me to do my duty. I ask an interest in the prayers of God's people that I may not grow weary in well doing.

Your sister in Christ,

MRS. CLARA SHEFFER.

CHIHUAHUA, Mexico, April 8, 1907.

*Dear Herald:* I have intended writing for some time but it seemed other matters have prevented.

Things have been moving along as usual in the Los Angeles Branch. The newly ordained priests under the leadership of Bro. J. I. Spencer have been systematically and faithfully visiting the homes of the Saints, and although they are all engaged during the entire week have devoted their Sunday afternoons to this work, and beneficial results are already

realized. The spiritual condition of the branch seems to be steadily improving. The Spirit has been manifested more frequently of late and an exhortation given to the Saints to live more nearly up to all the commandments and observe to honor the laws of God. Also direction for guidance, correction, and encouragement.

Bro. T. W. Williams was elected to represent the branch at General Conference, and Bro. F. M. Weld expected to accompany him. We were much pleased to see the familiar countenance after so many years since we knew him in Lamoni, and pleased to note a considerable gain in his health.

A class has been organized in the Sunday-school for study of the Doctrine and Covenants, and while it was intended and expected there would be five or six members it proved to be an unqualified success. So many desiring to take up the study it was found necessary to form two classes. Bro. Weld taught the first few Sundays and many regrets were expressed at his departure.

Bro. William Schade and the writer were appointed on a committee sent by the Federal Timber and Colonization Company to inspect a large tract of land covered to a great extent with a dense growth of mahogany timber in the state of Chiapas, Mexico, fronting on the Usumacinta River, close to Guatemala; and if found satisfactory the company expects to acquire the land, about three hundred thousand acres. There are a number of prehistoric ruins of ancient temples overgrown with immense trees only a few miles distant from this land, and we hope to be able to visit and not only view these ruined structures but to actually have set foot on the land where such momentous scenes have transpired as recorded in the only book that does explain them and which is dear to the heart of every Latter Day Saint.

Trusting that infinite wisdom may direct all the deliberations of the conference,  
R. T. COOPER.

#### Crusade Against Tobacco.

The crusade against tobacco as well as against liquor is spreading. The Syracuse University distributes yearly about one thousand scholarships, but Chancellor Day has announced that none of these scholarships will be given to students who use tobacco or attend the theaters. He declares that, "young men who can afford to pay for needless luxuries and indulgencies can afford to pay for their tuition." He concludes by making this pertinent statement: "The man who uses tobacco is a fool, at least in this particular." He ought to take better care of his nerves, and make a cleaner exhibit of himself.

JOHN ZAHND.

## Miscellaneous Department

#### Convention Minutes.

**NORTHERN CALIFORNIA.**—Sunday-school association convened at Oakland, March 1, 1907, at 2 p. m. District officers chosen to act during convention. Bro. C. E. Crumley, assistant secretary. Reports of officers received. Treasurer's report: Total receipts, \$30.22; expenditures, \$1.63. Communication from Berkeley school (disorganized) read, notifying the district secretary of disorganization, and stating that the money in the school treasury was by vote to be turned over to the Bishop of the church as Christmas offering. A communication containing minutes of the organization of Stockton school was read. Reports of schools: Chico, Sacramento, Oakland, Irvington, San Francisco, and Santa Rosa schools were read and accepted. Auditing committee on reports of treasurer and financial reports of home class superintendent reported that so far as they could ascertain, the reports are correct. Moved that district treasurer's report, and financial report of home class superintendent be accepted provisionally, and that they be requested to supply items of this report at the next convention. Carried. Motion in regard to joint library up from last convention was tabled. Election of officers: Sr. Saxe, superintendent; Bro. Terry, assistant superintendent; Sr. Terry, secretary of district; Sr. Gertie Har-

low, treasurer, by motion was sustained; Bro. Cecil Hawley, district librarian; Sr. Day, continued as home class superintendent. Delegates were chosen to General Convention. Paper written and read by Sr. C. E. Crumley on "The influence of music in the school," also paper by Sr. Vira Lawn on "Things necessary in the Sunday-school." Talk and blackboard work by Sr. Saxe, on how to conduct a class. Responses from the body. Bro. Crumley presented a request of a committee of the Central California District for him to present the matter of the publication of Bro. A. Carmichael's book on notes to teachers. Central California is having some printed, and committee desires to know if Northern District will purchase one hundred copies which would amount to not more than \$8.00. Moved that when Central California district prints the book, that this district purchase one hundred copies. Carried. Moved that Sunday-school association of this district stand half of the expense on rent of piano. Carried. Moved that when we adjourn, we do so to meet at Irvington, with the reunion. L. Day, secretary, 231 Castro Street, San Francisco, California.

#### Conference Notices.

Southern Nebraska District conference will convene with the Nebraska City Branch May 26 and 27, 1907. Please send or bring all reports. W. M. Self, president.

#### Convention Notices.

Southern Nebraska District Sunday-school association will convene with the Nebraska City Branch May 24, 1907. All are invited to attend. Please bring reports. W. M. Self, superintendent.

Massachusetts District Sunday-school and Religio associations will convene in Plymouth, Massachusetts, in Saints' church, May 11, at 2.30 p. m., continuing over Sunday the 12th. Ora Holmes Whipple, secretary.

#### Notice.

To the Saints and Ministry of the Eastern Colorado District: My permanent address is Raton, New Mexico, and mail addressed to me there will reach me promptly. D. Rob't. Winn, Secretary Eastern Colorado District.

#### Died.

**SQUIRES.**—W. W. Squires departed this life August 9, 1906, aged 82 years, 3 months, and 23 days. He was baptized April 28, 1868, and ordained an elder August 6, 1870. Kept the faith to the end. He leaves wife, two daughters, and one son to mourn. Their loss was his gain. "Asleep in Jesus." Funeral sermon by Bro. Fred Smith.

**BOOKER.**—Sr. Sabra E. Booker, wife of Elder W. L. Booker, was born November 21, 1867, Jackson County, Mississippi. Was baptized August 23, 1892, by M. M. Turpen; died March 30, 1907. Husband and five children are left to mourn their loss.

**GODFREY.**—Fairzine Godfrey died April 3, 1907, at her home in North Platte, Nebraska. She united with the church in 1893, and was thirty-two years old at the time of her death. She leaves six small children, husband, mother, and a host of friends to mourn their loss. Funeral-fermon by C. W. Prettyman.

**TINKER.**—Evy Jane Billingsly was born in Mercer County, Pennsylvania, July 27, 1831. Died April 2, 1907. She was married to Joseph Wainwright Tinker, June 5, 1851. Of this union were born four sons and six daughters. Two sons and one daughter and her husband preceded her to the other world. She united with the church, June 12, 1897, and remained faithful to the end. She leaves to mourn, two sons, five daughters, nineteen grandchildren, and one great-grandchild. Laid to rest in Brooklyn Cemetery. Services at the home in Malcom. Sermon by C. E. Hand.

**SHEEHAN.**—In Dunnville, Ontario, February 20, 1907, Mrs. Sophia M. Sheehan, beloved mother of Sr. Floralice Miller. Deceased was a member of the Methodist Church. She was hospitable to the Saints, who visited her daughter at her home, and defended the latter-day work to the best of her knowledge. Death was caused by paralysis. Her husband, J. Albert Sheehan, two sons, and two daughters mourn their loss.

**SHORT.**—Sr. Marjory Short, at her home in Jacksonville, Indiana, at an early hour, April 1, 1907. Her clothing caught fire from the stove, and she was burned to a crisp. She was found by Bro. Short shortly afterwards lying by the stove. She

left the Utah church and was baptized into the true church, September 8, 1901, by J. W. Metcalf. Was laid to rest in Eastern Cemetery. Funeral-sermon by J. W. Metcalf.

**BEAM.**—Died of consumption at Reynoldsville, Pennsylvania, W. F. Beam; thirty-six years old; husband of Eunice Beam, Monongahela, Pennsylvania.

**WARREN.**—Sr. Sarah, wife of Bro. James B. Warren, born March 22, 1841, at Ayrshire, Scotland; baptized into the church May 9, 1897, at Miami, Indian Territory; passed on to a glorious reward February 2, 1907, at Woodard, Oklahoma. She leaves an aged husband and several children, with many Saints and friends who mourn their loss, and retain fond memories of a noble, modest, exemplary Saints, whose influence and works continue to abide and bless those who knew her.

**KEARNS.**—Sarah Ellen Parker, born November 23, 1832, at Walnut Hill, Louisiana; married to Wilson Kearns, April 8, 1847. Located in Atchison County, Missouri. Removed to Pottawattamie County, Iowa, in 1849; thence to Gallands Grove in 1851. Remained there till 1906, when they removed to Dunlap, Iowa, where she died March 7, 1907. She was a member of the Reorganized Church of Jesus Christ thirty-five years; faithful until death. Of their union were born fifteen children, eleven of whom still live. These, with her husband and friends, deeply mourn her loss. Funeral conducted by Charles Derry.

**HEISTAND.**—Anna Heistand was born February 8, 1886, near Emerson, Mills County, Iowa. Was married to Edwin Woodward, December 25, 1904. Baptized October 14, 1900, by J. W. Wight. Died February 17, 1907, near Pisgah, Iowa. Leaves to mourn, husband, infant daughter eight months' old, mother, four sisters, two brothers, and a host of friends and relatives. Her father passed away four months ago. Funeral-services at Little Sioux, Iowa. Sermon by George Shearer. Laid to rest in Little Sioux cemetery. She was a faithful Saint unto death.

**ROBERTSON.**—At his late residence, Bro. Adam Robertson, Dunmore, Pennsylvania, born December 11, 1832, at Irvin, Airshire, Scotland. He was baptized in 1898, at Scranton, Pennsylvania; died March 21, 1907, of pneumonia. His spirit took its departure Thursday morning at 7 o'clock. Funeral-sermon preached by Elder Samuel Brown, at 3 p. m., Sunday, assisted by Doctor Gibbons of the Presbyterian Church and Bro. Tally Jones, president of the branch. Deceased leaves a wife, four sons, and four daughters to mourn their loss. Sr. Robertson has the sympathy of the Saints and friends.

**WYATT.**—David J. Wyatt was born in Warren County, Tennessee, May 13, 1832. On the 21st of December, 1854, he was married to Ellen Lovelace. Eight children were born of them; five of whom are living. Died February 24, at his home in Rosendale. For the last fourteen years his wife has been an invalid, and for the last two years helpless. During all these years he was her constant attendant, even overtaxing his strength. Funeral discourse by Elder Chapman, after which the members of the I. O. O. F. rendered their ritualistic services. Burial in Bennett Lane Cemetery.

**THOMAS.**—Mary Thomas was born at Carmarthan, Wales, September 3, 1833. Baptized May 26, 1866, at Malad, Idaho, by William Thomas. Died at Deer Lodge, Montana, February 26, 1907. Funeral-sermon by Elder Isaac M. Smith. The home of Sr. Thomas was, for many years, a home for the elders, and many of them, no doubt, will remember her. She was a faithful follower of the Lord, and will be missed by all who knew her, especially by her children and grandchildren. May the Lord bless the bereaved ones.

**BERGERSON.**—At Lamoni, Iowa, March 23, 1907, Bro. Nels Bergerson, aged 76 years, 5 months, and 5 days. Born in Norway in 1830; came to America in 1868; baptized in Missionbrand, Illinois, in 1870, by Bro. Andrew Hayer, came to Lamoni in 1889. His life was one of faithfulness, honesty, and strict integrity. Poor in worldly goods, he was rich in faith and good works. Wife, two sons, and three daughters feel their loss, but know he is at rest. Sermon by Bro. H. A. Stebbins, assisted by Bro. John Smith.

**CLUM.**—At Lamoni, Iowa, March 27, 1907, Sr. Julia A., wife of Bro. R. G. Clum, aged 67 years, 7 months, and 24 days. Two sons and two daughters sorrow with their father. She was one of the best of wives and mothers, and a faithful Saint. Baptized in Van Buren County, Michigan, in 1868, by Bro. H. A. Stebbins, who was now called to preach the funeral-sermon. Bro. Columbus Scott offered prayer; Bro. John Smith in charge of the services.

**JUERGENS.**—Orville, son of George G. and Sr. Mary C. Juergens was born in Jasper Township, Carroll County, Iowa, August 2, 1906, and died at the same home March 29, 1907. Orville was

blessed January 12, 1907. Funeral-services were conducted at the Methodist church, Glidden, Iowa, March 31, by Charles E. Butterworth, Orman Salisbury having charge of the procession. The remains were laid to rest in the Woodlong Cemetery to await a glorious resurrection.

#### A New Source for Fence Posts.

An experiment in the preservative treatment of dead lodgepole pine for fence posts, just completed by the Forest Service, on the Henrys Lake Forest Reserve in Idaho, has given results of economic value both to the people of the community and to the Forest Service. It has demonstrated that fire-killed lodgepole pine is well adapted to treatment with creosote oil by an exceedingly simple process.

The demand for durable posts by ranchmen in the vicinity of Henrys Lake has hitherto been met by the use of red cedar, but the supply of this species is now completely exhausted. The only native trees at present available for posts are lodgepole pine, quaking aspen, and Douglas fir. Though durability varies with the soundness and dryness of the posts when placed in the ground and with the character of the soil with which they come into contact, in general, aspen posts last from six to ten years, fir posts from five to seven years, and pine posts only from three to four years.

Lodgepole pine without preservative treatment is thus too short-lived to make desirable posts or poles. The idea of treating it was suggested by the requirements of forest management on the Henrys Lake reserve. Large bodies of dead lodgepole pine, both standing and down—the legacy of severe fires in 1902—are a serious handicap to the forest there. This timber must be got rid of to make room for young growth if the future forest is to be well stocked.

Properly treated lodgepole pine should last twenty years, which equals the life of the former favorite, red cedar. By treating the pine, and thus making it serviceable for posts, the Forest Service has found a way of removing the encumbering timber at a good price and supplying consumers with valuable posts at a reasonable figure. Since the success of preservative treatment has been demonstrated the value of the wood has risen from 25 cents to approximately 40 cents per cord.

The treatment was given in a galvanized-iron tank fitted with steam coils, in which from forty to fifty posts stripped of bark were placed upright. Enough creosote was run into the tank to submerge the butts for about two feet eight inches, heated to two hundred degrees Fahrenheit, or a little above the boiling point of water at that altitude, and afterwards allowed to cool.

The large quantity of fire-killed timber on many of the forest reserves, the pressing need for durable wood, the steady rise in its price due to the increasing difficulty of obtaining it, and, finally, the ease with which post timber can be treated, indicate that the preservative treatment of timber is to have an important development throughout the West. This, besides meeting the demands of the people and reducing the drain upon the forest, will lead to the improvement of conditions on the reserves and insure better crops hereafter.

It is the intention of the Forest Service to establish experimental treating plants where there are bodies of dead timber on the reserves and a demand for durable wood can not otherwise be met. Experimental work will be conducted with zinc chlorid and other processes as the needs of the different regions and the thorough testing of each process may require.

As a result of the post experiment, it is understood that a company will take up the treatment of dead lodgepole pine on a commercial scale in the spring. They are satisfied that the simplicity and economy of the open tank process introduced by the Forest Service will enable them, with certain modifications of apparatus, to treat and sell not only fence posts, but telephone poles and posts used for irrigation works. They count upon a local market already in good part developed by the confidence which the fence-post experiment has inspired.

#### Your Gawkly Boy.

That gawkly boy of yours—ungainly, gaunt, shy, unprepossessing, as he is,—writes Henry A. Shute in the *March Delineator*. You nag him. You laugh at him and ridicule him. Did you ever realize how it hurts? You ought to realize it for it is not long since you knew how it felt. You would have stood pain like a man and so does your boy. You would have borne privation like a stoic, and so does your boy, and there would have been a grim sort of enjoyment in it, for the joy of resistance is fully awake at fourteen.

But you could not bear ridicule and he can not, and yet there is scarcely a day when you do not cause him sharp discomfort.

The boy's mother never does this. She loves every awk-

ward movement of her boy. She loves his long legs and she loves to hear his rancous voice. She smiles at it, too, and at him, and it is a smile of genuine amusement, but there is love in the smile, and love in her eyes, and he knows it, and adores her for it.

If he becomes depressed and despondent, he confides his troubles in his dog, which sits in front of him gazing at him with an almost human expression of sympathy and puts his paw on his master's knee.

A bit unfortunate, isn't it, that your own boy is obliged to depend on his mother and his dog for sympathy and affection? He gets none from you and but little from his brothers and sisters. It is true, isn't it?

My friend, if you paid as much personal attention to the proper development of your boy as you do in raising the two-minute trotter, or the blue-ribbon Guernsey, or the Black Strain Jubilee of Orpington or in beating boggy, or in your game of whist, you would be astonished at the results.

#### "Since the President was Here."

Joe Mitchell Chapple, in his article of "The truth about Panama," in the *National Magazine* for April, will tell of the great beneficial effects following the visit of President Roosevelt to the Isthmus. The following is a portion of what he has to say concerning the President's visit to Panama:

"Time passed quickly with me; for I talked with several people, all of whom were employed in some way on the canal. Without an exception, they all seemed enthusiastically interested in the work. If there is one predominating thought on the Zone, it is to find out how the work progresses.

"Along the old line may be seen the old-time stations, for the Panama railroad has been operated partially ever since 1855, though its line has been often changed to evade the obstacles thrown in its way by the vagaries of the swift and treacherous Chagres. The main line is now double tracked all through, but it will be obliterated at the opening of the Canal, new lines now being surveyed."

On the train, I acquired a large fund of information, and was interested to note that everything seemed to date from the President's visit. So many things had been done "since the President was here," that it was clear that his words and presence had struck the key-note of a splendid patriotic impulse which has probably never in equal degree inspired any great national industrial undertaking.

#### The Argument for Uniform Divorce Laws.

Professor Felix Adler, leader of the Society for Ethical Culture, in an article contributed to the *March Woman's Home Companion* holds that those who have united to give life to a human being should stay united to cherish and to develop that life.

The divorce movement of late years has had an alarming growth, not only in the United States, but in almost every civilized country of the world. He adds: "The causes which have contributed to this growth are numerous and complex, but undoubtedly one of the most active has been the spread of Democracy or rather of that individualistic view of life of which Democracy is the political expression. To-day, as never before, the individual is asserting his claims to the full enjoyment of life's opportunities; and while this movement has been productive of lasting benefits, it has also been coupled with a wide-spread disposition to resist the pressure of social obligations which interfere, however necessarily, with individual liberty or happiness. The conjugal tie and the duties of parenthood springing from it is of all human relations the one in respect to which the weight of social obligations is most directly felt; and it is at this point, therefore that mutinous individualism has put forth its most determined struggles. The conjugal relation has a twofold aspect: It is a relation between the partners in marriage themselves, and a relation to offspring. A characteristic feature of militant individualism is that in the discussion of marriage, the former of these aspects is preferentially emphasized, while the latter is more or less thrown into the shade. The right of married persons to obtain relief from a tie which is no longer pleasing is considered from the point of view of their own happiness; while the rights of the children as affected by divorce are treated with the most superficial attention.

"The Congress on Uniform Divorce Laws, recently held at Philadelphia, is socially significant, because it marks the turning of the tide in favor of stricter legislation on the

subject of divorce. Uniformity is aimed at, not for the sake of uniformity itself, but for the sake of the greater protection of the family which such uniformity will furnish. It has been one of the favorite arguments of the adversaries of popular government that Democracy in the end must lead to social as well as political anarchy. The friends of popular government, on the other hand, have put their trust in what may be called the collective instinct of self-preservation of the masses. This collective instinct of self-preservation, this instinct for maintaining intact the primary conditions that make for social order and progress—and among these conditions none is more important than the family—is now clearly asserting itself. The Congress which we are considering is evidence that the danger of anarchy in the family relations is being realized, and that the Democracy is slowly making up its mind to put an end to that danger.

"The Congress is important and interesting for another reason: It is an attempt to secure by moral suasion, by voluntary action on the part of the law-making bodies of the different States, a certain minimum of uniformity in legislation, of which many have believed that it can only be obtained by a national law. The tendency to employ the short-cut method of national legislation in matters hitherto left to the several States is visibly gaining headway among our people. Undoubtedly, if the difficulty of amending the Constitution had not stood in the way as an almost insurmountable obstacle, a national divorce law would long since have been enacted. And this difficulty, in one way or another, will surely be overcome, if the method of voluntary agreement which this Congress has undertaken to apply shall prove illusory. There are advantages and disadvantages on the side of both national and of state authority in matters of social legislation. Many of us are strongly inclined to prefer the slower method of working toward a gradual approximation of standards among the laws of the several States. Nevertheless, certain social needs are imperative; and if the States fail to agree, the scruples dictated by regard for the independent spheres of the different commonwealths will have to give way and a way will have to be found to cut the hopeless tangle by means of the sword of congressional action.

"There is one other point to which, in conclusion, reference may be made: The attempt to amend the laws on the subject of divorce is helpful, inasmuch as it leads all those who are engaged in this enterprise to realize the ultimate ineffectiveness of any laws, however stringent, however wise, and to search for a deeper remedy than any which legislation can supply. The conscience of the people must be awakened; and the best law will prove mere dead-letter unless this can be accomplished. The mutinous individualism of our age must be overcome, the springs of duty must be touched, the fundamental value of the family as the cornerstone of all our social institutions must be brought home. Moral teaching, moral enlightenment, moral appeals, must re-enforce the law and engender among the people a spirit favorable to the execution of it.

"Above all, in the face of many heretical opinions that are now spreading in the community with respect to marriage, the reasons must be made plain why the permanence of this relation is so essential to individual and public welfare. There is a disposition at the present time, due largely to the ever-increasing influence of science, to rebel against mere authority in every sphere, in the sphere of conduct as well as of thought. The most ancient traditions, the most sacred institutions, are summoned before the bar of reason to give an account of themselves and to justify their claims. Of this tendency among civilized nations we must take note, and the reason must be adduced for the permanency of the marriage relation. Those who offer reasons for experimental marriage and the like, in short, for relaxing the tie—fatuous and ignoble reasons, as most of us believe—must be met with stronger and better reasons. It will not do merely to invoke immemorial custom or sanctified authority. Into these reasons it is not the province of this article to enter at length, but the two main reasons may be succinctly stated as follows: For the partners themselves of the marriage contract, the expectation of permanency in the relation is indispensable, because it is the permanency alone that makes the relation pure, noble, and human, and distinguishes it from the sexual commerce of the lower animals. For the child that springs from the conjugal relation, the permanency of marriage is indispensable, because the permanent home is necessary to insure its best development, because the child needs both parents in order that it may grow in the best possible manner, physically, mentally, and morally.—*Woman's Home Companion* for March.

THE SAINTS' HERALD.

ESTABLISHED 1860.

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"The Arena" for April.

Political, social, and economic problems occupy much space in the April *Arena*. The Honorable Edward Tregear, Secretary for Labor for New Zealand, contributes a deeply interesting paper on "Recent humanistic legislation in New Zealand." This article is illustrated with four full-page reproductions of architects' plans for the government homes which New Zealand is building for workingmen. The legislation providing for the erection of these homes was the result of the government's determination to reduce the exorbitant rents which house-owners were charging the workingmen and also to place homes within the reach of the laborers, as they will be able, by paying on the installment plan, in time to secure a free title to the homes. It has been the settled policy of the liberal government of New Zealand to help industrious citizens to become independent home-owners. Mr. Tregear has long been a leading statesman in the Liberal government of New Zealand, and the paper in *The Arena* will be read with deep interest by all students of progressive democratic government. Another discussion of special interest in this issue deals with municipal ownership in Great Britain. The opening argument is an attack on popular ownership and is entitled "Some results in municipal ownership in Great Britain." It has been prepared by H. Gardner McKerrow and is a powerful contribution written by a thinker who has evidently taken much time for the preparation of his argument. The paper is ably answered by Professor Frank Parsons, Ph.D., who owing to his two personal trips over Great Britain for the special purpose of finding out the facts for and against public-ownership, is probably the best equipped authority in the United States on the subject. The editor of *The Arena* supplements Professor Parsons' reply by an extended editorial, Mr. Flower devoting his space to the points not touched upon by Professor Parsons. Altogether the papers which divide the space equally between the arguments for and against public ownership, constitute one of the most valuable contributions to the literature of the subject that has appeared. The illustrated feature of this number is a paper by George Wharton James dealing with the Abraham Lincoln Center of Chicago and the great work of its master-spirit, the Reverend Jenkin Lloyd Jones. "Henry Demarest Lloyd, Messenger," is the title of a somewhat detailed but admirably written sketch of the life, writings, and deals of the great progressive demo-

cratic author whose untimely death removed from the firing-line of progressive democracy one of its ablest and most efficient leaders. "The historical aspect of the virgin birth," by the Reverend Algernon S. Crapsey, is probably the ablest short argument in favor of the position taken by the friends of higher criticism that has appeared in the compass of a magazine article. A fine portrait of Doctor Crapsey is the frontispiece of this issue, and there is an admirable sketch of his life and an account of the recent heresy trial which has been prepared by Mr. Harris Addison Correll, State Editor of the Buffalo *Evening News*. "Emerson the anarchist," by Bolton Hall, is a striking and highly suggestive paper by the distinguished single-tax advocate. The editorials in this issue are very able and timely, and the comprehensive departments embodying all the more important news in the domains of public ownership, Direct Legislation, and voluntary co-operation render this magazine indispensable to those interested in these great present-day movements.

Timber Statistics for 1906.

Schedule for the collection of statistics of forest products for 1907 have been sent by the Forest Service to all engaged in industries directly dependent upon our forests. This work is a continuation of that done in 1906 by the Forest Service in co-operation with the National Lumber Manufacturers' Association. It then received the universal approval and support of the users of wood throughout the United States. The work was undertaken to meet the urgent demand for accurate data upon the annual drain upon our forest resources. The results proved so valuable that the information will be compiled annually, in accordance with the plan outlined by the Forest Service a year ago. To add to the efficiency, accuracy, and promptness of compilation of the data the Bureau of the Census and the Forest Service are this year co-operating in gathering the statistics. This plan insures to the manufacturers the announcement of results at the earliest possible moment after all the reports have been received. Several new features will distinguish the collection and publication of figures for 1906, now under way. The figures for the production of lumber were withheld last year until returns had been received from every State. This year the production of each State will be announced as soon as the returns are in. The failure of the manufacturers of a single State to furnish the information promptly will therefore delay the publication of results for that State only. The total production of the United States will be compiled when all State reports are complete. The lines upon which inquiry will be made are practically identical with those of last year, covering lumber, lath, and shingles, pulpwood, railroad ties, tan bark, veneer, wood distillation, and cooperage. A single addition has been made in an inquiry as to the consumption of telegraph and telephone poles. The Service believes that the statistics for 1906 will be more complete and more promptly obtained than those gathered last year. If so, their practical value to wood producers will be greatly increased. Success depends very largely upon the ready co-operation of manufacturers throughout the country.

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—Thomas Moore.

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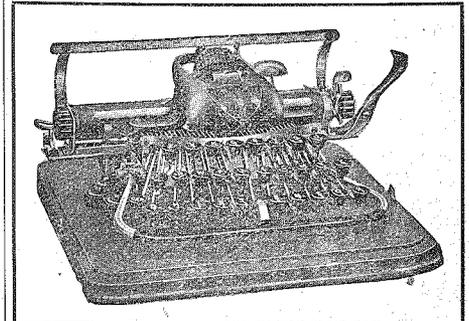
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# THE SAINTS' HERALD

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



"There shall not any man among you have one wife; and concubines he shall have none of Mormon, Jacob 2:6.

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## CONTENTS

GENERAL CONFERENCE	- - - - -	345
ORIGINAL ARTICLES:		
The Resurrection	- - - - -	350
Building Character	- - - - -	355
OF GENERAL INTEREST:		
Over in the Ages to Come	- - - - -	356
Damages for Scientists	- - - - -	356
Voice at the Modern Jordan	- - - - -	356
Swords and Plowshares	- - - - -	357
Get Rid of that Bigotry	- - - - -	357
Is It New, or a Fraud	- - - - -	357
Speaking With Tongues as a Modern Religious Mania	- - - - -	359
The Red God's Call	- - - - -	357
ORIGINAL POETRY:		
Life's Lesson	- - - - -	360
Rejoice, Rejoice	- - - - -	360
MOTHERS' HOME COLUMN:		
"My Yoke is Easy"	- - - - -	360
"Better To-day"	- - - - -	360
LETTER DEPARTMENT:		
A Rock of Strife in Zion	- - - - -	361
Letters	- - - - -	362
NEWS FROM BRANCHES	- - - - -	363
MISCELLANEOUS DEPARTMENT:		
Conference Minutes:		
Central Nebraska	- - - - -	363
Florida	- - - - -	363
Leeds	- - - - -	263
Pastoral—I. N. White	- - - - -	363

## General Conference

APRIL 17.

Elders W. A. McDowell and Ammon White presided at the morning prayer-service.

At 10.45 o'clock Elder J. M. Terry was the speaker, assisted by Elder V. M. Goodrich.

At 2 o'clock business-meeting convened with President Joseph Smith in the chair. Prayer was offered by the presiding officer. The minutes were read and approved. Four baptisms administered during the day were reported.

The Fourth Quorum of Elders reported, and at their request the ordination of F. G. Hedrick to the office of president of the quorum, with Earl Bailey and Charles Dillon as counselors, was approved.

The Second Quorum of Deacons reported.

The Daughters of Zion reported, stating that the advisory board would act as a committee with the Bishopric in the matter of establishing the children's home.

The resolution on sale of mining stock was called up and adopted without discussion. Some question of its application being presented, a motion prevailed that the matter be considered, and after some discussion the following substitute prevailed:

Resolved, That we disapprove of our ministry giving their attention to speculative mining or other ventures, or their promotion, and that we advise all persons who may decide to invest in any enterprises of the kind to do so only after such investigation as shall be fully satisfactory to themselves as to the safety of their venture, the same as any other business enterprise, and not upon their confidence in the ministerial position of those who seek to interest them therein.

The ordination of William Newton to the office of high priest was approved on the recommendation of the Presidency and the High Priests' Quorum.

The petition from the Kewanee District touching the method of choosing high priests was called up, and the Presidency, to whom it had been referred, reported that they had not had time to consider it. They were given additional time; their decision to be published as soon as made.

The recommendations contained in the report of the Presidency were taken up. The matter of publishing a historical periodical, as a supplement to the HERALD, or otherwise, was placed in the hands of the Historian, Presidency, and Board of Publica-

"Failure and disaster in financial ventures in the world are common, and from every section, but they are soon forgotten. This can not be true with the church. The church must build upon such lines that its work will stand for ever. 'Upon this rock I will build my church, and the gates of hell shall not prevail against it.'"

"When a child is blessed by the elders, it is a good beginning. It is the best kind of a beginning that one can have."

Bishop's Office  
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tion. President Smith was authorized to employ necessary clerical help in the preparation of his memoirs.

The fourth day of the next General Conference was set apart for the consideration of the resolution on divorce and remarriage previously reported by the Quorum of Twelve.

President R. C. Evans pronounced the benediction.

Elder F. G. Pitt was the speaker at the evening hour, assisted by L. E. Hills.

#### APRIL 18.

Elders A. J. Moore and Evan A. Davis were in charge of the morning prayer-service.

At 10.45 Elder A. H. Parsons was the speaker, assisted by Elder Richard Baldwin.

At 2 o'clock President Joseph Smith called the business-meeting to order. Prayer was offered by Elder J. C. Crabb, after which President R. C. Evans took the chair.

President Smith apologized for an incorrect ruling of the day previous. President Evans suggested that his example was one worthy of emulation if others felt so disposed.

An additional report from the High Priests' Quorum was read. The Seven Presidents of Seventy reported recommending for ordination to the office of seventy the following brethren: W. Davis, F. B. Farr, and John Harp. The recommendation was approved and the ordination provided for.

Charles Fry was re-elected on the Board of Auditors.

In harmony with a recommendation from the High Priests' Quorum, a committee of three was provided to prepare blank forms for the use of districts, stakes, and branches, to be used in preferring charges, serving notice of trial, or notice of appeal, in the case of elders' courts. At a later hour the following brethren were named on the committee: Joseph Smith, E. L. Kelley, S. A. Burgess.

The Board of Publication was authorized to appoint a committee on translation and proceed to publish the Book of Mormon in the German language.

The various quorums, officers, associations, publications, standing committees, and church institutions were sustained by vote.

The following resolution of respect to the memory of the late Bishop Thomas Taylor was adopted:

Whereas, In the death of Thomas Taylor, late bishop of the British Mission, the general church has sustained a loss which it deeply deplotes, therefore be it

Resolved, That this General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints hereby expresses its esteem and appreciation of our brother's long-continued fidelity to the cause of Christ, and his encourag-

ing services on behalf of the church for so many years, and to those thus bereaved, our deepest sympathy.

In response to a query from the audience regarding the standing committee between the Reorganization and the Church of Christ (called Hedickites), President Joseph Smith made the following statement:

In a conversation with a representative of the Church of Christ President Fred M. Smith and myself were authorized, in regard to the rumors that had been started in regard to the possible coalition between the church in Utah and the Church of Christ in Independence by which the possession of the Temple Lot would pass under the control of the church in the West, to state unqualifiedly, that that Temple Lot was not for sale, and no fear need be entertained in reference to it. No offer had been made, and none would be considered if it were made. I asked if we were authorized to make that statement to those who should inquire, and he said, "Yes."

A question was presented by one individual who stated that he had been told that the original manuscript of the Book of Mormon was in the possession of the Utah Church. In reply, President F. M. Smith made the following statement:

The manuscript of the Book of Mormon is in the custody of the Presidency, and at the present time is in the hands of the secretary of the Presidency, and is in a vault at Independence. The Utah people have not got it.

Elder R. S. Salyards, church secretary, then made the following statement regarding the manuscript of the Inspired Version of the Bible:

The manuscript of the Inspired Translation, also the copy from which it was published, are in the possession of the Church Secretary, and safely lodged in a fire-proof vault.

In reply to a query as to whether the Utah church now owns any part of the Temple Lot, proper, Bishop E. L. Kelley made the following statement:

The nearest that they have to any of the Temple Lot, so marked and held as the Temple Lot, is the corner of the piece of land that they bought which comes within about one hundred and fifty or two hundred feet of it. It is across the street in a diagonal direction, southeast. They own no part of the Temple Lot and never have. On the contrary the Reorganized Church, with the exception of three lots now with the members, owns the entire land circling this Temple Lot. A part of the Temple Lot we own, about one fourth of it.

Morgan.—Is that where they own the twenty-three acres?  
Kelley.—Yes, sir.

Sheehy.—Is that any part of the original sixty odd acres?  
Kelley.—Yes, sir.

There has been quite a lot of talk among the members of the Reorganized Church as well as others, to the effect that the Utah church had so much property at Independence. They have laid out about thirty thousand dollars in property at Independence. The Reorganized Church and its members hold three hundred thousand dollars' worth of property in Independence to-day. So when you hear such stories do not get alarmed. And when they were going to buy some more this spring, and some of our brethren came to me very hurriedly and breathlessly about it, I stated I just as soon they would buy as not. Why not? If they send good people here we will convert them. If they send bad ones, they will put them in the penitentiary down at Jefferson City.

Elder W. A. McDowell rose to a question of privilege and made the following statement regarding the work of the clergy credentials committee:

I am somewhat acquainted with the principal officers in the Clergy Bureau at Chicago. The lady who is the chief clerk in the Western Passenger Bureau said that she could truly say that our system of arranging names in their order and getting the matter before the Bureau so that it would cause the least trouble and effort was better than almost any other church that was represented there. I thought that was a good recommend for our brethren who have the matter in charge, and for this reason I spoke of it, and hope that they may be sustained; also that our brethren will be very careful in the use of the clergy permits, so that no reflection in any regard can be made upon this matter before the bureaus, if the bureaus should be continued under the present rule and system.

The publication of the fifth volume of Church History was authorized.

Elder H. O. Smith spoke at the Saints' Home in the evening; and at the church, Elder Paul M. Hanson gave a very interesting lecture entitled "From Joppa to Jerusalem." This lecture was illustrated with stereopticon views from photographs taken by Bro. Hanson during his visit to the Holy Land. He was assisted by W. E. LaRue and Victor Gun-solley.

#### APRIL 19.

Elders T. W. Williams and W. W. Smith were in charge of the morning prayer-meeting.

According to previous announcement the closing meeting of the Conference was held at ten o'clock. The meeting opened with the singing of the old hymn "Glorious things are sung of Zion." Prayer was offered by President Joseph Smith, who was in charge.

The chief business of the meeting was the reading of the missionary appointments, which is always a matter of great interest at the General Conferences.

Short speeches were made by President Joseph Smith, and Elders Luff, Hilliard, and Maloney.

President Smith pronounced the benediction and the final adjournment occurred at a quarter past eleven o'clock.

#### ASSIGNMENT OF MISSIONS BY THE PRESIDENCY.

Mission No. 1. North Dakota, South Dakota, Nebraska, Kansas, Missouri, Iowa, Minnesota, and Central and Southern Illinois, W. H. Kelley and Heman C. Smith in charge.

Mission No. 2. Oklahoma, Indian Territory, Arkansas, Texas, and Louisiana west of the Mississippi, I. N. White and Joseph Luff in charge.

Mission No. 3. Wisconsin, Northern Illinois, Indiana, and Michigan, J. W. Wight in charge.

Mission No. 4. The maritime provinces, Maine, Vermont, New Hampshire, New York, Massachusetts, Connecticut, Rhode Island, Ohio, Pennsylvania, New Jersey, Delaware, Maryland, West Virginia, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Mississippi, Ala-

bama, Florida, and Louisiana east of the Mississippi, U. W. Greene and G. T. Griffiths in charge.

Mission No. 5. British Columbia, Washington, Oregon, Idaho, Montana, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, California, Mexico, and Hawaii Territory, F. M. Sheehy and F. A. Smith in charge.

Mission No. 6. British Isles and Continental Europe, J. W. Rushton and Peter Anderson in charge.

Mission No. 7. South Sea Islands, Joseph F. Burton in charge.

Mission No. 8. Australia, C. A. Butterworth in charge.

Mission No. 9. Dominion of Canada, R. C. Evans in charge.

The appointment of Heman C. Smith and Joseph Luff was made with the understanding that they give necessary attention to their other special duties.

#### APPOINTMENTS BY THE PRESIDENCY, TWELVE, AND BISHOPRIC.

##### Superannuated Ministers.

The following brethren were placed upon the superannuated list: T. J. Beatty, James Kemp, J. W. Morgan.

#### APPOINTMENTS BY THE FIRST PRESIDENCY AND TWELVE.

##### Evangelical Ministers.

1. Bailey, J. J., Wisconsin and Michigan.
2. Briggs, E. C., Rocky Mountain Mission.
3. Butterworth, C. E., Gallands Grove District.
4. Carlisle, Joshua, Pottawattamie District.
5. Keeler, E., Oregon and Western Washington.
6. Kemp, Henry, Independence Stake.
7. Squires, Joseph, Eastern Mission.
8. White, Ammon, Missouri and Kansas.

##### High Priests.

1. Anderson, D. A., Western Ohio.
2. Baker, J. M., Little Sioux District, Sioux City objective point.
3. Bullard, Richard, Maine.
4. Burton, Joseph, Society Islands, in charge.
5. Carmichael, John B., Central California.
6. Carmichael, A., Southern California.
7. Chatburn, T. W., Spokane District, Spokane City objective point.
8. Closson, A. V., Kentucky and Tennessee.
9. Cook, M. H., Des Moines District.
10. Crabb, J. C., Gallands Grove and Little Sioux Districts.
11. Davies, E. A., Rocky Mountain Mission.
12. Elvin, R. M., Kirtland District, Toledo objective point.
13. Fry, Charles, Nauvoo District, Burlington objective point.
14. Grant, J. A., Central Michigan.
15. Green, George, Canada.
16. Godbey, G. H., West Virginia District.
17. Goodrich, V. M., Far West District, St. Joseph objective point.
18. Hunt, C. J., Gallands Grove District.
19. Jeffers, S. J., Ohio District.
20. Johnson, William, Seattle and British Columbia District.
21. Jones, Alonzo, Southern California.
22. Lake, Charles H., Society Islands.
23. Lambert, R. J., Lamoni Stake.
24. Leverton, A., Canada.
25. Lewis, William, Eastern Mission.
26. Longhurst, R. C., Canada.
27. McClain, J. R., Kentucky and Tennessee.
28. McCoy, H. A., Minnesota.
29. McDowell, W. A., Northeastern Illinois District, Chicago objective point.
30. May, Roderick, Independence Stake.

31. Moler, James, Independence Stake.
  32. Moler, A. J., Eastern and Central Oregon.
  33. Mortimer, A. E., Canada.
  34. Newton, William, London and Southwest England.
  35. Pitt, F. G., Eastern Mission.
  36. Parsons, A. H., Independence Stake.
  37. Parkin, C. A., Northern California.
  38. Roberts, I. N., Ohio and West Virginia.
  39. Shupe, E. F., Rocky Mountain Mission.
  40. Smith, W. W., New York and Philadelphia District.
  41. Smith, John, Lamoni Stake.
  42. Smith, G. A., Kirtland District, Ohio.
  43. Stedman, E. A., Southern Nebraska District.
  44. Tanner, J. A., St. Louis District, St. Louis objective point.
  45. Taylor, Thomas, Great Britain.
  46. Terry, J. M., Northern California District, Oakland and San Francisco objective points.
  47. Turpen, M. M., Omaha, Council Bluffs, and vicinity.
  48. Twombly, Samuel, Northeastern Kansas District.
  49. Waller, G. J., Hawaii Territory.
  50. Weld, F. M., Southern California and Arizona after October 1.
  51. Williams, T. W., Southern California, Los Angeles objective point.
- FRED'K M. SMITH, Secretary Presidency.  
FREDERICK A. SMITH, Secretary Twelve.

APPOINTMENTS BY THE QUORUM OF TWELVE.

Seventies.

1. Allen, Arthur, Northeastern Missouri District.
2. Arber, Joseph, Fremont District, Iowa.
3. Aylor, William M., Oklahoma.
4. Baggerly, I. P., West Virginia District.
5. Bailey, O. H., Kewanee District.
6. Baker, A. M., Southern Missouri District.
7. Baldwin, Richard, Pittsburg District.
8. Barmore, Alma, Australia.
9. Becker, J. A., Pittsburg District.
10. Berve, Amos, Kewanee District, Kewanee objective point.
11. Bozarth, W. T., Independence Stake.
12. Brookover, G. J., Wisconsin.
13. Brown, Samuel, Eastern Mission.
14. Burr, C. H., Central Illinois District.
15. Case, Hubert, Oklahoma.
16. Chambers, D. R., Nebraska.
17. Chase, A. M., Oklahoma until October 1, then Rocky Mountain Mission.
18. Chatburn, F. J., Spokane District.
19. Christy, Wardell, Des Moines District.
20. Condit, S. D., Western Oregon.
21. Cooper, F. M., Northeastern Illinois District.
22. Cornish, J. J., Michigan.
23. Crumley, Charles E., Southern and Central California.
24. Curtis, F. J., Rocky Mountain Mission.
25. Curtis, J. D., Rocky Mountain Mission.
26. Davis, J. T., Southeastern Missouri.
27. Davis, J. W., The Tri-Cities.
28. Davis, J. Arthur, Northern Indiana and Southern Michigan.
29. Davis, John, Seattle and British Columbia.
30. Davis, William, Oklahoma.
31. Devore, L. R., Ohio District.
32. Dutton, Jasper O., Wisconsin.
33. Ellis, W. D., Michigan.
34. Enge, N. C., Eastern and Central Oregon.
35. Erwin, E. A., Northeastern Texas.
36. Etzenhouser, R., Pittsburg District.
37. Farr, F. B., Eastern Iowa District.
38. Farrell, R. W., Eastern Mission.
39. Foss, S. O., West Virginia.
40. Gamet, Levi, Northern and Central Nebraska Districts.
41. Greenwood, W. H., Great Britain.
42. Gregory, Fred, Canada.
43. Grimes, J. F., Eastern Michigan.
44. Goodenough, E. J., Northeastern Illinois.
45. Gowell, M. F., Northwestern Kansas District.
46. Haden, W. E., Nodaway District, Missouri.
47. Hills, L. E., Eastern Iowa District.
48. Hansen, J. H., Sweden.
49. Hansen, H. N., Scandinavia.
50. Hanson, P. M., Kirtland District, Ohio.
51. Harp, C. E., Southern Indiana.
52. Harp, John, Northern Texas.
53. Hayer, Eli, Western Iowa.
54. Hawn, O. J., Central Michigan.
55. Haworth, W. J., Australia.
56. Henson, E. L., Northern Arkansas.
57. Howlett, Richard B., Canada.
58. Jackson, J. W., Northwestern Texas.
59. Jenkins, George, Clinton District, Missouri.
60. Jenkins, Reese, Ohio.
61. Jones, J. H. N., Australia.
62. Kaler, John, Independence Stake, Kansas City objective point.
63. Keck, F. C., Far West District, Missouri.
64. Kelley, T. C., Southeastern Mission.
65. Koehler, A. H., Ohio.
66. Kephart, W. H., Lamoni Stake.
67. Knisley, Alvin, Rocky Mountain Mission.
68. Layland, A. J., Spokane District, Washington.
69. Long, E. E., Maine and Maritime Provinces.
70. Mackie, William, Australia.
71. McKiernan, James, Eastern Iowa.
72. Macrae, W. S., Northeastern Missouri District.
73. Maloney, R. M., Oklahoma.
74. Mannerling, W. H., Southern and Eastern Texas.
75. Metcalf, J. W., Kentucky.
76. Mintun, J. F., Des Moines District, Des Moines objective point.
77. Moler, H. E., Ohio District.
78. Morgan, E. B., Rocky Mountain Mission.
79. Mortimer, J. L., Canada.
80. Muceus, Peter, Norway.
81. Palmer D. S., Southwestern Texas.
82. Parker, R. J., Missouri.
83. Payne, S. D., Western Nebraska and Black Hills.
84. Peak, Warren E., Northeastern Kansas District.
85. Pender, W. S., Arizona.
86. Peterson, J. W., Fremont District, Iowa.
87. Phillips, A. B., Eastern Mission.
88. Porter, C. H., Southern Nebraska.
89. Pycock, James, Canada.
90. Quick, Lee, Southern Kansas and that part of the Indian Territory in Spring River District.
91. Reese, Gomer, Rocky Mountain Mission.
92. Reiste, S. M., Nauvoo District.
93. Renfro, B. F., Texas.
94. Rich, C. H., Ohio District.
95. Riley, J. T., Southern Kansas and that part of Indian Territory in Spring River District.
96. Robertson, E. F., Pottawattamie District.
97. Robinson, W. P., Wisconsin.
98. Roth, J. S., Des Moines District.
99. Rumel, William M., Northern and Central Nebraska.

100. Russell, F. A., Kewanee District, Illinois.
101. Russell, R. C., Canada.
102. St. John, B., Canada.
103. Scott, S. W. L., Southern Michigan and Northern Indiana.
104. Scott, Columbus, Rocky Mountain Mission.
105. Self, W. M., Southern Nebraska.
106. Self, R. O., Independence Stake.
107. Shields, John, Canada.
108. Sheldon, T. J., Rocky Mountain Mission.
109. Sheldon, N. V., Des Moines District.
110. Simmons, Jesse M., Arkansas and Louisiana.
111. Simmons, S. W., Oklahoma.
112. Slover, F. M., Southeastern Illinois District.
113. Smith, S. S., Texas.
114. Smith, I. M., Rocky Mountain Mission.
115. Smith, H. O., Minnesota and Dakotas.
116. Smith, W. A., Little Sioux District.
117. Smith, David, Central Illinois District.
118. Snow, C. L., Kentucky.
119. Sorensen, S. K., Pottawattamie District.
120. Sparling, Henry, St. Louis District.
121. Stead, J. D., Rocky Mountain Mission.
122. Stubbart, J. M., Southeastern Mission.
123. Sutton, J. R., Southern Nebraska.
124. Swensen, Swen, Sweden.
125. Thomas, O. B., West Virginia District.
126. Thorburn, George W., Seattle and British Columbia District.
127. Tomlinson, G. C., Canada.
128. Tucker, D. E., Southeastern Mission.
129. Walters, R. T., Spring River District.
130. Wells, Gomer R., Australia.
131. Whiteaker, A. L., Minnesota.
132. Willey, C. E., Nauvoo District.
133. Wildermuth, J. B., Eastern Iowa District.
134. Wood, L. G., South Dakota.
135. Yates, James E., Oklahoma.
28. Farnfield, J. C., Eastern Mission.
29. Goodman, John C., Northern Michigan District.
30. Hackett, J. T., Rocky Mountain Mission.
31. Hay, Johnson, Central and Eastern Texas.
32. Hommes, John S., Northern California.
33. Houghton, Leonard, North Dakota.
34. Ingham, Edward, Hawaii Territory.
35. Irwin, C. E., Arkansas and Louisiana.
36. Joehnk, C. C., Germany.
37. Kelley, W. H., referred to missionary in charge of Kentucky.
38. Lambkin, B. S., Northern Michigan Peninsula.
39. LaRue, W. E., Eastern Mission.
40. Leggott, G. W., England.
41. Lundquist, David, Sweden.
42. McConnaughy, James, Pittsburg District.
43. Madden, S. J., St. Louis District.
44. Miller, C. Ed, Pan Handle and West Virginia, Wheeling objective point.
45. Okerlind, William Oscar, Sweden.
46. Paxton, J. W., Clinton District, Missouri.
47. Peters, C. J., Lamoni Stake.
48. Petre, J. F., Rocky Mountain Mission.
49. Pierce, F. J., Northeastern Kansas District.
50. Picketing, W. P., Far West District, Missouri.
51. Prettyman, C. W., Western Nebraska and Black Hills.
52. Rannie, Edward, South Dakota.
53. St. John, G. T., Canada.
54. Sawley, F. L., Southern Indiana.
55. Siegfried, M. H., Nauvoo District, Nauvoo objective point.
56. Shippy, G. M., Eastern Michigan.
57. Schreur, John, Michigan.
58. Silvers, A. C., Clinton District.
59. Skinner, W. O., West Virginia for three months.
60. Smart, W. H., Spring River District.
61. Smith, J. W., Minnesota.
62. Smith, Edgar, Rocky Mountain Mission.
63. Sparling, William, North Dakota.
64. Stone, A. E., Kirtland District, Ohio.
65. Teeters, J. J., Northwestern Kansas District.
66. Turner, W. E., Eastern Iowa District.
67. Vanderwood, J. E., Rocky Mountain Mission.
68. Wildermuth, Lester, Northern Wisconsin.
69. Wildermuth, J. F., North Dakota.
70. Whiting, Birch, Minnesota.

## Elders.

1. Anderson, A. C., Nauvoo District, Keokuk objective point.
2. Anderson, Peter T., Denmark.
3. Baggerly, J. M., Northeastern Illinois District.
4. Baker, A. A., Western Oregon.
5. Baker, James H., Northwestern Oklahoma.
6. Baldwin, D. R., Western Arkansas.
7. Barr Andrew, Eastern Michigan.
8. Blackmore, James H., Northern Michigan District.
9. Booker, Alma, Southeastern Mission.
10. Bootman, W. P., Nodaway District, Missouri.
11. Brann, Eugene, Eastern Mission.
12. Bullard, W. D., Little Sioux District.
13. Burr, A. E., Western Michigan District.
14. Burt, G. W., Central Michigan.
15. Bussell, P. B., Northeastern Texas.
16. Brunner, W. A., Southern Missouri District.
17. Condit, John H., Rocky Mountain Mission.
18. Craig, James, Pittsburg District, Ohio.
19. Davison, H. J., Maine and Maritime Provinces.
20. Davis, James, Western Michigan District.
21. Day, George, North Dakota.
22. Dorsett, Alfred, Canada.
23. Dowker, William, Eastern Michigan District.
24. Dowker, David E., Eastern Michigan.
25. Earle, C. W., Central California District.
26. Ensley, O. E., Southern Missouri District.
27. Fields, S. H., Southeastern Illinois District.

## Priests.

1. Booker, N. L., Southeastern Mission.
2. Ensley, Joseph, Southeastern Missouri.
3. Fuller, W. H., Pittsburg District, Uniontown objective point.
4. Holloway, L. G., Rocky Mountain Mission.
5. Plumb, P. T. Southern Missouri District.
6. Smith, H. W., Northern Nebraska District.
7. Swenson, C. A., Sweden.
8. Thompson, Joseph, Canada.

FREDERICK A. SMITH, Secretary Twelve.

“To every individual is given the choice between the philosophy of the world and the philosophy of God. One permits us to violate every law of right, with the single injunction that we must be clever and not get caught. The other instructs us to live above the law; and then we will never fear any exposure or the judgments of any court on earth or in heaven.”

## Original Articles

### THE RESURRECTION.

SERMON DELIVERED AT INDEPENDENCE, MISSOURI, SUNDAY,  
MARCH 31, 1907, BY PRESIDENT JOSEPH SMITH.

(Reported by Belle Robinson James.)

In the year eighteen hundred and sixty-five, not long after I had united myself with the Reorganization, I had the fortune—or misfortune, as it may terminate—to preach two funeral-sermons, one at the beginning of the month of May and the other at the close—two daughters of Sr. Lowe, of Plano, Illinois, young girls, just entering into young womanhood, who passed away that month, one the first part of the month, and the other at its close. I was young in the ministry, I had not yet seen what to me was an absolute testimony touching quite a number of points in the philosophy known as the latter-day work.

I had tried pretty hard in my early manhood before uniting with any religious movement, to convince myself that there was no resurrection. One thing stood in the way of an absolute disbelief and that was that everything by which I was surrounded and could take cognizance of by the intellectual forces of my nature, indicated that there had been a designer; but I could not accept the resurrection. It required too much of credulity to accept such a thought. When called upon to preach these funeral-sermons, the first especially, I was at a loss.

I was a stranger in the place. There were but few of our people there. I had never read extendedly the writings of the church found in the *Times and Seasons*, and I had not yet drawn my conclusions touching the resurrection. I wanted the cause to stand fair before that public. We had planted our HERALD Office there, and from there the literature of the church was to go forth, and for a time, at least, it was the business center of the Reorganization.

I remember that it had been given to one before me to be indoctrinated through the influence of prayer. I betook myself where I could have access uninterrupted to the Master and I laid the case before him like this: "I am young in the work; I am a stranger in this country. I do not know what to say. I am not familiar with the subject," and the answer that I got to my petition was this: "Put yourself in the way to discharge your duty and it shall be given to you what you shall say." This was but a repetition of the answer which the Master gave to his disciples years ago—"Take no thought what you shall say, but in the hour of your need it shall be given to you." I went to the hall where the funeral-service was to be held, and before entering upon the subject, the material fact of the resurrection of Jesus Christ was impressed upon

me, and the logical conclusion that every thinker must reach was included in this important fact. If there had ever lived upon the earth a man whose name was Jesus, if that man had died, if he had been buried or placed within the tomb, if he had been resurrected or raised from the grasp of death to come forth out of the tomb and to be known and recognized among men, it was absolutely possible for God whom he served to raise all mankind by the same power. After that, the spiritual declarations found in the scriptures were but corroborative evidences of the conclusions that I had reached and that were forced upon me.

For instance, there were two sects in the days of the Savior, standing opposite each other in their view of the resurrection; the Pharisees believed in the existence or pre-existence of spirits and also in the resurrection. The Sadducees disputed both. There are none of us to whom the experiences have come that indicate clearly to us that there has some one come back from the other country, and manifested himself or herself to us in the flesh. I know it is said in certain circles it has been done, but for over forty-six years I have been challenging such operations; and too many of them, altogether too many of them, have been proved to my satisfaction to be but illusory and not confirmatory of a faith in the resurrection.

One of the standing arguments against this thought of a resurrection is that a man that lives to be three score years and ten passes through certain mutations and changes of organism until he is an exaggerated man in every respect. The apostle Paul, as found in the fifteenth chapter of First Corinthians, philosophizes upon that in a similar way that I would, and that I must have done to reach conclusions that I have touching the resurrection. He says: "It doth not yet appear what we shall be"—upon one occasion—"but this we do know, that when he shall appear we shall be like unto him." This simply signifies that as he bore a resurrected body, so will those that shall be resurrected. And Paul in writing to the Corinthians, reasons in reference to the sowing of grain. It is but bare grain. Similar grain had been planted for hundreds—perhaps thousands of years, and yet each succeeding year there had sprung up from the ground that blade, so-called the grain. Paul says it was but bare grain and God giveth it a body as it pleaseth him, each after its kind. This has been tested every year of the world since that time, and if you want grain, the kind you want you must sow; and I have year after year examined the grain from the time it was placed in the soil until it was gathered again. I was unable to detect the processes of growth, I was unable to detect the principles of life which gave it its character, and I was

forced to the conclusion, just as you all must be forced to the conclusion that the statement of the apostle Paul is correct, "God giveth it a body as it pleaseth him, to every kind his own body. So is the resurrection."

We have scattered along in the history of time the thought of the literal resurrection of the dead; that the absolute particles which the body lies down at death, according to some, must be re-gathered from out the wide dispersion that may have taken place, from the atmosphere, the gases, and from the earth, the soil, etc., the component parts of earthy substance, the material things that have been gathered through life, and some of the materialists and unbelievers have said that this is absolutely impossible. Well, I have read somewhere in this book of an impossibility for man but all things are possible with God. And if God could create at the beginning a man, if he could establish the principles of life, if he could continue that principle operative upon the earth for hundreds and thousands of years as he has done, he is just as capable of giving to the spirit that has existed upon the earth and has been blessed with an identity, charged with a reasonable responsibility and given to understand that he will be held accountable for the exercise of that identity and for the exercise of that responsibility. He can re-clothe that spirit just as surely as he clothed Adam, the first man, and Eve, the first woman. We can not accept the thought that that which was born in them in the garden, wherever it may have been, the principle of life—that it has ever died, that it will ever die, but its influence upon those things which it is brought to bear upon, will give them life and they will dwell for ever.

Now let us see—and you will pardon me if I treat this a little in my own way—because I am now approaching the confines of that other world, and if there is ever a time when a man may calmly and dispassionately look over the barriers between this sphere and that which is over yonder, it is when he stands so close to the dividing boundaries that it is but a step, and his eyes may be so dim that he can not see that which he is taking, but if the inward man be lighted up with the hope, his spirit fired with the joy which has been born in him through obedience to the Master, whose Spirit raised him from the grave, he can look dispassionately over there and comprehend what God has promised unto man. Hence, the question whether the body, the absolute particles which may be in this body when it lies down or is laid away in the grave, are those which shall appear on the morn of the resurrection and occupy a place in this spirit that now moves this portion of clay, makes no particle of difference to me, or whether when that spirit is brought into judgment and the time comes for its re-clothing,

God by his infinite mercy, as he at the beginning created a man out of the forces that were with him and the material in his hand; he can, by the same processes, so let these bodies rise, let these spirits be clothed, and there shall come and take place precisely what Ezekiel saw, as we can read, I think, in his thirty-seventh chapter.

But you may say to me, Why, Elder Smith, that is a wondrous miracle. Life itself is a wondrous miracle. Who is there that has ever compassed even the life of the blade of grass? Who is there that has ever compassed the power by which the trees are now clothing upon themselves with that wondrous promise of the bounteous fruitage that is yet to be? Who is there that can tell by what peculiar power and force he now lives? He may not pass out of yonder portals in the exercise of his faculties but may be carried out an inert mass. But the spirit that is within, the identity, the sentient being, must be taken care of by the power that is within him: life, never to die.

I read in this wondrous book that a city was taken up to heaven, blessed with that gift of immortality by which the inhabitants of that city might live. A whole city was transported on high, and we are told that that city must come again, descending from out of the skies to be again an existence upon the earth. We have sung of Zion; we have sung of Enoch's holy band, and some of the principles that are there shadowed forth in song are those that we strive to conserve to-day on this Easter Day in commemoration of the rising of the Master.

I read also that the Savior taught the resurrection, and in order that he might give his teaching force among men that it might come down through all the corridors of time to our day, he manifested the power when he bade the stone to be rolled from the door of the tomb in which Lazarus lay, while those that were around him were persuading him that the door was never to be opened, and challenging their belief he caused the stone to be rolled away and he said to him: "Lazarus, come forth," and he did. How long he lived thereafter is immaterial. The man had been consigned to his tomb, and the record says that Jesus exhibited this power that it might be manifested that he had the power of the resurrection. It was manifested elsewhere, and by and by his own body was laid in the tomb, and as had been predicted of him "he should make his grave among the rich," it was in the tomb of one of these rich men that his body was laid away to rest.

By and by angels stood by the tomb, and when there came those devoted believers and stooped down to look within, there were the habiliments with which he had been clothed; there were the cerements of the dead; and they wondered where he was. As

he was passing along he met one of those devotees; she was about to recognize him, and he said, "I am not yet risen to my Father who is in heaven"; but there was the resurrected body. Disguise it as we may, he has wrought the power of the resurrection in his own person. Paul, recognizing the power that was in him, said of those that were to come after him: "If the Spirit which raiseth Jesus from the dead be in you and abide, it shall quicken your mortal bodies."

Now what is the difference to you or me if, when we lay down these bodies in the grave, we shall be permitted to take the very identical particles of which this body is clothed at the time it is laid down when we rise, or whether we go to our rest trusting God to give that identity to that particular spirit which occupies now this frame and body as it shall be entitled to?

You will pardon me if I reason a little on this in my own way. My father was killed practically in the hey-day of his life, not yet thirty-nine years of age—had not yet attained to the fullness of his power, had not yet lived out the days of his usefulness; a strong-hearted, noble-looking man as far as the flesh was concerned. Of the spirit that was in him I shall not say further—I am talking now about the resurrection of the body. My mother lived to be seventy-four years of age, and was worn out, lost her fleshy contour. Her hair had turned gray, which when at thirty-eight years of age was dark and wonderfully pleasant to gaze upon, a woman strong and healthy and hearty in her hey-day, but worn by toil and care and deprivation at her death. Eyes had grown dim, teeth were lost. Now here are two contrasts. Two of those that had lived upon the earth.

In eighteen hundred and eighty-three, when I was writing my replies to L. O. Littlefield that were being published in the *Utah Journal* at Logan, I had come to a particular point in my narrative and my argument. I did not know just what to answer, so I betook myself again to prayer before I went to my sleep, and during that night I saw—I say I saw because I realized, I comprehended—the spirit that was within took cognizance of, though no men have seen with the outward eye, the fleshly eye, but the brain comprehended by that peculiar psychological visitation that gives us knowledge sometimes when we are absolutely unconscious of our existence in the flesh—brought to me this knowledge. I saw my mother. I am not going to tell all the circumstances but simply that which occurred. I saw my mother and her appearance was as it was in her best estate. I saw her with her hair black and shining—the curls that she wore as she used to wear them, the flesh of her face rounded, the contour handsome as it used to be—not wasted as I saw her

last. I saw my father and he was something more matured than when I gazed upon him in my twelfth year. And when I rose from my bed I was prepared to answer. The reason why, this: I said to my father as I saw him: "Are you in a condition to know of what my mother and I have been talking about?" He said, "Yes, my son, I know." "What have you to say in regard to it?" He said, "You may depend, Joseph, that what your mother has told you is absolutely true."

This was sufficient for me and here was something to think about. My father had apparently grown older, sturdier, put on a little different appearance than when I saw him in life last. So had my mother, but mother had grown younger. It forced the conviction upon me that I saw them as they were in their best estate, and it forced upon me the conclusion that had been forced before that and since that by the reading of the testimony of the Book of Mormon, in which it is declared that not one single hair of the head shall be lost. It gives us to understand that in the resurrection time there will be a complete renovation of the individual. What they might have lost in life here in the flesh by virtue of no fault of their own, by no disadvantage which they have not placed upon themselves by their own acts, whatever they may have lost in such circumstances as these, shall be returned to them. So I comfort myself. I comfort you who have grown old and are passing down, that when you shall come in the resurrection, instead of being known as a gray-haired, bald-headed, toothless, skinny individual, the Lord shall see to it that you shall be restored in your best estate. Is not that comforting? I think so.

You will pardon me. I have been troubled a good deal with neuralgia and once when I was seriously worried about it, some one asked me about the resurrection. "I will tell you," I said. "If they don't give me a better set of teeth in the resurrection, I am going to revolt." That may have been a jocular expression, it may have been a little too light-minded, but now look at it.

We are to eat of the fruit of the vineyard, we are to drink of the fruit of the vine. We are to eat that food that shall be prepared for us. Another shall not rise and eat what we are entitled to. The idle shall not have place there. The industrious shall be there; as a consequence they will have to be fed, and I believe that we have read somewhere in this good book that there has been a sword put between mankind and the tree of life, and after a while that guardian that has stood there to wield that sword will be removed and the nations shall have access to the tree of life and eat thereof and live for ever. If that is the case, then there would be a restoration of that which may have been lost

that shall prevent us from entering in and enjoying fully, to the extreme limit of the good things that shall be on the other side in the better land.

I read away back here something about the Psalmist David—and by the way—now, a little digression. We sometimes meet the statement in regard to David and the career of him after he slew the Philistine giant, that the things which David did were commended of God. That is a mistake. The statement that David was a man after God's own heart does not follow him after he entered in upon the kingly rule. Do not forget that, my friends. David was prevented from building the temple. Do not forget that. David was a man of blood. After his manhood and until the time he was chosen king he was a man after God's own heart, but the grasp of worldly power and of a scepter which slew people, spoiled the man. God told Israel plainly what would happen if a king were appointed unto them, and when they got a king, what followed the kingly rule from that time till now? I am glad from my heart that God has told us through the inspiration of his Holy Spirit and through his chosen prophet that in time we are to have no king. I am glad, and why? Because as an individual, I feel an assurance that the man has not been born of woman who is to be trusted with irresponsible power, and the kingly authority exercised by human kings has been fraught with injury and wrong to mankind from Saul until now, with very few exceptions.

As a consequence, when our King shall come, when he shall clothe upon all these identities that have been his and will be his at his coming, he will rule in righteousness, and not trust the sceptre in human hands.

David, in his best estate, in his better moments, wrote a great many good things, and among them was this: "I shall be satisfied, when I awake, with thy likeness." Could the apostle Paul have written it better than that, when he says, "We shall see him as he is. It does not appear now what we shall be, but this we do know that when he shall appear, we shall be like him, like his most glorious body"? Do you want any better promise than that? I do not. That is good enough. That is almost precisely what the Psalmist said, "I shall be satisfied, when I awake, with thy likeness." Again, the Psalmist said, in one of his better moments—and by the way, I'd like to have the elders take cognizance of this statement. It is an opinion of mine, it is not a doctrine of the church, and if you do not like it, you examine it and come and talk with me and we will have it out, if we can. David says upon one occasion: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." What does that mean? It is gener-

ally taken that both expressions mean Christ, Jesus. I do not so understand it. I understand the pronouns to apply just where I think they should do. The reason why the Psalmist David congratulated himself that he should be satisfied with the likeness of the Savior when he awoke from death, was because the promise had been made to him that the noble Son of God should not see corruption. That is, Jesus' body should not see corruption, but "thou wilt not leave *my* soul in hell." The Psalmist David was himself compassed about by the bands of death and the grave, but he was not to continue there. I have been told by some—I do not know how true it is; but I once asked my mother a question whether she ever heard anything said by the elders of the church about the Psalmist David and she said, Yes, and the conclusion she had reached was that he would not rise in the morning of the first resurrection. I do not know. It is neither here, nor there; but after the thousand years, then of course the promise is still good to him, that his soul shall not be left in hell; nor did the Holy One see corruption. It is because of that fact, my friends, that you and I can rejoice in the resurrection, is it not?

Our bodies shall see corruption. I expect they will. I doubt if any of us will be translated. I hope a good many of us are sufficiently righteous, but I can not hope for the promise, so far as my judgment upon myself is concerned. But how then? If Jesus' body did not see corruption, if Lazarus' body did not see corruption, if others that were resurrected as the history of the New Testament times tells us, did not see corruption, what shall be the result to the bodies which shall see corruption?

The apostle Paul comes to our relief in 1 Thessalonians, and states this: "Comfort ye one another with these words," "that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." How is that? We that are then present and are changed in the twinkling of an eye at his coming will not prevent those whose bodies have seen corruption, but they will rise; they that remain shall be caught up into the air to meet him when he comes with his angels, all the wonderful august host of them, and then, says the apostle, "so shall we ever be with the Lord." Do you want a better spiritual promise than that? I do not.

One of the differences between the glories of which we read is, that he that is worthy of the celestial glory shall be permitted to enter in where God and Christ are; they who get the terrestrial or the final telestial glory will not be permitted to enter where God and Jesus Christ are. They may say to me just what they please, but it is worth everything that a man can do to live in accordance

with the Christian philosophy in order that he may be found worthy to exist with Jesus Christ, who has served his probationary estate upon the earth and who has been found worthy for his triumph. The honorable men of the earth may get a good thing; the honorable women of the earth may get a good thing, but he that lives according to the philosophy of Jesus Christ will get a far better. That ought to be.

And so we have it. John, the beloved disciple, writes away back here in the Apocalypse touching that resurrection: "Blessed and holy is he that hath part in the first resurrection, for on such the second death shall have no power."

So, this Easter Day, this commemoration of that wonderful morn, that time when Jesus arose from the dead, that time when the wonderful spirit of Life gave evidence; evidence that he could raise men from the dead or the grave, is with us; and we rejoice to-day in the consideration of the thought, and we may make it a material thought; we may take it up and argue it as I have tried to do from the absoluteness of intellect within the region of our own consciousness, and we may justify ourselves, we may comfort ourselves from the spiritual evidences that we have in both the Old and the New Testaments, taking in the revelations given to us in the Book of Mormon and the Book of Doctrine and Covenants and the whole subject of the resurrection from the dead is before us grandly and is worthy our every consideration.

I'd like to illustrate, if I could, a little. We have with us Bro. Bond. He may not be present to-day but we know him. Bro. Bond had a sister. I used to know her—she lived at Kirtland. I believe that her days were extended something like three score years and ten, and she had always lived, the spirit in a broken, decrepit body. I presume that within the knowledge of every grown man and woman in this house there now exists the thought of either a boy or a girl in a similar condition, whether from accident after birth or from hereditary influences, the spirit of the living frame occupying a poor, broken, frail tenement—impossible that either the spirit could have its best estate in such a broken frame—impossible according to our methods of life that the body itself should grow into its developed proportions as it would had it never been disturbed—impossible. Now what occurs? After three score years and ten of bitter sojourn in such a broken frame as that, it is laid down to rest, and I pay this tribute to the memory of Sr. Bond, a brighter spirit I do not think I ever met. I do not wonder that at times she may have complained, but as a rule she was steadfast and earnest, undertook to look out upon life as she saw it, with all the patience it was possible for her to exercise

and with the exercise of every hope that she might lay hold upon. Now that body lies down to rest. Will you tell me that God, in his infinite mercy, will give that spirit occupying that body, that identity, that peculiar being, that peculiar sentient being, that he will return to her that broken body that she carried so many years in this life? I do not believe it. I believe that he will give to that spirit the fairest body it would have been possible for that spirit to have been blessed with, if there had been no untoward condition governing her physical life. I believe that. I have reason to believe it.

Again, we are unfortunately living in a condition of things that frequently individuals through some peculiar formation of mind, become darkened—whether they open the avenues of their soul and allow some spirit to come in there that has no business to be there, but at all events we know that individuals' minds have become darkened and they live for years that way, have not come out from that, before their bodies have been laid in the grave. Am I to understand that when they come forth they are to come forth darkened in mind? No, I do not believe it, but that which has been forced upon them because of conditions they could not control in this life, they will be given back all that they have lost.

Let me cite you to my brother David. You talk about trials, my dear brethren and sisters. I have heard you talk about afflictions, and I have heard those that never passed through such a condition as that talk of afflictions. It is far better, the conditions seem to me to be far better to take that earthly tenement out to the grave and deposit it there when I could have an assurance that body and spirit had been in fit occupation as designed by God; but when there had been that interference, the brain was darkened, the faculties dulled and dimmed by the change that had taken place, it is worse than death. It is a constant living death, and brings with it constant frenzy of grief and pain that nobody can know unless he shall be placed under similar conditions.

When that man is resurrected, if he shall be accounted worthy of resurrection, I anticipate, if I am found worthy, that I shall meet him as he was in his best estate or as he would have been in his best estate. That is the condition which I expect to reach. To greet those that I have associated with in the past. If I am to rise in the resurrection, an old man with eyes grown dim and force expended, I had as soon quit now. I am going to trust for renovation. I am going to trust for that to be given back to me that has been lost here. That is the comfort and hope I extend to all of you to-day, you young, middle-aged and old people. Remember, that if you shall live so as to be worthy to meet the Savior in the resurrection of the dead, all that you have lost here will be given back to you.

But how about those things of which we are to know hereafter? I dare not tell you. The Book of Mormon says that when they pass over into the other country, they will have a lively consciousness of all their guilt. It is not worth while, then, to live in guilt while we are here. It is better for us to drop that consciousness of guilt here and sin not. But you may tell me, no person may live in the flesh and sin not. I tell you they can. Not because the power to sin is not left in the body, but because the disposition to sin has been overcome and men live godly because they will live godly, not because they are not tempted, not because they are not tried, but because they have determined they will not sin. Not that they have not the power. They have that and will have as long as life continues with them, so long as strength remains, but they will not necessarily sin.

It is this that gives us the glorious hope in Christ. He that overcometh he shall enter into and enjoy for evermore. Then it pays us, if we are to have a lively consciousness of all our guilt, then we shall also have a lively consciousness of all our good. It pays us to think of this; if we are to have a lively consciousness of all our guilt then the opposite is true and we will have a lively consciousness of all our good.

Let me exhort you this morning that you so live that when you pass out of this life you shall have that same consciousness that you lie down with at night, that you have not sinned during the day; a lively consciousness of the good you have done and that has come to you, so when the night of death reaches you, you will be able to say, "Come, Lord Jesus, come quickly." "I have fought a good fight, I have kept the faith, henceforth there is a crown laid up for me, and not for me only, but for all those who love his appearing and his kingdom." So wondrous was the dignity and manhood and charity that characterized the apostle Paul in all that he said that he could not confine the blessings to himself, but he went further, "Not for me only, but for all them who love his appearing." He did not forget his fellow man, his loyal heart went out to them.

Then on this day in which we commemorate the rising of our Lord Jesus Christ, let us think of him as our powerful friend who shall give back to us all that we may have lost by reason of no fault of our own, but let us take cognizance of the fact of that which is taught us, that we must live as perfect here as God in his sphere is perfect. So may we live in our Savior, as perfect as he; not that we shall live as God or Christ, but that we shall live as men and women in the possession of our faculties, sinning not because we will not, and finding ourselves worthy of the resurrection of the just.

I may have talked about this brokenly, but I have

given you subject for comfort and consolation. I have given you thoughts that have helped me all along the journey of life. I have told you that which has been forced in upon my consciousness by that which I have been taught and by that which I have seen in my life, and the things that have been borne to me by virtue of those I have known in life and that have passed away. So we may conclude that the song with which we opened the service will be resounding from the angelic choristers, "Jesus Christ is risen, no more to die," and as he has risen no more to die, we may comfort each other with the philosophy of the apostle Paul, "If Christ then is not risen, then our hope is in vain and we are of all men most miserable." But because Christ is risen, we may be of all men the most joyous, happy, contented, and with faith looking forward to the time when our pilgrimage here shall cease and we shall receive the reward we have so longed for, and for which we have wrought so faithfully.

#### BUILDING CHARACTER.

To be a noble character is to cultivate qualities of mind that are noble, and these are possible by reaching out for and following after God. It is character alone that counts with you—the honest, fearless, truthful character who scorns a lie as the basest of all hypocrasies. A truly noble character must be truthful. We are given the grand privilege of forming a character after the model character of all time, our Lord and Savior, Jesus Christ. When we view his character, at once so lofty and so humble—so perfect—we almost despair of ever attaining to it, but his command is, be ye holy as I am holy. Christ would not have given the command if he did not intend us to obey it, but if we allow our sins which we call our "little weaknesses" to become our masters, then we become slaves to our "weaknesses," and are ruled by them, instead of overcoming them and building a character of holiness. God is pleading with his people to "come up higher." Can we do so and still cling to our weaknesses, "the sins that so easily beset us"?

We are building for eternity; what is the material? Is it "wood, hay, stubble"? When the X-rays and the searchlight from God's eternal throne are turned on our words and actions, will they stand that piercing glare of purity? Now is the time to build a character, while on this footstool. Let us be fearless in the right. Let our words have the true ring of honesty. "Ring out the false; ring in the true." "As a man thinks, so is he." If we allow our thoughts to run in a low groove, we can not become higher than our thoughts. Beautiful thoughts are an inspiration to beautiful deeds. The world is full of the noble deeds of men and women inspired to action by noble thoughts which have left their

impress on history, written by a pen of iron which time can not erase.

"Character is not complete without divine ambition," a desire to do good to humanity at large, to so live that the world is better for our living. Good deeds, not words, are what will count in God's sight. Our daily living should be more than a beautiful testimony of soft-spoken words while we are daily bringing reproach on his work. The grand character of God is seen abroad in all his works, and the great plan of salvation—a plan so broad and liberal that it takes in all of his creation. Who can comprehend the vastness of a thought so wonderful? There is a lifetime of contemplation in the grandeur of the character of God. Our little minds are inadequate for the task; but in this contemplation the mind is drawn far away from scenes of confusion and care, and we can "come up higher" in having sweet communion with the unseen.

ST. CLAIR, Michigan.

MRS. A. MCKENZIE.

## Of General Interest

### OVER IN THE AGES TO COME.

They tell us the saints will all sit on a cloud,  
Over in the ages to come;

With no work to do—only sing very loud,  
Over in the ages to come;

The fate of the wicked they dolefully tell,  
In torment unending are roasting in hell,  
While the clock of eternity is sounding their knell,  
Over in the ages to come.

Probation they tell us will then be no more,  
Over in the ages to come;

That when Jesus comes he will then shut the door,  
Upon those in the ages to come.

The heathen who died without any light,  
And those whom the Devil had conquered in fight,  
In torment shall be through eternity's night;  
Over in the ages to come.

God's word has a different story to tell,  
Of things in the ages to come;

The wolf and the lamb together shall dwell,  
Over in the ages to come;

The nations of earth dwell together in peace,  
The dominion of Jesus for ever increase,  
And those in the prison of death he'll release,  
Over in the ages to come.

There's a wonderful work for God's children to do,  
Over in the ages to come;

A work needing men that are able and true,  
Over in the ages to come;

When the truth and the light make the darkness to flee,  
God's glory fill the earth as the waves fill the sea,  
The plan of redemption earth's millions shall see,  
Over in the ages to come.

There's need of true men to enlist for the fight,  
Over in the ages to come;

To put down all evil by spreading the light  
Over in the ages to come;

When all shall be raised sleeping under the sod,

There'll be work for good men in the kingdom of God,  
To teach all the nations, and rule with a rod,  
Over in the ages to come.

The house of the Lord shall be builded again  
Over in the ages to come;

All nations will come there to call on his name,  
Over in the ages to come;

Messiah shall reign, and the people shall fear,  
And bow at his feet—that time draweth near,  
It is the long promised, "Great Jubilee" year,  
Over in the ages to come.

—A. J. Eyckauer, in *Bible Advocate*.

### DAMAGES FOR SCIENTISTS.

An interesting legal case is reported from Fort Worth, where a passenger of the street-railway, a woman by the name of Travis, sued for damages by reason of having been ejected from a car against her will. The complainant demanded heavy damages for the ensuing "physical and mental suffering."

On the trial of the case the company set up as a defense that the complainant is a Christian Scientist, who denies the existence for her of physical and mental suffering, therefore she could not conscientiously claim damages for suffering which she not only did not experience but which she contends does not exist. The contention was overruled by the trial judge and the jury returned a verdict for damages.

The case has been carried to the supreme court, which overrules the lower tribunal, saying, "If she had such control of her feelings, or thought she had, as to render her insensible to pain when she willed to be, we see no reason why that circumstance should not have been considered by the jury in determining be made on account of it."

### VOICE AT THE MODERN JORDAN.

It is not at all out of reason to imagine the people of our time and land flocking, let us say, to the shores of our great central river to catch the message of some prophetic voice, and no message can be more pertinent and timely than that uttered on the banks of the Jordan that ushered in the appearance of Christ: Repent! Repent not merely of sin, but of very specific individual sins.

To young men He would say: "Away with the notion that good fellowship means good manhood or that gratifying the whim of a companion constitutes true friendship."

To the rich He would say: "Hold your fortune as a steward of God and as a trustee for your fellow man. Make your home not your castle, but a fountain of health." To the poor He would say the same, for the message to poor and to rich is one.

To the employer He would say: "Repent that you ever looked upon the man you use as a machine or a thing. Behold in him your brother man."

To the employee He would say the same: "There

stands your brother. Together you labor for the common good."

To the student and scholar He would say: "Have done with your superciliousness and pride and remember that you are tracing the footsteps of God."

To the man of genius He would say: "Spurn the idea that you are a law to yourself and may have a code of morals of your own."

To the politician in office and the politician out of office there will come the mandatory words: "Hands off from the sacred ark of God's covenant with his people. To the victors belong no spoils except the trophies of a public trust loyally fulfilled."

To citizens crying, "What, then, shall we do?" will come the answer: "An end to the indifference and the negligence that gives the spoiler his chance to the dishonesty and corruption in private that furnish the soil and the seed for the prostitution of high office. Make honest returns, pay your share of the taxes, do your duty at the polls."

To teachers He would say: "For shame, that ever you look upon your occupation as a trade."

To preachers he would say: "Out with the time-server and the adventurer and the wolf in sheep's clothing."

To priests and Levites He would point to the men lying by the roadside and men everywhere in need.

To the church, supremely, He would ring out his one great word: "Repent! Down upon your knees pray to God to intermit the plague that needs must follow on age-long stagnation and ingratitude."—Frank Newhall White, in Princeton *Telegraph*.

#### SWORDS AND PLOWSHARES.

The peace conference that is in session in New York to-day is a gathering of idealists. But it is none the less important to mankind for that. It is an educational force that has a distinct and positive value, even if its fruits may be remote.

But universal peace will never come until it is preceded by universal justice. And that must not only be justice between nations, but justice between nations and men and between man and man.

The peace of justice is the only peace that will endure. Human nature will not tolerate any other kind. So long as there is injustice there will be war between nations and bloody revolutions within nations.

With millions of human beings starving in China and Russia, with other millions scattered throughout other nations of the world on the verge of starvation, all because the few have seized the heritage of the many, it is unreasonable to even hope for universal peace.

When this injustice threatens to deprive men of

the means of life no peace agreement will ever prevent them from appealing to the first law of nature and taking up arms for self-preservation.

They may talk of peace, but there will be no peace until justice is enthroned in all nations of the world, the justice that will give to all men the opportunity to earn a living, that will open the resources of the earth to all the people thereof instead of the present exploitation of them for the profit of those who have seized and hold power over their fellows.—Pittsburg *Leader*.

#### GET RID OF THAT BIGOTRY.

Many New Thought people take pleasure in decrying the narrowness and bigotry which they see in some of the "old thought" people—they see what they look for, and hear the notes to which they are best attuned. But they fail to see that they are often just as bigoted as those "old thought" people—just as narrow, just as intolerant. Many New Thought people have merely changed their coats—same old people underneath the garment—same old intolerance and narrowness, needing a good scrubbing to get it off.

You must not forget that there is more or less truth in everything, and that no one thing can contain all the truth. There is no corner in truth—no monopoly of knowing. If the man at the other end of the field turns up one kind of soil, and you at your end are turning up another, it is most foolish for you to look upon the other man as a fool, or as untruthful, because he sees a different thing from you.—*New Thought*.

#### IS IT NEW, OR A FRAUD?

The more we consider the recent declaration submitted to and adopted by the April conference of the Mormon church at the first day's session, the more it appears that it is in fact a new declaration in many respects, or else it is the most astonishing piece of duplicity and hypocrisy that has yet been given out by the priesthood. We note certain of its conclusions formulated in brief paragraphs as follows:

"The absolute separation of church and state;

"No domination of the state by the church;

"No church interference with the functions of the state;

"No state interference with the functions of the church, or with the free exercise of religion;

"The absolute freedom of the individual from the domination of ecclesiastical authority in political affairs."

Now, either these formulated declarations are entirely false and a stupid piece of deception and hypocrisy, or else the church doctrine and practice in the past are absolutely repudiated; for it is un-

deniable that the position of the church has been just the reverse of this from the beginning. Apostle Orson Pratt probably made the best and most logical declaration of the real church position that has ever been printed. He understood fully the inner purpose and workings of Mormonism better than any one outside could possibly understand them, and he stated them in more logical, concise, and exact form than any other member of the priesthood was able to do. His statement of the church position as to temporal rule is as follows:

"The kingdom of God is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. God having made all beings and worlds, has the supreme right to govern them by his own laws and by officers of his own appointment. Any people attempting to govern themselves and by laws of their own making and by officers of their own appointment, are in direct rebellion against the kingdom of God."—*Doctrines of the Gospel*, vol. 1, p. 666.

Likewise Apostle Parley P. Pratt, one of the early "martyrs" of the church, took the same position, where he said:

"This priesthood holds the keys of revelation of the oracles of God to man upon earth; the power and right to give laws and commandments to individuals, churches, rulers, nations, and the world; to appoint, to ordain, and establish constitutions and kingdoms; to appoint kings, presidents, governors, or judges.

"The priesthood upon the earth is the legitimate government of God, whether in the heavens or on the earth, and it is the only legitimate power that has a right to rule upon the earth."

President John Taylor, of the Mormon church, was also a great defender of the church power, recognized as a vigorous debater and extremely zealous in the defense of his religion. He was afterwards president of the church and stood higher in some respects in the estimation of the people than the president of the church does. President Taylor's idea on this question was as follows:

"Some people ask, 'What is the priesthood?' I answer, 'It is the legitimate rule of God, whether in the heavens or on the earth,' and it is the only legitimate power that has a right to rule upon the earth. . . . Who, then, has a right to appoint rulers? None but Him—God—or the man that he appoints."—*Journal of Discourses*, vol. 5, pp. 186, 187.

These positions, taken by those eminent authorities of the Mormon church and kingdom, have never been even attacked within the Mormon hierarchy, much less reversed; they are conclusive on the point

that the recent declaration is absolutely a reversal as an exposition of the Mormon church doctrine and practice in the past.

But does anybody believe that there has been any change? The *Deseret News* says there has not. President Smith in his testimony in Washington in the Smoot case three years ago said there had been no change. Does any one believe that the weak and contemptible, the evasive back-and-fill twaddle adopted by the conference on Friday last makes any real change in the position of the church on this matter? There is not the least reason to suppose it, and among other reasons for disbelieving it may be quoted again the statement of Joseph F. Smith in the *Improvement Era* during last fall's campaign, as follows:

"At the present time we are about to make choice of some political leaders. It is scarcely necessary to say that a man who has the interest of himself and his people at heart, will choose his friends. Who are our friends? Men who have kept informed on the trend of affairs in the nation for the past two years or more may easily surmise. To vote any other way would be ungracious, against our own best interests, and would show a spirit of ungraciousness such as this people do not naturally possess."

Indeed, the declaration of itself is really conclusive not only as to the ability of the priesthood to control their people in political matters, but in the declaration of their intent to do so; especially as against the American party, which it falsely assumes is organized "to make war upon the church or menace the civil, political, or religious rights of its members as such." "Against a policy of that kind, by any political party or set of men whatsoever," the declaration says, "we assert the inherent right of self-preservation for the church, and her right and duty to call upon all her children, and upon all who love justice, and desire the perpetuation of religious liberty, to come to her aid, to stand with her until the danger shall have passed. And this, openly, submitting the justice of our cause to the enlightened judgment of our fellow men, should such an issue unhappily arise." It is here falsely assumed that the American party is attacking or intends to attack the Mormon religion or the Mormon people as such. An utterly baseless premise, and one which is used simply as an attempted justification of the continued intention of the church to dominate its members in political matters.

In this view of the case, there has been no change in the attitude of the church leaders whatever. They intend to control the votes of their people precisely as they have been doing in the past; and the people, by sustaining this declaration and submitting to the priestly dictation, consent to be used

politically for church purposes, just as they have consented to be used all along.

So that if the declaration is intended to be taken at its face value, it is an absolutely new departure, and a radical one, from the old conditions and from the old doctrines and precepts. That is, if it is not sincere, it is not new, as the *Deseret News* says, but if it is sincere, and is to be actually carried out, it is the newest thing there is. But if it is not intended to be taken literally and seriously, then it is the same old rascally hypocrisy, the same buccaneering and piratical flag under which the autocratic, cruel, vicious, law-defying, lecherous, grasping, autocratic, avaricious hierarchy has sailed in the past and will continue to sail now and until its power is brought to an end.—Salt Lake *Tribune*, April 9, 1907.

#### SPEAKING WITH TONGUES AS A MODERN RELIGIOUS MANIA.

"Speaking with tongues" has been a feature of recent revival-meetings held in various cities of Ohio. As reported in the secular and religious press these manifestations have taken the form of articulate but unintelligible utterances for the most part. In one instance, however, a young woman is reported to have "babbled for nearly an hour in what is said to be the Greek language," though in her normal condition she disclaimed all knowledge of the ancient tongue. These involuntary utterances appear to be a part of the sign manual of the "Apostolic Faith Movement," which we are informed by the writer in the *Weselyan Methodist* (Syracuse), "originated in the pentacostal experiences of Evangelist Charles F. Parham and colaborers in Topeka, Kansas, in A. D. 1900, January 1." At that time a Miss Agnes Ozman, a member of the Bible school previously founded by Mr. Parham, "received the gift of the Holy Spirit and spoke with other tongues as the Spirit gave utterance." On January 3 following "twelve students were filled with the Holy Ghost and spoke with other tongues as the Spirit gave them utterance, while some in the room were said to have seen cloven tongues of fire, as they appeared on the day of Pentecost." In these events is said to reside the origin of a more or less wide-spread movement frequently referred to as the "present Pentecost." The adherents of this movement make the claim that "speaking with tongues" is "the only Bible evidence of the baptism of the Holy Ghost." An examination of the manifestations was made by S. A. Manwell and reported by him in the *Weselyan Methodist* (February 20). He writes as follows:

"Those with whom the writer has talked who claim this gift, say that the Spirit takes possession of their vocal organs and uses them as he wills, while their minds are at rest. They say they are conscious

that their vocal organs are being used, but do not know how, nor do they know what they are saying. They have no power to stop speaking when once the Spirit possesses them. In the meeting I attended, two women were thus wrought upon. One remained in that condition four or five minutes; the other but a few seconds. The first indication I had of anything out of the ordinary was a low muttering sound without articulation. This muttering lasted but a few seconds, then the voice raised to a more natural tone and volume and it would be hard to imagine how a more rapid succession of sounds could come from the mouth of a human being. For the most part, these sounds appeared to be articulate, but if she spoke a language, no one knew it. She herself knew not the meaning of any sound she made. In the same series of meetings, on another occasion, another lady was similarly possessed, and when it was time to go home her tongue was yet speaking, and instead of taking a street-car, as she had formerly done, she walked, not desiring to enter a car with her vocal organs beyond her control. If I remember correctly, her tongue did not cease until she had nearly or quite reached her home. Some are said to have spoken in as many as twelve different languages, but in all this I had no evidence that what they uttered were languages of earth or heaven. That these people were sincere in their belief that the Spirit of God was moving them, I have no doubt. They believed they were talking a foreign language."—*Literary Digest*, March 9, 1907.

#### THE RED GOD'S CALL.

Doctor Woods Hutchinson paints, in the current issue of *Harper's Magazine*, the reverse side of the farmer's life.

Much has been written of the freedom and independence of the man who tills the soil; and of the exaltation which comes from living near to Nature, of the care-free existence of the man who follows the plow and plucks daisies from the furrow, stopping to indulge in "Bobbie" Burns' meditations.

Doctor Hutchinson believes that the other side should be written about. He has taken upon himself the task of informing the public, which knows the farmer and his life only by hearsay, of the reason why the farmer grows old early. Says Doctor Hutchinson:

"Any one who has lived on a farm does not need to be told the reason, for he knows of the strain under which the American farmer lives during the five months of spring and summer. His workaday is from four or five o'clock in the morning until eight or nine o'clock at night, including chores—fifteen to seventeen hours of the hardest kind of physical labor, and every minute of it at high tension, especially during harvest. Then comes a period of

relaxation in the fall, the one time in the year when he has just enough muscular exercise to keep him in health. Later, the winter season, approaching stagnation, in which he takes on flesh, gets 'logy,' and then a furious debauch of hard labor through the spring and summer again. No wonder that by forty-five he has had a sun-stroke and 'can't stand the heat,' or has 'a weak back,' or his 'heart gives out,' or chill 'makes him rheumatic'; and when you add to this furious muscular strain the fact that the farmer sees his income put in peril every season, and his very home every bad year, so that each unfavorable change in the weather sets his nerves on edge, it can be readily imagined that the real 'quiet, peaceful country life' is something sadly different from the ideal."

Here is an iconoclast bolder than his fellows. For many a year the glories of farm life, the call of the red gods in the springtime, have been sung. Along comes Doctor Hutchinson and opposes the red gods, advises against the wander lust, the call of the flowing road. It is rank treason.—*The Register and Leader*, March 1, 1907.

## Original Poetry

### Life's Lesson.

If thou wouldst another teach,  
Life's lessons now to know,  
Be sure the knowledge thou possess  
Ere to others thou'dst bestow.  
That knowledge gained through pain and loss,  
And sleepless weary hours,  
Lifts up thy soul above the dross,  
And gives thee longed-for powers—  
The power to help, the power to live,  
The power to love, and share  
The weary load of others' woes,  
While Christ thy burdens bear.

IVY CARPENTER FISHER.

### Rejoice, Rejoice.

Tune:—Marching through Georgia.  
Shout aloud, hosanna Saints!  
And sing a glad new song  
Sing it with the spirit  
And the joyful notes prolong,  
Sing it as we hope to sing it  
With the ransomed throng  
When we are safe over Jordan.

### CHORUS.

Rejoice! Rejoice! the Gospel makes us free,  
Rejoice, rejoice and faithful ever be,  
So we'll sing the chorus let it ring from sea to sea  
While we are nearing the Jordan.

Let us be united  
And Jehovah praises sound,  
Let no root of bitterness  
In any heart be found,  
We'll send the glorious gospel  
To earth's remotest bound,  
While we are nearing the Jordan.

The blessed, "Whosoever"  
Means, all the world, to-day  
Come all ye heavy laden  
The gospel call obey  
Find the "rest" most precious  
In the straight and narrow way,  
While you are nearing the Jordan.  
We know the bridegroom's coming  
To claim his chosen bride  
So hasten and be ready  
The door is open wide  
And all who will may enter  
And evermore abide  
Safe on the other side of Jordan.

MELROSE, Massachusetts.

JAMES L. EDWARDS.

## Mothers' Home Column

EDITED BY FRANCES.

### "My Yoke is Easy."

All ye that heavy laden are,  
Come unto me and rest,  
My yoke is easy; put it on,  
And lean upon my breast.  
Take courage; never fear, although  
The angry billows rise,  
And dash against thy feeble bark;  
It never will capsize.

My yoke will be thy anchorage,  
When storms are raging near;  
Steer bravely on through darkest night,  
The morning will appear.

The lovely sun will shine as bright,  
As though no storm had tried  
To wreck and sink thy feeble bark,  
Upon the ocean, wide.

Thy heart will thrill with thankfulness,  
To know God's words are sure,  
To those who onward strive in faith,  
And to the end endure.

March 22, 1907.

JANE HEATON.

### "Better To-day."

He was pale and sick. You would know just by looking into his face that he suffered all the time, and yet, whenever one met him and asked after his health, back would come the cheery response:

"Better to-day, thank you!"

Better to-day! How much good it does us to meet one with such a disposition always to look on the bright side. There are so few who do it. The difficulties of life seem so immense; the obstacles we meet from day to day grow to be such gigantic things, and the trials we have to encounter rise up to be so tremendous in their proportions, that we do not know how to say from a full heart, "It is better with us to-day than it was yesterday."

And yet, why should we not say it? What does that beautiful verse say?

"We rise by the things that are under our feet;  
By what we have mastered of good and gain;  
By the pride deposed and the passion slain,  
And the vanquished ills that we hourly meet."

Not in spite of these things, but by reason of them. The very lesson to-day which seems so almost unconquerable, if thoroughly mastered, becomes a help in to-morrow's work.

To-day a letter came to me from a lad who is very dear to me. A few months ago he told me how hard it was for him to translate the first chapters of Cæsar. Hear him to-day:

"We are having the fourteenth chapter of Cæsar now. It is quite hard, but not nearly so hard as when I began. I can read it much easier than I could then."

Better to-day. Ah, yes!

You would like to be able to run three or four miles without feeling exhausted when you reach the goal. Many young men have just such an ambition, and, within proper bounds, it is a worthy one. How would you set about it? Would you start out some morning, with no previous practice, and try to run the four miles? I know a lad who did and he was wiser after that. He sprained one of his ankles and was so lame for days afterward that he could hardly walk, saying nothing about running.

But had he set about it moderately, running a little way each day, and lengthening the distance as his muscles became stronger and more used to this violent exercise, by and by the time would have come when the four miles would tire him but little. Then he might have been able to say, "Better to-day, thank you."

Better to-day. Can we say it of the heart's great purposes? The years run swiftly on. They bring added burdens and greater responsibilities. Has grace come to bear them? How wise dear old Paul was when he told about "growing in grace"! Better to-day. Better able to stand up against temptation. Better worthy to be accounted as one who has really and truly conquered in the great battle of life. More fit to be numbered among those who, by keeping their bodies under, are able, therefore, to "run, not as uncertainly; to fight, not as one that beateth the air."

It is a grand thing to be able to say, "Better to-day." It shows progress in our own lives. It tells that we are really rising by what is under our feet. The world is helped by our firm and earnest report of victory. There never was a time when the world more needed young men and women who can look up through the questionings of the age and calmly say:

"I am sure I am not mistaken in what I believe. It is better with me now than it was when I began. I see clearly to-day what was not quite so plain to me yesterday. As I have gone on, the shadows have vanished and instead has come the clear sunlight. What I held so firmly in my hand a little while ago as being of supreme worth has slipped away, and I have now more precious jewels. I am leaving the things which I thought so wonderfully grand once, far behind me, and am coming nearer to the purer and holier things promised by the Father to those who diligently seek him."

Who does not long to be able to say this?—Selected.

#### Bad Art; Worse Morals.

One of the worst features of the Sunday newspaper is its so-called "comic supplement." Its splashes of crude color daubed over crude drawings have nothing to do with art except to dwarf and deform all artistic ideas in the minds of those into whose hands they happen to come. The "wit" of these atrocities is even coarser and more degrading than the pictures. How any boy or girl can be encouraged in a taste for these depraved and depraving supplements is beyond understanding. It is almost as difficult to understand how self-respecting editors and owners of newspapers can so lower themselves for the sake of "circulation." The comic supplement is cheaply produced, and it catches the thoughtless and the empty-minded, but that makes the responsibility for it all the heavier.

It is no necessary part of a real newspaper, as is proved by the fact that great newspapers can be maintained without being vicious. A recent exhibition of original drawings and paintings made for an illustrated weekly has proved, if proof were needed, how the people responded to the self-respecting work of conscientious artists. There never was a more insulting libel on American intelligence than the one which takes it for granted that coarse and malicious practical jokes, illustrated by shockingly bad drawings, are all that the majority of the people, or even of children, know how to appreciate. The exhibit above referred to gives the lie to that slander, and it is refreshing to know that not a few newspaper men are becoming ashamed of their part in the comic supplement's degradation of the popular taste.—*Epworth Herald.*

#### Prayer Union.

Sr. Mary Moldrup, Norman, Nebraska, asks the sisters of the Prayer Union to fast and pray for her. She says, "I came here from Oklahoma two years ago to see my sick brother, and helped take care of him until his death. Four months later I took sick with tuberculosis of the lungs. The first thing I thought of was, If only I could get an elder here! We live in a place where there are but two families of Saints. We would like to live among the Saints, and have thought some of moving to Independence. Now, dear sisters, I ask your prayers, that if it be the Lord's will, I may be healed and live with my dear little ones. I know the Lord does hear and answer prayers."

## Letter Department

#### A Rock of Strife in Zion.

[The author of the following letter was recently baptized by Elder Peter Anderson. He was a former member of the Utah church.—EDITORS.]

MR. J. D. STEAD, Lamoni, Iowa.

*Dear Brother:* I am in receipt of your letter. Am pleased to learn you are well and enjoying conference. I went down to Salt Lake City during the conference and attended a meeting held by my native people in their language. All the speakers referred more or less to the danger there was from an activity among Josephites, and the Josephites were referred to as the rock of strife in Zion. The church issued a lengthy statement to the world and also commissioned Sylvester Q. Cannon to publish the Doctrine and Covenants in Dutch. At night I addressed a good-sized audience, notwithstanding they were warned not to go there, and we sent them all home with at least something to reconcile in their minds. Bro. Briggs arranged for another Dutch meeting in two weeks hence. I send you herewith copies of my letter of withdrawal from the Utah church and my defense to the charge of apostasy. It was all read before the Bishop's court, but I was found guilty of apostasy and worthy of excommunication. Our papers here did not publish it. I wonder if the SAINTS' HERALD wants it. Do not forget to urge the conference to publish tracts in Dutch. I hope it will be favorably acted upon. The "De Groot" family attend our Religio and also went to Salt Lake and attended meetings with us in the evening.

Please advise Bro. Peter Anderson that my full name is Gerart J. S. Abels; born March 20, 1870, at Amsterdam, Holland; baptized March 4, 1907, and confirmed same date by E. C. Briggs and William H. Kelley. Kindly have him forward me a certificate of baptism that I may have it entered on the records of the branch at Ogden. We trust all is well with you and family. I trust the branch here will

try to become more and more spiritually-minded. We held prayer-meeting last week. Sr. Briant is quite active as our secretary. Accept kind regards from Sr. Abels. Greet all our acquaintances, especially our Utah laborers.

In bonds,  
OGDEN, Utah, April 9, 1907. G. J. S. ABELS.

SALT LAKE CITY, Utah, April 15, 1907.

*Editors Herald:* I am glad to say that the work is onward in this part; the prospects are brighter than ever before and we believe that good can be accomplished with proper efforts.

On the 13th inst. we were called to this place for the purpose of leading into the waters of baptism Miss Agnes G. C. Nelson, and on the same evening said the words that made Bro. Carl Lundquist and the sister above mentioned one.

We are trying to care for the work here as best we can, but are unable to meet all the calls that require our attention; however, we are encouraged in the good work and trust the time is not far distant when we shall meet with greater success.

Fraternally,  
J. E. VANDERWOOD.

WAMSLEY, Ohio, April 14, 1907.

*Editors Herald:* I have been reading in the late HERALD about the General Conference. It seems to me it was a grand time. I would have loved to have been there. It seems to me that the Spirit of the Lord was present. I got a letter from Bro. Beatty and was sorry to learn that he has been sick for some time. I hope it will be the will of the Lord for him to recover and be instrumental in his hands in doing a great work yet. The brother seems dear to the writer, as he is the one who brought the angel's message to this part of the country.

Sorry to learn of the burning of the printing house, but glad to know that the work moved along. I am thankful that the HERALD comes to our home. May the Lord stand by the editors and give them the Comforter, which is the Holy Spirit, to help them in this great work. I would love to live near a branch and enjoy church privileges. We have to do the best we can, and trust the Lord, and live in obedience to the commandments. Dear Saints, let us be faithful until the end, as such will be saved in the celestial kingdom.

Hoping to endure to the end, and meet all Saints in the first resurrection, I am,

Your brother in the one faith,  
J. T. MITCHELL.

*Dear Herald:* This beautiful Sabbath afternoon I feel a desire to write you a few lines. My thoughts are almost continuously with the assembly gathered together for conference at Lamoni, and I pray that God's Holy Spirit may guide and direct it, that all may have a happy and profitable time and feel glad that they were so fortunate as to be there. It was my desire and intention to attend, but circumstances caused it to be otherwise. However, I have had the privilege of reading each day's proceedings, which comes to me in the little *Patriot*, and each little paper brings with it a blessing. Besides this I have the HERALD, which is full of good things. I want to tell you that W. A. Smith's letter was a feast to my soul. His experience of weakness reminded me of the many such experiences my husband has to pass through while out preaching, but, like Bro. Smith, after he calls upon the Lord he always comes to his assistance, and, like Paul, when he was weak he was

made strong. I feel to praise the blessed Lord, for I know that his promises are true, and, Bro. Smith, as you hoped, the Spirit of God rested upon me while I read your letter, and tears filled my eyes. I felt to praise my heavenly Father, for by this we may know that we really are the children of God, for his Spirit can not dwell in unholy temples.

Your sister in the one faith,  
MRS. PAULINE RUBY.

LINCOLN, Missouri, March 25, 1907.

*Editors Herald:* We are here isolated from Saints where we can not go to our own church and enjoy good sermons and other good meetings as we have in the past.

Sunday, March 17, I went to Knobnoster, Missouri, to have our little son baptized. I think I was one who did appreciate the good sermons and meetings of that day. Six years ago there were not over a dozen Saints met there to worship. A prophecy was given that in time to come the church there would be filled with Saints. Now there are over two hundred Saints in that branch. I think that looks like the hastening-time.

Now we are not out of Zion here; Saints who are too poor to buy high-priced land I believe could do well here. Land sells from fifteen to seventy-five dollars per acre, and will produce as good crops and some land much higher priced in other places. I will gladly send any interested party any information that I can give for sending a stamp.

Your sister,  
E. C. BEEBE.

PETERSHAM, Australia, February 16, 1907.

*Saints' Herald:* It is some time since I wrote to your columns. There have been some letters lately containing matter for deep thought, from both brethren and sisters.

The various churches in this country seem to be waking up to activity, going out on the streets and parks on Saturday evenings and on Sundays, singing and preaching their various doctrines. The whole of the so-called Christian people seem to be badly divided, and confusion is what appears to be delightful to the many. The people here in Australia do not accept sound doctrine as readily as they do in the land of America. Why this should be I do not know.

A tent has been purchased by Bishop Lewis, and is being operated by Brn. Barmore and Haworth, assisted by several of the local officers, and willing hands of the Saints in moving and erecting the tent and distributing handbills, the instrumental orchestra under the able direction of Bro. Parks sounding forth that we have a message for the people truly divine, confirmed by signs following the believer in the doctrine. Already a fair number of strangers and foreigners to the commonwealth of Israel are attending the meetings.

We pray for a mighty revival, a pentecostal awakening; and that many may be added to the church. The Lord promised us some few years ago through Bro. John Kaler, at a conference in Balmain, that many would be added to the church in these islands of the sea, and if the Saints would live more faithful and humble before the Lord he would bless us in basket and in store, and would heal the sick amongst us. Hitherto the Saints had not been living well pleasing to the Lord. Also the voice of inspiration has been heard in tongues given through dear old Sr. Ellis, who now with her husband has gone to that rest that is prepared for the faithful in Christ, pleading with the Saints to be more humble and prayerful, and to put away from them those things that hinder their spiritual progress, which are displeasing to the Lord. The melting influence of God's Spirit has caused the Saints here to shed tears of repentance,

and the whole assembly of the Saints openly confessed their shortcomings, and promised to live nearer to God.

All those things that Jesus told his disciples, heralding his second coming, are being rapidly fulfilled. Now what manner of people should we be, as Saints, seeing all these things are coming to pass before our eyes? Should not diligence and fervency of spirit characterize our lives, reflecting the light and power of the restored gospel to those around us, and we be found with oil in our vessels, and our lamps trimmed and burning, patiently and earnestly waiting his coming?

Be it my only wisdom here,  
To serve the Lord with filial fear,  
With love and gratitude.  
Superior sense may I display,  
By shunning every evil way,  
And walking in the good.

In gospel bonds,

39 Norwood Street.

JOSEPH THOMPSON.

HAMONA, Saskatchewan, Canada.

*Dear Herald:* May the Lord's peace be with all the Saints, Amen. I write asking you to give my thanks to him who was so kind as to send me some of your papers, also to him who one day left a little book called *Latter Day Saints—Who Are They?* at a farm-house in Saskatchewan. For one day while out on a visit that little book was given to me, and after I got home I read it carefully, and something within me did seem to say, that what I had read was divine truth. (Now, before this I was much troubled, not believing in any of the many so-called churches; for they have not the gifts of the Holy Ghost, and therefore are not true. I said to myself, There is but one God, and therefore there is but one church; for the Holy Ghost can not become divided against itself. So I prayed unto the Lord to enlighten me as to which church of the many was his true one.) Then something else within me did say, May be it is the evil one trying to draw you into something displeasing to God. So for a time I was much troubled, and my neighbors told me that if I was wise I would have nothing to do with you, that you were impostors; and they spoke all manner of evil of you. And they gave me to read a book which related all manner of evil of you. So I read your little book, and also the papers so kindly sent, again, and lo, a light did shine upon the way. My prayer has been answered. I have found God in you, the true church of Jesus Christ.

Your loving brother in Christ,

JOSEPH F. WEBSTER.

#### Extracts from Letters.

Mrs. H. A. Cunningham, 198 West Ninth Street, Bloomsburg, Pennsylvania: "I wish the missionary in charge would send some elder here to open up the work."

## News From Branches

### TORONTO, ONTARIO.

On March 31 Elder R. C. Evans preached his last sermon in the Majestic to a crowded house. The past season has been the most successful yet held there. He preached twenty-one Sundays, and at each service the building was crowded, many turning away. The audience made an urgent request that he occupy in the theater again next winter. During the season many were baptized and the new church built.

Those baptized this winter are mostly young men and

women between the ages of twenty and thirty-five. They make splendid additions to our Sunday-school and Religion. All departments of church-work are full of interest and the services well attended.

The young men of the church have formed an athletic association for the purpose of outdoor games during the summer. They are numerically strong, and desire to keep together in their recreations. We wish the boys a good time, and hope they will show by their conduct that our religion controls the Saint wherever he may be, whether in the church or on the ball field.

Elder A. E. Mortimer of London is with us since the departure of Bro. Evans for General Conference. He is preaching in the church to large audiences. Church was very nicely filled Sunday evening and Bro. Mortimer was blessed with good liberty.

Our branch has suffered considerably through sickness and death. Sr. William Norris of Toronto Junction was taken away after a short illness. Shortly after her death Sr. Alf Davis was called from our midst. A. F. MCLEAN.

### LAMONI, IOWA.

The nice weather of Sunday drew a large attendance at all the services. President Joseph Smith was the speaker at the chapel in the morning, Elder J. C. Crabb occupying in the evening. Elder Hubert Case spoke at the Saints' Home, and Elder J. W. Rushton at Liberty Home. The attendance at Sunday-school was 578.

Plans are being perfected for the new Herald Publishing House plant, and the work of rebuilding will be pushed at once. Bro. Arthur Allen, of Holden, Missouri, will have charge of the work. Bro. Allen was a practical, and a hustling architect before entering the ministry. It is expected that the new plant will be completed by early autumn.

The Standing High Council of the church is in session here this week. The work of the council will probably be completed some time during the week.

Twelve were received as members of the Lamoni Branch at the April business-meeting. Three young men of this community have since been baptized: Loren Pitkin, Fred Sumption, and William Johnson. Alvin May, of Independence, Missouri, was also baptized here during the General Conference. Brn. Ammon White and Robert Elvin officiated.

## Miscellaneous Department

### Conference Minutes.

CENTRAL NEBRASKA.—The semiannual conference of the Central Nebraska District convened at Inman, February 23, 1907, at 10 a. m., and was called to order by Levi Gamet. Bro. W. M. Rumel was chosen assistant secretary. Branches reporting were Bonesteel 84, Inman 65, Meadow Grove 58, and Clearwater 68. Ministry reporting: Elders W. M. Rumel, J. H. Jackson, Levi Gamet, and E. Downey; Priests Hartman Ek and W. E. Kester; Deacon Charles Williams. Bishop's agent's report showed receipts, \$335.03; expenditures, \$294.20; balance due church, \$40.83. Sanitarium and children's home fund: Receipts, \$65.45; paid to Bishop E. L. Kelley, including postage and exchange, \$65.45. The election of officers resulted in sustaining Elder Levi Gamet as district president, and W. E. Kester secretary, choosing of Bro. W. M. Rumel as vice-president. It was moved and carried that we hold a reunion at Inman, commencing on the first day of June, 1907. Conference adjourned to meet at Meadow Grove in August, date to be set by the district president.

FLORIDA.—District conference convened with the Santa Rosa Branch, April 6, at 10.30 a. m., Elder E. Powell, district president, in charge; Elder Alma Booker assistant. B. L. Jernigan was chosen clerk with a right to choose assistant.

The minutes of previous conference read and approved, after which addresses were made by Elders E. Powell, W. A. West, B. L. Jernigan, and G. T. Chute on the subject of the conditions of the different branches in the district. Calhoun Branch reported present number 68, Santa Rosa Branch reported that it failed to make out report owing to some necessary corrections to be made. Ministry reporting: Elders E. Powell, B. L. Jernigan, G. T. Chute, W. A. West, Alma Booker, W. M. Hawkins, Joseph G. Dixon. Bishop's agent reported no change in his accounts. The subject of district boundary lines was discussed and left to a committee composed of W. A. West, B. L. Jernigan, and G. T. Chute to investigate, mark out, and report at next conference. Priest Van S. Jernigan came before the conference, made confession that he had not been doing his duty as he should for some time, asked the Saints to forgive him, and he was granted full fellowship. Preaching by Brn. Alma Booker, E. Powell, G. T. Chute. Closed Sunday evening to meet at Calhoun Friday night before first Sunday in July, 1907.

**LEEDS.**—The quarterly conference of the district convened in the Leeds Branch room, Wortley, April 6 and 7, 1907. Business-session opened at 7.35 p. m., Vice-president W. R. Roberts in the chair, assisted by T. Taylor. District spiritual report and branch spiritual reports were read and accepted. District and mission funds were now presented, showing a balance in hand for the former to be £7 18s. 11½d.; for the latter, £3 3s. 5d. The verbal report of committee on mission funds was accepted. Moved that the report of committee on statistical reports be accepted, and that they be granted a further quarter to complete same. Committee on delegates' credentials, together with their votes, were now presented and accepted. A petition from the Leeds Branch to appoint ministerial plan for Sunday morning services was presented and adopted. Resolved that the sum of £10 be granted to Leeds Branch for conference expenses. Sustaining of mission and local authorities was now presented. High Priest T. Taylor asked for a separate vote, which was granted him, the brother being unanimously sustained. Moved and indorsed that we do not have sacrament on Sunday. Moved that Priest A. Mandefield be granted a new license, as he reports the one he held to be lost, the same to be marked "duplicate." Motion to adjourn was now received, to meet again the second Saturday in July. George Hammond, secretary.

#### Pastor*i*.

Will all the missionaries appointed at the late General Conference to Texas, Louisiana, Arkansas and Oklahoma, send me their postoffice addresses; also all the presidents of districts. I. N. WHITE.  
1006 West Maple, INDEPENDENCE, Missouri.

#### Reunion Notices.

The union of the Minnesota District for 1907 will be held at Clitherall, commencing June 14, and continuing over two Sundays. Board and lodging will be three dollars per week. Barn-room and hay for teams will be free, also wood, and a cookstove for those wishing to camp. Those appointed to solicit money for reunion expenses, please bring the same with you, or send it to O. E. Murdock, treasurer of reunion committee. C. H. Pierce, chairman; W. W. Gould, secretary reunion.

#### Addresses.

J. C. Clapp, changed from Tulare to Chico, California.

#### Died.

**MCINTOSH.**—William C. McIntosh was born May 19, 1856, in Crescent, Iowa. Was married June 21, 1885, to Sarah Bay. Of this union were born five sons and four daughters. He united with the Reorganized Church thirteen years ago; was ordained a priest May 22, 1895. Died April 16, 1907, at Honey Creek, Iowa. He leaves a wife, nine children, four sisters, two brothers, and many friends to mourn their loss. Sermon by Joshua Carlile.

**CASELMAN.**—Abraham Nelson Caselman was born September 30, 1819, Utica, New York. He united with the church in the early fifties. He was united in marriage in

1838 to Miss Zylpha Wires. She died in 1885. Of this union were born five sons and six daughters. Three sons, five daughters, fifty-six grandchildren, and forty-six great-grandchildren survive them. In 1886 he married Mrs. Baker, who died January 1, 1900. Bro. Caselman passed away March 31, 1907, being, at the time of death, eighty-seven years and six months. Sermon preached by T. J. Sheldon, at Hopewell Church, near Kingston, Missouri.

**ARMBRUSTER.**—Died of whooping-cough, Clarence E., only son of Bro. and Sr. Armbruster, of Fairbury, Nebraska. He was born January 29, 1900; died April 8, 1907. Services from the house. Sermon by S. Broliar, of Wilber, Nebraska. He was a bright and promising child. How we do sympathize with the parents. Their sorrows was so great; seemingly more than they could bear. Bro. and Sr. Armbruster are the only Saints left in Fairbury. They long for the association of those of like precious faith.

**BEAM.**—Bro. W. F. Beam died of consumption, April 4, 1907. He was born in Pennsylvania, February 23, 1871; was buried at the Paradise Graveyard, near Reynoldsville, Jefferson County, Pennsylvania. Was baptized by A. H. Parsons at Baldwin, Maryland, Cecil County. Funeral-services conducted by Reverend J. C. McIntyre, of Reynoldsville, Pennsylvania. He leaves a widow and three children to mourn their loss.

**FERGUSON.**—James Ferguson was born January 19, 1839, in Virginia. Died March 2, 1907, near Lambert, Oklahoma. Married to Louisa A. Armstrong, November 20, 1862. Moved to Nebraska in 1865. Baptized in 1878, and was ordained to office of teacher. His wife died in 1903. In 1905 he was married to Mrs. Adaline M. Snyder, of the Disciples of Christ faith, who survives him. Six sons and two daughters remain to mourn; two children died in infancy. Bro. Ferguson lived a quiet, simple life, and was well respected by all who knew him. Funeral-sermon by Elder H. C. Clark, of the Disciple Church.

**TAYLOR.**—Thomas Taylor passed into rest March 18, 1907, in his eighty-second year. He first heard the preaching in the year 1852, and in 1854 went to Utah. Becoming dissatisfied with things there he returned to his native town, Birmingham, England, in 1860. He was baptized by Elder Jason W. Briggs September 5, 1864, and ordained an elder the same date. From then to the time of his death he was the father of the Reorganization in England. Was laid to rest in the General Cemetery, Birmingham; service conducted by Joseph Dewsnup, Sr.

**ELLIS.**—Benjamin J. Ellis was born in Norfolk County, England, June 18, 1824. Was baptized into the church, October 3, 1903, by W. D. Ellis. Died at McCords, April 7, 1907. He leaves a wife, seven sons, two daughters, twenty-six grandchildren, and seven great-grandchildren to mourn his departure. Sermon by Samuel Stroh, assisted by E. K. Evans. Interment in Daniel's Cemetery, April 10, 1907.

**HOWISON.**—Bro. Andrew Howison was born May 5, 1831, in Scotland, and moved to Guelph, Ontario, at the age of nineteen; ten years later he married Catherine Forester, who died shortly afterward leaving one child, W. R. Howison, of Allendale, Ontario. Later he married Middleton Kenedy, who, with two children, Andrew Howison of Blaine, Michigan, and Mrs. James Wilder of Buel, survive him. He was baptized November 16, 1879, by J. A. McIntosh; was ordained to office of deacon, January 24, 1883, and to office of priest July 19, 1885. Died April 3, 1907. Sermon by W. M. Grice, assisted by J. L. Sweet.

**RABB.**—Ida Leona Gelatt-Rabb was born near Farmington, Iowa, July 24, 1888. With her parents removed to Lamoni where she was baptized, and later they returned to Farmington. She was married to Mr. Joseph Rabb January 29, 1905. She died April 7, 1907, and leaves her husband and baby Bertha Bernice, her father, mother, one sister, and three brothers to mourn her early death. Ida was always ready to help in all church work and will be sadly missed. Funeral-service was conducted at Saints' church, Farmington, Iowa, Tuesday, April 9, 2 p. m. Sermon by James McKiernan.

**SNIVELY.**—Vernon Snively was born March 7, 1887, in Harrison County, Missouri; died April 9, 1907, at 6.30 p. m. baptized at Bluff Park, Iowa, August, 1898, in the Mississippi River, by his father. He leaves father, mother, three sisters, and one brother to mourn his departure, two infant

brothers having preceded him. The funeral was held at the Snively home, Elder John Smith being in charge, and Elder William Anderson preaching the sermon. His school-mates acted as pall-bearers, and the remains were interred in Rosehill Cemetery at Lamoni.

**EARLY.**—At Pleasanton, Decatur County, Iowa, April 8, 1907, after a brief illness of pneumonia, Bro. James C. Early, aged 64 years, 9 months, and 28 days. As a merchant he was highly esteemed for his honest dealing and steadfast integrity. His wife is bereft of a faithful husband. A son and two daughters by his first wife also mourn greatly. They were present from Keokuk before his death. Bro. Duncan Campbell had charge of the service, Bishop William Anderson assisted, and Bro. H. A. Stebbins preached the sermon. There was a very large attendance of friends and sympathetic citizens.

**McMILLIN.**—John McMillin was born May 15, 1829, at Campdown, Northumberland, England. Was baptized into the Reorganized Church July 24, 1881, by Elder W. D. Williams, at Church Hill, Trumbull County, Ohio. Was confirmed by David M. Strachan. Died March 2, 1907, aged 77 years, 9 months, and 15 days. Married to Margaret Macky at Strausburgh, Maryland, July 22, 1854. Three sons and two daughters, with the widow, mourn their loss. Funeral by G. A. Smith, assisted by D. M. Strachan, who gave some accounts of wonderful cases of healing following the administrations of the departed brother.

**GRIMSHAW.**—Merinda Grimshaw was born August 6, 1824; was married in 1844; was the mother of nine children; thirty-two grandchildren and seventeen great-grandchildren living. Was one of the early pioneers of Michigan, and has passed through many hardships. She united with the church some time in May of 1905. She died on April 7, 1907, at the ripe old age of eighty-two years and eight months. Funeral-sermon by E. S. White, at the home of her daughter, Mrs. Ed Lawrence, of Standish, Michigan. The remains were laid to rest by the side of her husband, at Columbia-ville, Michigan, there to await the final call.

**TILLOTSON.**—Saturday morning, March 22, occurred the sad death of our blind sister, Miss Carrie Tillotson, by burning, at between 5 and 6.30 a. m. She had been assisted by her sister, Mrs. Susan Welton, to pack her household goods, and to a temporary disposition of many of them by having them stored preparatory to taking up her abode at the Saints' Home at Lamoni, Iowa, where due preparations had been made to receive her and care for her during life. Last fall a mortgage on her little property came due, and she requested the church to take the property, pay off the incumbrance, saying several times to Bro. J. F. Mintun that she wanted the church to have what she might have left, if anything at her death. The brother wrote the Bishop and he consented to permit her to make such a transfer, and give her a life lease on the same property, which was done some few months later when the Bishop made a special trip to the city to talk over her request. The request by the Bishop at the time was for her to retain her properties, if she could make other provisions that would be satisfactory to her in meeting the debt on the place, and receive proper care, but she urged the church to take the property and care for her, and every preparation had been made by the church, and some near relatives, that she might be comfortable the remainder of her natural life, and where she would be free from many of the perplexing experiences she met with here. Her body was taken care of by the coroner, and at the Newlen Undertaking Co's Parlors received all the attention that kind friends could give. Funeral-sermon preached at the Saints' Chapel by Elder J. F. Mintun Sunday morning, after which the body was interred in the Waveland Park Cemetery. While she had in life made wise provisions for her comfort, yet she rests in a far more enjoyable sphere.

**Extracts From the "Arena."**

**SOCIALIST DEFEAT IN GERMANY.**

A typical illustration of the untrustworthy character of the daily press when commenting on news about which the plutocracy does not wish the people correctly informed was seen in the way the late German election news was given out, and especially in the long editorials dealing with the alleged crushing of the Socialists of the Empire. . . The one fact on which all these comments were based was the substantial reduction of the representation of the party in the Reichstag, it being cut down from 79 to 43, a fact which

on its face would seem to warrant in a measure the scare headlines and labored editorials which sought to convey to the public the news that Socialism had received a great set-back. . . . But this fact of decreased representation is but part of the story. The Socialist vote at the last election was a little over 3,240,000, or almost a quarter of a million votes more than the party polled in 1903; and this enormous gain in four years does not represent merely the increase in the number of bona fide Socialists throughout the realm, for the reason that at the 1903 election the Liberals and Radicals, where they felt the Socialists had a better chance of election than any one they could nominate, supported the Socialist ticket in preference to giving the autocratic government and the reactionary Clericals an opportunity for using a pronounced victory to render possible the sinister plans in regard to the further limitation of the people's rights. . . . Furthermore, all the government, commercial, social, and reactionary influences were centered against the Socialists in the recent election, and a systematic attempt was made, not only to harass and discredit the Socialists, but to bring all persons holding their tenets into disgrace. When one remembers how much a powerful government, a hereditary aristocracy, a great capitalist press and other reactionary influences in society can do when they unite, it is amazing that over 3,240,000 voters dared to stand up and be counted for social democracy. . . .

**INITIATIVE AND REFERENDUM NEWS.**

In quite a number of States this year the movement for establishing and safeguarding popular government by means of the direct-vote system has attained enough strength to become a dominant issue with the state legislatures. . . .

**Maine:** The statutory provision for the initiative and referendum pledged by the Republican party was submitted to the Maine legislature by Representative Weeks of Fairfield.

The bill provides that no act or resolution of the legislature shall take effect until ninety days after adjournment, except emergency measures and others of specified character, passed by a two-thirds vote of both houses. And if not less than seven thousand electors petition within the ninety days for reference to the people of any such suspended acts or resolutions, it shall be done at a general or special election, and if the act or acts are ratified by a majority of the popular vote, they shall take effect nine days thereafter.

**Michigan:** A constitutional amendment for the initiative and referendum and recall, drafted by the State Federation of Direct-Legislation Forces, has been introduced in the House by Representative Norton and in the Senate by Senator Bland. It provides for the initiation of statutes or constitutional amendments upon petition of 30,000 and the referendum of any but emergency measures upon a petition of the same number. For the recall of a state official a petition of 50,000 is required, one half of whom must have voted for the person who is to be recalled. . . . "Two hundred thousand intelligent men and women," says the Lansing Journal, "are actively engaged in the campaign for direct-legislation in this State."

**Minnesota:** Governor Johnson in his message to the legislature this year said:

"I would call your attention to the merits of the advisory initiative and referendum. This permits the people of a State, county, city, village, or town, to express their views upon questions affecting their organizations. The advisory initiative and referendum is but a step farther than the right of petition, and is not binding upon their officers. . . ."

In accordance with the Governor's recommendation, Senator Fitzpatrick has introduced a bill for an amendment to the State constitution, providing for the full initiative and referendum in state affairs.

**Massachusetts:** The Public Opinion Bill which is advocated by the Massachusetts Public Opinion League, with the support of all the direct-legislation forces of the State, is reported to have good prospects of becoming law. It provides for a purely advisory initiative and referendum in state, cities, and towns upon petition of three per cent of the voters, that being the percentage required to constitute a political party. . . .

**Indiana:** Representative E. A. Baker of Elkhart County, has introduced a bill requiring ratification, by referendum, of all public utility contracts and franchises. The bill takes the form of an amendment to the cities and towns law of 1905.

"Under the law the people have nothing to say concerning the letting of valuable franchises or the making of big public

contracts, and they would be at the mercy of corrupt councils or boards," said Mr. Baker. "This is one of the most vicious features of the law. Complaints are coming from every section of the State on this score. Here in Indianapolis I understand there is agitation against renewing the contract with the Indianapolis Gas Company at a price of ninety cents a thousand feet, yet the people could not help themselves if the Board of Public Works and the Council were determined to go ahead. . . ."

Wisconsin: The legislature of Wisconsin has three important direct-legislation bills before it. . . .

Missouri: Governor Folk in his message to the legislature said: "Government by the people is best where the government is nearest to the people. I hope you will adopt a resolution for constitutional amendment providing for the initiative and referendum in legislation. This will eliminate the incentive for corruption in legislative affairs for the control will then rest with the people. Wherever the initiative and referendum has been tried—and it has in Oregon and other States—the result has been most satisfactory. It puts an effective stop to bribery in legislative halls, for bribery of legislators would be useless where the people are the final arbiter of a measure. I regard this as of much importance in the final elimination of corruption, and the establishment of true representative government."

In accordance with his request, the second resolution introduced in the House was a constitutional amendment embodying these principles. . . .

Rhode Island: A constitutional amendment establishing a constitutional initiative in ten per cent of the voters is now before the legislature of this State. . . .

Pennsylvania: Ex-senator William Flinn of Pittsburg, is the author of a carefully-drawn bill which has been introduced into the legislature by Representative McClough of Pittsburg. This bill is beyond question the best as yet submitted in any State. . . .

Oklahoma: The report of the committee on the initiative and referendum was formally adopted by the constitutional convention on January 26. The chapter is short and will be found in full in the April number of *Equity*. The Oregon law is closely followed. . . .

West Virginia: The Campbell bill providing for the initiative and referendum in this State has been defeated in the Senate.

California: Under the amendment [introduced by Senator Caminetti] the legislative power of the State would be vested in the Senate and Assembly, as yet present, but the people would "reserve to themselves the power to propose laws and amendments to the laws, and to enact or reject the same at the polls, independent of the legislature. They would also reserve the power to approve or reject at the polls any act of the legislature." . . .

The new city charter of Alameda has been approved by the legislature. This is a progressive document and contains the referendum feature which is now being incorporated in all modern charters.

By the adoption of a new charter at the election Tuesday the city of Santa Cruz brought itself into the front rank of up-to-date municipalities. Its charter embodies the latest ideas in municipal government, including direct-legislation. The "recall" proposition which was put to the voters separately was carried by a vote of five to one. This shows the sentiment of the people in regard to resuming the right of self-government.

#### PUBLIC-OWNERSHIP NEWS.

. . . The fight for public ownership of street-cars has only just begun and is largely confined to a few localities where it is full of interest and significance. The great fight, however, that is being waged to-day in municipalities throughout the land, between the public-service corporations and the people, is on the subjects of electric lights, gas, and possibly telephones. Probably few people realize how many victories are won for the people's cause in this struggle. While many of the towns and cities which are establishing their own plants are among the smaller-sized communities, the movement is gaining strength as well in some of our metropolitan cities. During the past two months we have received news of steps being taken in establishing municipal electric-light or gas-plants in thirty-seven cities and towns [in the United States].

Cleveland's Street-cars: After a long and bitter fight the Cleveland Electric Company has been compelled to accede to Mayor Tom L. Johnson's first demand and the people of Cleveland are now enjoying three-cent car-rides throughout

the city. . . . Concerning this movement Mayor Johnson has recently said:

"The principal advantage in municipal-ownership is the removing of the public service from the influence of an interest that never sleeps, that never rests, but is constantly alive to the interests of its stockholders, which are averse to public interest. This influence, I think, is the chief cause of bad government, for so long as you offer such an immense price in the way of public franchise grabs, franchise-seekers will be sure to corrupt your government. It is not the benefit of low fares, nor betterment of service, that stimulates me to what is called an attack on public corporations, but it is the purification of the political situation in the great cities. Remove that handicap and you give the municipality opportunity to accomplish a great many things to make the city a better place for the people to live in."

South Norwalk, Connecticut: One of the most instructive instances of municipal-ownership in this country is furnished by the Municipal Electric Works of South Norwalk. . . . During the first six years the plant furnished city light only. Since 1898 it has done commercial lighting. . . . Last year's receipts were \$39,077 . . . a net gain of \$12,584, or 10% per cent on the entire cost of the plant. . . .

Burlington, Vermont: The Board of Electric Light Commissioners has made its first report covering a year's service of the plant. The total earnings of the plant are \$24,136 . . . leaving a net gain for the year of \$3,932. . . .

Springfield, Illinois: The daily papers are making much of the so-called failure of the municipal electric-lighting plant of Springfield, Illinois. The reason for this noise is that a private company has had power enough with the city council to get an electric lighting franchise. . . .

Canadian Railways: A largely signed petition from the merchants and other citizens of St. George and St. John, New Brunswick, to the Board of Trade, asks that the New Brunswick Southern Railway be taken over by the Intercolonial Railway and made a part of the government system. There is much dissatisfaction with the service under private management. It is owned by the Russell Sage estate. . . .

Italy's Railways: "If the American railroads were nationalized, says the *New York World*; if a man could ride from New York to Philadelphia for 75 cents; if a drummer could buy for \$240 a ticket to tour all New England for a year, riding when and where he chose; if a passenger could go from Bangor to Chicago for \$7 on a board seat or for \$17.50 in a parlor-car, we might understand the interest which the railway experience of the Italian government is creating. Less than three months' trial of the new state schedules, which went into effect November 1, leaves no doubt of the popularity. . . .

Japanese Railways: The Railway Nationalization Act passed by the Japanese government about a year ago was no sudden revolution, but rather the carrying out of a long cherished purpose of the government according to Henry George, Jr., in an article in the *Times Magazine* for February. The Japanese government has always looked upon the railroad as a steam public highway, that should, like every other public highway, belong to the public. . . .

#### NEWS OF THE CO-OPERATIVE SOCIETIES.

The great department store at Lewiston, Maine, . . . has recently issued its semi-annual report, showing the business to be in a healthy and prosperous condition, and the spirit as well as the form of co-operation to be firmly implanted in the organization. . . .

Rochdale Wholesale Company of California: At the last annual meeting of the directors of the Rochdale Wholesale Company of Oakland, California, six new local co-operative companies were admitted to membership. The manager's report showed the company to be in a prosperous condition, notwithstanding the earthquake calamity which with the attendant fire loss compelled the company to move from San Francisco to Oakland. The business of the last six months showed a net gain of \$1,353, which overcomes the fire loss, and with the apportionments paid in by the local companies restores the capital. . . .

Napa Rochdale Union: Until the past year this company had been unfortunate in its management and sustained serious losses, but under the new management of 1906 there has been an increase in the business done of over \$8,000, and a net profit of \$1,897.

Healdsburg, Rochdale: This company began business in July, 1900, with a small membership which has steadily increased. . . . Eighty-one of the shares held by members have doubled themselves by their earnings. . . .

Corning, Rochdale: The store did a business of over

THE SAINTS' HERALD.

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\$60,000 in the year 1906 and distributed net profits of \$2,753.

**Iowa Farmers' Elevators:** One of the most successful lines of co-operative effort in America is the organization of farmers' co-operative companies for the co-operative selling of their products. The farmer's co-operative movement in Iowa has in a short time reached proportions that command attention, and concerning which, something at least, should be known, even by the college professors.

**The Farmers' Grain Company, Omaha:** The Farmers' Grain Company is a corporation organized under Nebraska laws to enable farmers to co-operate in the selling of their grain.

**A Co-operative Creamery:** The annual meeting of the stockholders of the Tulare (California) Co-operative Creamery, was held recently for the election of officers, and the reports of the year show the company to be in a prosperous condition.

**The Industrial Union:** Mr. Andrew McConnell of Birmingham, Alabama, is organizing an industrial union in Alabama cities. A charge of one dollar a year is made as a membership fee. The purpose of the union is to promote co-operative buying by securing wholesale prices for the consumer, to save middlemen's and retailer's expenses, which is, in effect, the saving made by the Rochdale stores. Discounts of from twenty-five to thirty per cent are secured by the members.

**The Canadian Co-operative Concern:** This is a general department store located at Hamilton, Ontario. . . . Its growth since its establishment, about a year ago, is marvelous; with its recent extension it has 18,500 feet of floor-space. It requires about 50 clerks. The stock is held mostly by farmers of the surrounding country.

**Negroes' Co-operative Store:** The Reverend H. Taylor, pastor of the Shiloh Baptist Church (colored) of Elizabeth, New Jersey, has established a co-operative store among the people of his parish.

**Hartford Co-operative Ice Company:** The Co-operative Ice Company of Hartford, Connecticut after making a brave struggle for independence, sold out finally to the ice-trust, with an agreement from the trust that members of the Co-operative were to purchase ice at \$3 per ton. Very soon, however, the trust began to charge then \$6 per ton and the members brought suit. The decision of the court just rendered holds the trust to its agreement.

**Co-operative Farming in Europe:** From a report of the German consul in Belgrade, Consul General Richard Guenther of Frankfort derives the information that the co-operative system is making rapid progress among the farmers in Servia. At the end of June last there were 508 agricultural co-operative associations existing in that country. Of these 105 were established within one year. The total number of members is 17,858. The Central Union, representing these associations, last year expended \$53,000 for implements, seeds, etc. . . . —*The Arena*, April, 1907.

The Creation Expressed in Music.

Had Kuhnau composed the "Appassionata," one can easily imagine that he would have called it the "Creation." He would doubtless have ascribed to those first three solitary notes the Almighty summons—"And God spake!" Then silence, for the space of a breath or an eon, until, soft and slow, there is heard a gentle stirring of sound—tones that glide over the keyboard like the Spirit of God moving upon the face of the waters. There are faint evanescent trills; another silence; then again those three solemn tones—the voice of Omnipotence. The rustling sounds that follow are this time less indefinite; the trills are firmer; the pauses briefer; near and far we hear a tentative response from out of infinite space.

Then with sudden impetus a wild cascade of arpeggios deluge the senses. Chaos is cleft asunder! That three-toned phrase again proclaims command. Then bursts forth *light*; a furious crash of chords that causes the piano to shake and the timbers of the room to tremble. Again and again these splendid chords resound, upmounting like a glorious sunburst. Presently, from out of this elemental sequence of sound, is evolved a wondrous melody—the song of creation, the tune of the infinite!

Rare indeed are the melodies that would be worthy of such a setting, but Beethoven gave to the world a gift of the gods when he penned the "Appassionata's" theme. When listening to it we can better understand why and how "God saw that it was good."

It is easy to continue the picture as the towering music rolls on—the gradual awakening of astonished Nature, the warring elements bridled, the moon and stars emerging at the call of that primal Voice. The first movement closes with a soft, reiterated tremolo. We scarcely hear when it ends, but at last a stillness prevades the universe, and we are reminded that "God rested on the seventh day."

The second movement is clearly the Garden of Eden. Such peaceful harmonies!—such a singing of birds and rippling of rills!—such gentle repose and absolute beauty! such perfect accord with never a passing dissonance!—it puts one in Paradise to hear it. Did I say there is not one dissonance? I must correct this; there is one—just one—the *very last chord*. The harmony of Eden is shattered. We know that something has happened—something awful and terrible, for that chord is blood-curdling.

The last movement tells us the rest. The angel with the flaming sword stands at the opening. That same discord—cruel, cutting, merciless—is uninterruptedly repeated *thirteen woeful times*. It is something to flee from. It leaves the heart crushed, the spirit broken. The awfulness of life then follows in tempestuous grandeur. There is no cessation to the end—strife and conflict, all in the minor key—the sins of the world let loose in music. The chaos of human agony sounds the final note of the sonata.—Mabel Wagnalls, in the *April Circle*.

Beautiful Home

for sale in

Lamoni, Iowa

Located two and one half blocks from Herald Office site. Six and one half blocks from church. A large 7 room house, well painted inside and out. Small barn, hog house, coal house, and chicken park. This property includes 3 lots, 18 grape vines, 10 apples trees, and 8 Cherry trees. I will sell this home CHEAP. A. C. ANDERSON,

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Independence Dirt

On the corner of Oak Street and River Boulevard, in Woodland Place, is located a very fine RESIDENCE LOT. It is 52 feet wide, 165 feet long, and has a public alley in the rear. It is also on high and sightly ground, is graded, terraced, and sodded, all ready to build on without expending a dollar. The street improvements are in, such as city water, sewer, gas, electric lights, etc.

This beautiful residence lot lies three blocks north from the L. D. S. CHURCH, Independence, Missouri.

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Have also bargains in farms and Lamoni homes interested write for list.

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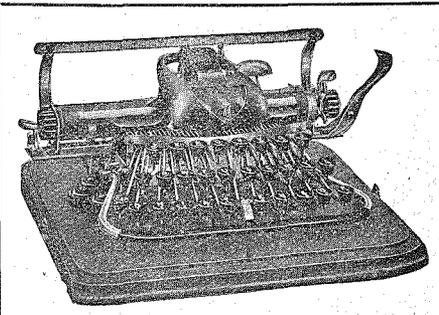
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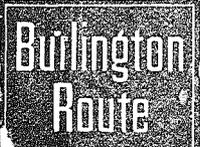
These lands, adjacent to the Burlington Route, are as rich and productive as any the sun shines on, and lie along beautiful streams with an abundance of pure mountain water. Plenty of timber and coal. Climate ideal.

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# THE SAINTS' HERALD

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



"There shall not any man among you have two wives; he shall be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

John Smith

VOLUME 54

LAMONI, IOWA, MAY 1, 1907

NUMBER 18

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

JOSEPH SMITH, Editor  
ELBERT A SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## CONTENTS

<b>EDITORIAL:</b>	
Of Importance to the Church . . . . .	369
Marriage and Divorce . . . . .	371
How the Utah Authorities Are Supported . . . . .	371
General Church Items . . . . .	371
Current Events, Secular and Religious . . . . .	372
<b>NEWS FROM BRANCHES</b> . . . . .	372
<b>ELDERS' NOTE-BOOK:</b>	
In the Last Days . . . . .	373
A Modern Pastor of a Modern Church . . . . .	373
A Debate . . . . .	373
<b>ORIGINAL ARTICLES:</b>	
Patriarchal Blessings . . . . .	374
A Reply to Roberts' "A Sufficient Answer to Josephites" . . . . .	376
Do We Act Like Saints . . . . .	378
Intelligence, enjoyment, usefulness . . . . .	378
That Original Temple Block . . . . .	379
Interesting Relics of an Ancient People . . . . .	380
Sacrifice, Selfishness, and Zion . . . . .	381
<b>OF GENERAL INTEREST:</b>	
The HERALD Office Question . . . . .	382
New HERALD Office . . . . .	382
HERALD Office at Lamoni to be a Fine Plant . . . . .	383
Latter Day Saint Vim and Energy . . . . .	383
"Black Hand" Busy . . . . .	384
<b>MOTHERS' HOME COLUMN:</b>	
The Lost Boy . . . . .	385
At the End of the Journey . . . . .	385
A Beautiful Custom . . . . .	385
<b>LETTER DEPARTMENT:</b>	
Second Letter to Reverend Joel H. A. . . . .	386
Letters . . . . .	388
<b>MISCELLANEOUS DEPARTMENT:</b>	
Conference Minutes:	
Kentucky and Tennessee . . . . .	389
Convention Minutes:	
Mobile . . . . .	389
Church Secretary . . . . .	389
Church Librarian . . . . .	389
Pastoral . . . . .	390
High Priests' Quorum . . . . .	390
First Quorum of Elders . . . . .	390
Resolutions of Condolence . . . . .	390

## Editorial

### OF IMPORTANCE TO THE CHURCH.

LOCATION OF THE HERALD PUBLISHING HOUSE.

LOCATION OF SECOND PLACE OF BUSINESS.

Under the Articles of Incorporation the Presidency, the Bishopric, and the Board of Publication were authorized to remove the principal place of business of the church from Lamoni, Iowa, to any other place which in their judgment would be advisable for the interests of the church.

When the HERALD Office burned, on January 5, 1907, it was thought by many that the publishing plant should be removed at once to Independence, Missouri. This created quite a sensation of alarm among the citizens of Lamoni, both those in and those out of the church, as it was thought that the removal of the plant from Lamoni would be a great detriment to the interests of the locality. The citizens of Lamoni took immediate steps to express appreciation of the citizenship of the Saints and the influence which the office had exercised during the publication of the HERALD in their midst.

The Presidency, fearing the effects which a counter movement upon the part of the Saints at Independence and those of the citizens who might join with them in an attempt to secure the location of the HERALD plant in that city might have, published a statement to the Saints, that no money would be asked for by the authorities of the church for the rebuilding of the office at the then present crisis. This effectually prevented any clashing of local interests one against the other and tended in a measure to quiet the apprehension and unrest among the patrons of the HERALD.

The ex-officio and delegate representation at conference was to an appreciable extent the largest we have ever had. Whether this was owing to the interest felt in the location of the HERALD in its old quarters, or its removal to some other district of country, we may not say; but we presume that it was. At all events great interest had been created as to the determination of the authorities upon whom rested the responsibility of final action.

On the first day of the session, Saturday, April 6, a communication from the committee of Lamoni citizens making an offer of \$17,467.00 was read to

the conference, and the final disposition of the matter was deferred until Thursday, the 11th inst., when it was taken up, and upon consideration a resolution was adopted expressing appreciation of the offer of the citizens and instructing the authorities having the matter in charge to rebuild the HERALD Office and bookbindery at Lamoni, Iowa.

It was further resolved by the conference as follows: "We think it unwise under present conditions to remove the principal place of business from Lamoni, Iowa." "We recommend that the authorities provided for in the Articles of Incorporation under the statutes of Iowa, establish other places of business as provided for in the Articles of Incorporation; and to further incorporate whenever and wherever the interests of the church may require."

By virtue of the authority and direction conferred by the preceding actions of conference, the Presidency, the Presiding Bishopric, and the Board of Publication met at the office of the Presidency in Lamoni, Iowa, at two o'clock, April 20, 1907, for the purpose of taking into consideration the duties devolving upon them under the Articles of Incorporation and the instructions of conference. President Joseph Smith presided and Bro. J. A. Gunsolley, Secretary of the Board of Publication, and Frederick M. Smith, Secretary of the Presidency, acted as secretaries. At this meeting, upon separate motions, the council authorized the rebuilding of the HERALD Office at Lamoni at the earliest time practicable, and the trustee of the church, Bishop E. L. Kelley, was authorized to accept the subscriptions of the citizens of Lamoni and vicinity to assist in erecting the HERALD Office.

It was also decided to place the new building upon the site of the old building, as nearly as practicable.

It was further decided that the building to be erected for the Herald Publishing House and Bookbindery should be fifty feet wide and eighty feet long, two stories high, with basement under the whole building; that the building should be built of brick and concrete, or other fire-proof material, the whole construction to be as nearly fire-proof as practicable to make it.

Offices in the new building are to be provided for the following officers: The First Presidency and Presiding Bishop for the use of these officers when in Lamoni; the Church Secretary; the Historian; and room for the library.

Bro. Arthur Allen was appointed superintendent of construction, to have charge of the building operations, and the Executive Committee of the Board of Publication was made the Advisory Board for consultation with the superintendent of construction.

To carry into effect the instruction of the conference in reference to establishing other places of busi-

ness, as provided for in the Articles of Incorporation the following resolutions were unanimously adopted:

Resolved by the Quorum of the First Presidency, the Bishop and counselors, and the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints in official meeting, as provided by the Articles of Incorporation of said church, that for the purpose of further carrying on the work and business of said church as provided in its constitutional law, that a place of business of said church be established in Independence, Missouri.

Resolved further, that the Quorum of the First Presidency and the Presiding Bishopric of the said Reorganized Church of Jesus Christ of Latter Day Saints be authorized to prepare for carrying on the necessary work at such place of business by securing suitable and necessary offices by the erection of such building or buildings for this purpose as shall be deemed proper.

From the foregoing it must not be deduced that the principal place of business will be thereby removed from Lamoni, Iowa. The Articles of Incorporation under the statutes of Iowa are of such a character that the establishment of the principal place of business elsewhere out of the State would lose to the church such privileges as appertain under the laws of Iowa, which are very liberal. It was considered, however, that the necessities of the work might demand other places of business as provided for in the Articles of Incorporation themselves, which provide that other places may be established if deemed necessary. Necessities may arise which will make incorporation of special work contemplated by the church necessary. This has been provided for by instruction from the conference as given above.

We hope this instruction to the readers of the HERALD, together with what action has been had in the minutes of the conference will show, will allay all anxiety in reference to the location of the Herald Publishing House at Lamoni, and of a legal place of business at Independence, Missouri.

The action in conference upon the resolution declaring in favor of Lamoni as the place of rebuilding the HERALD Office was one of the most spontaneously unanimous acts of indorsement we have ever witnessed. It was evident from the discussion of the question of accepting the citizens' offer to that of instructing the authorities having the matter in charge to rebuild at Lamoni, that the tendency of thought and the trend of spiritual instruction had been directed toward the end reached—the location of the HERALD Office on its former site. It became further apparent that the appointment of the two stakes—Independence and Lamoni—was a precaution designed to meet an exigency when it should arise; and it may be clearly understood how, that Lamoni will continue to be a stake for an indeterminate time, at least, and that no removal of all the business interests of the church will be made to Independence at any immediately early day.

While we may not have understood heretofore what may have been the design of the instituting the two stakes, it may now have a meaning to the Saints.

The conference just passed in many respects was one of the most successful and important ever held by the Reorganized Church. While the discussion upon one of the important subjects was somewhat warmly contested and some of the disputants grew vehement and denunciatory, the final outcome showed the intervention of the spirit of wisdom and mutual accommodation which does not ask for a compromise with principle or the truth. Those attending the conference should go forth to their allotted spheres of business and fields of labor with additional courage and zest. The preaching from first to last was of a high order, showing a decided appreciation of intelligent consideration of the grandeur and sublime wondrous reaching out of the gospel economy for the benefit of man.

Official notice of the action of the authorities provided for in the Articles of Incorporation in regard to location of the HERALD plant at Lamoni and a place of business at Independence, Missouri, will be made over official signatures in the HERALD and *Lustige*, in due time.

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#### MARRIAGE AND DIVORCE.

The readers of the HERALD will discover in the minutes of the late conference a report from the Quorum of Twelve on the subject of marriage and divorce. This was considered for a time and then deferred until the conference of 1908 and made a special order for the fourth day of the session at half-past two in the afternoon.

We suggest that the eldership generally make themselves familiar with the report and the subjects covered by it, also that those who may have the book of General Conference Resolutions acquaint themselves with resolutions Nos. 272 and 412, and take into consideration the matter covered by these several resolutions, and make a brief of their examinations and conclusions sufficiently explicit and clear to cover their opinions and convictions on the subjects to be considered next spring.

We have no other suggestion to offer other than that it must be apparent to every thinker that Jesus did not intend that the innocent should suffer unnecessarily for the crimes of the guilty.

The Presidency would like that those of the elders who would be willing to do so, after they have considered the question to their readiness to represent their views, would send them a copy of their briefs for reference. It may be that by this means some friction may be averted at the coming conference, which would be desirable, if the matter is of the importance that some have concluded it was.

It must also be remembered that should there be action sufficiently differing from that had hitherto to make the one adverse to the other, there would need to be a repeal of the former if the latter should prevail.

We do not desire in this to make any suggestion as to the character of the argument of either side of the question.

JOSEPH SMITH, President.

LAMONI, Iowa, April 23, 1907.

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#### HOW THE UTAH AUTHORITIES ARE SUPPORTED.

The opening address of Joseph F. Smith at the late General Conference of the Utah church contained one statement that may interest our readers. We quote it, as it was published in the *Improvement Era*, May, 1907, as follows:

Before I sit down I would like to make another statement. Our enemies have been publishing to the world that the Presidency of the church and the leading officers are consuming the tithes of the people. Now, I am going to tell you a little secret, and it is this: There is not one of the general authorities in the church that draws one dollar from the tithes of the people for his own use. Well, you may say, how do they live? I will give you the key: The church helped to support in its infancy the sugar industry in this country, and it has some means invested in that enterprise. The church helped to establish Z. C. M. I., and it has a little interest in that, and in some other institutions which pay dividends. In other words, tithing funds were invested in these institutions, which give employment to many, for which the trustee-in-trust holds stock certificates, which are worth more to-day than what was given for them; and the dividends from these investments more than pay for the support of the general authorities of the church. So we do not use one dollar of your tithing. I thought I would like to tell you that much, so that when you hear men talking about Joseph F. Smith and his associates consuming the tithes of the people you can throw it back into their teeth that they do not use a dollar of the tithing for their support. I would like our "friends," if I might be permitted to use a vulgar expression, to "put that in their pipe and smoke it." (Laughter.)

We have not yet attempted to smoke this statement, not being addicted to narcotics or opiates, but thus far we have failed to discover the difference between appropriating tithes and appropriating the proceeds of the tithes after they have been invested in private enterprises; more especially when no statement is ever made as to the amount thus invested or the amount of proceeds yearly placed at the disposal of the church authorities.

E. A. S.

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#### GENERAL CHURCH ITEMS.

The *Independent Patriot* has this to say of the way in which the question of locating the HERALD Office was settled: "The broad and unselfish way in which the matter was considered and decided, deserves commendation and emulation; especially the spirit manifested by the people of Independence,

Missouri. This unselfish spirit is the hope of the world."

In his sermon in the tabernacle at Salt Lake City, April 21, Joseph F. Smith declared, "If we love to serve the Lord, there is no difficulty in doing it." Before the Senate committee, in Washington, March 3, 1904, the same individual admitted that he was then living in disobedience to the law of God, as well as the law of the land, and declared his intention to so continue. Men may draw their own conclusions.

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

Shilo, Maine, is the seat of the "Holy Ghost and Us" Society, at whose head stands Frank W. Sandford. The church property is on the county records in the name of "Lord God Almighty, Frank W. Sandford, trustee." According to press reports the whereabouts of the party of the second part is unknown. Some time during last summer the society set sail for Palestine on board the barkentine Kingdom. The vessel returned to Portland, April 26, with all members still on board, with the exception of Sandford. They stated that he deserted them last January.

The Reverend Thaddeus A. Snively has resigned the charge of the St. Chrysostom's Church (Episcopal) in Chicago, because, as he declares, his flock loves automobiling and golfing more than Sunday worship. The rector declares that the whole world is going pleasure mad.

As a fitting accompaniment to the peace congress, New York City took up its crusade against the too prevalent custom of carrying concealed weapons. Disarmament began at home, and several hundred citizens were divested of guns, dirks, and stilettos. The majority of the offenders were Italians.

The American Peace Conference recently held in New York City was a notable affair. Thousands of delegates registered from all parts of the country. Andrew Carnegie, Secretary Root, and many prominent business men took part in its deliberations. Labor was represented by Samuel Gompers, president of the American Federation of Labor, and other labor leaders.

From the other side of the veil comes a little news of encouragement. Boston spiritualists claim to have established communication with the shade of Robert G. Ingersoll, and he tells them that he has quit the practice of law and is now deep in the study of chemistry.

Wounded Elk, a full-blooded Sioux missionary, is organizing a revival movement in New York City. He has a wonderful flow of simple oratory, besides a majestic presence. The Great Father, he says, does not like to look down on the "great white way," as it makes him sad to think of the souls that are being wrecked there. New Yorkers may keep on smoking, as all good Indians smoke, but they should follow the example of Powhatan and use a pipe. If some of the folks could only sleep in tents instead of being cooped up in their little bird-cage flats, the Sioux evangelist says, the town would be better off. Wounded Elk has a white wife.—*Kansas City Journal*, April 25, 1907.

## News From Branches

### ST. LOUIS, MISSOURI.

A number of our members have been to conference to imbibe of the feast of good things there obtained, and we are patiently awaiting their return that we may receive that which they can impart to us.

At our sacramental service the first Sunday of the month the blessed outpouring of the Spirit was enjoyed by all present.

Sunday morning, April 14, nine of the priesthood occupied the hour in a most acceptable manner. The priesthood meeting of the branch was held April 9.

Our Sunday-school and Religio are alive and working for the interests of the young.

A pleasant surprise was tendered Bro. and Sr. T. J. Elliott of Lansdowne by a number of their St. Louis friends April 6.

Visitors with us this month were Bro. Bruce, of Kansas City; Bro. Nelson, of Council Bluffs; Bro. Burne, of Indiana, and Bro. and Sr. Larry, of Mt. Vernon, Illinois.

Bro. Joe Swift, Jr., left Monday, April 22, to take a position in Utah. We wish him success.

Your sister in Christ,

E. M. PATTERSON.

### FIRST KANSAS CITY BRANCH.

During the month past the weather has been quite cold and damp, something very unusual for this time of year. Much of the fruit is damaged. It seemed also to interfere with our meetings, both in number and interest; but since the close of General Conference we are having quite a feast.

Last Sunday morning W. W. Smith preached. His text was: We are coworkers with God. It was indeed food to our souls, contrasting the loving manner of Jesus with that of the harsh, selfish nature of humanity. It was indeed a comfort to the God-loving congregation. In the evening Elder W. M. Aylor discoursed to a full house on the subject of the second coming of Christ. It was a good effort.

Our Religio is progressing nicely under the direction of Bro. H. Sandy, and the Sunday-school seems to be very attractive, and much interest is manifested. Bro. David H. Blair, assistant superintendent, is creating a good interest with the school in the collection for the children's home.

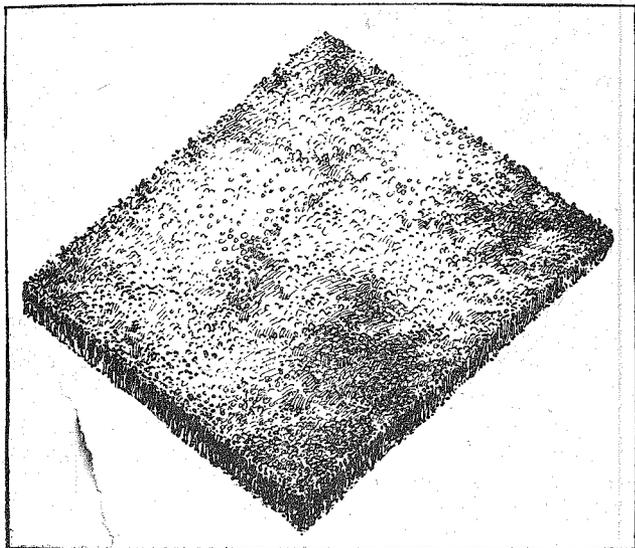
F. C. WARNKY.

2424 Wabash Avenue, April 22, 1907.

## Elders' Note-Book

IN THE LAST DAYS.

"In the last days perilous times shall come."—2 Timothy 3: 1.



"Literary Digest," March 2, 1907.

ONE YEAR'S HARVEST.

Birdseye view of 4,200 people, the number killed in railway accidents in the year ending June 30, 1906.

### A MODERN PASTOR OF A MODERN CHURCH.

BURDETTE BREAKS INTO "MILLIONAIRES' ROW" BY WAY OF THE CLERGY.

The Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling-block, that they have built up many churches; nevertheless they put down the power and the miracles of God, and preach up unto themselves, their own wisdom and their own learning, that they may get gain.—2 Nephi 11: 14.

LOS ANGELES, California, April 20.—Special correspondence: The biggest concrete building in the world, the largest auditorium in the west, and one of the handsomest and most imposing structures on the Pacific coast is owned and used by a church. It is the auditorium, the property of the congregation of Temple Baptist Church, a combination auditorium, church-building, and office-block. It pays a handsome dividend to the church each month. Reverend Robert J. Burdette, the famous poet and lecturer, is the pastor.

Engineers never knew just how far they could go with cement until the auditorium was built. The makers had faith in the cement and sand and water that they mixed together, and they built the great structure of those and twisted steel rods. The result is a great success, from every point of view. Engineers from all over the world watched it grow, and many of them have seen it since it has been completed. It has been severely tested and has proved mechanically perfect.

One of the remarkable features of the building is the dome, with a span one hundred and twenty-five feet, twenty-five feet high, made of cement and twisted steel rods alone. Another feature is the galleries, two of which are not supported by pillars, but are suspended on cantilevers, like the rest of the building, of cement. Another feature, added later and completing the auditorium perfectly, is the great organ, one of the three largest in the world, with ninety stops and nine hundred pipes. These pipes are not displayed, but are hidden behind the grill work of the proscenium arch. The tones of the organ range from the flutelike note of the bird to a rumble that shakes the big building. A complete set of chimes is included with the organ and can be played from the keyboard, which has five rows of keys besides the pedals.

During the week the auditorium is used for a theater and opera-house, and just now a big opera company is producing all the great operas there. A stock company produces plays part of the time. On Sunday the same great forum is used by the Reverend Mr. Burdette, who works into his sermons the wit and humor and poetry of his books and lectures that have made him famous. Reverend Mr. Burdette lives in a beautiful home on millionaires' row (Orange Grove Avenue), Pasadena.—Burlington *Hawk Eye*, April 21, 1907.

### A DEBATE.

Recently in reading over some old letters we came across the following account of a debate. We wonder if it is in any way characteristic of more ambitious debates:

"SAN BERNARDINO, California, April 2, 1901.

"Went to Religio the other evening. Found a debate on the program, 'Resolved that the negro has suffered more at the hand of the white man than the Indian has.'

"One of the debaters was absent and I was asked to take his place and was told to stand up and argue on the side of the Indian. Well, I did so. When I got up to talk I really thought that the negro had had the worst time; but when I listened to my arguments a little while I became convinced that I had been mistaken.

"It was a splendid victory of logic over prejudice; and I surely was glad to hear the facts in the case.

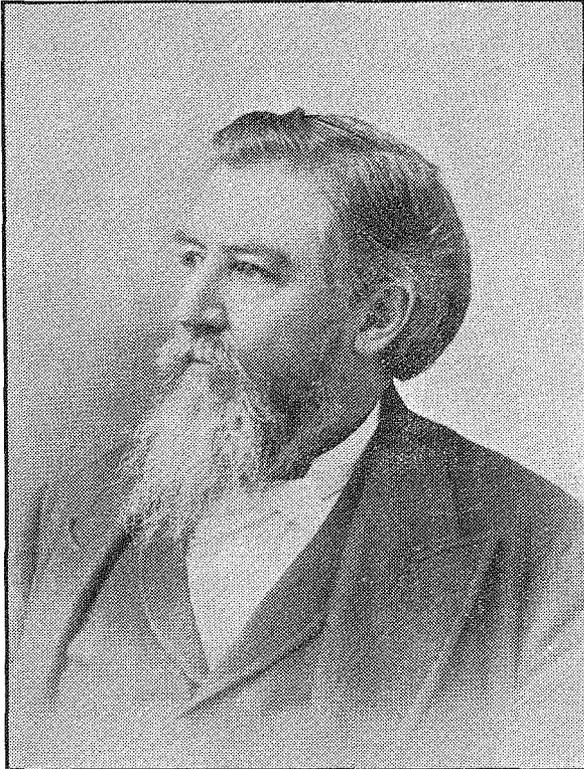
"An imagination is a lovely thing; my colleague and I painted the fate of the Indian in horrible colors, contrasting finely with the blessing of civilization and education showered upon the negro.

"Incidentally, we won out; but of course that was a secondary matter—our only desire was for truth to prevail.

E. A. S."

## Original Articles

### PATRIARCHAL BLESSINGS.



ALEXANDER H. SMITH, PRESIDING PATRIARCH.

Alexander H. Smith was called to the office of Presiding Patriarch by the revelation of April 9, 1897. By this revelation he was also called to occupy in the First Presidency, which he did until released by the revelation of 1902. At the time of his calling to the office of patriarch he was president of the Quorum of Twelve, having been a member of that quorum since 1873. His official church-work began in 1862 when he was ordained a teacher.

For the great day of his wrath is come; and who shall be able to stand?—Revelation 6: 17.

But who may abide the day of his coming? and who shall stand when he appeareth?—Malachi 3: 2.

*Dear Old Herald:* There are some things which have come to my notice which prompt me to speak through your columns, to the members of the church, as I believe for their benefit, and while thinking over the matter which seems so important to me, the above scriptures came forcibly to my mind, so I head my communication with them.

I have for a long time felt impressed that the Saints do not rightly appreciate the patriarchal blessings, and when I have given much thought to the consideration of this matter, I have come to the conclusion that the reason for this lies in the lack of an understanding of what these blessings were ordained to be given for. In 1 Corinthians 12: 28, the apostle Paul says, "God hath set some in the church, first apostles, secondarily prophets,

thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

I have quoted the whole verse, but I wish to emphasize the word *helps*, as it appears in the quotation. The Saints have been educated to believe in, and look forward to the day of great trial, when the Saints, the very best of them, will hardly be able to stand. It does not take a very imaginative mind to think that the scripture above referred to teaches us of just such a day.

The apostle warns us of the power of the adversary to deceive, if it were possible, the very elect. Now grant that such a time, or day, was foreseen, would it not seem in perfect keeping and harmony with the character of God for him to take especial pains to aid his people, that when such time shall come to them, they may be prepared for it and be able to stand?

Is it wise for us to have our eyes fixed in gazing or looking away afar off, to some distant epoch, and overlook the evil which lieth at the door? which may come, which will come to every one of us; which to many has come, and destroyed their faith and hope, and left them spiritual wrecks upon the shores of time. This is a mistake many are making. They are looking always to the final day of judgment to culminate and visit them with the deceptions of the adversary all at one time, and thus they allow themselves to drift along, easy like, not realizing what advantages the adversary is taking of the opportunities they are furnishing him. Doctrine and Covenants, 107: 38: "I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you." What I wish to call your attention to in this, is the fact that the hour of temptation may come to any of us, and we need all the help God has ordained to save us from it when it does come. It will come in this life surely, hence the warning and preparation.

Now I introduce the thought that God has ordained or set in the church this order, that the Saints may be furnished with a blessing, which is given as a help, to aid them in proving themselves faithful to their covenant.

I regret to say, it seems as if some of our people look upon the blessing much as if some one had told them their fortune, and some have come to the patriarch to have their fortune told, expecting him to tell them all about their posterity, and their own future, and their lineage among the tribes of Israel; and if the patriarch fails to do this they are dissatisfied, and if he tells them something they do not understand they are dissatisfied.

Not being satisfied they immediately seek to solve the mystery in their own way; they show their blessing to nearly every one, and ask them what they think of it, asking all sorts of questions, and seemingly to make confusion doubly sure, they sometimes go to the already dissatisfied ones in the church and ask them to explain the mystery, when if they would only wait a few days, weeks, or months, or peradventure years, they would see and understand it perfectly, time solving the problem by the fulfillment of the record. Now all this is wrong. If there are some things in their blessing they do not understand, it is but fair that the patriarch who gave it should be the first one to whom an appeal should be made for an explanation, before others should be consulted.

The blessings are given for the benefit of the individual and should be considered sacred, and if not understood the patriarch giving it should be consulted. Even then, sometimes the patriarch can not explain it; the one receiving or to whom the blessing is being given and the Spirit may be the only ones who may have a knowledge of the subject-matter referred to, for oftentimes the Spirit warns and reprimands the individual who may be receiving, in a manner that only the one most interested may know what the circumstances of the error or transgression may have been. A rebuke or reproof may thus be given, without accusation, and much good may result to the individual, if heeding the admonition of the Spirit.

And another view is taken by some: It is assumed that the patriarch is inspired to such an extent that he knows, or ought to know, whether the party seeking a blessing is worthy or entitled to a blessing or not, forgetting that if such power were given to him it would constitute him a judge, with the wisdom and power to pronounce judgment and condemn without a hearing or trial, a power which our Savior did not claim nor exercise.

Again, too many seem to think that what is said in their blessing ought to immediately come to pass, and if in a year or two the conditions which perchance may be foreshadowed in the blessing do not materialize or come to pass, why of course the prophetic character of the blessing is false, and straightway the patriarch is a false prophet, when if time be allowed, the conditions may come to pass and prove the truth of the blessing. It should be remembered that many times a blessing is of a character that it covers a lifetime in its scope, hence the Saints should not be too hasty in condemning it. It is written, "The spirits of the prophets are subject to the prophets." Hence sometimes the patriarchs may be impressed concerning events and individuals, when it would clearly be prejudicial to the party were such impressions made a matter of

record, but a warning or gentle rebuke given thus, made a record, for the private use and admonition of the one most interested, may save the erring one from trouble along like lines in the future.

Again, some look upon promises made in the patriarchal blessing as being made without conditions, and if they fail, as understood by these parties, at once the patriarch, or the system, the patriarchal order, is all wrong.

Is it not true that all the blessings of God are conditional? I believe that no one will deny that it depends upon the faithfulness of the child of God as to whether salvation itself will be obtained. It naturally follows then that to receive the benefit promised in the patriarchal blessing, the one receiving must study well the conditions, and faithfully comply with them.

There is a mistake made by some, in their interpretation of the sentence or words in section 107, paragraph 38, Doctrine and Covenants. "Even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall," etc.

It has been claimed by many in the Utah faction, or some who have come out from that organization, that to be "sealed up unto the day of redemption," endows the party with the right to eternal life and redemption without a condition, that they may do anything they please; so they do not sin against the Holy Ghost, or commit the unpardonable sin, they will be saved in the celestial kingdom, with the ransomed and the redeemed; in fact that they can do nothing to shut themselves out of the kingdom. This is a grave mistake, and men who have held this belief have sinned grievously before the Lord; at least so I have been informed. The revelations of our Lord expressly say, To him that overcometh shall be given eternal life; to him who is faithful to the end shall be given a crown of life and like promises made by the Lord.

Now what I wish to impress upon the minds of the Saints is, that a patriarchal blessing is something like a personal communication of the Spirit of God to them, and they should so cherish it, as if the Spirit had told them something sacred. While they are not prohibited from showing their blessing to others of like faith, it should not be made common, and exposed to the vulgar criticism of the unbelievers, who view them with eyes of prejudice and bitterness.

This is not because we are afraid or ashamed of what is written, but to preserve the sacred character of the ordinance. It is possible sometimes that prophetic statements may be made which fail to be fulfilled. We have known prophetic promises made to the sick by the elders when they have been administering to them, which have utterly failed. Shall

we condemn the system of the laying on of hands for the healing of the sick because of such failure?

Again, how often have we heard, "Thus saith the Lord," or "Thus saith the Spirit," in our social meetings, when the subject-matter has been entirely out of harmony with God's word, and is evidently the result simply of a mistaken zeal upon the part of some one who is desirous of saying something of a spiritual character, which it is evident to the spiritual-minded they have not been authorized to say, but because this is the case, (it may well be the exception and not the rule,) shall we condemn the use of spiritual gifts in our social gatherings? The above instances are the exceptions and not the rule, and hence we should, and do, so treat them. Why not use the same degree of charity in the matter of patriarchal blessings? Now I pray you to study the object for which these blessings are given, and so use them as to be profited by them.

I grant you mistakes may be made; none of us are perfect, neither are we divine; but we are very human, and are also the servants of the Lord and Savior, and are learning by the things we are experiencing if not by the things we suffer. Now, dear HERALD, tell the Saints these things for me, that we may all come to a better understanding of our relative duties and obligations toward each other, and come to a unity of the faith.

A. H. SMITH, Presiding Patriarch.

#### A REPLY TO ROBERTS' "A SUFFICIENT ANSWER TO JOSEPHITES."

Mr. B. H. Roberts states (what he considers) the position of the Reorganized Church of Jesus Christ of Latter Day Saints, and five positions held by the Reorganization against the Church of Jesus Christ of Latter Day Saints or the Utah church. Then without any direct reply to the objections he makes this statement:

Technicalities and details aside, this is the attitude of the "Josephite" organization towards the Saints and the church; and it is to this attitude that this paper is to give "a sufficient answer," one that in the judgment of the writer will cover the whole ground of controversy, and be complete. An answer, in fact, that will be God's answer to the calumnies, and though it can not be hoped that it will close the mouths of those who have schooled themselves even "though vanquished to argue still," it is believed that it will be sufficient to satisfy the honest in heart who believe that Joseph Smith the prophet was an inspired servant of God; and it is also hoped that it will supply the brethren traveling in the ministry, and who occasionally meet with the objections urged by "Josephites," with material to expose the falsity of those things which are charged against the servants of God and the Church of Christ.

Mr. Roberts then relates the circumstances of a purported prophecy made by Joseph Smith to Stephen A. Douglass and the whole matter of the sufficient answer lies in that Joseph Smith made this prophecy:

JUDGE, YOU WILL ASPIRE TO THE PRESIDENCY OF THE UNITED STATES, AND IF YOU EVER TURN YOUR HAND AGAINST ME OR THE LATTER DAY SAINTS, YOU WILL FEEL THE WEIGHT OF THE HAND OF THE ALMIGHTY UPON YOU; AND YOU WILL LIVE TO SEE AND TO KNOW THAT I HAVE TESTIFIED THE TRUTH TO YOU; FOR THE CONVERSATION OF THIS DAY WILL STICK TO YOU THROUGH LIFE.

Mr. Roberts then tells of a lecture Mr. Douglass made against (a part of) the Latter Day Saints (the Utah people), and in his summary says:

Stephen A. Douglass did aspire to the Presidency of the United States. He received the nomination for that high office, from a great political party, but he had raised his hand against the Latter Day Saints, the people of the prophet Joseph Smith, and as a consequence he did feel the weight of the hand of the Almighty upon him, for his hopes were blasted, he never reached the goal of his ambition, he failed miserably, and died wretchedly, when his life had but reached high noon. Could anything be more clear than that Stephen A. Douglass felt the weight of the hand of the Almighty upon him? But mark you, these calamities came upon him for striking at the Saints of God in Utah. It was for turning his hand against them that he was disappointed in his hopes, blasted in his expectations, and died heart-broken. And when the Almighty thus vindicated the predictions of his prophet upon the head of this great man, he also did something more—he acknowledged the Saints in Utah as his people. The Church in Utah is his Church, and there is no escaping the conclusion. This prophecy was not fulfilled upon the head of Stephen A. Douglass because he raised his hand against the "Josephites"; that movement had not taken definite form when Stephen A. Douglass delivered his Springfield speech on the 12th of June, 1857. Joseph Smith who is now the President of that institution had not then given his consent to take the Presidency of the Reorganized Church, so that "Josephites" can claim no lot nor part in the fulfillment of this remarkable prophecy—the fulfillment of which is such a complete vindication of the Church of Christ from the charges "Josephites" make against it; and, furthermore, it should be remembered that this vindication came at the time when, according to "Josephite" contention, the apostasy of the saints in Utah was at its full height. That is, plural marriage, was publicly taught and practiced, and in part it was to this that Mr. Douglass, alluded in some portions of his speech; the doctrines which are supposed by "Josephites" to have led the people to follow after false gods, were then most taught; and yet, when from the "Josephite" standpoint, the apostasy of the Church in Utah is at its height, lo! God gives his people there this splendid vindication—so far acknowledges them as his people, that the man who dares to turn his hand against them—having been warned by his prophet not to do so—he strikes down with death after disappointing his hopes, humbles his pride, and makes him an object at which time would henceforth point his finger. Would God do this in vindication of a people who had transgressed his law, usurped his authority, abandoned themselves to whoredoms, followed after false Gods, and corrupted the priesthood? Such a thought is so revolting to reason that it may be dismissed without further consideration.

But on the other hand, what becomes of the charges of apostasy made against the people whom God thus vindicated? As idle tales are they henceforth to those who will weigh the force of the argument contained in the facts here set

forth. I contend that there is no need of endless cavilings over technicalities; nor weary discussions over the sophistries of "Josephites." Here is God's answer to all their contention and calumnies. He owns his people, he vindicates his Church, by visiting judgment upon the head of one of America's foremost statesmen who raised his hand against the people and Church of God. I am content with God's answer to "Josephites." It is sufficient.

All we wish to do in reply, is not to enter into the truthfulness of the statements, but the wonderful argument of Mr. Roberts. The facts are, that the Latter Day Saints were scattered the world over, when the speech of Mr. Douglass was made, only a small part of them in Utah. But there were some there. That Douglass lectured against any of the Saints and that the prophecy uttered was fulfilled, in no sense would make that prophecy to mean that the Saints were living right or that that part of the Saints spoken against by Douglass were the only Saints, or that they were the true church, any more than when God in Isaiah, chapter 1, calls Israel "my people" (verse 3), and then compares them with Sodom and Gomorrah (see verse 10). "Yea, when ye make many prayers I will not hear; your hands are full of blood" (verse 15). Then, verses 16 to 19, God pleads with them to change and do right as he is doing through "Josephite" missionaries now in Utah. And he will again bless them through the small remnant of verse 9.

Again, Isaiah 3: 12: "As for my people, children are their oppressors, and women rule over them. O! MY PEOPLE, they which lead thee cause thee to err, and destroy the way of thy paths."

It does not seem to me because God recognized his people in error that he acknowledged that their leaders were the true servants of God, from this verse. Another parallel argument as a wonderfully sufficient answer to Mr. Roberts. Isaiah 9: 15, 16: "And the prophet that teacheth lies . . . For the leaders of this people cause them to err." Again God acknowledges his people when in transgression. Isaiah 58: 1: "Cry aloud, spare not, lift up thy voice like a trumpet, and show MY PEOPLE their transgression." Jeremiah 2: 13: "For MY PEOPLE have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Verses 31, 32: "Wherefore say MY PEOPLE, We are lords; we will come no more unto thee. . . . Yet MY PEOPLE have forgotten me days without number." Jeremiah 5: 31: "The prophets prophesy falsely, and the priests bear rule by their means; and MY PEOPLE love to have it so."

Does not this also look as though God acknowledged his people even in apostasy? The Utah people are a part of the Latter Day Saints, only they are like those mentioned above. We love the people of Utah and want them to repent and return to God. God

owns his people, no matter how wicked they get. See Jeremiah 7: 12: "But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of MY PEOPLE Israel." Jeremiah 8: 7: "called MY PEOPLE." Verse 9: "They have rejected the word of the Lord." Verse 10: "From prophet even unto the priest every one dealeth falsely." Verse 12: "Were they ashamed when they had committed abomination?" And again in verse 22 they are called "my people" by the Lord.

This is a parallel argument that their prophets and priests did not represent the true church. Jeremiah 18: 15, 16: "MY PEOPLE hath forgotten me. . . . Every one that passeth thereby shall be astonished and wag his head."

This is another evidence showing that God owned his people, and that he would just as well own the Utah people, only condemning their deeds. Jeremiah 23, all of chapter good. Verse 2: "Therefore thus saith the Lord God of Israel against the pastors that feed MY PEOPLE: Ye have scattered my flock and driven them away." Now as Mr. Roberts would have you believe, because God called them his people, why all they did was acknowledged of him his church, etc. Verse 11: "Prophet and priest are profaned, yea in my house have I found their wickedness, saith the Lord." Verse 14: "Prophets . . . commit adultery, and walk in lies." Read all of chapter as another parallel case wherein God in recognizing his people does not indorse their deeds nor their prophets, etc. Verse 22: "But if they had stood in my counsel, and had caused MY PEOPLE to hear my word: then they should have turned them from their evil way, and from the evil of their doings." Jeremiah 50: 6: "MY PEOPLE hath been lost sheep; their shepherds have caused them to go astray." See also Ezekiel 13: 1-4, 9, 10, 19, 23; also Micah 3: 1, 5. Israel fell so low that God would not hear them when they cried unto the Lord. In verses 4 and 5, we are told that the prophets make "my people" err, showing that God recognized them as his people even though they were so low that he would not hear them when they cried to him.

When God recognized the people in Utah as a part of the Latter Day Saints, or as his people, as Mr. Roberts puts it, from the light of the scriptures herein given we can clearly see that he did not recognize the church in Utah as his church. We have cited only a few of the many references in the Bible to sustain this thought. That God in Isaiah 1: 3 recognized his people when called in verse 4 a "sinful nation, a people laden with iniquity." Verse 5: "Why should ye be stricken any more? ye will revolt more and more, the whole head is sick and the whole heart is faint." Verse 6: "From the sole of the foot even unto the head there is no soundness in

it; but wounds, and bruises, and putrifying sores." Their Sabbaths, solemn assemblies, prayers, feasts, etc., were all rejected of God. This is the church and church services. So we see that the sufficient answer to "Josephites" is very, very insufficient and does not help their case at all. If the quotation made by Roberts is true, it is only another evidence that Joseph Smith was a prophet of God, and that God recognizes his people, even in sin and iniquity.

The argument might be raised that if the Utah people are acknowledged as God's people, that will settle the case, and leave the Reorganization out. That same argument might be raised against the small remnant of Isaiah 1: 9, "Except the Lord of hosts had left unto us a very small remnant," etc. God recognizes all Israel as his people, as herein shown. But he recognized the small remnant as his righteous people. And so the Reorganization is of the old stock and occupies the place to which the balance will have to come. As Isaiah occupied with the small remnant, so does the true prophet of to-day, Joseph Smith, the son and legal successor of his father Joseph Smith the Palmyra Seer.

In Elijah's day there was a remnant of seven thousand. (See 1 Kings 19: 10, 18.) Also referred to by Paul, Romans 11: 1-5, wherein he (Paul) refers to a remnant in his day; showing clearly that God when owning all of his covenanted people, especially approves the lives of the remnant.

GEORGE BARRACLOUGH.

#### DO WE ACT LIKE SAINTS?

Years ago when I first obeyed the gospel my heart was filled with joy and gladness because of having found the Truth. The doctrine perfect! Look at it as I would, it was wonderful! Examine as closely as I could, not a flaw appeared. The result was that I expected the people to be about as good as the faith they taught.

I well remember after having studied the Word of Wisdom and begun its practice, an elder came along and used tea and coffee. I was disappointed in the elder and in a vague way lost some of my zeal. Long since I have learned that those who refuse to comply with the instruction so lovingly given, simply lose the reward promised.

After a number of years I attended district conference. In the business session all was not peace and harmony. In fact it was far from it, and in consequence I had to re-adjust my faith in men, and found that like myself they were in a state of development and had as yet not reached the goal of "self-subjugation."

The good that I witnessed among the members helped me to do this, for all was not dark. However, I still cherished the idea that as I came to know those higher up in the work (as we term it), those

who were leaders in the church, I would not see so much of the human, and a little more of the divine. At last I was enabled to attend General Conference at Lamoni, in 1902. This was the worst disappointment of all. But I no longer put my trust in man, for where I least expected I found weaknesses and faults. And again, when I was not looking for it, I found good. So, no matter where we are or who we are, we are only human, and the human is faulty.

But while I listened to discussions that grew into argument filled with sharp, personal thrusts, I felt, This is not the spirit of the gospel. Had there not been another side, I would long ago have been overcome with doubts.

Try as we may to get around it or excuse ourselves, the great test of the genuineness of this work is the result. What effect does it have? I am glad in my soul that I know of many who have been made better, are being made better all the time, by the gospel teachings. Individually the gospel is slowly but surely doing its work.

Then why, when we meet in conference, either local or general, can we not bring proof positive that we are disciples by showing that we love one another? Love is courteous; is kind; is long-suffering. "Do we look like Saints?" has been asked and I would add, Do we act like Saints?

If we do, then our task is comparatively easy, for the Bible, history, archæology, all prove the "faith" divine. It remains for us only to prove by practice that the results are sure. Let us ask ourselves daily, Do we act like Saints of God?

M. E. GILLIN.

#### INTELLIGENCE, ENJOYMENT, USEFULNESS.

AN APPEAL DIRECTED MORE ESPECIALLY TO THE YOUNG.

The desire of all intelligent beings is to enjoy earthly life. Therefore, let us ask ourselves the question: In what does true enjoyment in this consist? It is recorded as spoken by Zecharias that the gospel was designed "to give light unto them who sit in darkness and the shadow of death; to guide our feet into the way of peace." Moreover, Paul, referring to the mission of Christ, says: "And came and preached peace to you which were afar off, and to them that were nigh."

To attain unto that condition of peace, or happiness, there are efforts required of us which we must conclude from the reading of the following: If you abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you. If you keep my commandments ye shall abide in my love. Therefore there are two propositions for us to consider, namely:

How can we keep his commandments unless we are conversant with them, or his words abide in us

unless we read and heed them? Moreover, let us consider that all "light and truth"—or intelligence—is independent; that is to say, it exists and acts of itself, a part thereof being the word of God. And furthermore that we have our agency in this respect which gives us the privilege of obtaining or not obtaining "light and truth."

The possession of light is not to have knowledge only, but power, mentally, morally, and spiritually. For God says, "Light and truth forsaketh that evil one," which means that just as fast as we obtain intelligence, will we cleave unto intelligence; just in proportion that we obtain wisdom will we become susceptible to wisdom. The consequence will be: We will love virtue, and within us it shall increase. We will love mercy and within us it shall increase. We will love justice and within us it shall increase and continue its course. Hence, Sydney Rigdon said: "Intelligence is religion, and religion is intelligence, if it is anything. Take intelligence from it, and what is left? A name—a sound—without meaning. It is designed to evolve the faculties—to enlighten the understanding—and through this medium purify the heart. It is calculated to make them better by making them wiser; more useful by making them more intelligent."

By what means is intelligence to be obtained? Is it not by education? Yes, we need a knowledge of our native language, because it was given that man might express and write his thoughts, and that intelligently, and, therefore, God has seen fit to institute institutions which call forth an exhibition of our intelligence and talents, and consequently we are developed therein.

If we do not worship God intelligently, what is the form of our worship? Rigdon has said: "A name—a sound—without meaning." If a person desires to be purely pious in the sight of God, he must be purely intelligent. Piety without intelligence is fanaticism, and devotion without understanding is enthusiasm."

Therefore, we can see that a knowledge of our native language will supply both ourselves and God with material to express our thoughts, and, aside from that, help us to think, and to acquire knowledge. And as all do not have the promise of the dictation of their speeches and writings, absolutely, as do the elders in their preaching, we can consider the following instruction as being true, with the exception of this fact: that God among his Saints helps those who help themselves. It reads thus: "The genius of remarkable men is method. Every one who speaks will find it of the greatest advantage to himself to have previously arranged his thoughts and classed under proper heads in his own mind what he is to deliver. This will assist his memory and carry him through his discourse

without that confusion to which one is every moment subject who has fixed no distinct plan of what he is to say. And with respect to the hearers, order in discourse is absolutely necessary for making any proper impression. It adds both force and light to what is said. It makes them accompany the speaker more easily and readily as he goes along, and makes them feel the effect of every argument which he employs. Discourse has its possible power only when the parts, intimately united, exactly adjusted, mutually aid and sustain one another like the stones of an arch. As writers or speakers, without a strongly conceived plan, you will be without inspiration."

Again, have philosophy and science anything to do in our learning which brings happiness? Yes, they evolve our faculties, expand our understanding, enable us to understand and appreciate the things of God. They primarily accelerate unto perfection our intelligence, and where they end revelation begins, which is more extensive, more enlightening in its operation. It reveals what they (science and philosophy) fail to reveal. It develops within us fortitude, transforms us into the "glory of God."

In conclusion I will quote the words of Rigdon, as a cap-sheaf for the whole matter, which read thus: "It (intelligence) is that which forms the youthful mind. It is that alone which renders society agreeable and adds interest and importance to the worship of God. What is religion without intelligence? An empty sound. Intelligence is the root from which all true enjoyments flow."

ALEX MCINTOSH, JR.

KANSAS CITY, Missouri.

#### THAT ORIGINAL TEMPLE BLOCK.

Reports reach us frequently that the Utah people are telling in different places both in America and Europe that they have purchased a part of the original Temple Block in Independence, Missouri, and some of the reports have it that they claim to have the Temple Lot.

It is possible that some or all of these reports may be erroneous, and that they have been misrepresented.

It will, however, be of interest to the Saints to know the truth about it. I will therefore place before the readers of the HERALD a description of the Temple Block as given by one of their own representatives, Elder James A. Little.

November 15, 1875, he wrote from Independence, Missouri, to the Editor of the *Deseret News*, as follows: "After breakfast we started for the Temple Block, about one mile west of the town. What is considered here as the Temple Block consists of about twenty-seven acres. The south-west corner of the survey is designated by a stone, which is

nearly in the track of the wagon road running from Independence to Westport, and a few yards south of the bridge which carries the wagon road over the railroad running through here.

"The east line is a broad fence which was the western boundary of the old town of Independence. The road from Independence to Westport constitutes the northern boundary.

"The spot which we suppose is the site of the future Temple which the Saints are to build in Jackson County is the top of a rise of ground which slopes more or less in every direction, in the north-east corner of the plat."

Those acquainted with Independence will note that if the Temple Lot is in the northeast corner of the Temple Block then the east line of the Temple Lot is also the east line of the Temple Block.

This line being the west line of the possessions of the Utah people would leave their present holdings entirely outside of the original Temple Block.

We do not know whether the letter from which we quote was published in the *Deseret News* or not, but it was published in the *Millennial Star*, for January 17, 1876 from which we quote.

HEMAN C. SMITH.

#### INTERESTING RELICS OF AN ANCIENT PEOPLE.

From time to time the explorer places Latter Day Saints under further obligations to him by reason of some new discovery that goes to substantiate the claims of the Book of Mormon. The ruins of Central and South America have come to light since the book was given to the world. The book described a complex civilization that formerly existed in those regions, and it is folly to suppose that Joseph Smith or any of his compatriots had any knowledge that in the then unpenetrated forests of a distant wilderness reposed the vast ruins that later would be unearthed to prove the truth of the book which they gave the world.

While these Southern regions have been most prolific of antiquities, interesting discoveries have been made as far north as Iowa. The *Register and Leader* (Des Moines), April 14, contained an article on this subject that may be of interest to the HERALD readers. We quote a part of it, as follows:

Not far from Newton, near the summit of one of the foothills on the north side of Skunk River, is a granite boulder, seamed with age, its outer layers weathering, or in other words, shelling off; on the two faces of this boulder are carved symbols, hieroglyphics, perhaps, forming what scientists know as a pictograph, and being the connecting link between us and, it may be, untold ages of the past. The top of the rock, which evidently came to a point, has been broken off and some of the characters have been defaced by the elements.

There are two faces, the larger one containing most of the inscriptions, fronting the south and the river bottom, while

the other faces the east. The inscriptions are carved into the rock apparently by pecking it with pieces of sharp flint or other hard rock.

The stone has been visited by one of our most eminent anthropologists and also has been reported on by experts at Smithsonian institution, where pictures and tracings were sent. The characters are interpreted as being of religious signification and are those used by the most primitive people. They are such as were in use ages ago when the pages of history were principally made up of the crumbled bones, stone implements and weapons, fragments of pottery and ornaments which are to be found in the earth, beneath mounds and in the refuse of caves.

Much has been written about the findings in excavations in the so-called old world; around the ancient site of Babylon and in the pyramids of Egypt many of the remains and the property of the inhabitants of thousands of years ago have been found. Only in recent years has the public been pondering on the problem, whether or no America may have been the old world, the source from which civilization has spread.

The garden of Eden has been variously located by writers, any one of whom can support his claim by enough convincing arguments to fill volumes; for instance, the first home of man has been located in Greenland, which at that time was credited with being warm and salubrious.

No one should miss reading "Atlantis," wherein the original center of civilization was located on a continent where the Atlantic now rolls. Here man built cities, erected temples, sculptured and carved, and waged war and did many other pleasant things similar to what has occupied his attention throughout the remainder of the ages. The story tells us that by a great convulsion of nature, Atlantis was submerged beneath the sea; a portion of its inhabitants escaped to Europe, where in time they degenerated into the Dutch, English, and Irish whom we claim as our progenitors; the remainder moved to Mexico and Central America where they built the beautiful cities and monuments which Cortez and his brigands afterwards devastated; doubting this, you have only to read "Atlantis" and be convinced.

Others would have us believe that it was the refuse of Asia that crossed Behring strait and first homesteaded our glorious country, while still others grow more explicit and say it was the lost tribes of Israel that brought milk and honey here.

Well-bred Americans resent this; we claim, first, last and all the time, originality. Europe may have come back at us, after Columbus' time, but we shall always argue priority. The eastern plutocrats—we refrain from using the term, old world—had to come back here to get their tobacco and even their corn and such lesser articles of value.

Thousands of years since, Iowa, in common with other portions of the country, was covered by vast beds of ice called glaciers. In their movements these glaciers carried boulders—our Indian boulder was one of these—sand, gravel and like material which was deposited here, as the ice melted. The remains of man as well as many species of animals are found in this drift, showing that the country was already inhabited. Many years after this epoch the next evidence of man's occupancy was left by the people called the Mound Builders, who occupied the most of the Mississippi Valley. In Iowa there are thousands of these mounds. The race of people who constructed them has given rise to much speculation. The country must have been densely populated, the people living in cities and towns, to have accomplished such great results. They were advanced in civilization as evidenced by findings in the mounds; pottery with fanciful designs, stone and copper implements, and even the remains

of cloth have been found; tablets on which are inscriptions and pictures are found buried with the bones of these old Mound Builders. In portions of the country ancient ruins in connection with the mounds, indicate still more the high standard of civilization attained by these aborigines. The ancient character of these mounds are proved in many ways which it is not in the province of this paper to discuss. Like all great problems there is a division in opinion, anthropologists differing in regard to whom these people were. However, the preponderance of evidence points to their occupancy of this country many centuries ago; perhaps long before our Christian Era; that they enjoyed a high order of intelligence, unmistakable evidence of their proficiency in building, mining, weaving of cloth, etc., testify. In time they were driven out by others more warlike, probably our American Indians, and it is believed that assembling in Mexico and Central America, they constructed buildings and public works, many of which were superior to contemporaneous ones in Europe at the time of the discovery of America, and that these people were finally exterminated by the Spaniards, following upon the invasion of Cortez and his ruffians.

Not far from the inscribed bowlder spoken of, is an Indian mound of more than usual dimensions—about 150 feet in diameter by 15 or 20 in height. Many of the mounds in Iowa are but a few feet in height and often plowed over by the farmer or are overgrown in the timber without being recognized as such.

Both the mound builders and the Indians who followed them depended principally upon stone for the manufacture of their implements and their weapons; near an old settlement may be found many such articles. . . . Arrowheads in abundance have been picked up and perhaps mark some terrific old battlefield. We only know that the mute evidence remains and that the details must be filled in by our imagination until, perhaps, in that great day when the heavens roll back like as to a screen, when all things may be revealed.

The Indians at the time of the early settlement of this country knew of and revered this bowlder; it was known as Indian Rock; they regarded it no doubt as they do all such as a symbol of the Great Spirit; a trail led to the spot and poor "Lo" made pilgrimages and deposited gifts. Not far from here and close to the sand hill where many arrow heads have been found is a high hill which they seemed to reverence, and there are numerous burial places in the vicinity, of the Indians of historic times, notably the Winnebagoes, Sac, Foxes, and others.

As we have the same license to exercise our imagination, accorded to all, so long as it is based on facts, we will interpret the story. Long ago, perchance, it may be when the Star of Bethlehem was making its appearance in the east, there were an intelligent people living upon the bounties of this productive Iowa land. They were advanced in a civilization equal to if not greater than the larger portion of Europe at that time. They worshiped God according to their own light. An important event, it may have been a convulsion of nature, a political upheaval, or a great battle, was commemorated by this inscription. On the south face are the symbols of creation, male and female; on the east face is the sun and the crescent, emblems of perpetuity. The details of the inscription we may never be able to decipher, but down through the ages this monument has come to show us that man was ever the same. He fought battles; he worshiped God; he was proud, for did he not thus seek to commemorate a deed of which he must have been proud?

If this paper . . . may stimulate research, then the purpose of this article will be accomplished, as this bowlder

has remained unnoticed by science for untold years, so there may be many other interesting antiquities near us. In the historical building in Des Moines a stone battle ax found in this part of the State is the largest on record, while a large stone collar, evidently used in some religious rite, is the only one of its kind found this side of the gulf; fragments of pottery, arrow heads, and bones have been plowed out of mounds scarcely recognizable as such. The mounds of Iowa are arranged along the foothills of the rivers and larger streams; by intelligent research many more may be reported.

In the study of the history of these ancient people, fragmentary as it necessarily is, we may find not only entertainment but much that is useful and profitable, while it is all wholly absorbing.

The author of this article, Doctor E. H. Robb, argues that America has been inhabited from a very remote period of time. That idea agrees with the Book of Mormon, which teaches that the first settlement came here direct from the tower of Babel. According to Doctor Robb a second civilization followed, and at the time when the Star of Bethlehem rose in the East it was perhaps equal to the civilization of the Old World at that date. This corresponds to the Nephite civilization of the Book of Mormon.

L. D. S.

#### SACRIFICE, SELFISHNESS, AND ZION.

The man, Christ Jesus, is our example. He was a being possessing wonderful possibilities. He could have made himself king of the Jews; in fact he could have obtained dominion over the whole world by one little act of obedience to Satan. Did he do it? No. He was a true king; he could rule himself. Thousands can command an army; but few can rule their own passions.

Jesus was tried in like manner as we are, yet he never gave way to the seductive whispering of a selfish desire. Wealth, pomp, and a life of luxury allured a man, beset with troubles, mistrusted by friends, and harassed by enemies; but the splendid volition of a God overruled the carnal nature.

Who will say that Jesus was not tempted by worldly things? If he were not, then God has deceived us in giving us a model, which we can not imitate, for the reason that we naturally desire worldly things and are enticed by them.

Are any of us walking in Christ's thorny path? We think some are. Who has experienced the life of a missionary? He leaves his business, thus sacrificing his means of livelihood. This means that he is to depend on some one else for subsistence. It means that some will say: "He is too lazy to earn an honest living; so is imposing on the good nature of others." If he goes to the home of a nonmember, a sickening chill seizes him every time he sits down to a meal. On the other hand, if he goes to the home of a member he is often treated with the *cold* handshake, the *colder* glance, and the

*coldest* bed in the house. He tries to persuade his fellow Christian to assist him in obtaining a school-house in which to preach; but pessimism beams in the good brother's countenance. Perchance the brother has disgraced himself in the neighborhood by dishonest dealings, by reason of which every door is closed against him and his church. The missionary starts out alone and distributes a few tracts; but since the people fail to discern any fruits exemplified in the life of their neighbor they conclude that "faith without works is dead," and refuse the elder an audience.

The missionary is discouraged. He wishes in his soul that he could serve God in some other and more independent capacity. He gets a letter from his wife, who says she is lonesome. He knows that is not all. He knows that she is working and economizing continually. He knows how slowly the silent watches of the dismal night pass as she nurses her restless child. His own trials were sufficient, his own loneliness was well-nigh unbearable, but combined with all this is the depressing thought of his companion's hardships and sorrows.

Well, he intimates his condition to the comfortable-looking brother with whom he is staying, and that generous individual produces a little torn dollar and confidently presses it into the elder's hand, the while, his bosom swelling with the super-expansion of his philanthropic heart! He has a bank account, but no loose change on hand! He has forgotten how to draw out a check (?).

Dear Saints, this picture is not overdrawn. It does not express clearly enough the contrast between sacrifice and selfishness existing in the church of Jesus Christ, our unselfish benefactor. How long shall we selfish ones sleep? Have we forgotten the lessons of the past? "Change and decay," expresses it. We know not what to-morrow brings.

God gives us prosperity.

He can take it away.

Let us be liberal to the church and its ambassadors. It will pay us, when the curtain is lifted; we shall then be happy if we have sacrificed to bless the honorable warriors who bear the banner of the gospel amid the hostile ranks of the unthinking world.

We think of Zion, we talk of Zion, we sing of Zion, and we pray for Zion, but we shall never be able to pierce the dense mists of selfishness that surround the shining walls of the temple: we must scatter the fog. O selfishness, thou unmerciful God of this century, begone from Israel! Zion is a myth, so long as thou art king.

J. P. BUSCHLEN.

MOUNT ALBERT, Ontario, April 14, 1907.

"Tranquility of mind will often pilot us through many choppy places."

## Of General Interest

### THE HERALD OFFICE QUESTION.

As most of our readers, if not all, by this time know, the HERALD Office is to be rebuilt here in Lamoni. We do not mention it for the sake of conveying the news now, as that has gone forth through various sources until generally distributed.

But we have two other things in mind, which we desire to emphasize. First, the generous spirit in which the matter was treated by those who could easily have been actuated by motives of a less worthy character. The broad and unselfish spirit in which the matter was considered and decided, deserves commendation and emulation; especially the spirit manifested by the people of Independence, Missouri. This unselfish spirit is the hope of the world; and a hope any narrower than the world is scarcely worth having. We commend it most heartily to the attention, consideration, and emulation of the people of Lamoni and vicinity.

In the second place we wish again to caution all against any spirit of either greed or speculation. If the immediate future shall bring a material prosperity in larger degree to Lamoni, let it be so received and manipulated as to be distributed among the many rather than grasped by the few. Let it be turned towards enabling many of small means to secure cheap and comfortable homes, rather than towards enabling a few to become wealthy at the expense of the many.

In other words reverse the ordinary rule of interpretation of the word *prosperity*. Generally we have been wont to regard a condition, where a few with immense wealth who allowed a few crumbs to drop for the many, as a condition of prosperity; whereas there is no real prosperity except in that more equitable distribution of the earth's bounties which makes possible the happiness and welfare of the many.

Let the citizens of Lamoni remember the lessons of the past, not only in their own experience but in the experiences of others; and give their influence toward turning the tide of prosperity so that it shall bless the greatest possible number.—*Independent Patriot*, (Lamoni) April 25.

### NEW "HERALD" OFFICE.

The authorities of the Reorganized Church of Jesus Christ of Latter Day Saints with whom the right is lodged by the statutes of the State to say where the HERALD Office shall be rebuilt, following the instructions of the General Conference just adjourned, have officially announced that the plant will be rebuilt at Lamoni, Iowa, and work has already begun, a gang of men being at work cleaning up the debris preparatory to beginning the work

of excavating for the large basement of the new building.

Together with the announcement that the building will be located at Lamoni has been given out information concerning the building itself. It will be fifty feet wide and eighty feet long, two stories high, with spacious basement under the whole building. Brick and concrete will be used in the construction and throughout the building will be as nearly fire-proof as practicable to make it.

An experienced builder has been secured to have full charge of the work of building, Arthur Allen of Kansas City having been elected superintendent of construction. He is a builder and contractor of many years' experience, and has stated that he expects to have the building ready for occupancy by September.

The floors throughout the building will be of tile laid in concrete, while such partitions as are not of brick will be made fire-proof by using metal lath or building the partitions of terra cotta.

In addition to the main building, which will stand on the site of the old building, there will be separate building in which will be developed the heat, light, and power necessary to warm and light the main building and drive the machinery in press-room, composing-room, and bindery. Not only will the HERALD Office be lighted from this power plant, but the plant will be constructed sufficiently large to furnish power to light the large church-building, the Saints' Home, Liberty Home, and Graceland College and its dormitories and auxiliary buildings likely to be erected soon. It is contemplated that the power plant will be erected with an ultimate capacity of about one hundred and twenty horsepower, which will insure adequate power for lighting the present church and public buildings and allow a goodly margin for such buildings as are likely to be erected in the near future.

Remembering the experience with fire so recently had, ample provisions for fire-fighting will be provided by installing a modern independent water plant. The building will be modern in equipment so far as comforts are concerned.

With fine, spacious quarters, with modern, large, and speedy presses for fine book-work, each with its independent electric-motor, speedy folders, staplers, stitchers, paper-cutters, knife-grinders, routing-machines, electrotyping, jobbers, polishers, a well-equipped machine-shop, linotypes, modern office furnishings, an up-to-date bindery with adequate improved machinery, the new Herald Publishing House and Bindery will be one of the finest print-shops in the State, and the *Chronicle* welcomes it.

The church authorities are to be congratulated upon the determined zeal with which they have set

about supplanting the burned plant with a fully equipped modern print-shop and bookbindery.

The cost of construction of the main building with its power-plant building is estimated at about twenty thousand dollars. About twenty-five thousand dollars will be spent for machinery and other equipment.—*Lamoni Chronicle*, April 25.

#### "HERALD" OFFICE AT LAMONI TO BE A FINE PLANT.

The question of rebuilding the HERALD printing plant at Lamoni having been definitely settled at the recent general conference of the Latter Day Saint Church held at Lamoni, the work of rebuilding will be pushed as rapidly as possible, a force of men being already at work clearing off the rubbish of the old building. The new building will be rebuilt on the site of the old one, and will be modern in every respect. The building will be constructed of concrete and brick, fifty by eighty feet, two stories and full basement. All the floors will be of tile and the building will be practically fire-proof. It will be equipped with electric-lights, steam heat and waterworks, a separate building being used as a power and heating plant, and the electric plant will be sufficient to supply electric lights to the College, Old Folks' Home, Liberty Home, and the church. All the machinery in the new building will be run with individual motors. The equipment of the printing-office will be the very latest, two linotype machines having been ordered in addition to one now being used at Lamoni. The building will cost twenty thousand dollars to twenty-five thousand dollars and with the equipment will represent not less than fifty thousand dollars. Arthur Allen, a well-known contractor of Kansas City, will have charge of the construction of the new building and promises that it will be completed by September 1.—*Leon Reporter*, April 25.

#### LATTER DAY SAINT VIM AND ENERGY.

On Friday morning just before adjournment [of the conference] the Presidency, consisting of Joseph Smith with Fred M. Smith, of his right, and R. C. Evans, of his left, announced the assignment of the twelve apostles to their fields of activities for the ensuing year and the Presidency and the twelve apostles made the assignment of the high priests and elders. Most of these appointees were sent to new fields—some being pleased and others displeased, yet all going forth with the vim and determination characteristic of a genuine Latter Day Saint.

In view of the great importance of the question to the membership, the question of marriage and divorce went over until the fourth day of the next conference.

In spite of the ugly conduct of the weather man the visiting Saints seemed to fall deeply in love with

Lamoni, many buying property or making arrangements to buy at some future time. The two main acts of the conference to contribute to the desire of the Saints to invest in Lamoni property and at some time to make the town their future home, were passing the resolution proclaiming Lamoni the permanent headquarters of their favorite denomination and the motion that carried so unanimously to rebuild the HERALD Office at that place.

Before the conference had hardly adjourned the plans and specifications of the new HERALD Office had been adopted. The structure will be a magnificent brick building fifty by eighty feet, two stories high with a full story basement under all. The partition-walls will be made of cement and the structural parts of steel and roof of slate. It will be as near fire-proof as it is possible to make it. The plant will be furnished with every modern convenience. The manager, F. B. Blair, has already ordered two of the very best linotype machines, new presses, new type, and new fixtures. Work was commenced for the new building early Monday morning by clearing off the old site and getting ready to excavate for the large basement. The erection of the great building will be pushed as fast as possible. Lamoni and the rest of the county is to be congratulated on the promise of so magnificent a structure.—Decatur County *Journal*, April 25.

#### "BLACK HAND" BUSY.

NEW YORK, April 23.—Viago Mardone, a prosperous Italian merchant who did not comply with the demands in four "Black Hand" letters received by him last week, threatening his life unless he paid the blackmailers \$1,000, was found in his apartment in Brooklyn to-day probably fatally wounded.

Mardone disregarded the warnings, and each night barricaded himself in his room by placing heavy furniture before the door and windows. Early to-day he awoke to find two men in his room. When he attempted to arise they shot him, inflicting a dangerous wound in the lungs. The assailants escaped through the window by which they had gained admission.

This latest "Black Hand" outrage has aroused the police to unusual activity, and Detective Sergeant Petrosini will again round up the murderous Italians, whose operations he partially stopped last year, only to have them break out again with renewed activity.

"Another Black Hand Outrage," appears with monotonous regularity as a newspaper headline. One day a store is blown up in the shadow of the President's home at Oyster Bay, the next day a judge at Paterson, New Jersey, is killed by a bomb. A Connecticut millionaire dies from worry caused by "Black Hand" letters. To-day it is a bomb,

to-morrow a stiletto, next week it is pistol or chloroform, and the next a child kidnapped.

There are three societies of Italian criminals, the "Mafia," the "Reds," and the "Black Hand," but to one crime by the first two, there are a hundred by the last. Thousands belong to the "Black Hand" to scores in the "Mafia" and dozens in the anarchists.

The "Mafia" seek only their enemies, the "Reds" are looking for rulers and capitalists, but the "Black Hand" wars on minor personages for money and nothing else. "Money or we kill you," "Money or we will blow your home to bits," "Money or we will kidnap your children," their letters run.

One by one the threats are carried out. One man is murdered in his home, another in his store; here a store is fired, there a home dynamited; half a dozen children are kidnapped, just as the letters threaten. And so the New York police have organized a squad of detectives, headed by an Italian, Joe Petrosini, to run the writers down.

It is estimated by the police that the "Black Hand" has wrung \$500,000 from its victims in this city alone, and that property worth \$100,000 has been wrecked or burned. At least twenty children have been kidnapped, and half a hundred murders can positively be laid at the "Black Hand's" door.

From New York the scourge has spread to the smaller cities of New York, New Jersey, Connecticut, and Pennsylvania. In addition to the death of Millionaire Wesson, due to threats, the police have a record of a score of people who have gone insane through fear of the "Black Hand," and either killed themselves or some innocent person.

Late in January the "Black Hand" got to work in Oyster Bay. Receiving no money, they dynamited the store of their victims, almost at the front entrance to the Sagamore Hill estate. February 8, Justice Cortese, of Paterson, New Jersey, was killed by a bomb sent through the mail by the "Black Hand," because he was an enemy of all the murderous secret societies.

Gradually the assassins are growing bolder. When a crime is to be planned, its proposed perpetrators meet in the place least likely to arouse suspicion. Its headquarters are anywhere and everywhere that the criminal element of the immigrants congregate, and no one seems safe, once the "Black Hand" singles him out.—Kansas City *Journal*, April 24, 1907.

Of all those secret criminal organizations which are preponderantly Italian in membership, the "Black Hand," is the worst. It conducts a system of brigandage that knows not a single element of mercy or pity. The increase in the activity of this organization in this country has been amazing. Hundreds of men have been murdered, property has been

destroyed and children kidnapped because the demands of the members of the "Black Hand" for money were denied. How many people have been frightened into paying this blood tribute will never be known.

That the "Black Hand" and kindred organizations of foreigners are the fruits of our lax immigration system can not be denied. It is true that even strict espionage could scarcely keep some of these criminals out of our country, yet their depredations would be more limited and less bold if the government had taken precautions against them in time. Every time some anarchist attempts the assassination of a president the country rings with horror and resentment. But under our beneficent system of doing nothing we are encouraging these assassinations.—*Kansas City Journal*, April 26, 1907.

## Mothers' Home Column

EDITED BY FRANCES.

### The Lost Boy.

Little Boy Careless has strewn his blocks  
From end to end of the nursery;  
He has broken the top of the gaudy box  
That held sliced animals—my, ah me!  
His wooden soldiers are seamed and scarred  
From battle with him, and his jumping-jack  
Is lodged half way from a blow too hard,  
Nor all of my coaxing will get him back.

Little Boy Careless has split his drum  
And bent the tube of his screeching fife  
Till all of his martial airs are dumb,  
And the doll that squeaked has lost her life  
From a mallet blow on her waxen head,  
And none of her sister-dolls knows or cares  
How the sawdust in her is strewn or spread  
From the bedroom door to the hall down stairs.

Little Boy Careless has gone away  
And Big Boy Hopeful has come to me.  
The toys that were scattered on yesterday  
Are stored up there in the nursery.  
The broken drum and the jumping-jack,  
The waxen doll in her crib alone.  
Nor Little Boy Careless will e'er come back  
To scatter the toys by his years outgrown.

And ah! but the heart of me aches and cries  
For the Little Boy Careless to come and play.  
The light of the dawn in his big, brown eyes,  
With the toys that are gathered and laid away.  
The Big Boy Hopeful will come to pine  
For the world out there and will yearn to go,  
But the Little Boy Careless was mine, all mine,  
And that is the reason I love him so!—Sel.

ELDORADO SPRINGS, Missouri, April 13, 1907.

*Sister Frances:* I will relate a true incident. One of our neighbors in Western Kansas had a little boy less than two years old. He became fretful and restless. Night came and he cried and worried. They could not sleep.

The mother scolded and threatened if he did not quit she

would whip. He sobbed and cried, and she finally gave him a hard spanking. He sobbed, and finally became still. Morning came, and he had gone to rest to trouble his parents no more. The poor mother would ring her hands and cry over her rash and cruel treatment of the little fellow.

Now, sister, if this is of any value, use it. I am a poor hand to write, but trust this may be worded so as to touch the hearts of parents. UNCLE GEORGE.

[Just as this came to us we publish it. Our own heart has been wrung by reading it. We trust not a single parent who reads our column needs its warning. But if perchance one such there be, God grant they heed the warning before it is too late.—EDITOR.]

### At the End of the Journey.

A small boy sat quietly in a seat of the day coach on a train running between two of our western cities, says an exchange. It was a hot, dusty day, very uncomfortable for traveling and that particular ride is perhaps the most uninteresting day's journey in our whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until a motherly old lady, leaning forward, asked sympathetically:

"Aren't you tired of the long ride, dear, and the dust and the heat?"

The lad looked up brightly and replied, with a smile: "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it."

What a beautiful thought it is, that when life seems wearisome and monotonous, as it sometimes does, we can look forward hopefully and trustingly and, like the lonely little lad, "not mind it much," because our Father, too, will be waiting to meet us at our journey's end.—Selected, *Northwestern Advocate*.

### A Beautiful Custom.

"Come into the garden!" said a small boy, as he opened the door and saw me. "We are planting baby's tree." The new-comer had arrived that morning, and there was a subdued excitement among the children. My friend's garden was quite large, and half of it was given over to "the family index," as they call it.

Two beautiful elms, planted on their marriage day, were father's and mother's tree; Alfred's, the first born, was a silver poplar; John's, a fine hemlock; Mary was represented by a mountain ash. The little girl enjoyed the clusters of bright red berries that gladdened her eyes from July until winter, and the first real words that came from her baby lips, as she threw her arms around it, were, "My pretty tree."

I was glad to be present when the new baby's tree was to be planted. The father held it in his hand, and the children were interested spectators. It was a graceful white ash. "This tree," said he, "belongs to Alice."

"Alice is the baby's name," said Alfred to me. "Isn't it pretty?"

"I find," said the father, "that the children are happier and more interested in all out-door life to have these grand occasions marked in this way. From loving and studying each his or her tree, they are eager to learn about other growing things. Alfred has already made up his mind to be a fruit raiser. My little girl has her flower-beds, and all of us are more healthy and happy from being out of doors so much. The children will care for Alice's tree till the little maiden is old enough to look after it, for they consider it a sacred trust."—Anna Lyman.

## Letter Department

Second Letter to Reverend Joel H. A. —

MAGNOLIA, Iowa, September 11, 1905.

Well, Bro. A—, it is time I was answering your last letter. The headquarters of the Reorganized Church of Jesus Christ of Latter Day Saints, of which I am an unworthy member, is at Lamoni, Iowa. Its presiding elder is Joseph Smith, the oldest son of the Joseph Smith by whom the Lord brought forth the Book of Mormon in 1830, and restored to the earth through the ministering of angels and the power of the Holy Ghost, his church and gospel. And thus the Lord has also recommissioned men to go forth and preach "this gospel of the kingdom" with power and authority, "in all the world for a witness unto all nations," that the end is near, and that "the hour of his judgment is come." John, in his vision of "things which must be hereafter," says, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."—Revelation 14:6, 7. The commission and authority given of old, was lost by the apostasy or "falling away" of the primitive Christian church, and by the persecutions by which the former day saints were "overcome." (Revelation 13:7.) And the purity and plainness of the scripture record of the gospel was marred by the "great and abominable church" through whose hands that sacred record—the Bible—has come down to us, and also by the carelessness and errors of uninspired scribes. And thus it became necessary in these last days for the Lord, in beginning his great latter-day work, to restore to the earth by the ministering of angels and by the power of his Spirit, that which was lost, and restore the gospel in purity and plainness, as found in the Book of Mormon, in the Bible, and in the latter-day revelations.

There is a branch of the Reorganized Church at Magnolia, and many other branches throughout the United States and Canada, and in nearly every country in the world, and on many of the islands of the sea. The church now numbers about sixty thousand, I believe. When they are faithful, the gospel gifts and blessing had of old are manifest among them, in accordance with the promise in Mark 16 that "these signs shall follow them that believe." For the "faith once delivered unto the saints," for which Paul exhorts us to "earnestly contend," was "followed of old by the power of godliness and the manifestation of the gifts of the Holy Spirit, and by "the Lord working with them and confirming the word with signs following." (Mark 16:20.) Similar results will always follow the preaching of the word—the "everlasting gospel"—in purity by those truly sent of God, and the acceptance of it by "them that believe." For the same cause will produce the same effect now as of old, since the Lord "changes not," and is "the same yesterday, and to-day, and for ever." (Malachi 3:6; Hebrews 13:8.)

Now you know that John's vision in his revelation related to "things which must be hereafter," (Revelation 4:1), after John's time, or after A. D. 96. And among the many things that John saw was an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." (Revelation 14:6.) I believe that angel has come and has delivered his message, and that the gospel is now being preached by men divinely commissioned; and that this angel delivered to Joseph the "sealed book" of golden plates, from the unsealed part of

which Joseph Smith translated the Book of Mormon by the gift and power of God—which book contains the record of the gospel in plainness and purity, and also makes plain many prophecies concerning the last days. But as you do not accept this book as being the holy scriptures of ancient America, and as being delivered by the angel that John saw, as part of his message in restoring the gospel, when do you say that Revelation 14:6 had its fulfillment, and to what church or people or man did the angel deliver his message? And who are now preaching the "everlasting gospel" by divine authority thus delivered, "to every nation, and kindred, and tongue, and people"? This is to take place before Christ's coming, and is to be one of the signs of his coming; for Christ said, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."—Matthew 24:14.

Do you suppose this work is now being done, or can be done, by the various churches of men, either collectively or individually, who *deny present revelation from God*, and who say the day of miracle and revelation is past, and that such things, with angel ministration, are done away because no longer needed, and which churches are built up by men without command or authority from God, and are not after the New Testament pattern, and hold conflicting and contradictory creeds and doctrines? Do such constitute the church and kingdom of God? Is the kingdom of God thus divided against itself? If so, it can not stand.

You say, "Christ said the stars of heaven shall fall and before this generation shall pass away the Son of man shall come. Now that means the generation that saw the stars fall in November, 1833." Now, I also suppose that this generation in which the Lord began his great latter-day work in 1830, will not all have passed away until the great consummation. But in connection with the falling of the stars as mentioned in prophecy, the sun and moon are to be darkened, "and the powers that are in heaven shall be shaken." (Matthew 24:29; Mark 13:24, 25.) When did these things take place, as they must have, if all prophecy is fulfilled? And both Matthew and Mark make particular mention that all these things will take place "immediately after the tribulation of those days." Now when were "those days" of tribulation? And what was the tribulation that took place "immediately" before the falling of the so-called stars in November of 1833?

John saw that when the sixth seal was opened "there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were removed out of their places." (Revelation 6:12-14.)

This seems to be the same falling of stars referred to by Christ, as recorded by Matthew and Mark. Now if all prophecy preceding the coming of Christ is fulfilled, as you claim, when did this "great earthquake" take place by which "every mountain and island were removed out of their places"? And when was the power of heaven so shaken that "the heaven departed as a scroll when it is rolled together"?

John saw that when "the seventh angel poured out his vial into the air," that "there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found.

And there fell upon ~~it~~ a great hail out of heaven, every stone about the weight of a talent." (Revelation 16: 17-21. See also Ezekiel 38: 22.) Has that "great earthquake" yet taken place, that will level with the earth by its "mighty" shaking "the cities of the nations"? and in which the islands will flee away to the main land or disappear; and by which the very mountains will be leveled with the plain and not be found? See also Ezekiel 38: 19, 20 for another account of this earthquake, apparently.

John also speaks of a "great earthquake" in which "the tenth part of the city fell," that will follow the resurrection and ascension to heaven of the "two prophets," who will be special "witnesses" for God, and whose testimony will condemn the world, because rejected and disbelieved by the world. These two prophets will be filled with the power of God, as possessed by Elijah and Moses, "to smite the earth with all plagues as often as they will," until such time as "they shall have finished their testimony." Then they will be overcome and killed. And their dead bodies will lie three days and a half without burial in the street of the great city of Jerusalem, where "our Lord was crucified." Then their bodies will receive resurrection, and they will ascend up to heaven in a cloud. (See Revelation 11.)

My father, like yours, saw the stars fall or the great meteoric shower of November, 1833. While this was probably one of the "fearful sights and great signs" (Luke 21: 11) of the last days, it may not have been the event that Christ and the prophets more particularly allude to, as spoken of or recorded by Matthew and Mark and John in his Revelation, where the falling of the stars is spoken of in connection with other great events of the last days just before Christ's coming. I am more inclined to think thus since I sat down to write this letter, and have been looking up these things a little in the Bible.

Now Revelation 11: 13 "the same hour" of the resurrection and ascension of the "two prophets" or "witnesses" there occurred one of the "great earthquakes" that John mentions. Isaiah says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: . . . and the earth shall cast out the dead. . . . the earth also shall disclose her blood, and shall no more cover her slain."—Isaiah 26: 19, 21. Now, at the time of Christ's resurrection "the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the Saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many."—Matthew 27: 51-53. So that connected with the resurrection of Christ "there was a great earthquake," (or rather "the earth did quake,") that opened the graves, and a resurrection of the righteous dead that had lived and died before that time.

Now at the time of this earthquake that John mentions, that will take place "the same hour" of the resurrection of the "two witnesses," in Revelation 11: 13, will this be at or about the time of the coming of Christ with power and glory, and will the rest of the righteous dead receive resurrection at that time, and have their graves opened by the earthquake? At this time there will be armies fighting against Jerusalem. When Christ does come there will be an earthquake and a resurrection of the righteous dead, according to prophecy. Zechariah speaks of a day to come when the Lord shall "defend the inhabitants of Jerusalem." "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . . . and the Lord my God

shall come, and all the saints with thee" (him).—Zechariah 14: 4, 5. This is probably the earthquake that John the Revelator speaks of, when "the great city was divided into three parts," and perhaps the same that he speaks of in another place, in which "the tenth part of the city fell."

Thus it appears that when Christ returns to the earth he will come to the same place from which he ascended—mount of Olives. But before the time of his coming Zechariah speaks of the gathering of "all nations against Jerusalem to battle; and the city will be taken, and the houses rifled," etc. Now will this be at the time that the "two witnesses" are slain, and while their bodies lie in the street three days and a half without burial, that this carnage will go on in the city, while "they that dwell upon the earth shall rejoice over them, and make merry, . . . because these two prophets tormented them that dwelt upon the earth," (Revelation 11: 10) just as Moses and Aaron tormented the Egyptians, and as Elijah troubled Israel, because of their evil ways, with drouth and other plagues? (See Revelation 11: 6.)

Now if "all prophecy preceding his coming has been fulfilled," as you suppose, many of these things must have already taken place. But the conditions are not such as to make it possible for them to have taken place, as yet. Before all nations are "gathered against Jerusalem to battle" and to take a spoil, the Jews must be gathered there with their riches. They are slowly gathering there by the "Zionistic" movement; and the Lord's great latter-day work, that must precede their gathering, has begun among the Gentiles to prepare the way for the gathering and restoration of his ancient covenant people Israel. The "stick of Joseph (Book of Mormon) has come forth and been put with the "stick of Judah" (the Bible), and they have become one in the Lord's hand, and have been set up as an "ensign to the nations." And by the power of the Lord's word that is in these books, and by the ministering of angels, he will reclaim Israel and gather them to their own land. But there are many great and momentous and miraculous events yet to take place before the coming of Christ, according to prophecy. This is the "day of his preparations," that Nahum seems to have had in view, when "the chariots shall seem like torches," and "shall run like the lightnings," apparently foretelling the steam- and electric-cars of our day. The prophet Amos says: "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets."—Amos 3: 7. Therefore if the Lord has a work to do in the last days or a dispensation of the gospel to be preached to "all nations" to warn mankind to prepare for his coming, and the destruction of the works of darkness from off the face of the earth, he will call and set a prophet at the head of that work. Noah was a preacher of righteousness who warned the world for a hundred and twenty years, and he was a prophet and worked by the inspiration of God. And "as it was in the days of Noah, so shall it be in the day of the coming of the Son of man." Therefore we should expect to see prophets and men of divine inspiration engaged in the Lord's work in these last days. And these men will receive revelations and divine direction and guidance for themselves, as did the prophets of old. The angel that John saw "fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people," has come, and has delivered his message, restoring the everlasting gospel in plainness and purity to the earth, as found in the sacred record of God's dealings with the people of ancient America—the Book of Mormon, being the writings or "stick" of the descendants of Joseph of Egypt; and "this gospel of the kingdom" that Christ said "shall be preached in all the world as a witness unto all nations" that the end is

near, is now being carried forth to the nations of the earth, by men commissioned with authority from God, as were the apostles of old, and as was Noah before the flood. But as it was in the day of Noah, so it is likely to be now; the great majority will probably reject the offer of salvation by the gospel, to their own condemnation.

But after the gospel has been preached to the Gentile world, and as many as will have received it, the gospel will be carried forth to the remnants of literal Israel in all countries; for the Lord has not forgotten his covenants to Abraham, Isaac, and Jacob, nor to Israel concerning their restoration in the latter days. And the nations of the Gentiles that reject the gospel will be left as salt without savor. And Israel will by the favor of God become the leader among the nations of the earth.

Isaiah speaking of the last days, when the Lord through his gospel word "shall stand for an ensign of the people," says: "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria," etc., "and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isaiah 11: 11, 12.

Here, in the beginning of the latter-day work, the gospel ensign to be set up for the nations of the Gentiles is first spoken of, to be followed by the gathering or recovering of the "remnant of his people" Israel. And this final gathering of Israel here prophesied of has never yet taken place. Not only the "dispersed of Judah" that have been scattered to the "four corners of the earth," and are now found among all nations, but "the outcasts of Israel"—the lost tribes that were led away or cast out of their land, and whose whereabouts is unknown to the rest of the world to this day, are to be assembled again in their own land. But first an ensign is to be set up for the nations, which ensign is "this gospel of the kingdom" that Christ said "shall be preached in all the world as a witness unto all nations, and then shall the end come"—the "everlasting gospel," to be preached "to every nation, and kindred, and tongue, and people," to warn them that "the hour of his judgment is come." For in the last days the gospel will go first to the Gentiles, and then to the Jews, that the first may be last, and the last first. In this gathering of Israel and Judah there will be miracles performed in their behalf, for they will (some of them at least) be led by a prophet as Israel was led out of Egypt. Isaiah continues: "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."—Isaiah 11: 15, 16. Have these things yet taken place? If not, how is it that "every prophecy is fulfilled that precedes his coming"?

C. W. LAMB.

MAGNOLIA, Iowa, September 11, 1905.

FOREST, Idaho, April 20, 1906.

*Dear Herald:* Perhaps a few lines from this part of God's vineyard may prove interesting to some of the Saints. It has been over three years now since we established our prayer-meetings, and there have always been some of the Saints present every meeting day, although sometimes our meetings have been rather small. The work is still going on. Bro. Little, our main leader, has been somewhat discouraged this last winter, but is now taking hold of the work again, and we look for things to liven up. We also

missed Bro. and Sr. Zigler this winter. Sr. Zigler has been sick for the last five or six months; but is now getting better.

The neighbors of this community have taken part, and been a big help in our meetings, and I am glad to say that some of them are ready for baptism. We expect to meet, Sunday, to organize a Sunday-school, and will probably organize a union prayer-meeting; but if we do our regular prayer-meeting will go on just the same. We have a new schoolhouse and expect to have a post-office soon.

A number of the sisters have been faithful workers in the cause, and have a good influence in the neighborhood. There will be a good ripe harvest for some ministers in the future. Wishing success for all,

STEPHEN DRAZEY.

THEODORE, Alabama, April 21, 1907.

*Dear Herald:* We take great pleasure in church privileges. My husband, the children, and myself go to prayer-meeting nearly every Saturday night; also to Sunday-school, which we enjoy very much. We are thankful to our heavenly Father for these privileges.

Bro. Alma Booker preached for us last evening. We have our Religio at five o'clock on Sunday. Only a few belong to it, but we pray that more may see the good there is in it and join with us.

I am striving to come higher, and believe that if we will seek the Lord aright he will help us in our effort to do his will. May the Lord bless all who are so striving.

MRS. JANE LONG.

ELK MILLS, Maryland, April 18, 1907.

*Editors Herald:* We have quite a nice branch at Elk Mills, and the work is prospering. I have been a member of this church thirteen years, and there is nothing to make its place. I think sometimes if my parents could only have understood as I do in raising the children, what a comfort it would have been. Saints, I am so thankful for the light of the gospel! I feel it is impossible to express myself sometimes. I pray that I may help some of the young in the church to shun the evil things of the world, and help them to study church-work. It was such a blessing to me to attend our last district conference held in Philadelphia, and while all the meetings were good, I shall never forget the sermon preached by President Joseph Smith, full of comfort, and so humble, so unlike the world believes it.

As I look back over my past life, how sad at heart I feel, when if I could only take those dark days and insert bright ones, what a difference it would make. But I take lessons from some of them as a child going to school; some lessons are hard to learn, some are easy; there is no task too hard if we try, and do the best we can; our kind heavenly Father will ever hear his children cry.

A number of ministers have labored in this place, whom our memory will ever cherish: Bro. A. H. Parsons, G. W. Robley, H. E. Moler, W. A. Smith, H. H. Robinson, W. H. Kelley, and many others; I must not forget W. E. LaRue and F. M. Sheehy. When I think of Bro. Parsons and his wife, there comes a homesick feeling. I can not help shedding tears when I think how good and kind they once were to me, how they taught me this path so straight and true. Bro. Parsons preached the gospel to us, and I was baptized by him, and so was my companion. We were married by him also; and so may the good Father prosper him, and all His Saints, that we may come up to that high standard.

I have many trials, and hard it seems sometimes, because none of my people believe enough of the work to obey it. But I am praying that some day they will turn.

We have a nice Sunday-school, Religio, and Daughters of Zion; so you see the Baldwin Branch is not always going to stay in the background, but all seem trying to push this glorious work along.  
KATIE ATKINSON.

## Miscellaneous Department

### Conference Minutes.

KENTUCKY AND TENNESSEE—Convened March 16, at Oakland, at 10.40 a. m., with C. L. Snow in the chair, assisted by A. V. Closson; J. J. Adair, secretary. Branches reporting: Haleys Creek 66, Sedalia 145, High Hill 45. Ministers reporting: J. R. McClain, A. V. Closson, C. L. Snow, L. M. McFadden, S. H. Fields, R. N. Warren, and A. S. Snow. Bishop's agent's report: Received \$280.92, paid out, \$259.56; balance due church, \$21.36. Moved that we receive report subject to auditing at a later date. Moved that the conference approve the action of the branch in changing the name of the Sedalia Branch to Farmington. A. V. Closson elected president; L. M. McFadden, assistant; J. J. Adair, secretary and treasurer. Conference adjourned to meet the first Saturday and Sunday of the reunion at Chalybeate Springs.

### Convention Minutes.

MOBILE.—Religio association met in convention with the Theodore Branch, March 15, at 7.30 p. m. Meeting was called to order by Oscar Tillman. Alma Booker was chosen to preside; Sr. Julia Booker, secretary pro tem. Two locals reported: Three Rivers and Theodore. A resolution was adopted that the Religio join the Sunday-school association in the circulating library. Officers elected; President, Oscar Tillman; vice-president, Albert Miller; secretary, Julia Booker; treasurer, Frank Stiner; librarian, Oscar Tillman. Adjourned to meet on Friday evening at 7.30 p. m., before, and at the same place of the district conference. Mrs. Julia Booker, secretary, Biloxi, Mississippi, 408 East Howard Avenue.

### Church Secretary.

#### CERTIFICATES OF APPOINTMENT.

Certificates of missionary appointment not delivered to the missionaries in person, or to some one offering to deliver them, were turned over to the respective missionaries in charge. Any who may not have received such certificates will therefore obtain them from their ministers in general charge.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, April 29, 1907.

### Church Librarian.

The following books and magazines have been presented to the library since last report:

R. Wight: Lives and Graves of the Presidents (Weaver); Buried Cities Recovered (De Hass).

Ellen Eustus, Dunlap, Washington: Epistles of Oliver Cowdery; odd HERALDS, 1871 and 1873.

Emaline Hall, Persia, Iowa: Zion's Hopes, odd numbers, 1900 to date; HERALD, 1901 complete.

Rachel S. Brown, Omaha, Nebraska: From Glory to Glory (Smith); Scriptural Way to Holiness (MacDonald); "O-gi-maw-kwe Mit-i-gwa-ki" (Chief Pokagon); Fifty years in the Roman Church (Chiniquy); HERALDS, odd numbers of 1905.

Ida Hendrickson, San Bernardino, California: Presidency and Priesthood (Kelley); Book of Mormon (Danish); Doctrine and Covenants (Danish).

Mrs. D. D. Moore, Berthold, North Dakota: Autumn Leaves, Partial volume of 1906.

L. R. and Ella R. Devore, Holden, Missouri: HERALDS, 1860 to 1890; Saints' Advocate, 8 volumes (incomplete); Horne's Introduction, 2 volumes.

D. S. Holmes, Joy, Illinois: The Univercoelum and Spiritual Philosopher, 2 volumes.

S. M. Reiste, Burlington, Iowa: Lessons in Psychology (Gordy); Our Country (Strong); Textbook of Zoology; Dickens' Works, volume 6.

Arthur Adams, Jasper, Minnesota: 10 volumes Britannica Encyclopedia; Life in Utah—Mysteries of Mormonism (Beadle); Times and Seasons, volume 6; Discourses on the Existence and Attributes of God (Charnoche); HERALDS, 1870, 1871, 1872; Conference Minutes 1897 to 1905.

R. M. Elvin, Lamoni, Iowa (omitted from last report): Nelson

on Infidelity; Mistakes of Ingersoll and His Answers; Utah Book of Warning.

J. L. Mortimer: The History of Mormonism (Beadle); Ben Hur (Wallace); Women of Israel (Aguilar), volume 2.

W. D. Hall, Des Moines, Iowa: Voice of Warning.

M. S. Wiggins, McKenzie, Alabama: Hopes, (broken volumes).

Alma M. Fyrando, Magnolia, Iowa: Magazines and pamphlets, eighty-three in all: Midland Monthly; Truth; McClure's; Everybody's; Cosmopolitan; Munsey's; World To-day; World's Work; Leslie's; Pearson's; Forum; North American Review; Arena; Era Advertiser; Wilshire; Home; Tariff; The Commons Science and Industry; Britain and the Boers.

Ralph W. Farrell, Sullivan, Missouri: New England Primer; Hymn Book (1843) compiled by Hardy; Late Persecution of the Saints (Pratt); Catechism for Children (published at Salt Lake).

J. W. Peterson, Lamoni, Iowa: Confession of Faith (Presbyterian); The Bible and Other Current Literature in Nineteenth Century (Townsend); Universalism Not of God (Smith); Pro and Con of Universalism (Rogers); Te Parau a te Atua; The Creation; The Testament of the Twelve Patriarchs; Brown's Bible Dictionary; Mormonism Exposed (Hancock); Compendium of the Laws of the Church of Scotland; parts of an old Bible.

By exchange with L. E. Hills, Marion, Iowa: Book of Mormon (Kirtland edition).

Elizabeth A. Smith, Lamoni, Iowa: The Marvel of Nations (Smith).

From a brother who requests that his name be withheld: The Gospel Standard, 1, 2, 3 (not complete); Zion's Hope, 1901 complete and other numbers of 1900 and 1901.

We have received many promises of books (some of them very valuable) which we have never received. If the brethren offering these are still willing to donate them, we would be very glad to receive them. Some of the old library books were borrowed before the fire and are still in the hands of the borrowers. Please return these as soon as possible, so we can keep an account of them.

INEZ SMITH, Assistant Librarian.

LAMONI, IOWA.

### Pastoral.

Atlantic States and Maritime Provinces Mission; Greeting: We, the undersigned, having been appointed in charge of the Maritime Provinces, New England States, New York, New Jersey, Delaware, Maryland, District of Columbia, Pennsylvania, Virginia, West Virginia, Ohio, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, and Mississippi, with that portion of Louisiana east of the river, make the following assignments to fields of labor for the ensuing year.

By virtue of an agreement entered into by the members of the Quorum of Twelve, the missionaries will travel two by two, so far as possible to do so:

Maritime provinces, H. J. Davison (in charge) and E. E. Long. Eastern Maine, R. Bullard (in charge) and Eugene Brann. Western Maine, W. E. LaRue (in charge). Massachusetts, Arthur Phillips (in charge) and Ralph W. Farrell. New York and Philadelphia, W. W. Smith (in charge), Philadelphia objective point; William Lewis and Joseph Squires. Western New York and Eastern Pennsylvania, Samuel Brown and J. C. Farnfield. Buffalo and Niagara Falls, F. G. Pitt. Pittsburg District, R. Baldwin (in charge), R. Etzenhouser, J. McConaughy, and James Craig. C. Ed. Miller, panhandle of West Virginia, Wheeling objective point. W. H. Fuller, Uniontown. J. A. Becker, Pittsburg objective point. West Virginia District, G. H. Godbey and I. P. Baggerly. W. O. Skinner will labor in the State for several months; O. B. Thomas after September 1. Kirtland District, P. M. Hanson and A. H. Koehler. R. M. Elvin, Western Ohio, Toledo objective point. A. E. Stone in charge of Kirtland Temple. G. A. Smith will also labor in the district. O. B. Thomas will labor in Cleveland during the park season. Ohio District, H. E. Moler and Reese Jenkins in the Hocking Valley; I. N. Roberts and C. H. Rich, Southwestern Ohio; L. R. Devore and S. J. Jeffers, Southern Ohio; D. A. Anderson, Dayton and Middletown.

That part of the field known as the Southeastern Mission, in charge of T. C. Kelley. The following named brethren will labor under his direction in the fields assigned them: A. V. Closson, J. R. McClain, C. L. Snow, J. W. Metcalf, Alma Booker, D. E. Tucker, J. M. Stubbart, and N. L. Booker.

For convenience and systematic work, all matters requiring attention of the ministers in charge, reports, and communications, should be addressed as follows: What was formerly called the "Eastern Mission," to Gomer T. Griffiths, Route 2, Willoughby, Ohio. Those laboring in the "Department of the Ohio," to Ulysses W. Greene, Route 2, Willoughby, Ohio. The Southeastern Mission, to T. C. Kelley, Independence, Missouri.

We insist that reports be forwarded promptly July 1, October

1, January 1, and March 1. Suitable blanks will be furnished each district president, and they are requested to see that their branches are properly reported on the same dates.

We remind the Saints that the support of so many ministers requires considerable financial outlay. We trust that all will observe the law of consecration and tithing, and see to it that those laboring in your midst are properly provided for.

ULYSSES W. GREENE,  
GOMER T. GRIFFITHS,  
Ministers in Charge.

To All Whom It May Concern: This is to certify that the following named ministers will act as our assistants in charge of the following "fields of labor": William M. Aylor in charge of Oklahoma and Indian Territory. S. S. Smith in charge of Texas. E. L. Henson in charge of Arkansas and Louisiana. So far as practical ministers will be sent two by two, that they may be a help and a support to each other in their ministry.

JOSEPH LUFF,  
I. N. WHITE, Ministers in General Charge.  
INDEPENDENCE, Missouri, April 25, 1907.

#### High Priests' Quorum.

Greeting: Whereas there are a number of changes in address by reason of mission appointment at the late General Conference, new ordinations, and otherwise, the quorum by resolution decided to issue a new list, etc.

I therefore earnestly request all those members who have not furnished their permanent address, to which they desire all quorum communications sent, to immediately inform me.

Please do not neglect to file with me every change of address you make, for this is a necessity to avoid mistake in your receiving whatever of quorum matter that shall be mailed to you.

Do not hold your secretary responsible for error when you break the link of our connection without my knowledge.

Take time to be faithful!

The publication designed at our late sessions will require an immediate replenishing of our exchequer. Brethren, please hear and heed!

Your fellow servant,

ROBT. M. ELVIN, Secretary.

Box 224, LAMONI, Iowa, April 29, 1907.

#### First Quorum of Elders.

As we are preparing to issue a new quorum directory, will every member who is not certain that we have his correct address, drop us a postal-card at once with the necessary information and oblige,

C. J. PETERS,  
LAMONI, Iowa, Box 204. Secretary First Quorum Elders.

#### Laying of the Corner-Stone Postponed.

On account of not being able to perfect plans fully, the laying of the corner-stone of the Second Kansas City Branch's new church-building will be postponed until a later date, of which due notice will be given.

W. S. BROWN, President.

CARRIE BARRON, Press Agent.

1715 Bellevue Avenue, April 21, 1907.

#### Conference Notices.

Conference of the Northern Nebraska District will meet at the Saints' church in Decatur, Nebraska, on May 25, 1907, at 10 a. m. James Huff, secretary.

#### Convention Notices.

Convention of the Religio of the Des Moines District will convene at Boone, Iowa, Thursday evening, May 30, and Friday, May 31, 1907. Sarah M. Rodgers, secretary.

#### Correction.

In the died notice of Bro. James Ferguson, in HERALD for April 24, the date of birth should be January 17 instead of 19, and the date of death March 3 instead of 2.

#### Resolutions of Condolence.

We, the Second Quorum of Elders, assembled at Lamoni, Iowa, present this letter of condolence in memory of our much loved brother and collaborer, Elder Colby Downs, of Woodbine, Iowa, who passed from this life to the condition of the immortal on the 12th of November, 1906.

We, therefore, as a quorum, take this means of expressing our sympathy to the bereaved family and loved ones, praying that our heavenly Father will watch over them, cheering them along life's way, that finally in the resurrection morn, they and we may be associated with this loved one in the realms of eternal bliss.

Resolved further, that a copy of this letter be sent to the widow, one to the Ensign and one to the HERALD for publication, and one be spread upon the minutes.

We, the Second Quorum of Elders, assembled at Lamoni, Iowa, present this letter of condolence in memory of our much esteemed brother and collaborer, Elder A. L. Newton, of Baxter Springs, Kansas, who passed from this mortal condition to that of the immortal on the ninth day of March, 1907.

We, therefore, as a quorum, take this means, in this letter, of expressing our sympathy to the bereaved family and loved ones, who are thus deprived of the association of our beloved brother, praying that our heavenly Father will watch over them, cheering them along life's way, that finally in the resurrection morn, they and we may be privileged to be associated with this our loved one in the realms of eternal bliss.

Resolved further, that a copy of this letter be spread upon the minutes, that one be sent to the widow, and one to the HERALD and one to the Ensign for publication.

W. S. TAYLOR.  
JOSEPH LANE.  
FREDERICK HANSEN.

#### Died.

FRISBIE.—Philemon Frisbie was born March 11, 1838, in Wheeling, West Virginia. Died February 15, 1907, at his home four miles east of Tzayer, Missouri. He was buried in the Davis Cemetery. Elder J. T. Davis of Tzayer conducted the funeral-service. Bro. Frisbie served his country in the Civil War, enlisting in 1861, receiving an honorable discharge and re-enlisting in 1864. He was married in 1874 to Miss Sarah A. C. Conradi, who survives him. Three sons and one daughter were born of them; two sons surviving. He was baptized in 1892, and remained steadfast and true to the end.

WILLIAMS.—Griffith Williams was born October 28, 1827, at Llangdaion, Carmarthen County, Wales. He united with the Reorganized Church July 29, 1899. Died March 1, 1907. Sermon by J. D. Stead.

SHARP.—Charlotte E. (McGary) Sharp was born February 20, 1816, at St. Johns, St. Johns County, New Brunswick. She united with the church in Canada in 1836, afterwards moved to Kirtland, Ohio, Missouri, Nauvoo, Illinois, Des Moines, Iowa, Winter Quarters, Nebraska, and lastly to Utah. She affiliated with the Mormon church under the leadership of Brigham Young until about the year 1876, when she repudiated their claims as false and united with the Reorganized Church, and fully repented of ever having any connection with the Mormon church. Died March 8, 1907, at Ogden, Utah. Sermon by J. D. Stead.

LOCY.—Lavina E., known among her friends as Bessie Locy, born March 10, 1892, at New London, Wisconsin, baptized September 6, 1900, by Elder C. H. Burr; died April 19, 1907, after an illness of two weeks, with inflammatory rheumatism. Funeral from her home, 676 Story Street, Appleton, Wisconsin, Sunday, 2 p. m., conducted by Bro. E. L. Mason, priest of Fox River Branch.

McKIM.—At St. Joseph, Missouri, April 21, 1907, Sr. Rebecca A. McKim, aged 70 years, 8 months, and 23 days. She was baptized in Crawford County, Iowa, in 1871, by Ira A. Goff, and lived a steadfast, faithful life, respected by every one. Her body was brought to Lamoni, Iowa, for burial by the side of her husband, who died in February. Her two sons and three daughters were present mourning because of their double bereavement in so short a time. Sermon by H. A. Stebbins, Columbus Scott assisting.

PRICE.—Sr. Sally Ann Price was born at Cleveland, Ohio, July 19, 1840. Baptized July 6, 1901, by John Schreur, at Burdickville, Michigan. Died April 18, 1907, at the above-named place. Husband, seven sons, and nineteen grandchildren mourn her departure. Funeral-services held at the Saints' church, Burdickville, April 21, W. D. Ellis preaching the sermon. Interment in Zigler Cemetery. Thus has passed from this earth life, a faithful and devoted wife and mother.

CORLESS.—George Corless, oldest son of Hiram and Nancy Corless, born at Malahide, Canada West, December 4, 1826, died at Dorrance, Michigan, March 6, 1907. He was the oldest of nine

## THE SAINTS' HERALD.

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children, three of whom survive. Mr. Corless was married to Phebe A. Curtis, May 18, 1851. Five children were born to them—two dying in infancy. The funeral occurred Sunday, March 10, from the Saints' chapel, S. W. L. Scott preaching the sermon to an audience which taxed the capacity of the church. He was laid to rest in the Quincy Cemetery to await the reward of the just.

**SUMMERFIELD.**—William Summerfield, born November 29, 1829, in Chibsey County, Staffordshire, England; married to Miss Ann Horton, September 10, 1850. For nearly fifty years they walked side by side and fought the battle of life faithfully. There were born ten sons and two daughters, four sons and one daughter preceding him to the other shore. On his wedding tour he came to the United States, locating in St. Louis, Missouri. United with the church in England in 1850. Went to Utah in 1856. Was baptized into the Reorganized Church by Elder J. W. Glen, ordained elder by same. Returned to Missouri in 1868. Died at Stewartsville, Missouri, his late home, March 23, 1907. Leaves wife, six sons, one daughter, and twenty-three grandchildren. He was one of the charter members in the organization of the first district in the State, consisting of St. Louis, Hannibal, and St. Joseph. He was also president of the same for some years. The last twenty years he has been in the active ministry. Funeral services were in charge of T. T. Hinderks; sermon by William Lewis; laid to rest in the DeKalb Cemetery, two miles northwest of town. He was highly respected, as the following from the Stewartsville *Record*, and statement from a life-long friend, will show:

"There is no language at our command by which we can fittingly portray the sincerity of this man's Christian character; and in the experience of a lifetime, the writer hereof can safely say he never met one who seemed to more nearly walk hand in hand with God. Conscience guided every act. He was a model of mental industry in his efforts to entertain and instruct his people. He was strictly honest in the service he rendered. In short, he was not only a model Christian, but he was an honorable gentleman, in the highest sense that term implies. To man, woman, or child, saint or sinner, he always extended a cordial greeting, that lent a ray of light to brighten their pathway in the journey of life. He commanded the respect of all sects and classes of people, as the attendance at his funeral fully verified. It was so perfectly natural for him to do right, we did not fully appreciate his true worth, until after the thread of life was severed. But as we caught a glimpse of the snow-white sail that bore him away to the distant shore, we awakened to the realization that a good and righteous man had been taken from our midst."

"Bro. Summerfield is dead. He has gone but not for ever. He has gone but not to be forgotten. We loved him because he was lovable. We loved him as a friend because he was friendly. We loved him as a man because he was manly. We loved him as a father because he was fatherly. We loved him because he was devoted to his family. We loved him because he was a loving father and a true husband. He manifested that love for his dear companion up to the very last moments of his life. We praise him because he is worthy of it. He has gone to a well-earned reward. He sacrificed much for what he knew to be true. He spent much of his time preaching the gospel at the sacred desk and at the fireside, and he did it in such a way as showed he had the interest of men's souls at heart, and also that he loved God above everything else. Yes, he is gone. We shall

miss him. He will be missed in the home. He will be missed among his friends—for they are legion. He will be missed in the church, and also among his neighbors. Yes, we shall all miss him, yet our loss is his gain. Therefore, dear Lord, help us to be reconciled."

**WILKE.**—Four miles north of Stewartsville, Missouri, March 29, at her home, Sr. Elizabeth Wilke. She was born in Kakebeck, Germany, March 18, 1828. She united with the church October 30, 1881, near Danville, Iowa, being baptized by T. T. Hinderks, and held to the faith to the time of her death. She was a kind mother, a faithful wife; leaves an aged husband, three sons, several grandchildren and great grandchildren to mourn their loss. Funeral in charge of D. E. Powell; sermon by T. T. Hinderks, at the German church.

### The Scientific American Aeronautic Trophy.

Despite the fact that very many inventors throughout the United States are wrestling with the problem of aerial navigation by means of a true dynamic flying machine—that is, a machine heavier than air—no public flight has been made in this country with such a machine up to the present time. The most advanced knowledge of heavier-than-air navigation seems to be held by two young western experimenters, of whom much has been written. These men have undoubtedly made flights with their aeroplane, and these flights have been witnessed by a considerable number of people. The general appearance of their machine is known, and other experimenters are making good progress along somewhat the same lines.

We feel, therefore, that the time is ripe for the offering of a suitable trophy commemorating the conquering of the air by a heavier-than-air machine. As the Scientific American is the oldest journal in this country treating of Science and the Arts, its proprietors feel that it is fitting that this journal should be the first to encourage the development of the latest great invention—a machine that shall conquer the air. The proprietors have, therefore, decided to offer a valuable trophy for competition for heavier-than-air flying machines. The trophy is to be given under a deed of gift to the Aero Club of America, to be competed for annually by both American and foreign inventors. The rules for the competition will be drawn up by a committee of the Aero Club, and it is expected will be drawn up by a committee of the Aero Club, and it is expected that the first competition will occur at the Jamestown Exposition, September 14, and will be for a flight of one mile or less in a straight line. The competition is to be progressive in character, that is to say, if the flight of the predetermined distance is accomplished this year, next year a longer flight will be required, or a flight of a mile with turns. In other words, the conditions of the yearly contests will be such that they will be just ahead of the art, in order to induce inventors continually to strive to improve and perfect their machines. Should any one inventor win the prize three times, it will then become his property.

Further particulars regarding the first competition will be given from time to time in the columns of the Scientific American.

### Socialism in Germany.

Socialism in Germany during the past twenty years has lived through many phases. It began distinctly as a war of classes and its leaders preached war as the necessary prelude to the revolution which was to sweep away kings and aristocrats and bring about that social utopia which was the dream of Marx and Engels and the other fanatical visionaries who believed in the purification of the sword. Bismark regarded them as traitors to the state and persecuted them relentlessly. The Socialists at that time waged almost open warfare against the constituted authorities, and as the blood of martyrs is the seed of the church, so Bismark's persecution had the sole effect of solidifying the Socialists and making them hold aloof from contract or alliance with other parliamentary groups. Gradually they saw the folly of these tactics. They now have become parliamentarians and are willing to form alliances for the time being if by combination they can harass the government or advance those reforms which they believe to be essential. Believing at first that Socialism was merely a passing whim of the moment and could have neither substance nor vitality, the German government, that is, the Kaiser and his advisers, refused to pay the least heed to those demands for legislation which was the *raison d'être* of the socialistic party; but a more enlightened policy of recent years has brought the Kaiser to realize that some of the things at least which Socialism demanded were in themselves good and for the benefit of the state.—A. Maurice Low, in the April-June Forum.

Housekeepers must be watchful, for great efforts are made to sell the alum baking powders which every physician will inform you are poisonous to the human system.

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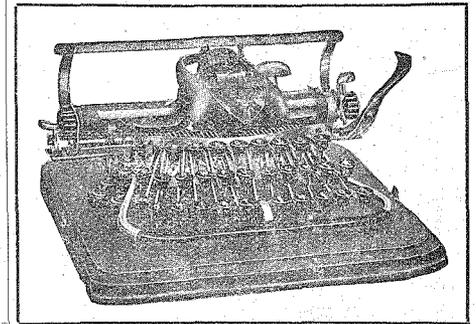
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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

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

JOSEPH SMITH, Editor  
ELBERT A SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

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## Editorial

### ONE STEP TOWARD UNITY OF OPINION.

*First, unity of purpose and of spirit based upon love; second, unity of opinion and teaching, based upon mutual knowledge of truth: that is the divine order of progression.*

Irreligious disputations over religious questions have furnished the Devil with about six thousand years of grand opera. Is it not time that the Saints should entirely withdraw from the chorus and learn more of the major and minor notes of the grand new song, whose sweet concord shall entertain the angelic hosts?

Two men of similar temperaments, whose past experiences have been identical, and whose present interests are affiliated, may think alike upon almost any subject; but given a little difference in disposition, past education, or present environment, and they almost certainly develop differences of opinion. And after they have had one or two collisions in argument it will be difficult for them to continue the friendship that may have sprung up. Obviously any method of discussion that will estrange the two will never bring them to a unity upon the subjects which now divide them. Manifestly one of the first steps toward unity of opinion will be for them to learn to discuss their differences in such moderate and gentlemanly terms as shall foster in the heart of each a respect for the other. Sarcasm, retort, evasion, deceit, ridicule, exaggeration—will not accomplish such an end. They may serve the purpose of men who are contending with each other for personal victory; but they will defeat the purpose of those who are seeking to discover the truth and unite thereon.

It is always best, when at all possible, to concede and believe that an opponent is honest in his convictions. One who is swift to make a charge to the contrary casts a rather severe reflection upon his own honesty. It is better to concede a mistaken honesty to ten hypocrites than to call one man a liar who really is contending for what he believes. Joseph Smith, even when under the full light of the inspiration that came to him while translating the Book of Mormon, was told, "You can not always tell the wicked from the righteous."

Christ at rare intervals denounced individuals; but Christ was an infallible judge of human nature, and not many of his followers have the gift of dis-

## CONTENTS

EDITORIAL:	
One Step Toward Unity of Opinion - - - -	393
"Where Churches Fail" - - - -	395
The Unwritten Law - - - -	396
Current Events, Secular and Religious - . -	396
THE STRAIGHT ROAD:	
God's Way of Salvation - - - -	397
ORIGINAL ARTICLES:	
Book of Mormon Character and The Book of the Dead	398
A Dream and the Interpretation - - - -	400
Concerning the Book of Doctrine and Covenants -	402
OF GENERAL INTEREST:	
The Indian in Politics - - - -	408
Bridge Whist - - - -	408
A Reform Movement in the South - - - -	406
A "Simple Life" Church - - - -	409
MOTHERS' HOME COLUMN:	
I know - - - -	410
If the Master is Pleased - - - -	410
He Said "No" - - - -	411
LETTER DEPARTMENT:	
Letters - - - -	411
Extracts from Letters - - - -	413
MISCELLANEOUS DEPARTMENT:	
High Council - - - -	413
Pastoral - - - -	414
First Quorum of Seventy - - - -	415
Notice to Missionaries - - - -	415
First Kansas City Branch Corner-Stone Laying -	415

"Young men and women who are about to start in life are often taught false ideals. The world says, 'Get money! Get it honestly if you can; but get money!' We are told that one can not succeed in business and be strictly honest. That he can not have a good time and be strictly moral. That one must deviate a little to right and left. All these are teachings that are far, far below the highest. If you have given them any credence, then 'Doubt no longer that the highest is the wisest and the best.'"

cernment so highly developed that they can safely go beyond him and make their denunciations other than of rare occurrence. Christ at times denounced customs then in vogue; but Christ was pre-eminently an affirmative teacher. His main business was to tell and to show others what he believed; if he stopped to refute what they believed, that was incidental. His best negative of their belief was in the superior beauty of that which he affirmed.

Religious questions seem to have created more friction in the world than any other questions, probably because the methods that men have sought to employ in the religious field are more obviously out of place there than in any other field.

Two politicians who are struggling for supremacy expect to encounter guile, and each expects the enemy to use the weapons of the world; but when two long-robed priests in the heat of debate detect the mutual gleam of hate in rage-enkindled eyes, strangely enough each is surprised and feels himself deeply aggrieved. Even where the lapse from the true attitude has been confined to one party, the results are often disastrous. The man most hard for us to forgive is the one we have wantonly injured.

So while in the past political questions have whetted swords and set men at each other in more or less honorable combat, religious questions, and discussions of them, have created the most bitter, cruel, and unjust hatred, hatred that has known neither pity nor reason.

As the last argument women and children have been thrown to the wild beasts; men have been crucified; prophets have been stoned to death; helpless men have been bound to the stake and burned to death, while maddened church people fought for a vantage point from which to watch the spectacle, believing that divine grace came to one who said amen while fire devoured heresy.

Pagans have murdered Christians; and worse, Christians have murdered heathen; Catholics and Protestants have each burned the other; our fathers fled to America in search of religious liberty; later they mobbed the Quakers and murdered Joseph Smith.

When surrounded by such a howling mob, Christ himself said, "Father, forgive them, they know not what they do."

His words were true, for it is evident that from the first improper word in "religious" discussion, to the last act of unbridled hate that commits an adversary to his death, the man who uses such means to advance the cause of religion knows not what he does. He has not yet grasped the first faint gleam of the intelligence that God is love and that justice and judgment are the habitation of his throne.

Evidently it is too much to expect that a perfect unity of opinion on all subjects will obtain, even in the church, now or in the near future. There can be but one correct opinion on any one given subject, and where several individuals come together and any of them are anywise in error regarding the subject, they can not all reach the same conclusions. Not until the minds of all are freed from all error can all unite in opinion upon all subjects. God and Christ and the Holy Spirit are one in opinion upon all subjects, because they all are free from error, and all inevitably arrive at the one correct conclusion.

It is evident that such a condition may obtain among their children, when they arrive at a certain stage of development; but it is also equally evident, painfully so at times, that a long and thorough education is necessary before that stage is reached.

The Holy Spirit is to guide to the final destiny of all truth. We may as well expect that differences of opinion will be in evidence at all points this side of the terminal.

We repeat that we may as well expect these differences and so be prepared to deal with them in such a way that they shall not work injury to the church. We suggest as one of the first great steps toward unity that we learn to talk our differences over in a proper way—in a way that shall cement our friendship instead of severing it—in a way that shall hold us together in the bonds of brotherly love while we journey to the point where the mists shall clear away and absolute oneness be made possible.

Almost any subject upon which brethren differ is a fit subject for discussion; but there is a time, a place, and a way for all things, and discussion at the wrong time, at the wrong place, or in the wrong way will widen the breach, perhaps beyond repair.

It is no sin for Saints to differ; but it is a sin for them to quarrel about their differences. God has been offended in the past, not because his people have seen things in different lights; but because of the way in which they have treated each other as a result of those differences.

As long ago as 1833, the Lord, in speaking of conditions in the church, that had displeased him, said, "There were jarrings, and contentions, and envyings, and strifes."—Doctrine and Covenants 98:2.

Only a comparatively short time elapsed after the Reorganization entered the active field until the Lord again sounded a warning against the recurrence of such conditions. He said, "Let contentions and quarrelings among you cease. Sustain each other in peace, and ye shall be blessed with my Spirit, in comforting and strengthening you for my work."—Doctrine and Covenants 117:13.

The Lord was well aware that the Saints did not

then see alike in all things; but he commanded them to cease quarreling about those differences, and on that condition only would the Spirit be given, bestowing such wisdom upon all that in due time unity of thought might be obtained.

First, unity of purpose and of spirit, based upon love; second, unity of opinion and teaching, based upon a mutual knowledge of truth: that is the divine order of progression.

We do not mean by the foregoing that no knowledge of or mutual understanding of the gospel need precede a unity of spirit or of purpose. A knowledge of the principles of the gospel is of primary importance. There must be a thorough unity of the disciples regarding those principles. But such a knowledge is only the beginning of the spiritual education that awaits one in the church of the living God. Some have thought, to their loss, that an understanding of those principles was all that would ever be required of them. They have camped at the first mile-stone and thought it their destination.

Broad avenues of research and study lie before us. We have declared that our creed is all truth. There are problems that have split the world into a thousand warring sects. There are problems that shall yet set every man's hand against his neighbor—in the world—and happy will we be if such be not the case in Zion.

A people who are united on the gospel platform, who have one purpose and one spirit, are in a condition to move forward in lines of investigation and development that will finally result in a unity of opinion upon all important subjects. Any other people may as well disband before they make the effort.

ELBERT A. SMITH.

#### "WHERE CHURCHES FAIL."

Were it not pitiful it would be very amusing to hear the wailing from the various denominational churches in regard to the failing adherence to their several church tenets, and the consequent falling off in attendance upon the public services, preaching and others.

Of this sort is the following from the current newspaper notice of the sermon of the Reverend Wallace M. Short, pastor of the Beacon Hill Congregational church, of Kansas City, Missouri, April 28, 1907; the subject of his sermon being "The opportunity of the democratic church."

We have no reason to dispute the facts as stated by the reverend gentleman, as he undoubtedly is authorized to represent the members of his own following. We have a right, however, to present an altogether different condition of things as rep-

resented by the attendance upon the services at the church in the Independence Branch, on the same morning when the Reverend Wallace, at his church, was pleading the apparent inability of that and contemporaneous churches to hold their membership and congregations. Bro. Frederick G. Pitt, our genial laborer and "sweet singer," was the speaker at the morning service and the house was full. The sermon was a feeling home and "heart to heart talk," upon the development of the characteristics and graces which should be found adorning the "fighting soldier" of the cross; and according to the speaker, all were compelled to do more or less fighting against the adversary of souls and his various allies under the name of the "world, the flesh, and the devil"; so he exhorted his hearers to take on "the whole armor" and fight the good fight, keep the faith, and win "eternal life."

At the evening service, Bro. John W. Rushton, that bundle of dynamic energy from Leeds, England, our missionary in charge of the British Isles last year, and now associated with Bro. Peter Anderson, in charge of the European Mission, was the speaker, and again the house was full. The sermon was a stirring appeal to know God by "abiding in his word." His conclusion that he who would abide in the love of God was abiding in God was sublime; and few who heard him will ever forget either the fervor of the preacher, or the force of his impassioned oratory. "With the views I hold," said the speaker, "can I be anything else than a Latter Day Saint?" We who heard him, answer for him: No!

And here is what the Reverend Wallace said:

From my own observation, most of the young people who come into the city to seek their fortunes have been church-goers in their home towns, the larger number of them members of some church. After a few months of city life the majority of them are practically lost to the church.

A few set out at once to "see" the town, thinking they will go to church after a few weeks. They never go. A great number begin to attend service in some one of the prominent churches. No one ever seems to see them there. Their attendance grows less and less regular. Some of these drop out of church attendance altogether. Some of them become church tramps, going "when they feel like it," but known nowhere. A few find one of the little churches on the side street where there is a chorus choir they can join or club life of some sort where they can get acquainted. For the boy and girl, fresh from the old home and the old town where they knew everybody, must find companionship or die of loneliness.

For the thousands of young people flocking to our city, and for the tens of thousands of honest toilers unchurched, and for the youth who have left Sunday-school—these forming altogether the decided majority of our population—our churches know not what to do. A few of the weak and struggling churches are reaching and holding considerable numbers of these young folks. But, with a few splendid exceptions, our strong churches are doing practically nothing for them.

These strong churches are recruited from the well-to-do

members flowing into them from all the other churches of city and country. These well-to-do people have their own homes and social ties. They join the church of their own congenial set, where there is a fine house, a grand organ, and a salaried choir, and where often a few rich men pay most of the-bills.

So far as the problems of our great democracy are concerned, the average well-to-do church has absolutely no efficiency. The minister, I am usually told, is cordial. The members are quite willing the multitude should come and "be saved," but they themselves either do not want to be bothered with the "herd" or else they do not know how to "warm up to them."

Large numbers of people in my own denomination have gone to seed, so far as any real heart for the democracy is concerned; have turned their faces to the wall and their backs to the people; have arrogated religious sanction for certain personal tastes and manners and social standards. And if the preacher brings in an army of fresh, wholesome, democratic manhood and womanhood to the house of God, these elect ones, with a significant elevation of the eyebrows, inquire "and who are these people?"

Our pulpits must proclaim frankly that a man is not a Christian until he has learned the law of service, and that no man is a disciple of Jesus whose heart does not kindle toward the great American democracy.

We must speak this truth and take the consequences. For no consequences can possibly be so bad as the concentration of our Christian wealth and culture into great churches that do not know how to love and believe in the people; while the churches that can render this service shall be left to perish, or to move away from the people because our Christian forces are not meeting successfully the greatest opportunity the world ever offered to the church—that of giving, in our great democracy, the moral and spiritual underpinning upon which alone our institutions can go forward to the fulfillment of their highest destiny.

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#### THE UNWRITTEN LAW.

Thomas Speed Mosby, pardon attorney of Missouri, in a late article written for the *Juvenile Nonpareil*, of March 24, closes in the following terse language, which we commend to the readers of the *HERALD*; for the reason that as law-abiding citizens we can not afford as churchmen to arrogate to ourselves any fallacious reasoning calculated to show a disregard for the wholesale enforcement of the laws under which we have our freedom, religious and political:

The "unwritten law" can never make for conjugal fidelity. That it has no such tendency is apparent from the increasing frequency of its application. The chastity of American women will never be preserved by the assassin's bullet, or by adding murder to adultery. Matrimonial felicity will never be enhanced by the taking of human life. That such a monstrous doctrine should obtain in this country, and receive, as it does, the repeated sanction of American juries, is a reproach to our civilization and a stigma upon the American home. To uphold such a principle as the guaranty of purity in the American family life is a blot upon the national character. Woe unto the nation whose virgins require the revolver and the knife to protect them from prostitution; and woe unto a people whose wives and mothers stand in need of an unwritten law; for it spells

murder wherever practiced, and casts a stain upon American womanhood whenever invoked before a jury.

No more dangerous idea may seize upon any people than this, that they may enact unwritten laws in the popular imagination, to be promiscuously applied, amended at will, and enlarged or altered to meet the individual caprice. It amounts to anarchy and strikes directly at the base of society. Under the guise of protection to the home, it undermines the pillars of organized government and sows the seeds of a lawless spirit that must ultimately destroy both home and country.

To say that there is an unwritten law, which may nullify statutory enactments, is to say that the laws of the country may be enacted, amended, or set aside, without regard to the will of court or legislature, irrespective of the constitution, and without recourse to the ballot.

The laws of Lycurgas were all unwritten laws, and historians record the fact that the immorality of the Spartan women led up to the ruin of the Spartan state. Unwritten laws will serve us no better than they served the Spartans. Nor would the enactment, by legislative act, of the death penalty for all unchastity tend in the slightest degree to amend the social morals of the times. When women desire to overstep the bounds of moral law in this regard, partners in sin will never be wanting and severity will only breed secretiveness. A state of society addicted to these vices does not require annihilation; it needs moral education. The summary infliction of the death penalty in such cases but augments the moral chaos by contributing a new species of brutality.

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#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

Representatives of the Utah church recently began the publication of the *Liahona* at Independence, Missouri. This periodical is now to be consolidated with the *Elders' Journal*, hitherto published at Chattanooga, Tennessee. The new periodical, under the name of *Liahona*, *The Elders' Journal* is to be published at Independence. It is claimed that twenty thousand copies of the first number will be issued.

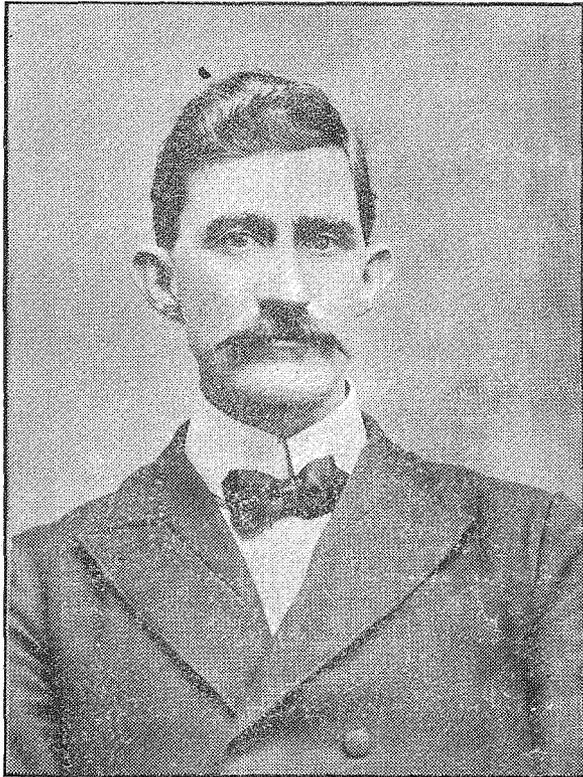
William T. Stead, the London journalist of world-wide fame, suggests that Americans should read less of the Thaw trial, and others of like kind, and more of Isaiah. He cites society women to the statement of Isaiah, "Wash you, make you clean, put away the evil of your doings from before mine eyes."

Doctor Chester Mayer, before a council of the meeting of the council on medical education of the American Medical Association, recently declared that four thousand doctors are graduated every year by the medical colleges of the land and three fourths of them are utterly incompetent to practice medicine.

Judge Ira W. Christian, of the Hamilton County Circuit Court, Nobleville, Indiana, recently rendered a decision that the saloon is a public nuisance and can not properly be licensed. This is in harmony with the decision of Judge Samuel R. Artman, noticed in the *HERALD* for February 27.

## The Straight Road

GOD'S WAY OF SALVATION.



ELDER GEORGE JENKINS.

[The next number in the Straight Road will be on the subject of Faith, by James Pycok. Articles on repentance, baptism, and the reception of the Holy Spirit will follow.]

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek.” This being true, we need not look elsewhere for the saving grace of God.

The gospel that was preached by Paul and Peter saved all who believed and accepted it. By making a personal application of it to their lives they received the inherent right to ask of God an entrance into his celestial kingdom and glory. For this one purpose Paul is found preaching to the Corinthian saints the following, “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.”

God never gave but one gospel by which to save man, as there is but one God, and one mediator. Each one should be alike interested in that one plan: as there is no salvation in anything else. “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also

after that ye believed, ye were sealed with that Holy Spirit of promise.”—Ephesians 1: 13.

Paul calls it the gospel of their salvation. It is our gospel as well as theirs; if we will accept it as they did, then it will save us. Why is it that so many to-day are not willing to accept of it? We have the same God, who, the Bible says, changes not. It is necessary that all should know what the gospel is, and it is the same in every age of the world.

Let us now turn to the word of God and see what it tells us it is, and let God's word be the end of all disputation. I think all should be willing that God's word should be taken as evidence in this case.

One must have faith in God, believe that we must do what he has told us to do, and not only believe that he is, but believe in every commandment he has given or will give. Hence to become a child of God, we must repent of all our sins and cease doing those things that are not right in the law of God. Quit sinning, is the fruit of repentance. A tree without fruit is no good.

We have now succeeded in taking two steps in the direction of final triumph; we can not stop here but must go on, heed the command of the Master, and be baptized for the remission of sins.

Right here the traveler stops and says, Who will do this? I can not baptize myself.

No, you can not, so we will go to the Bible and see who it is that has this authority.

“Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.”—St. John 13: 20.

Dear reader, you now see that one must be sent of God, to do this work. Now turn with me to Hebrews, fifth chapter; here we can learn how this call comes: “And no man taketh this honor unto himself, but he that is called of God, as was Aaron.”—Hebrews 5: 4. In the next verse you will see that Christ would not assume this right without receiving it according to the way God had appointed for him to receive it. You all know how Aaron was called. He was called through a living prophet—Moses.

No one can assume the right to officiate in the least office of our grand republic, much less to undertake it in God's government. Authority must be recognized in all governments or dismemberment, chaos, and anarchy will be the result. I care not how exalting the principles may be, without discipline the apex can not be attained.

These are the landmarks pointing to the station in life where we can receive the knowledge that Jesus is the Christ; that knowledge gives us eternal life.

“And this is life eternal, that they might know

thee, the only true God, and Jesus Christ whom thou hast sent."—John 17:3.

You now see that eternal life depends on receiving the knowledge that God is God, and Jesus is his Son.

We will now turn to God's word and read how this knowledge is received: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."—Corinthians 12:3.

You see that *no man* can say that Jesus is the Lord but by the *Holy Ghost*, so it is very important and necessary to receive the gift of the Holy Ghost. This blessing is like all others received from God: it must come in God's own appointed way.

We will look up the work the apostle did. We find an instance in the seventh chapter of the Acts, where Philip preached at Samaria and baptized. The news went up to Jerusalem. The apostles on hearing how that Philip had baptized at Samaria sent down two of the apostles. Let us see what they did when they got down to Samaria.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."—Acts 8:14-19.

You now see how those at Samaria received this knowledge that gave them eternal life. I find that this was, and is, God's appointed way. God has not changed, for if God would change he would cease to be God.

Paul taught the same in Acts 19:1-6.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Galatians 1:8.

May God bless all who read the above with understanding of the same, and in the by and by may they meet with the redeemed of the Lord.

Your humble servant,

HOLDEN, Missouri.

GEORGE JENKINS.

—◆◆◆—  
"Old times and old ways should not be forgotten. Do not let the yesterdays of life become dim. Let the days of childhood, and even babyhood, tinge the soberness of matured manhood and womanhood."

## Original Articles

### BOOK OF MORMON CHARACTERS AND THE BOOK OF THE DEAD.



ELDER COLUMBUS SCOTT.

Senior President of the Seven Presidents of Seventy, and President of the Second Quorum of Seventy.

When Joseph Smith the Seer copied some of the characters found on a plate or plates from which the Book of Mormon was translated, and sent them untranslated to Professor Anthon, of New York, by Martin Harris, in 1828 or 1829, he may not have understood all the purposes of God in thus exhibiting "the words" of a book that was "sealed" to him "that is learned, saying, Read this, I pray thee." But the learned man was not able to read those words, so the book was left for the unlearned man to read (see Isaiah 29:11, 12).

Many learned men have declared of recent days that Isaiah's prophecy did not refer to a book, or the words of a book either, that the language was merely comparative, parabolical, or metaphorical and figurative, used only to represent the spiritually-blinded condition of the people at some time, or some such idea. (See tract by Elder C. J. Hunt.)

But we have the veritable words of the book as predicted by the prophet Isaiah, as presented to the learned man, Anthon, by the unlearned (so far as wordly wisdom goes) prophet, Joseph Smith. He presented some of the words of the Book of Mormon

plates, in their original form. These words or characters, so preserved, we now have. The claim was and is made that the language from which the Book of Mormon was translated was the reformed Egyptian, as reformed by the people of Nephi, ancient American descendants of Joseph (son of Jacob) of Egypt.

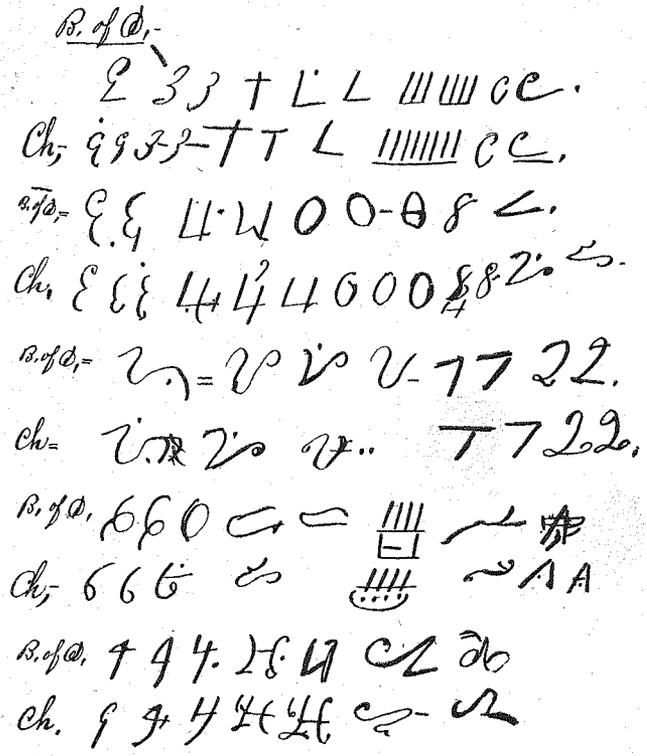
In 1895 A. D. a work was published to the world by the Appleton & Sons Publishing House, and may be had of Lippincott & Co., Philadelphia, Pennsylvania, called The Book of the Dead. This work contains printed plates representing the Idiographic, or Sign, or Picture System of the ancient Egyptians. This is perhaps the oldest Egyptian system of writing now known.

The volume named also contains photographed printed plates of the phonetic system of writing of the ancient Egyptians, also a translation of the latter, being descriptive of the religion of the ancient Egyptians, the translation being done by Mr. Charles H. S. Davis, one of our leading Egyptologists, and of reputation as a linguist in other ancient languages.

By the kindness of Mr. W. M. Thompson, of Dayton, Ohio, who has quite a store of quaint old and new books, also many samples of old out-of-print volumes, I was permitted, in December, 1906, to examine to some extent, the Hieratic system of writing. Its characters became of special interest to me at once. Bro. James M. Baggerly and I took the characters of the Book of Mormon—plates of Mormon—as found on page 207 of Presidency and Priesthood (by Elder William H. Kelley), and made a comparison of them with Hieratic writing of The Book of the Dead, so far as our time allowed and not impose on the good nature of Mr. Thompson, who treated us very courteously. Some rare books may be procured of him, some worth much, he being a collector from any sources he may draw from.

Let it be borne in mind that Mr. Charles H. S. Davis is the gentleman that was consulted by Elder Davis H. Bays, when collecting material for his book, Doctrines and Dogmas of Mormonism; and Mr. Davis is made to testify that the characters of the Book of Mormon plates resemble neither Egyptian nor any other ancient language or writing. Bro. Baggerly and I searched among the phonetic characters of The Book of the Dead, and found some twenty characters that resemble a similar number of the characters kept by Joseph Smith sufficiently to be identical with them, especially when we allow for the reform made in the latter. Others appear to resemble sufficiently as to have been derived, the latter from the former. We also found two characters on a printed plate of the Tell el Hesi Tablet, found at Lachish, Philistia, Palestine, 1892 A. D., and found on page 203 of Wanderings in Bible Lands, Honorable D. L. Miller, author. We here-

with present a cut showing the outlines found in The Book of the Dead compared with outlines from Book of Mormon characters, and the similarity can easily be seen:



Egyptian Hieratic Phonetics, from The Book of the Dead, and Book of Mormon characters compared, as designated above.

Here are twenty characters gleaned from the ancient Egyptian Hieratic writings, writings of Egyptian priests, or sacred writings, which by comparison are seen to be quite identical with a similar number of those copied by the prophet Joseph Smith from the Nephite plates, and from which (plates) he translated the Book of Mormon.

In the Book of Mormon we read:

And now, behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had none imperfection in our record. But the Lord knoweth the things which we have written, and also that none other people knoweth our language; and because that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof.—Page 538, Palmyra edition.

As to whether Professor Davis gives a correct translation of the Hieratic of ancient Egypt, cuts no figure, as to the question at issue here.

Late students of Egyptian and American archæology and antiquity have asserted that there is no relation existing between the two ancient civiliza-

tions, but here are the characters both from the Egyptian ancient Hieratic system of writing, and of the Nephite, of ancient America. And a sufficient number of characters from the two sources to settle the controversy concerning their relationship. Here is a direct relation shown to exist that can not now be easily broken.

It can not be shown that Joseph Smith had in his possession any characters, in 1827, 1828, or 1829, drawn from the ancient Egyptian Hieratic, as given to the world by Professor Davis in 1895. But the characters exhibited by Joseph Smith to Professor Charles Anthon of New York City prior to 1830 have among them those identical in form to a number already formed and copied by us from Davis' ancient Egyptian Hieratic system of writing. This is a surprise even to us after an intermittent study of thirty years (historically) along these lines. We have an argument here stronger if possible than that made by Ignatius Donnelly, in his Atlantis, that ancient Americans were communicants with ancient Assyro-Phœnecians, because some twelve or thirteen letters of that alphabet have been found among the writings of ancient Americans. We trust, we think Mr. Donnelly is correct; for if we mistake not, the ancient Hebrew language, if not also the Greek, have letters and words derived from the ancient Phœnecian language. Its beginnings date back to Shem, and in its developments and association would gather words from neighboring dialects, including ancient Egyptian, Assyrian, Phœnecian, and from some now known only by monumental inscriptions. The letters in their original form, found by Mr. Donnelly, could have been brought to ancient America by either the Jaredites or Lehi-ites, as stated, found by the revelation of the Book of Mormon through Joseph Smith.

The early composers of languages, written languages, went to nature for signs with which to portray ideas. Nature possessed both forms and vocals—sounds; and nature teaches the same lessons, nearly, to all who go to her, when she is rightly interpreted. Both idiographs and letters represent sound and ideas, and words,—language written alphabetically, also. A divided feeling of tribes, of a divine confounding of a language might perforce produce differing signs, invented letters, and ultimately words, forming the basis of differing languages, their differing words to those using them conveying identical ideas. But spoken language was originally a divine revelation. But aside from these considerations, Mr. Donnelly's discoveries among the character-writing of ancient America is in line with our claims. It helps to forge the chain connecting ancient American archæology with ancient Hebrew.

A sufficient number of characters are here derived

from The Book of the Dead, to show, by comparison, that the reformed characters in possession of Joseph Smith were derived from the ancient Egyptian phonetics. But these characters from the ancient Egyptian Hieratic are found in the Book of the Dead. They are either identical, or so nearly so, as to have been the source whence those preserved untranslated by Joseph Smith were derived. Professor Davis translated this Hieratic. What, in this case, becomes of the statement made by Professor Charles H. S. Davis when writing to Elder Davis H. Bays, saying: "A careful study of the facsimile shows that they are characters put down at random by an ignorant person—with no resemblance to anything, not even shorthand."—Doctrines and Dogmas of Mormonism, pp. 264, 265.

We leave the reader to decide in relation to the question raised here.

We further observe here that the Nephites may have so changed the original Egyptian as they possessed it in reforming it that the reformed characters might have resembled the original but little if any, many of them.

The character (see fourth line of cut) that resembles the figure 8, with the dot in the top section, is often found in the Hieratic; only a plain type of a figure 8 in our English will fully represent it.

That Egyptologists are unable to decipher ancient American reformed Egyptian, is no more argument against its verity than the argument fifty years ago was against the verity of Egyptian Hieratic. God is fortifying his great latter-day work in the minds of his obedient children.

Divine truth is "growing brighter as the days go by," to all who love truth. COLUMBUS SCOTT.

RICHMOND DALE, Ohio, January 17, 1907.

#### A DREAM AND THE INTERPRETATION.

On February 1, 1872, in the city of Grand Rapids, Michigan, the following dream was had by Mr. John A. Godfrey, not a member of the church. He was visiting at the home of his sister, Mary A. Brown. The dream was so remarkable, her husband, Elder J. Byron Brown, sent the dream to Bro. Joseph for the interpretation, both of which I will send to be published in the HERALD.

#### THE DREAM.

In his dream he stood under a roof which was fixed upon four posts, set firmly in the ground. It was night. Suddenly there appeared mellow lines of light shooting upward from the south to the zenith, and from the east to the west. These lines kept up a waving motion that lighted the whole heavens except the part in the north.

Soon after the appearance of the light, he heard a rumbling noise, which gradually increased in volume

until he beheld a train of cars approaching from the east. The engine and all the cars were of a pale white color. The form of the engine was in the shape of a massive bird with long neck and half open wings, the neck and head of the bird forming the smokestack, which was discharging great clouds of smoke. The after part was in the form of an ordinary locomotive.

The cars were all uniform in appearance, and were constructed in the form of ancient riding chariots, but were of the length of modern railroad coaches, and were roofed, and each car had small black windows. The train reached in its progress from the east unto the west, and was loaded with Saints on their way to their promised land in Missouri.

He felt that Christ was near, and could see his Spirit working in the heavens and upon the earth. He beheld a great gulf running east and west. While he stood upon the northern bank, the train was moving on the southern, in a parallel direction. Standing transfixed by awe and admiration, he watched until the last car disappeared in the west.

Immediately after the disappearance of the train, he heard a great noise of men yelling and screaming, and beheld them running in fright, coming up out of the gulf. While he was casting in his mind to know the cause of their terror, he saw, as they came up over the top of the hill, that they were closely pursued by a pack of wolves.

The men were dressed in poor clothing—threadbare and much worn. They ran past him till they came to a clump of dead trees. Some were standing, while others were fallen. The men attempted to climb the standing trees, but failing to do so, they ran back to the place where he stood, whereupon he stooped down, and picking up a rock, slew the foremost of the wolves. Hurling another rock at the second wolf, he completely severed his head from his body. His head rolled away to the stump of a tree and he slew the whole pack.

He now went to the house and retired to sleep, from which he was awakened by terrific thunderings and crashings, as if both heaven and earth were being torn to pieces. Arising and going out of the house he beheld the world on fire. The main body of the fire was in the south, and its track was towards the northeast, but was spreading east by south.

Great black clouds of smoke were rolling along the earth in cylindrical form, while now and then the fire would burst out of the earth, both in the plains and in the mountains.

There was a line dividing the east from the west. He stood upon a green, grassy slope in the western division. Before him, looking southward was a large field of half-grown fruit-trees in rows thickly

set together. Some entire rows had been torn up by the roots or broken down. Others were only partially destroyed, leaving some of the trees standing.

The whole northern sky, as in the fore part of his dream was shrouded in thick darkness. In the west he beheld, as it were, a new world, a sight more beautiful than words will explain. It was lighted by a soft, pleasant light, differing from anything he had ever seen. The land was rich in verdure, and the mountains were covered with green foliage and with beautiful, sweet-scented flowers.

Feeling perfectly calm, he uttered a prayer to God, saying, If this is the paradise-for the Saints, I want to come into the kingdom of God. His next thoughts were of his father and mother, and he hastened to tell them that they might go in too.

#### INTERPRETATION.

I am pleased with the dream your brother-in-law had. I think the meaning of it clear enough in the main.

The waving, shooting waves of light represent the clearness, yet the pleasantness of the gospel truths. They were many, reaching from the east to the west; so are the gospel truths many, and began in the east. Light moves in undulating lines. Gospel truth is active.

The cars signify the safety and the rapidity of the final accomplishment of the work of God. And the west is the destined place of building up. Being of uniform color attests the sameness of the means of grace in all ages.

The bird-like appearance of the engine indicates that there shall be a wide-spreading oversight of the gathering, and the thick volumes of smoke signify power. The after part of the engine being like ordinary ones, and the coaches being similar in length attests the fact that by the usual means of travel the Saints may travel. The ancient form of the cars shows that the gospel anciently declared is the true mode of saving people. The small, black windows show that those within can see what is without, but those without can not see within. Except a man is born of water, he can not see the kingdom. The great length of the train is indicative of the extent of the work. Being loaded with Saints is easily understood.

The fact that his feeling that Christ is near, testifies that he is with the Saints, and is also moving in the hearts of many in the world.

The gulf is the line between the good and the bad, and the dark north represents the pleasant character of the land of the south in contrast with the unredeemed land, this being dark and cold as the icy regions of the north. There is an apparent parallel-

ism between the churches of the day and the Church of Christ; but the gulf lies between.

After the gathering shall have been fully accomplished, fear and sorrow like wolves shall pursue the unrepentant. The dried trees of their religious systems shall afford them no shelter, and their supposed fine clothing of sanctity shall be found coarse and poor. When they shall find that their trees fail them, they will seek to those standing securely, and as the wolves were slain so shall they be relieved who earnestly seek.

The burning of the earth is most likely prefigured by the fire of the dream. And there will be safety during the burning as in "green, grassy slopes" in the west.

The orchard will prefigure the fact that among those in apparent security, many will fall because of unfaithfulness, yet many will stand.

The obscurity of the north shows that the secrets of the Lord will remain untold till he reveals them, as the north has so far defied man's researches.

The new world will far surpass our present, even so far that we can not now comprehend it.

His calmness shows his willingness to obey, that the paradise he saw may be his.

His anxiety for his parents shows the kindly, tender nature of the gospel ties, its family relationship, the depth of its love.

MARY A. BROWN WHITE.

#### CONCERNING THE BOOK OF DOCTRINE AND COVENANTS.

[The following letters and extracts will probably explain themselves. First is a letter received from a brother in the church. He incloses a clipping from the *Improvement Era*. This clipping follows his letter and in turn is followed by a letter from Heman C. Smith, historian of the Reorganized Church of Jesus Christ of Latter Day Saints, to whom the matter was referred.]

LETTER FROM ISAAC ELIASON.

RACE TRACK, Montana, May 19, 1906.

*Editors Saints Herald:* You will find inclosed herewith a clipping from the *Improvement Era*, organ of Young Men's Mutual Improvement Association, of the Utah Mormons, issue of May, 1906, edited by Joseph F. Smith and Edward H. Anderson.

The communication therein answered I recognize as my own. I wrote it at Blackfoot City, Idaho, to Elder O. G. Wilde of the Utah church, he previously having informed me that there were no differences between the Lamoni and Salt Lake editions of the Book of Doctrine and Covenants, excepting the revelation on plural marriage, which he charged the Reorganized Church with having left out. Later I had the privilege of conversing with Elder A. J. Layland of the Reorganization upon the matter, and partly arranged for a discussion between them. It

failed by reason of Elder Wilde not being able to appear on date set.

After Layland's departure, I again met Mr. Wilde and informed him that there were many revelations in their book of covenants that were not in either the Lamoni or Liverpool editions. He seemed to doubt it, and I proposed writing Elder Layland for information regarding the differences. I received answer just before leaving there. I copied the numbers, and made assertions as I was led to understand conditions to be, in which it appears from their answer that I was grossly mistaken, which probably is true at least to a certain extent.

However, they have also erred in representing me as an elder of the Reorganized Church, as I am but a lay member, and, were I required to go under the standard of measure, would probably be quite insignificant as such.

The manuscripts I had in mind were those from which the Inspired Translation was published.

Inasmuch as they have used my penciled personal letter, and seem to hold the Reorganized Church responsible for its contents, I send you this note of explanation, and await your reprimand of my actions. Also, would like further information regarding their points of argument and information given in their answer.

Yours sincerely for the truth,

ISAAC ELIASON.

#### EXTRACT FROM THE "IMPROVEMENT ERA."

Please answer the questions in the following letter written by an elder of the Reorganized Church to a member of the Church of Jesus Christ of Latter-day Saints.

"February 28, 1906.

"Dear — —: Since you were here, I wrote elder — — [of the Reorganized Church] as I told you I would. Just received answer to-day. As we are going home Saturday morning, I do not suppose we will have the pleasure of seeing you again before we go. I will give you the information I wrote for, and I trust you will not destroy this until you secure the books herein referred to, and look the matter up for yourself. I feel sure these facts will stand your closest investigation.

"In the Liverpool edition of the Doctrine and Covenants, published for Orson Pratt by S. W. Richards, No. 15, Wilton Street, Liverpool, England, in the year 1854, there are one hundred and eleven sections, or chapters. There is in the publication a chapter on marriage limiting a man to one wife. The number of the chapter or section is 109. This section is left out of later editions and in its stead is the revelation on plural marriage.

"In the Salt Lake edition, published in the year 1898 by George Q. Cannon and Sons Co., there are one hundred and thirty-six sections, one of these being credited to Brigham Young, leaving 135 being credited to Joseph Smith.

"The number of the revelations added to editions published later than 1876, as found in the 1898 edition of Salt Lake, are as follows: Nos. 2, 13, 77, 85, 108, 109, 110, 111, 113, 114, 115, 116, 117, 118, 120, 121, 122, 123, 125, 126, 130, 131, 132 and 136.

"None of the above revelations are published in the Liver-

pool edition, nor are they in any of the Lamoni editions. There are two revelations published in the Lamoni editions that are not found in any of the Utah editions, which are credited to Joseph Smith the Martyr; they are sections 22 and 36. These revelations are regarding Inspired Translation of the Scriptures, which manuscript did not fall into the hands of Brigham Young and his followers. Otherwise the Lamoni and Liverpool editions are the same.

"There is also published in the Lamoni editions the minutes of the general assembly of the church in 1835, which I do not believe appear in the Utah editions.

"Now, dear brother, inasmuch as you have shown a kind and devoted interest in my spiritual welfare, I feel that these references and facts should be of interest to you. God has given us our reason and faculties to exercise them, not to blindly accept nor to blindly reject, but to examine all things and hold fast to that which is good.

"The holy word also teaches us that we must be able to give a reason for the hope that is within us. Unless you can give a reason acceptable to a logical brain for the testimony you bear, how can you dare in the face of God and man to stand up and declare you know it (your church) to be of God? Are you right? Are you moved by the same deceptive power which caused Brigham Young and others to add the twenty-five revelations to suit their conditions, and say they were given through Joseph Smith?

"Now —, I feel deeply interested in you, and my earnest desire is that you may learn the truth.

"As I told you before, if you can prove one assertion made by the Reorganized Church to be false, or show me wherein they are trying to smother any historical fact regarding the church, or where they have taken from or added to any of the original manuscripts, I shall be through with them.

"But in my investigation, I have found that your church has largely departed from the faith, introduced false doctrines, and I can easily see wherein comes the necessity of a reorganization.

"Your sincere well-wishing brother, ever trusting and praying that we may be led in the strait and narrow way.

"—————"

The foregoing communication is a fair sample of the chicanery so often resorted to by members of the "Reorganized" church, whenever they think such tricks may be indulged in by them successfully.

It appears that the reorganite writer of this letter wishes to convey the idea that it was "deceptive power which caused Brigham Young and others to add the twenty-five revelations [which appear in later editions of the Doctrine and Covenants] to suit their conditions, and say they were given through Joseph Smith." We are surprised at the stand he takes and the ignorance he manifests of the situation, since many of these revelations and commandments were published before the Prophet's death, and have been accepted—at least as having been given to the Prophet—by the officers of the "Reorganized" church.

President Brigham Young has been unjustly accused of many things; but this is the first time we have seen credit given him for the authorship of these sections which set forth some of the grandest principles revealed in this dispensation. So foolish is the statement, and so out of harmony with

the well-established facts that we shall give it but a passing notice. It is sufficient to say that among these twenty-five sections said to have been "deceitfully added" by Brigham Young and others, "to suit their conditions," we have the following: The words spoken by the angel to Joseph Smith in his father's house, September 21, 1823, (Section 2); the words of John the Baptist in the ordination of Joseph Smith and Oliver Cowdery to the Aaronic Priesthood, (Section 13); the key to John's revelation, (Section 77); the revelation on War, predicting the rebellion of South Carolina, (Section 87); the prayer given by revelation and offered at the dedication of the Kirtland Temple, (Section 109); the visions of the Prophet and Oliver Cowdery, wherein the keys of the various dispensations were committed unto them, including those of the salvation for the dead, (Section 110); revelation concerning Far West and the building of a temple there, (Section 115); the naming of Adam-Ondi-Ahman, (Section 116); revelations on tithing, (Sections 119 and 120); and prayers and prophecies written by the Prophet in Liberty prison, (Sections 121, 122, and 123).

Surely no sane person possessing a belief in the mission of Joseph Smith will say that these were prepared "by deceptive power by President Brigham Young and others to suit their conditions."

It is a mistake to suppose that all the revelations given to the Prophet were published before his death, or even in the later editions of the Doctrine and Covenants, for he received many revelations that never have appeared in print, and, without doubt, many which were never recorded at all.

The two revelations referred to as being published in the Lamoni editions, (Section 22 and 36,) and not appearing in the editions published by the Church, *because we never had the manuscript*, is an error. Both of these revelations were published by the Church of Jesus Christ of Latter-day Saints, in their completeness long before the "Reorganized" Church came into existence. These sections, as published by the reorganites, are but fragments taken from the Book of Moses, (See *Pearl of Great Price*, Book of Moses, chapters 1 and 7), the original manuscript of which never was in their possession but is on file in the archives of the Church, in Salt Lake City.

The minutes of the General Assembly referred to, were published in the first edition of the Doctrine and Covenants, and in that edition only. The "Reorganized" Church has never published them, at any rate, we have never seen an edition of their Doctrine and Covenants with them in, and we have examined quite a number. The fact is that those minutes would destroy one of their pet arguments; viz., that Section six on marriage was a revelation

given through the Prophet Joseph Smith. That article is not a revelation and was never considered such by the Saints. It was read by W. W. Phelps, at a conference of the Church, held August 17, 1835, and ordered printed in the Doctrine and Covenants, after the revelations and commandments had been compiled by the committee, of whom the Prophet was the chairman, and had been accepted by the vote of the several quorums and the body of the Church. It is interesting to know, in this connection, that at the time of this conference, the Prophet and Frederick G. Williams were in Michigan, and did not return until August 23,—six days after the adoption of this article on marriage, hence they had no voice in that conference, but of necessity had to acquiesce in the action of the Saints in the adoption of this article as a rule of faith, which it continued to be until the reception of the law recorded in the 132nd section of the Doctrine and Covenants.

Most certainly President "Brigham Young and others," had a far better right to eliminate this section than the "Reorganized" church had to take out the first 75 pages of the Doctrine and Covenants, known as the Lectures on Faith; and this they did in publishing their edition of 1905.

If we had the least idea that the writer of the foregoing letter was sincere, we might place before him some evidence regarding false assertions made by the "Reorganized" church, and show wherein they are trying to smother historical facts. If he will carefully read almost any issue of the official papers of that church, he may find plenty of instances of that kind for himself. However, we will give him an example: On page 16, volume 2, of the History of the Church, published by the "Reorganization," a partial account of the proceedings of January 21, 1836, in the Kirtland Temple, are given. When the compilers (Messrs. Joseph Smith and Heman C. Smith) came to that portion of the proceedings which refers to the "Twelve Apostles of the Lamb," they eliminated it. It is as follows:

And I also beheld that all the children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven. I saw the Twelve Apostles of the Lamb who are now upon the earth, who hold the keys of this last ministry, fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold Him. The Savior looked upon them and wept.

I also beheld Elder M'Lellin in the South, standing upon a hill, surrounded by a vast multitude, preaching to them, and a lame man standing before him supported by his crutches; he threw them down at his word and leaped as a hart, by the mighty power of God. Also I saw Elder Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of color, who appeared hostile. He was preaching to them in their own tongue, and the angel of God, standing above his head, with a drawn sword in

his hand, protecting him, but he did not see it. And I finally saw the Twelve in the celestial kingdom of God.

Is not the reason why they discarded this obvious?

LETTER FROM HEMAN C. SMITH.

ELDER F. M. SMITH, Independence, Missouri.

*Dear Brother:* In harmony with your suggestion of recent date that we prepare something concerning the history of the revelations in this latter-day dispensation, I present the following gleaned from the history and other documents accessible.

The revelations were given at different dates from the beginning of the ministry of Joseph Smith the Seer, but no effort was made at a compilation until late in 1831. On November 1 of this year there was a preface to the Book of Commandments given by revelation. Though the Book of Commandments was never perfected, that preface occupies a place in the Book of Doctrine and Covenants, Section 1, which is also Section 1 of the Utah edition. Shortly after, the Book of Commandments and Revelations was dedicated to the service of Almighty God, by prayer, by Joseph Smith. This, however, was prior to its publication. In a short time after, Oliver Cowdery was chosen to carry the revelations to Independence, Missouri, where W. W. Phelps had gone with a printing-office, for the purpose of having them published.

At the time of the dedication of this book by prayer, or soon after, a revelation was given commanding John Whitmer to accompany Oliver Cowdery to Independence with these revelations.

At a council held at Independence, Missouri, May 1, 1832, it was ordered that three thousand copies of the Book of Commandments be printed; and W. W. Phelps, Oliver Cowdery, and John Whitmer were appointed to review and prepare such revelations as shall be deemed proper for publication.

We have but little information concerning the progress of this publication for a year or more; and on July 2, 1833, the First Presidency wrote to "the brethren in Zion," from Kirtland, Ohio, giving direction concerning the shipping of the books, directing that they should be consigned to N. K. Whitney & Co., Kirtland, Ohio. This gives us to understand that it was expected that they would soon be completed. Shortly after this the trouble began in Independence, Missouri, during which the printing-office where the work was being issued was destroyed by the mob. As nearly as we can determine from the information in our possession, the book was not finished, but was being printed. In the destruction of the printing-office, they were scattered in the streets, and some printed sheets were gathered up and preserved, and a few copies are still in existence. The book, however, was not completed, nor

compared with the originals at the time. A subsequent comparison disclosed the fact that there were many errors in it. These revelations were also, some of them, printed in a periodical issued from the same publishing house, known as the *Evening and Morning Star*. In that paper, volume 2, page 384, there is a communication concerning these as follows:

There are many typographical errors in both volumes, and especially in the last, which we shall endeavor carefully to correct, as well as principle, if we discover any. It is also proper for us to say, that in the first fourteen numbers, in the revelations, are many errors, typographical, and others, occasioned by transcribing manuscript; but as we shall have access to originals, we shall endeavor to make proper corrections.

The first fourteen numbers of this *Evening and Morning Star* were published at Independence, Missouri, edited by W. W. Phelps; but when the press was destroyed, the paper was transferred to Kirtland, Ohio, and edited by Oliver Cowdery, where these fourteen numbers were reprinted.

As an instance of the errors and the correction of them, we find in the first number of the original issue what is now section 17 of the Book of Doctrine and Covenants substantially as it appears in the Book of Commandments; but when reprinted at Kirtland, Ohio, it appeared substantially as it is found in the Doctrine and Covenants; and the difference is explained by Oliver Cowdery, the editor, as follows:

On the revelations we merely say, that we were not a little surprised to find the previous print so different from the original. We have given them a careful comparison, assisted by individuals whose known integrity and ability is unassailable. Thus saying we cast no reflections upon those who were intrusted with the responsibility of publishing them in Missouri, as our own labors were included in that important service to the church, and it was our unceasing endeavor to have them correspond with the copy furnished us. We believe they are now correct. If not in every word, at least in principle. For the special good of the church we have also added a few items from other revelations.—Editor of the *Latter Day Saints' Messenger and Advocate, Evening and Morning Star*, vol. 1, p. 16.

A still further correction was made in the third issue of the *Evening and Morning Star*, volume 2, page 193, and this time it was corrected to be just as it now appears in the Doctrine and Covenants. The editor, Oliver Cowdery, states:

We have again inserted the articles and covenants according to our promise in a previous number, for the benefit of our brethren abroad who have not the first number of the first volume. As there were some errors which had got into them by transcribing, we have since obtained the original copy and made the necessary corrections.—*Evening and Morning Star*, vol. 2, p. 196.

It would appear from these statements that the first correct publication in book form of the revelations was in the Doctrine and Covenants, which was

published in 1835. To doubt this is to doubt the veracity of Oliver Cowdery, who was intrusted to take the revelations to Independence to be printed; and also that of many others who were conversant with the facts in those times.

Elder John Whitmer also, who was associated with Oliver Cowdery and Phelps in revising or preparing these revelations, states in his address when leaving the editorial chair of the *Messenger and Advocate*, March, 1836, as follows:

I would do injustice to my own feelings if I did not here notice still further the work of the Lord in these last days; The revelations and commandments given to us are, in my estimation, equally true with the Book of Mormon, and equally necessary for salvation. It is necessary to live by every word that proceedeth from the mouth of God: and I know that the Bible, Book of Mormon, and Book of Doctrine and Covenants of the Church of Christ of Latter Day Saints contain the revealed will of heaven. I further know that God will continue to reveal himself to his church and people, until he has gathered his elect into his fold, and prepared them to dwell in his presence.—*Messenger and Advocate*, vol. 2, p. 287.

To the Doctrine and Covenants, then, adopted by the General Assembly, at Kirtland, Ohio, August 17, 1835, we must look for the first authentic publication of the revelations in book form.

This work has been published many times and in several different languages. Revelations given after the first edition were added to future editions from time to time. Some of the revelations, however, which seemed to be well authenticated, did not find their way into the book until years after, some of them perhaps not at all.

But we have now but the two publications of the Book of Doctrine and Covenants, one issued at Lamoni, Iowa, by the Reorganized Church of Jesus Christ of Latter Day Saints, and one issued at Salt Lake City, Utah, each purporting to give the revelations of God to the church. In the publication issued at Lamoni, aside from the communications received by the present President of the Reorganized Church, we have two communications purporting to come through Joseph Smith the Seer which are not found in the Salt Lake edition. They are sections 22 and 36.

In the clipping which you sent me I observe that the editors of the *Improvement Era* claim that these two were published long before they were published by the Reorganized Church, or before it came into existence. If this be true, no explanation is given as to why the publication is not now continued, in the book issued by them. It is charged further in this clipping that these sections as published by the Reorganized Church, are fragments taken from the Book of Moses.

We have taken the pains to examine these two communications as first published in *Times and*

*Seasons*, and find that these as now published in the Doctrine and Covenants are substantially the same. We have carefully proof-read them and find no differences of any consequence. In section 22 the word *afterwards* is now published *afterward*; and *besides* now reads *beside*. The word *was* is changed to *were*, which corrects the phraseology, and *behold* to *beheld*, these being all the differences we noted in this communication. (See *Times and Seasons*, vol. 4, p. 71.)

In section 36 we found the following changes: The word *die* for the word *did*. The word *die* as it appears in the Doctrine and Covenants is evidently correct; for in the *Times and Seasons* the sentence is as follows: "Go to this people and say unto them, Repent, lest I come out and smite them with a curse, and they did." In the sentence, "And the roar of the lion was heard out of the wilderness," the *Times and Seasons* has the word *lion* pluralized.

In the sentence reading in the Doctrine and Covenants, "And the Lord said unto Enoch, As I live, then so will I come in the last days," reads in the *Times and Seasons*, "And the Lord said unto Enoch, As I live, even so will I come in the last days."

A continuation of the same sentence reads in the Doctrine and Covenants: "In the days of wickedness and vengeance to fulfill the oath which I have made unto you concerning the children of Noah." In the *Times and Seasons* the word *have* is omitted, so it reads, "which I made unto you."

So you will observe that the changes are very few; and if we are publishing a fragment of the revelations now, then there were only fragments published in the time of Joseph Smith, as these revelations were published in 1843, section 22 January 16 when John Taylor was editor; and section 36 on October 1, 1843, John Taylor still editor. These as is well known were both in the days of Joseph Smith and evidently at his sanction.

Whatever the Utah people may have in addition to these we are not prepared to say; but agreeing with the original publications we are content.

The Utah Doctrine and Covenants contains several revelations purporting to have been given through Joseph Smith, the Seer, not found in the Lamoni edition. They are sections 2, 13, 77, 85, 87, 108, 109, 110, 111, 113, 114, 115, 116, 117, 118, 120, 121, 122, 123, 125, 126, 129, 130, 131, 132.

Taking these up consecutively we note that section 2 is a part of the language of the angel to Joseph Smith, on the 21st of September, 1823, concerning the restoration of the priesthood.

Section 13 is the words of John the Baptist used in ordaining Joseph Smith and Oliver Cowdery.

Section 77 purports to be a key to John's revelation given through Joseph Smith the Seer, at Hiram, Portage County, Ohio, about the first of

March, 1832. We had a manuscript of this in the office before the fire in the handwriting of Joseph Smith, and took occasion to compare this revelation as published in this Salt Lake edition Book of Doctrine and Covenants, and found many changes, some of them important. There was a question with its answer preceding the first as it appears in this Doctrine and Covenants. Another question is omitted between questions 7 and 8, and one between 8 and 9. A part of the answer to question 12 is omitted, and a part of the answer to 14 also.

We regret that we have not the manuscript now to supply these omissions; have simply noted them in margin of the book. There are so many other changes that it is not profitable or necessary to notice all. One important one is in answer to question 3, which in the Salt Lake edition of the Doctrine and Covenants reads:

"They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings, in their *destined* order or sphere of *creation*, in the enjoyment of their eternal felicity." In the original this read, "*distinct* order or sphere of *action*," etc. Question 10 as it appears in the Salt Lake edition of the Doctrine and Covenants, was not in the original manuscript. The changes are so numerous that space will not allow us to mention all; some of them immaterial, and some more or less material. In answer to question 13 where the book reads: "after the opening of the seventh seal, before the coming of Christ," the original reads "at or just before the coming of Christ."

Section 85 is a quotation from a letter written by Joseph Smith, November 27, 1832, to the Saints of Jackson County, Missouri, concerning history and church records, etc., closing with the prediction so often published, concerning the Lord's sending one "mighty and strong," holding the scepter of power in his hands, etc.

Section 87 is the revelation on the rebellion, published in the Lamoni edition as an appendix. The remainder of these sections so far as we have been able to determine, were not published at all during the life time of Joseph Smith.

Section 108 purports to be a revelation given December 26, 1835, to Lyman Sherman.

Section 109 is the prayer supposed to have been uttered by Joseph Smith in the dedication of the Kirtland Temple, March 27, 1836. Section 110 is taken from the history of Joseph Smith, published after his death, purporting to be visions manifested to Joseph Smith and Oliver Cowdery, in the Kirtland Temple, April 3, 1836.

Section 111 purports to be a revelation given August 6, 1836, concerning Zion, the payment of debts, etc.

Section 113 purports to be questions answered by Joseph Smith, March, 1838, on the revelation of St. John.

Section 114 purports to be a revelation given to David W. Patten, April 17, 1838.

Section 115 is a revelation given April 26, 1838, concerning the building of the Lord's house at Far West, the name of the Church, etc.

Section 116 is a statement consisting of three lines and a fraction, which purports to have been given May 19, 1838; near Wight's Ferry, in Daviess County, Missouri, pointing out that that particular spot was where the Ancient of Days shall sit as spoken of by Daniel the prophet.

Section 117 is dated July 8, 1838, and purports to be a revelation given to William Marks and N. K. Whitney.

Section 118 is dated July 8, 1838, is addressed to the Twelve, and names John Taylor, John E. Page, Wilford Woodruff, and Willard Richards for positions in that quorum.

Section 120 is an addenda to what is section 106 in the Lamoni edition of the Doctrine and Covenants stating that the means obtained by the execution of the revelation preceding it is to be disposed of by the First Presidency, the Bishop and his council, and the High Council.

Section 121 purports to be a prayer and prophecy written by Joseph Smith in Liberty jail, March 20, 1839.

Section 122 purports to be a revelation given March, 1839, in Liberty jail.

Section 123 is also dated March, 1839, from Liberty jail, setting forth what the duty of the Saints is regarding their persecutors. It purports to be a communication from Joseph Smith, and God is spoken of in the third person.

Section 125 purports to be a revelation given March, 1841, concerning the building of the city of Zarahemla opposite Nauvoo.

Section 126 purports to be a revelation given through Joseph Smith the Seer, in the house of Elder Brigham Young, in Nauvoo, Illinois, July 9, instructing Brigham Young that he is no more required to leave his family, for his offering is acceptable to God but he shall henceforth send his word abroad and take special care of his family.

Section 129 purports to be a revelation given February 9, 1843, giving three grand keys by which good or bad angels, or spirits, may be known.

Section 130 is composed of what purports to be important items of instruction given by Joseph Smith the Prophet, April 2, 1843, in which is contained the following:

Joseph, my son, if thou livest until thou art 85 years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter. I was left

thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face.

Comment on this is unnecessary. I observe only that certain things are contingent upon Joseph *living* to a certain age and he was left in doubt as to whether it meant he should *die* or not.

Section 131 purports to be remarks of the prophet Joseph, at Ramus, Illinois, May 16 and 17, 1843, on the three heavens or degrees.

Section 132 is the revelation known as the revelation on the eternity of the marriage covenant, including the plurality of wives, purporting to have been given July 12, 1843. The facts concerning this revelation have been discussed for years, and we shall not enter into the discussion further.

Some of these revelations are probably genuine; for instance the one calling John Taylor, Wilford Woodruff, John E. Page, Willard Richards to the Quorum of Twelve; for it was soon after this that these men were ordained and placed in the quorum. So there must have been some communication providing for their ordination.

We have not taken the pains to compare each of these with the record as published in the *Millennial Star* after the death of Joseph Smith. It is not material anyway, only as showing where differences occur that the publications are not to be relied upon as being correct.

This I believe, in brief, is about what is needed by way of the history of the revelations contained in the two editions of the Doctrine and Covenants.

In the clipping you send me I notice that the editor of the *Improvement Era* criticises the history compiled by Joseph Smith and Heman C. Smith, because certain things found in the publication of the history in the *Millennial Star* were not copied. Right here permit us to state that we were careful about including anything upon the authority of the *Millennial Star*. Though we did quote largely from it, we quoted only such things as we had corroborative evidence for the correctness of. When a statement depended solely upon that publication we were doubtful about the correctness of it; and though in some instances a statement may have been correct, we omitted it because of uncertainty. The wisdom of the caution used is justified by their own statement regarding the liberty taken with the history as published in the *Millennial Star* after the death of Joseph Smith. In the first volume of their history of the church we find the following:

The history of Joseph Smith is now before the world, and we are satisfied that a history more correct in its details than this was never published. To have it strictly correct, the greatest possible pains have been taken by the historians and clerks engaged in the work. They were eye and ear witnesses of nearly all the transactions recorded in this

history, most of which were reported as they transpired, and, where they were not personally present, they have had access to those who were. Moreover, since the death of the Prophet Joseph, the history has been carefully revised under the strict inspection of President Brigham Young, and approved by him. We, therefore, hereby bear our testimony to all the world, unto whom these words shall come, that the history of Joseph Smith is true, and is one of the most authentic histories ever written.—Pages 5 and 6 of Preface.

Observe that the writings of Joseph Smith, though published as his own, were not relied upon, but the historians and clerks depended upon their own, or the knowledge of those interviewed. In addition to this, it was *carefully revised* under strict inspection of Brigham Young.

If there are any other items that we have omitted that you would like our assistance in looking up, we will be glad to make the effort. I remain,

Sincerely your brother in gospel bonds,

HEMAN C. SMITH.

## Of General Interest

### THE INDIAN IN POLITICS.

Oklahoma will be the first American State to have at its beginning any large part of its voters of a race other than the Caucasian. The fact that Indians with full rights of citizenship are a large element in Oklahoma's population has given its organization as a State an unwonted interest. How would the Indians, there given for the first time a powerful voice in government, use their powers?

The record of Oklahoma's constitutional convention, which has just adjourned, shows that the Indians there need no tutoring in practical politics. They proved that they knew what they wanted and how to get it. They showed political efficiency at every step along the road. The Indian delegates controlled the convention, shaped its work, and made the constitution which it has submitted to the people.

The Indian communities of Oklahoma seem to have been much more alive than the white to the importance of the convention. All the newspaper correspondents agree that the Indian delegates averaged higher than the white. Most of the white communities seem to have sent to the convention men of the mediocre grade that get elected to State Legislatures in "off" years. The Indian communities sent their best men, those most highly educated and experienced in affairs.

The Indian delegates were strictly up to date in their political ideas, in some respects rather alarmingly so. The constitution they framed for the new State contains about all the "reform" ideas going. It has been well described as "a bundle of panaceas," and as "a terrible example of the mania for constitutional regulation in its most virulent form." Here is a summary of its principal provisions:

The initiative and referendum; the direct primary for all offices; prohibition of the liquor traffic; partial woman suffrage; two-cent railroad fares; railroads prohibited from owning any productive agency of a natural commodity, such as mines or forests; corporations prohibited from owning land not actually used in their business or from dealing in real estate outside of incorporated cities; "stock watering" prohibited; corporation books to be open for inspection at all times; the segregated mineral lands in the old Indian Territory to remain State property; commissions to deal with charities, labor and arbitration, insurance, railroads, agriculture, oil- and gas-wells, coal and other mines, prohibition of the marriage of negroes and whites, with definition of the term "negro"; compulsory and separate school systems; Constitution may be amended at any time by majority vote.

The last provision is one that compels admiration, in view of some of the others. It is a frank admission that the constitution makers are not under the delusion that they are so wise that their work can not be improved. It leaves the people of Oklahoma free, whenever they reach the conclusion that their Constitution regulates things altogether too much, to modify its provisions as they please with small ceremony.

The statesmanship of the Indians who made the Oklahoma Constitution would seem to savor rather strongly of blind devotion to academic theory and to have been swayed overmuch by the radical tendencies of the day. But of their political efficiency there is no doubt. Though an actual minority of the new State's population, they considered what they wanted, made up their minds, went straight after it, and got it. On the practical side of politics it is plain that these Indians are fully developed.—*Public Opinion*, April 27, 1907.

### BRIDGE WHIST.

Away back in the dim shadows of the centuries a mind that was a veritable mountain-peak of intelligence invented the deck of playing-cards. And with this achievement there was brought into the world a heritage of trouble and tragedy that will warrant a tremendous reckoning in the final readjustment of things. The invention of playing-cards was a mathematical marvel upon which human ingenuity has not been able to improve throughout the ages, and succeeding generations of men have taken up playing-cards and laid them down at the end of a lifetime without doing more than devising new games, discovering new combinations, and discerning new problems. The cards themselves have remained practically the same except in variation as to the numbers in the suits. The Egyptians

played euchre at the time of Joseph, and the Chinese game of fan-tan was a favorite method of gambling long before the Christian Era. . . .

Bridge whist is not a new game, but was played as early as the days of American colonization. That its rediscovery has inflamed the civilized world within a few years is one of those many mysteries that hang upon the history of card gambling. Besides offering somewhat varied and spectacular opportunities of setting wagers, bridge whist is an unattractive and an unscientific hazard. But it is a craze that has swept over England and America leaving ruin and degradation in its path.

The trail of bridge tragedies has been all too resourceful of terrible examples to the moralists and those who would stem the baneful influence which this game has exerted and is still exerting in society. Its devotees go to the last desperate extremes in the wild and irrational pace it sets, and to-day gambling among women is stimulated to an alarming extent because of it. Pulpit and press have been arrayed against it, but with little apparent effect. It finds its victims in high places and it too often leaves them leveled to the standard of common gamblers. It has entered homes which it has left only with the auctioneer and the casket. We in America are fortunate in that it has not taken the hold here that it has taken in England, but we know quite enough. When will it run its course? Upon the answer to this question depend the happiness, the fortunes, and the reputations of thousands.—*Kansas City Journal*, April 22, 1907.

#### A REFORM MOVEMENT IN THE SOUTH.

The greatest evils which the use of liquor could bring have been suffered extensively, in fact to a greater degree, in the South than in any other part of the country. The whole South is saddened in these later years by the knowledge that vast numbers of her many honorable families have come to utter ruin and degradation because of this evil. The lavish hospitality of former years has left a curse in the blood of later generations that has almost destroyed the aristocracy of the South. There can not be found a single Southern family of any position socially that has not reaped its harvest of sorrow and disgrace.

These things burn their facts more deeply into the hearts of women than of men, and it will not be easy to find a true Southern woman who is indifferent to this question.

The race problem is also involved. This is an unanswered problem, but there are some questions in regard to it that can be answered, and the liquor question is one of them. In the first place it must be understood that the negroes are not steady

drinkers. They generally drink considerable liquor on their holidays and "play days." But I have not been able to discover one who is a daily slave to the habit, and I have been at some pains to investigate. I am told by men of wide experience among them that a negro can stop drinking and go for months without the slightest nervous inconvenience. They never have delirium tremens, although many of them on occasion will become utterly besotted for weeks with the vilest poison that Kentucky can produce. The drug habit is very prevalent among the town negroes, especially the use of cocaine. But the field hands and small renters who form the great bulk of the colored population do not drink or use cocaine except on such rare occasions as they come to town. The town negroes drink only when impulse and opportunity conjoin. In drinking they consume a larger quantity than a white man could survive, and when they combine cocaine with their liquor, as is frequently the case, they become unchained devils, absolutely fearless, irresponsible, vicious, and desperate. It is in this condition that their crimes are committed. In all the long roll of murder, vicious assault, and the like which the records of this country contain, whisky and cocaine are the original causes. Under the influence of these poisons the mildest mannered houseboy has been known to exterminate a family. Within the last three months two negroes have run amuck through the streets of Greenville and have murdered and seriously wounded a number of citizens, and in both cases the negroes were usually meek and innocent persons. It can be easily understood why it is that white men regard a drink-frenzied negro as they would a mad dog.

The better will of the South is to keep liquor out of the hands of the boys, young men, and the negroes, and the only method which seems to offer any help in this direction is through county and state prohibition.—Philip G. Davidson in the *Hawk Eye*.

#### A "SIMPLE LIFE" CHURCH.

"Simple livers" are to have a church—or a number of churches—of their own.

With an influential body of supporters behind it a society of admirers of the simple life has been formed. They expect shortly to open the first simplicitarian church in London.

The first "minister" will be Doctor Kenneth MacDonald, who is also engaged in the preparation of the official hymn-book. For this publication he has himself written over 200 "simple life" and "new thought" poems.

Whilst the "simplicitarians" will make their official beginning in the Metropolis, their program is to found settlements in rural districts, with a gar-

den city headquarters, not unlike the Zion City of the Dowie church in its completeness, though, of course, without its corruption.

Amongst the features of the proposed settlement are carefully-prepared plans for workmen's dwellings on most original sanitary lines, and the "church" will be able to let its workmen members flats of three rooms and offices at one shilling per week, making a profit of ten per cent out of the transaction!

"The name we have chosen most thoroughly expresses our aims," said Doctor MacDonald to a *Daily Dispatch* representative. "It came to me as an inspiration when I was being heckled by a Midland audience. A man got up and asked me what I really called myself, and on the spur of the moment the word 'simplicitarian' slipped from me.

"Simplicity in all things, that is the essence of our belief. One of the books most in sympathy with our teaching is Ruskin's *Unto This Last*. We are anti-monopolists, and hold that all men and women are entitled to the inalienable right to life, liberty, and the pursuit of happiness."

"It is to be a political 'church' then?"

"Decidedly not," replied Doctor MacDonald. "Of course, politics—idealistic politics—form a substantial part of our program, because I hold that everything which concerns the well-being of the people is inseparable from the true religion of the people. The 'simplicitarian' teaching is a broad Christian teaching blended with all that is sanest and noblest in social and political movements.

"The simplicitarians will abolish the doctors and teach men to seek for the cure of all their diseases within themselves. No, it is not Christian science exactly. A better designation is 'nature cures.' Members must not use drugs or patent medicines. We hold that every ailment can be cured by sunshine and water, and we claim that the medical profession, with its astounding privileges, is a gigantic 'bluff'—that the practice of medicine—as distinct from surgery—has made practically no progress since the days of the ancients.

"We are against the principle of town life, and desire to get the people settled back on the land in garden city communities. We oppose vaccination and every movement interfering with the liberty of the subject. We plead for simplicity in services for worship and in church organization, and we are pledged vegetarians.

"A very large number of well-known advanced thinkers have expressed their sympathy with the movement, and I believe the time is ripe for a sect on a far broader basis than the churches of to-day. Our services will be quite simple, a hymn—I am busily engaged on the hymn-book—a prayer for a

cleanlier, less complex civilization, and an address on health betterment lines."—Manchester, England, *Daily Dispatch*, April 17, 1907.

## Mothers' Home Column

EDITED BY FRANCES.

### I Know.

I know thy sorrow, child; I know it well,  
Thou need'st not try with broken voice to tell—  
Just let Me lay thy head here on My breast,  
And find here sweetest comfort, perfect rest!  
Thou need'st not bear the burden, child, thyself,  
I yearn to take it all upon Myself!  
Then trust it all to Me, to-day—to-morrow—  
Yes, e'en for ever, for I know thy sorrow.

Long years I planned it all for thee,  
Prepared it that thou might'st find need of Me;  
Without it, child, thou would'st not come to find  
This place of comfort in this love of Mine.  
Had'st thou no cross like this for Me to bear,  
Thou would'st not feel the need of My strong care,  
But in thy weakness thou did'st come to Me,  
And thus, through this My plan, I have won thee.

I know thy sorrow and I love thee more,  
Because for such as thee I came and bore  
The wrong, the shame, the pain of Calvary,  
That I might comfort give to such as thee.  
So, resting here, my child, thy hand in Mine,  
Thy sorrow, to My care, to-day resign,  
Dread not that some new care will come to-morrow—  
What does it matter—I know all thy sorrow.

And I will gladly take it all for thee,  
If only thou wilt trust it all to Me;  
Thou need'st not stir, but in My love lie still,  
And learn the sweetness of the Father's will.  
That will was only planned for the best;  
So, knowing this, lie still and sweetly rest—  
Trust Me. The future shall not bring to thee  
But that will bring thee closer still to Me.

—Selected.

### If the Master is Pleased.

*Dear Home Column:* May I come in to chat, with the hope that what I may say will be of benefit to some, and injure no one? In a past number of the HERALD was a letter written by a brother who told us of a sister that attended a meeting but did not enjoy it, among so many finely-dressed sisters. Now, for my part I would rather we all dressed in a simple manner; but we are living in a progressive age, so why not let every one wear what she can afford. When a calico dress was my best, I never envied those who wore silk, and if we wear a calico dress to meeting with the spirit of contentment, we will look just as beautiful in God's sight as our sisters who wear finer clothing. I fear we will never be a happy people while we bother about what others wear or about what they have. Rather let us try to think that our brothers and sisters have a right to wear what they can afford, and that we have the right to wear what we can afford, and though our lives have been filled with crosses and should the time come that we

Tire of sowing for others to reap,  
And of labor with little reward,

Let us gather burdens one by one,  
And carry them to the Lord.

Then the still small voice so dear to our soul,  
Will whisper, Child, be of good cheer;  
You are doing the part I gave you to do;  
Work on with never a fear.

Then we'll take up our task with cheerful heart,  
And begin our duties anew;  
If the Master is pleased with our simple part,  
We will do what he wants us to do.

March 24, 1907.

JANE HEATON.

#### He Said "No."

The great Young Men's Christian Association Convention recently held in Boston brought delegates from all parts of the world to testify to the value of the Christian religion as the highest rule of conduct for a practical life. It was natural, as the delegates met each other, for them to exchange vital experiences. The following was told by one who had traveled eight thousand miles to attend the meetings:

"My father was a rancher on a small scale in Australia. He had only a thousand sheep or so and a couple of square miles of run for pasture. He was an English emigrant of sturdy yeoman stock, and while the free life of a shepherd had taught him tolerance and kindness, he remained true in principle to the strict lessons of his early years.

"The nearest neighbors or station was ten miles away, but the ranchmen used to think nothing of riding twenty or forty miles to a centrally located farm on Saturdays to spend the night in carousal, and ride back on Sunday.

"The isolation was so depressing and the heat so exhausting that when the men came together once a week in this way, drinking and gambling seemed inevitable. In the kindled passion and excitement of these coarse pleasures they thought they might forget for a few hours the suffering and privation of their lot.

"At last it was my fathers turn to entertain. He must invite the herders of the kraals and ranches within a radius of nearly fifty miles.

"Boys,' he said to his two sons, my brother and myself, 'it's the parting of the ways. We either live as we have lived, simply, in the fear of God, minding our own business, paying our debts if we can, saving money if possible, and being cut by every man around here, or we fall into the ways of our neighbors, and drink and gamble ourselves into perdition. I am not going to break your mother's heart, and I say "No," even if they burn us down.'

"It was the critical moment of our lives. I could have fallen at my father's feet and worshiped him when he made that decision. He looked like a god—determined and invincible.

"So it came about that my brother and I divided the circuit between us, and I rode to the north and he to the south. To every ranchman this message went, 'Father invites you for Saturday and Sunday as usual. There will be no cards or liquor—only a quiet talk about old England and the welfare of the colony.'

"We waited that Saturday afternoon with trembling, not expecting a single guest. But suddenly one rode up and then another, and another, until the whole section was represented. There never had been so large a gathering. They came in curiosity and with respect.

"With mother opposite him, father said grace at table, and we boys saw tears flow down rugged cheeks. That night the men talked long about bushmen and rabbits and fences and drought, and how to stand by each other.

"The next morning, as he did every Sunday morning, father conducted prayers, this time before fifty of the roughest men I had ever seen assembled; and there was singing of hymns, broken here and there by sobs and by tears. When they parted, my father, although a recent comer, was the acknowledged leader of the community.

"That section became the most prosperous section in all the country round. And I thought if Christian courage could accomplish that, it was good enough for me to live and die by. My father's 'No' was the one thing needed to save the community, and it saved it."—Selected.

## Letter Department

GLOVER, Michigan.

*Editors Herald:* I feel somewhat surprised myself this evening in writing to your valuable paper, for if one had told me at the supper-table that I was going to write, I would have told him he knew nothing about it, as such a thought had not entered my mind. My thoughts were to hurry and get my work done, get the children to bed, so I could retire early, as I felt somewhat tired. While washing dishes my little four-year-old tot asked me to tell her a story, so I told her one I had read in the *Hope*; and when she wanted another I asked one of the boys to get a *Hope* and read a story to sister, and as he was reading about the resurrection and ascension of Jesus, she looked up in his face and asked a number of questions, and one was, "What is an angel?" He says, "You tell her, mamma; you can explain it better than I." Well, I did the best I could, but felt my inability to explain to one so young, and found myself immediately asking God to give me wisdom and knowledge that I might give her the right understanding, as she has a great memory, and perhaps will never forget what is taught her now.

Oh, how easy to plant (little by little) gospel truth in their little minds, and it seems to me we have ample time by the time they are eight or nine years old to have the gospel taught to them thoroughly. I knew nothing of the restored gospel when I was a child but was brought up to all the light my parents had, went to Sabbath-school with other children, and enjoyed myself in that work. At the age of thirteen I was baptized, and received in full membership in the Methodist Episcopal Church, after having proved myself worthy by living faithful for six months, as the custom was. I remained in the church for seven years, living to all the light I had, when I heard the beautiful gospel story and accepted it shortly after. Then my great desire was that my husband might accept it, also. I prayed for him night and day, but he seemed to have no desire to obey, though not opposed to the work. He always seemed willing to do his part in caring for our two-day meetings and conferences, but that was not enough for me. I longed to see him obey, so I kept on praying.

I remember at the close of a conference held in the Huron Center Branch, Eastern Michigan District, about nine years ago, on Monday morning, we had a prayer-meeting, J. A. Grant and E. C. Briggs in charge. I arose to bear my testimony, and it seemed to me I was caught up in the air, so that I stood just a little above the congregation, and there with the Spirit of God resting upon me I asked the Saints to pray for my companion that he might obey the gospel. When I sat down I felt somewhat surprised to think I would ask an assembly that were nearly all strangers to him to pray for him. I felt a little worked up over it (but still knew it was the promptings of the Spirit) until evening services, when we gathered again for preaching.

The opening prayer was by E. C. Briggs. He prayed for the husband of that sister who this day had asked (in the Spirit) the prayers of the Saints. He prayed that he might obey the gospel. After meeting was closed he searched me out, in a crowded house, and told me not to be discouraged, that my husband would yet obey the truth. Those were comforting words to me for I believed them, but did not stop praying. A few years after that our daughter wanted to be baptized, but as she was young in years her father thought she would not be able to live right, and said she would better wait awhile longer, but gave his consent. She was baptized the last of March, 1902, by F. C. Smith, at Bay Port, where we then resided. In the fall of 1903, Elder J. Bailey came to Glover to give patriarchal blessings, my nephew, E. M. Wyman, acting as scribe. I felt happy and rejoiced to think we might receive a blessing. A number of Saints gathered at the home of Bro. Umphreys, and there I was told to so live that God's Spirit might rule within me, and my prayers would be answered to my peace and comfort. Before I came home that afternoon, while the Spirit was present, I asked Bro. Bailey to pray for my companion, and he said (with his face shining so brightly with the Spirit), "Your prayers will be answered." I came home rejoicing and felt the clouds were breaking away, and the time near at hand when I would have a helper in this work. In May, 1904, our youngest son wanted to be baptized, but his father thought him too young; but after a few days gave his consent, the time was set, and the Saints and friends gathered at our house to go with us to the water, when, to my joy, husband said to me, "Can you get me some clothes? I am going to be baptized." I could not express my joy as I stood at the water's edge and realized my prayers were being answered to my peace and comfort, as I saw Elder J. A. Grant lead them forth into the waters of baptism. I still had another one I desired to see in God's work. My prayers were answered in his behalf, and he was baptized in June, 1904, at the Coleman conference, by Elder Levi Phelps. Now I can say God is true to his promise.

I have a desire to so live that I may be the means in God's hands in helping to bring up our two little girls so that when they come to the years of accountability they may have the gospel thoroughly stamped in their memory; as I believe this is the right time to teach them; and I am glad that in God's work there will be a home built for homeless children where the gospel can be taught them. My prayers are not only for my own, but would love to see all mankind obey and live the gospel.

Your sister in gospel bonds,  
MRS. VADA HARDER.

PLYMOUTH, Massachusetts, April 28, 1907.

*Editors Herald:* I esteem it a great pleasure to have the right to express my gratefulness for the message that has been brought about by the angel. I am laboring in Brockton part of the time with Saints that I can truly say appreciate the gospel message, and I for one can not enjoy this life with any greater pleasure than to stand before people that appreciate this work. I want to labor just as he wants me to labor. It is given that man can bring about much righteousness of his own free will, but when we have the Holy Spirit to attend the word which is spoken, it is worth everything else besides. I can truly say that I love to tell this gospel story—that is, when the Lord sees fit that I should tell it; and I want to do it in the spirit of meekness and love, and if I can not teach them the way of righteousness I do not want to say anything about it. It is precious after you have told the gospel story to present it in example. Oh, how we need to have this spirit of truth continually with us! I

believe it is our privilege to be filled with the Spirit. We know as long as we are in this life as it is, and meeting with those forces that are at work, they will cause afflictions, but if we are patient in them, they will work for us a far more and exceeding weight of glory. We can see it is a necessity to have tribulation, for they will bring us nearer the Lord. Jesus says that in this world we shall have tribulation, but in him we shall have peace. Our great Captain has overcome the world. All that is required of you and me is to follow him, and he will lead us on to those virtues that are spoken of by the apostle Peter.

I love this work, for there is no inconsistency in it. All the parts when in place make a complete whole. Who would not want to do all he could if he understood the message? I can see why Bro. Frank's cup was running over when he saw the work misrepresented and did not have the chance to tell his side of the story. I hope and pray that I will be successful in winning souls to Christ. I see by the General Conference appointments that the apostles, Gomer Griffiths and U. W. Greene, have some of the Eastern States to canvass. I hope they will not forget Brockton and Plymouth.

N. R. NICKERSON.

ADAMSON, Indian Territory, May 3, 1907.

*Editors Herald:* As it has been a long time since I wrote you, I will pen a few lines. We have left Wilburton, where we lived for seventeen years, and have moved out in the woods where we discovered a fine vein of coal, so we started a town, and the railway company called the town after me.

Well, we have a fine coal-mining camp. Our coal is about five feet thick, a fine quality. Plenty of sale for coal. We need about twenty coal-miners and engineers, and a good blacksmith. We pay union scale. No strike. No trouble.

We have a good church organized here, also Sunday-school. We have had the missionaries to visit us, F. A. Smith, G. H. Hilliard, Ellis Short, Brn. Baldwin, Jackson, Bailey, John Harp, and Henson. All preached the gospel in Adamson. In the absence of our missionaries I have preached every Sabbath. The interest here is good.

Our reunion is to be held in August, lasting ten days. We expect to have a good representation of leading elders with us. Let the Saints try to come together, and have a season of rejoicing.

Any of the Saints wishing to come to Indian Territory, please write me first.

PETER ADAMSON, SR.

GREENWOOD, Missouri, April 10, 1907.

*Dear Herald:* I wish to say a few words. The Lord of heaven has spoken to his people on the earth in these last days. Among the many things he has called his people to do is to build a sanitarium for the benefit of those who are in need of such. The fund is growing slowly according to our Bishop's report. Shall we who are well sacrifice a little of our means to help those who are afflicted? I know a sister who was not expected to live who had saved up ten dollars and sent it to the sanitarium fund. How many are there of the fifty thousand or more members who will follow her example? The sanitarium will be built. We have the rock; it is sky-blue in color, and there is not a stone building in Kansas City or Independence that compares with it. We have the stone and have saved at least ten thousand below the market price. It gives us encouragement to help with our means. We also have enough stone for the children's home and the temple when the time comes to build that. Now, dear Saints, let us work while it is day; the night cometh when we can not work.

C. J. CARLSON.

BIRMINGHAM, England.

*Editors Herald:* In reference to the death of my dear father, the late Bishop Thomas Taylor, I desire to express through the columns of the HERALD the sincere thanks of my husband, self, and family, to all friends at home and abroad for their kind expressions of sympathy and condolence in our sad loss. Your sister in bonds,

68 Bristol Road, Bournbrook.

EMMA ROBERT.

NORTH MENTOR, Ohio, April 29, 1907.

*Editors Herald:* As a number of years have passed away since last writing you, and feeling we are all of one family of the household of faith, I take this opportunity of writing and letting you know what has been done in this place by chosen servants of the Master. Four years ago last fall the writer preached three discourses on the principles of the gospel, in the schoolhouse near by, to large (and seemingly appreciative) audiences. My brother-in-law, who was not of the faith, with whom I was living, being much opposed to my holding meetings, I discontinued the same.

My brother-in-law being dead, and again feeling impressed with a desire to have preaching in the neighborhood, I made arrangements for Bro. U. W. Greene to hold forth. He preached ten or more excellent sermons, those of other faiths saying they were the best they ever heard. Bro. Haynes preached two good sermons on the principles of the gospel to a small audience because a "hireling" had sounded an alarm. Bro. Eben Miller preached one sermon,—also to a small audience because Reverend Seevers of Campbellite faith told them that the Saints worshiped Joseph Smith. I heard him make that assertion. I replied to his discourse the following Sabbath and invited him to attend. He failed to come.

Last of all came Bro. A. E. Stone of Kirtland. He preached one sermon in the church where we were then holding forth. The next Sabbath I handed the local minister a notice of Elder Stone's appointment for the following Sabbath. Before making the announcement he did all he could to prejudice the people against us. The following week an article came out in the local paper stating that the church was open to all denominations except Mormons, in large headlines and in the first column, first page, with no signature. To this I replied. My communication was in small type in the last column, last page. The good book says the first shall be last and the last first. There will be a change some day. Elder Stone preached the last discourse in the schoolhouse. I see my letter is long already; but bear with me till I relate the strangest part of all. This spring they opened their Sunday-school, and appointed me as Bible class teacher. I accepted the offer. At present am trying to convince them that God manifests himself to his servants to-day the same as he did to Abraham or Joseph in Egypt, and that he is the Lord God, and changes not. (See Malachi 3: 6.)

Your brother,

I. P. TITUS.

PURCELL, Missouri, April 29, 1907.

*Editors Herald:* We are a small branch of isolated Saints, but have a small Sunday-school opened up (a home class) and have prayer-service after that. Sunday-school opens at three o'clock and closes at four for prayer-service. We are ready for some more good preaching by any of the elders who feel inclined to stop among us. Bro. Riley delivered twenty-nine sermons here this last winter. Closed the night before conference convened at Webb City. A great deal of good was done in behalf of the gospel truths which will be long remembered, by some of us anyway. May

God's choice blessings rest upon Bro. Riley is my earnest prayer.

Dear Saints, I do desire an interest in your prayers. Four of our family have obeyed the gospel. My husband, my stepdaughter, and my daughter (John Warren's wife) were baptized last September by Bro. Riley. It is our prayer that others of our relatives may obey the commandments before it is too late. I have been in this work six years and know this gospel of Jesus Christ is the power of God unto salvation to them that believe, and by the help of my heavenly Father I am doing all I can to sow in my weakness the gospel seed. Pray for us that our labor here may not be in vain; that when we are weighed we may not be found wanting, but that we may enter in through the gates into the city, and that all of our loved ones may meet us there with all of the glorified saints.

Your sister in the one faith,

MRS. LEVINIA (CASTLEMAN) WALTER.

#### Extracts from Letters.

Mrs. Jane Perchie, De Lisle, Saskatchewan, Canada: "We have moved from Esmond, North Dakota, to De Lisle, Saskatchewan, Canada, forty miles southwest of Saskatoon, and would be pleased to have any of the elders call upon us, and they can make their home with us at any time, as there is a good opening for them to preach."

## Miscellaneous Department

### High Council.

Tri-cities Branch, Rock Island, Illinois, versus J. W. Wight et al, as a committee.

This case came on for trial by appeal of the Rock Island Branch from the action of the Kewanee District conference and committee in the matter of withholding license from John F. Adams, member of said branch; James W. Davis and Ora H. Bailey appearing for the branch; J. W. Wight for the committee.

The High Council convened at 10 o'clock a. m., Thursday, April 18, 1907, at Lamoni, Iowa, as per notice published in SAINTS' HERALD, and agreeably to notice given in conference assembled.

It appears from the evidence that J. F. Adams was a member of the Buffalo Prairie Branch and took a letter from said branch bearing date of March 24, 1889; that his name does not appear as of record as a member of any branch until by application to the Rock Island Branch, February 2, 1904, he applied to the Rock Island Branch, petitioning the officers and members of the Kewanee District to grant him a letter of removal to the Rock Island Branch. This petition was referred to the Buffalo Prairie Branch, then and subsequently existing as an organized branch. It does not appear of record that there was any action of the Buffalo Prairie Branch upon this reference.

It appears further of record that John F. Adams petitioned the Kewanee District to issue or renew to him an elder's license. This petition was not granted. Subsequently J. F. Adams by petition to the district conference, sitting at Canton, Illinois, in June, 1904, requested a reissue of his license and demanded a reason why such reissue of license was not granted. This petition was referred to the district president and missionary in charge. At the same conference the district president silenced J. F. Adams from officiating until such time as the matter was adjusted.

It does not appear of record what the report of this committee was. It appears of record that in February, 1905, a committee was appointed by the branch to ask the district conference for reconsideration of their action in reference to the renewal of license to J. F. Adams; it was then reconsidered. Conference appointed a committee to make inquiry. This committee reported that they were compelled to recommend that the request be not granted, and recommended that a court of inquiry be appointed. This recommendation was approved and the missionary in charge and district president were empowered to appoint the court. This committee reported that good and sufficient reasons existed for withholding said license, and recommended that the documents submitted in evidence be placed in the hands of the district president for further action.

This report was adopted and the recommendation concurred in. The missionary in charge gave instruction to J. F. Adams to remain silent from acting in the capacity of an elder or representing the church, stating to him that when he made proper explanation and made satisfactory arrangement concerning certain matters which were in possession of the committee, he would favor the withdrawal of the objection. This Adams promised to do, but failed and neglected to do.

On June 20, 1905, John F. Adams made a confession to the Rock Island Branch that in obtaining a divorce from his wife he did not prefer charges nor labor with her according to the law, and it is in evidence that he also confessed having obtained this divorce upon insufficient or illegal grounds, according to church law; and also that he secured membership in the Rock Island Branch by irregular proceeding. Upon this confession Adams was forgiven by vote. It appears of evidence that at the time of this action the branch numbered some eighty members; that there were present at this business-session eight or ten of the members of the branch, and that the vote cast was three for forgiveness and two against; that the business-meeting was held at the call of the president. It does not appear of evidence that any general notice was given to the branch of such call or meeting.

It appears further of record that on January 29, 1906, an effort was made to get the Rock Island Branch to request the district conference to issue an elder's license to J. F. Adams. This request was denied, but subsequently, on September 24, 1906, the branch by vote requested the district conference to grant Bro. J. F. Adams his license. A committee reported on March 18, 1907, that the matter which was referred to them, the restoration of the license of J. F. Adams, with request that their findings be reported to the Rock Island Branch, that they had made diligent inquiry and that such license should be withheld. It was then by order of the branch appealed to the High Council.

It appears of record that the Buffalo Prairie Branch is still in existence, but it does not appear that any letter of removal was granted to said Adams subsequent to 1889. Adams was divorced from his wife in April, 1902, upon the ground of desertion, and not upon scriptural grounds, but upon statutory provision. It further appears in evidence that subsequent to such obtaining of divorce, Adams alleged that his wife was guilty of criminal conduct, but that he did not make that a part of his plea for divorce; nor does it appear that he made any effort to secure union with any branch of the church from the granting of removal in 1889 until February 2, 1904.

It appears further in evidence that he contracted a number of debts amounting to a considerable sum, and when requested by the committee to comply with the rule of the church and make satisfactory arrangement regarding them, he failed to do so and refused to do so; that the committee granted sufficient time for him to make this arrangement if he saw proper, and declined to make public their reasons for refusing to grant renewal of license, and these reasons were given by the committee to J. F. Adams.

It is claimed that the action of the conference and committee in withholding said license was irregular. We can not see that this alleged irregularity affects the action of the committee consisting of the missionary in charge, J. W. Wight, Amos Berve, and F. A. Russell, from whose action the appeal is taken. It appears further in evidence that the action of the branch in forgiving Adams and accepting him into membership was also irregular.

The decision of the council is that the action of the committee be affirmed; leaving the authorities of the branch and the district to take into consideration any measures which the circumstances of the case may demand in reference to the membership of said J. F. Adams.

Done at Lamoni, Iowa, April 20, 1907.

Signed,

JOSEPH SMITH, President.  
ROBT. M. ELVIN, Secretary.

Attest:

The above opinion and decision was approved by the unanimous vote of the council, upon the date last above written.

ROBT. M. ELVIN, Secretary.

#### Pastoral.

To the Ministry and Membership in Minnesota, North and South Dakota, Nebraska, Iowa, Missouri, Kansas, and Central and Southern Illinois; Greeting: By the action of the late General Conference, we were associated to take the active oversight of the missionary and general church-work in the above-named territory.

It will be recognized by all when the extent of the territory, the large missionary force, and the church interests in this field

are considered, that it will be impossible for us to give immediate and direct attention to all the church interests in this important field; nor can we be expected to visit in person but a small portion of this field. We trust, however, always to be found where we are most needed, and to be so directed that we will be able to give the wisest advice obtainable to those with whom we are associated.

We congratulate ourselves in having coworkers in different parts of the field whom we can trust, and who will take care of the interests of the work under our supervision as well or better than we could care for them if we were present in person.

In order to facilitate our work and to have men in the different fields to whom access can be had more readily than to the ministers in charge, we have decided to appoint the following brethren as associates in charge and recommend them to you as worthy of your confidence and support:

H. O. Smith in Minnesota, and those parts of the Dakotas north and east of the Missouri River; D. R. Chambers, Nebraska, and those parts of the Dakotas south and west of the Missouri River; Eli Hayer, Western Iowa, including Gallands Grove, Little Sioux, Pottawattamie, and Fremont Districts; James McKiernan, Eastern Iowa, including Nauvoo, Des Moines, and Eastern Iowa District, and Central Illinois District; Henry Sparling, St. Louis and Southeastern Illinois Districts; A. M. Baker, Southern Missouri District and the unorganized territory in Southeastern Missouri; George Jenkins, Clinton and Spring River Districts; W. T. Bozarth, Independence Stake; W. E. Peak, state of Kansas; F. C. Keck, Nodaway, Far West, and Northeastern Missouri Districts; John Smith, Lamoni Stake.

It is well understood by all missionaries that according to the rules obtaining they are expected to report to these missionaries in charge promptly on the first days of January, March, July, and October. Please do not allow this duty to pass over a single day if possible to avoid it, so that these associate missionaries in charge may be prepared to report to us promptly on the tenth of the above mentioned months. Much difference of opinion has existed and does exist as to the necessity of reporting and what should be reported, but the consistent way is to report such items as have been required by the action of the General Conference. Nothing can be gained by asserting that our individual ideas should obtain in preference to those adopted by the body. While these rules are in force let us abide by them.

On the account of the mission fields being divided differently from what they had hitherto been, we observe that Brn. J. T. Riley and Lee Quick were appointed to labor in Southern Kansas and that part of the Spring River District in Indian Territory, thus dividing their field and placing it in two different missions. To avoid confusion and that these brethren may not be required to report to two different missionaries in charge, if agreeable to Brn. White and Luff in charge in Indian Territory, they may report their labors to them instead of to us; while Brn. R. T. Walters and W. H. Smart, appointed to Spring River District, may report to us, through Bro. George Jenkins.

All reports to ministers in charge should be addressed to  
HEMAN C. SMITH,  
Box 10, Lamoni, Iowa.

We trust that the Saints in general will not forget when the missionaries visit their localities that they need their sustenance in a temporal as well as spiritual way; and that the law of God provides that those who feed and clothe and give them money are to be recognized as the disciples of Christ. These brethren are not provided for by the general church treasury only in case of emergency so far as their individual expenses are concerned. Therefore as the Lord prospers you, assist them, assured that the promise of the Lord is that you shall be rewarded for so doing.

While we shall always be glad to receive communications and to keep in as close touch as possible with all the men in the field, it will be recognized that where there are ninety-four appointees exclusive of ourselves in this field, it will be impossible for us to keep in close correspondence with each one. Therefore so far as practicable let your reports and communications reach us through the brethren named above in charge of the several divisions of the field.

While the nature of our work is both defensive and aggressive, we should not be hasty in seeking discussion and controversy. Discussions are sometimes necessary under certain conditions; but if we are permitted to do our work in peace and good will we all should prefer so to do. If circumstances demand public discussions great care should be used in arranging propositions for our opponents are sometimes unscrupulous and it will be well before offering or accepting propositions to confer with those in charge that mutual understanding may obtain.

Numerous reunions are to be held during the summer and fall in this extensive field; and already invitations are reaching us to

## THE SAINTS' HERALD.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

Entered at post-office, Lamoni, Iowa, as second-class mail matter.

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

be present, some of which we perhaps will not be able to respond to. Where there are several appointed upon the same date, we will probably have to divide the time between them to some extent, while some we may not reach at all. But we will do the best we can.

As in the past we shall expect the active co-operation of those who are superannuated but are not named in the missionary appointments. Some of these have done valuable labor, and no doubt will continue to do so. We wish to labor in harmony and to the best advantage with all.

Trusting that the Spirit of the Master may be with us, that in humility and devotion to the right we may receive strength for the work required at our hands; and that our association may be pleasant and profitable, and may contribute to the strengthening of confidence in each other and in the work committed to us, we subscribe ourselves your collaborators for Christ,

WM. H. KELLEY.  
HEMAN C. SMITH.

## First Quorum of Seventy.

I have sent to the address of all the members of the First Seventy who were not present at the late conference, the Address to the Seventy by the Seven Presidents. If any have not received the address please let me know and another will be mailed.

I would like the mission address of any of the members of the quorum if it is different from the permanent; and if at any time the permanent address is changed please inform me.

In the service of our Master,  
J. F. MINTUN, Secretary of First Seventy.

## Notice to Missionaries.

The General Sunday-school Association is still sending the Exponent and the Senior Quarterly to all missionaries laboring under General Conference appointment. And, owing to the fact that so very many of the missionaries change their addresses each year, it becomes necessary to make up a new list each year. We are now making up the new list for 1907-1908 and desire to have your mission address as also your home address. Do not think because you have been receiving the periodicals during the past that you need not renew. If we knew your address no application would be necessary, but we do not know it. Drop us a card giving both mission and home address. If you have no mission address, so state and it will be sent to the home address.

FREE "QUARTERLIES."

It may be that in your work you will find individuals who would study the Quarterly, or schools that could be organized but have not the means to purchase supplies. In such cases we shall gladly furnish the needed Quarterlies free till such time as they may be able to pay for them. Also please send us the names of parties who might be interested in the Exponent and sample copies will be sent them.

Hopeful for the advancement of the work in all its departments, we are,

Fraternally,

T. A. HOUGAS,

Superintendent General Sunday-school Association.

A. M. Baker, 12219 Kelleet Street, Springfield, Missouri.

## Second Kansas City Branch Corner-Stone Laying.

The arrangements for the laying of the corner-stone of the new church are all complete, and the date for the exercises is set for May 12, beginning at 2.30 in the afternoon.

CARRIE BARRON.

## Conference Notices.

Fremont District conference will convene with Henderson Branch, May 25 and 26, 1907. Please send all reports to A. Badham, Henderson, Iowa. C. W. Forney, secretary.

Pottawattamie District conference will meet at Boomer, Iowa, at 10 o'clock, Saturday, May 25, 1907. Please send all reports to the district secretary by the 19th. J. Charles Jensen, secretary.

Conference of the Northeastern Illinois District for the election of officers and the transaction of such business as may properly come before it will be held in the church at Plano, Illinois, June 1 and 2, 1907. Conference will be called at 10.30 a. m. Charles H. Burr, president.

Western Maine District conference will be held at Stonington, Maine, Saturday and Sunday, May 25 and 26, beginning Saturday at 9 a. m. Secretaries will please be prompt in sending reports to district clerk three days before conference. Wallace Small, clerk; J. J. Billings, president.

## Convention Notices.

Convention of the Fremont, Iowa, District Sunday-school convenes with Henderson school May 23 and 24, 1907. Joseph Roberts, superintendent.

Pottawattamie District Sunday-school association will convene with the Boomer Branch, May 24, at 10.00 a. m. W. N. Robinson, First Assistant Superintendent of the General Association, and superintendent of the normal department established this spring, is expected to be present to conduct the normal work of the convention. This will be a rare treat and all workers are urged to be present and receive the benefit of work done. Come and help make this convention a grand success. Blanche I. Andrews, superintendent, Carson, Iowa.

Far West District Religio convention will meet with the Cameron City local May 24, 1907, at 10 a. m. Please send your delegate credentials, so I will receive them by May 22. Fannie L. Ehlers, secretary, Stewartsville, Missouri.

Sunday-school and Religio associations of the Gallands Grove District will convene at Dow City, Iowa, May 24, 1907, at 10.30 a. m. Floy Holcomb, secretary.

The Sunday-school association of Northeastern Illinois district will hold its convention for the election of officers and the transaction of such business as may properly come before it at the church at Plano, Illinois, May 31, 1907, at 2.30 p. m. Charles H. Burr, assistant superintendent.

## Reunion Notices.

The annual reunion of Southwestern Iowa, Fremont, and Pottawattamie Districts will be held in the grove of Bro. Amazon Badham, near Henderson, August 17 to 25 inclusive. The regular conveniences concerning tent rentals, meeting trains, boarding, provender for horses, etc., etc., will be made, announcement of which will appear in due time. We have a fine ground for the meeting and it will be even better than it was last year. Address any inquiries to T. A. Hougas, Henderson, Iowa. T. A. Hougas, for the committee.

## Addresses.

Alvin Knisley, 1037 West Maple Avenue, Independence, Missouri.

Elder F. J. Pierce, Fanning, Kansas.

## Notice.

To the Saints of Central Michigan District: I take this means to inform you that the Hamilton Center Branch has concluded that they would better not undertake to entertain the conference in June. By resolution the Saints of the Glover Branch have invited us to hold it in their branch. I would like to hear from each branch. What do you think of it? State your objections if you have any.

Hastily,

J. A. GRANT.

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19-44

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### STATE SAVINGS BANK OF LAMONI

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## DR. MATHER'S HOSPITAL AND SANITARIUM

For the treatment of the sick and afflicted. A home where the Saints can come and be under the care and surrounded by those of our own faith. Lady patients will be taken charge of by Sr. May Mather, M. D., by those who desire.

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37-1y N. B. AMENT, Real Estate Agent.

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via



FROM LAMONI, IOWA

### Pacific Coast Tours

\$52.25 Round Trip to San Francisco and Los Angeles, May 1 to 18 and June 8 to 15. \$12.50 extra one way via Seattle, Portland and Shasta Route.

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We will run personally conducted homeseekers' excursions May 7 and 21, June 4 and 18, under guidance of D. Clem Deaver, General Agent Land-seekers' Information Bureau, to assist settlers to secure an early hold at cheapest rates of magnificent irrigated lands in the Big Horn Basin, Wyo., and Yellowstone Valley, Mont. Ask for folder telling all about these lands. Round Trip \$22.95

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\$26.65 Round Trip on sale every day, good for 15 days. Higher rates for longer limits and for tickets routed in one direction via New York City.

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The usual very low rate round trip Summer Tourists tickets to Colorado and Utah, Yellowstone Park, Black Hills and the Pacific Coast will be on sale daily, commencing June 1.

Let me help you plan your trip and give you illustrated folders.

L. F. SILTZ, Agent, C. E. & Q. Ry.

# THE SAINTS' HERALD

Bishop's Office  
210 1-2N Main St

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

VOLUME 54

LAMONI, IOWA, MAY 15, 1907

NUMBER 20

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

JOSEPH SMITH, Editor  
ELBERT A SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## Editorial

### THE DOING OF GOOD.

The prophet Moroni is considered to be of good repute among Latter Day Saints, and we quote from his words, as found in chapter 7 and verse 9:

"And whatsoever thing persuadeth men to do good, is of me; for good cometh of none save it be of me."

This is reënforced by the teaching of Omni, in chapter 1 and verse 36.

There is a great deal of good in the world as well as a great deal of evil; and if all the good is an emanation from God, and men do good because they are incited to do it by the spirit of good which God sheds abroad in the world, it would seem to be an act of bad faith to challenge any good thing which men do as being devilish in itself, or of devilish origin.

According to the revelation in the Doctrine and Covenants, men should of their own selves seek to do good and to bring to pass much righteousness, for the power is in them. To be waiting in careless security to be commanded in all things is to be slothful servants; and for such God has no pleasant word to say. On the contrary, the lazy, the idle, the unfruitful, and the vicious are everywhere in the world condemned. It is the part of wisdom, apparently, to commend all that we may discover of good in the world around us; and if we are as earnestly seeking after that which is good as we seem to be in seeking for the evil, it is in accordance with the word itself that we should find what we seek after. "Seek and ye shall find," is as true of seeking evil as it is of seeking good; and every man should be diligently seeking after that which is good, that he may have goodly store against his time of need. If the evil of every day is sufficient for that day, it surely is folly for any to lay by borrowed evil taken from the store of to-day, and laid away for the future.

Quite enough of the evil that is in the world, and in the things of the world by which we are surrounded, comes to us without our seeking it; and when it comes to us it is hard enough to bear without our having invited it by seeking after it to bring it and its attendant co-evils to the light, to poison our own peace and the peace of others.

## CONTENTS

<b>EDITORIAL:</b>	
The Doing of Good . . . . .	417
A Singular Dream . . . . .	419
A Correction . . . . .	419
Current Events, Secular and Religious . . . . .	420
<b>NEWS FROM BRANCHES</b> . . . . .	420
<b>ELDERS' NOTE-BOOK:</b>	
What Yokes are for . . . . .	421
<b>SELECTED POETRY:</b>	
Little Boy Jim . . . . .	421
<b>ORIGINAL ARTICLES:</b>	
An Address of Welcome . . . . .	422
A Soliloquy . . . . .	423
Christ and the New Testament . . . . .	424
The Oldest Forms of Religion . . . . .	425
The Laws of Health . . . . .	426
<b>OF GENERAL INTEREST:</b>	
A Letter from President Roosevelt on Race Suicide . . . . .	429
A Militant Missionary . . . . .	430
Neal Clutches Another Straw . . . . .	431
Indians . . . . .	432
Cannon Nunn and Amusements . . . . .	433
Farm Life . . . . .	433
<b>MOTHERS' HOME COLUMN:</b>	
Graceland . . . . .	433
<b>LETTER DEPARTMENT:</b>	
Letters . . . . .	434
<b>MISCELLANEOUS DEPARTMENT:</b>	
Rebuilding HERALD Office—Other Places of Business . . . . .	436
Board of Publication . . . . .	437
Bishop's Agents' Notices . . . . .	437
Pastoral . . . . .	437

Elder John R. Evans is authorized to solicit subscriptions for all of the church publications in all of the branches of Lamoni Stake.

"Redemption and salvation are accomplished through obedience to law, for 'that which is governed by law is also preserved by law.'"

Many a good man has been destroyed in the promise of his usefulness by reason of an imputation of evil put upon him by some seeker after evil; who has not benefited himself, but has injured his neighbor. If he had sought the good that might have been found in the man in whom he found the evil, perchance he could have been instrumental in eliminating the evil by overcoming it with the good that may have been latent in the man.

It is certainly bad policy to think all men to be moved by bad intentions; and especially is this true of the men and the things which employ their time and talents of whom we have no knowledge by experience. And it is worse policy to seek for and assume that evil only exists in men and things, because we do not see and know what they see and know and do. "Charity thinketh no evil" is an axiom written by the apostle Paul a long time ago, and is as true now as when it was written; and he who disregards the value of its application in the affairs which occupy the time and the attention and the care of the adherents to the apostolic teaching in these last days, is missing the use of one of the most efficacious sweeteners of human life ever granted by wisdom to the Christian.

He who sees nothing but evil in the things transpiring around him in his daily life in which he is not an active and actual participant, and of which he does not have actual personal knowledge, will pursue an unfortunate course, and find himself antagonizing much that is innocent in itself, lacking the incentive of evil motive in the doing of them. The prophet Moroni, teaching on this subject, clearly states that a gift made with an improper motive in the giver, is without value and is not accepted of God to the credit of the one giving the gift. A story from the secular side of the controversy will effectively illustrate the idea. A Scotch deacon, in a Scotch church, passing the contribution-box, placed it before a well-to-do member of the congregation who had his hand in his pocket with the coin in his fingers ready for the box; as he dropped the coin in the box he noticed that it was yellow instead of white—and so did the deacon. "Hold on," said the member, "I have made a mistake, and dropped in the wrong coin." "No," said the deacon, "thee has made no mistake." And so saying he was passing on his way. "Ah! we'el, I'll get credit for it in heaven," saying it with a sigh. To this the canny deacon retorted, "Nay, thee'll not. Thee'll get credit for the shilling thee intended to give, and not for the sovereign thee did give." It was the intention which made the value of the gift; even in the church contributions.

Distrust, suspicion, dislike, hatred, and enmity— all evil qualities—are the handmaidens of mischief and evil, and follow so closely in the footsteps of

each other as sometimes to be taken for the principles they represent. No upright man or woman will allow these harbingers and coworkers of evil to find lodgment within the heart, or mind; but will repulse them as decidedly as did the Divine Man when he said: "Get thee behind me, Satan; thou savorest not the things that be of God."

In a late sermon before an Independence congregation, Bro. John W. Rushton urged upon his audience that the full and proper meaning of the Savior's statement, "Seek to bring forth the kingdom of God, and establish his righteousness," must necessarily be the creation of an organized body in right ruling in doing good. That no one could offer the Lord's prayer in the spirit of the words, "Thy kingdom come," who had not so far eliminated from himself the evil which has corrupted the physical man, that he had reached by successive gradations of improvement the absolute self-control named by the apostle Peter in the first chapter of his Second Epistle. The character-painting by Bro. Rushton was one in the high lights of inspiration, and led his hearers to the inevitable conclusion that evil-thinking, evil-surmising, evil-speaking, the imputing of evil motives to others, the spirit of misunderstanding and misconstruction are but relics of the evil man which *must* be eliminated from the would-be citizen of Zion, the church, or the kingdom of God, by the new birth: "Marvel not that I said unto thee, *Ye must* be born again." The man must be "regenerated," re-created, remade by a complete surrender to the will of God, in compliance with the expressed desire of the prayer: "Thy will be done on earth as in heaven."

If then, all this is requisite, men should be awake to the great privileges open to them of thinking good, seeing good, doing good, that they may be accounted as of the number to be known as the "pure in heart."

One of the offices of the Holy Spirit, the Holy Ghost, the Spirit of truth, is the leading men into the truth, "all truth." Within the legitimate province of this office work is the giving the disciples the comprehension of the true value of the things of this world. It puts all things in their relative positions of value in the life and necessities of the true Saint; aids him to measure things as they are presented to him for consideration and decision, things both spiritual and temporal, things past and things expected to come, as they are shadowed forth by events transpiring in the secular and religious circles round about him; thus informing him how to decide what his conduct should be under given circumstances. Indeed, the Spirit of truth becomes the teacher and the care-taker of the disciple's conscience, enabling him to ever answer with a "conscience void of offense." What a provision for the

true disciple; and yet it is all promised in the wonderful words, "But the Comforter, which is the Holy Ghost, even the Spirit of truth, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"; and "he shall testify of me." See John's gospel, chapters 14 and 15; verse 26 of either chapter.

#### A SINGULAR DREAM.

Investigators of psychological phenomena find new material for study in Mark Twain's autobiography, now running in the *North American Review*. Among other experiences he relates the following dream and its fulfillment. He seems a competent witness that under certain conditions, the mind of man may be enabled to penetrate the future:

One morning, when I awoke I had been dreaming, and the dream was so vivid, so like reality, that it deceived me, and I thought it was real. In the dream I had seen Henry (Mr. Clemens' younger brother) a corpse. He lay in a metallic burial case. He was dressed in a suit of my clothing, and on his breast lay a great bouquet of flowers, mainly white roses, with a red rose in the center. The casket stood upon a couple of chairs. I dressed, and moved toward the door, thinking I would go in there and look at it, but I changed my mind. I thought I could not yet bear to meet my mother. I thought I would wait awhile and make some preparation for that ordeal. The house was on Locust street, a little above Thirteenth, and I walked to Fourteenth, and to the middle of the block beyond, before it suddenly flashed upon me that there was nothing real about this—it was only a dream. I can still feel something of a grateful upheaval of joy of that moment, and I can also feel the remnant of doubt, the suspicion that maybe it was real, after all. I returned to the house almost on a run, flew up the stairs two or three steps at a jump, and rushed into that sitting room—and was made glad again, for there was no casket there.

We made the usual eventless trip to New Orleans—no, it was not eventless, for it was on the way down that I had the fight with Mr. Brown which resulted in his requiring that I be left ashore at New Orleans. In New Orleans I always had a job. It was my privilege to watch the freight-piles from seven in the evening until seven in the morning, and get three dollars for it. It was a three-night job and occurred every thirty-five days. Henry always joined my watch about nine in the evening, when his own duties were ended, and we often walked my rounds and chatted together until midnight. This time we were to part, and so the night before the boat sailed I gave Henry some advice. I said: "In case of disaster to the boat, don't lose your head—leave that unwisdom to the passengers—they are competent—they'll attend to it. But you rush for the hurricane deck, and astern to one of the life-boats lashed after the wheel-house, and obey the mate's orders—thus you will be useful. When the boat is launched, give such help as you can in getting the women and children into it, and be sure you don't try to get into it yourself. It is summer weather, the river is only a mile wide, as a rule, and you can swim that without any trouble." Two or three days afterward the boat's boilers exploded at Ship Island, below Memphis, early one morning—and what happened afterward I have already told in *Old Times* on the Mis-

issippi. As related there, I followed the Pennsylvania about a day later, on another boat, and we began to get news of the disaster at every port we touched, and so by the time we reached Memphis we knew all about it.

I found Henry stretched upon a mattress on the floor of a great building along with thirty or forty other scalded and wounded persons, and was promptly informed, by some indiscreet person, that he had inhaled steam; that his body was badly scalded, and that he would live but a little while; also, I was told that the physicians and nurses were giving their whole attention to persons who had a chance of being saved. They were short-handed in the matter of physicians and nurses, and Henry and such others as were considered to be fatally hurt were receiving only such attention as could be spared from time to time, from the more urgent cases. But Doctor Peyton, a fine and large-hearted old physician of great reputation in the community, gave me his sympathy and took vigorous hold of the case, and in about a week he had brought Henry around. Doctor Peyton never committed himself with prognostications which might not materialize, but at eleven o'clock one night he told me that Henry was out of danger, and would get well. Then he said: "At midnight these poor fellows lying here and there all over this place will begin to mourn and mutter and lament and make outcries, and if this commotion should disturb Henry it will be bad for him; therefore ask the physician on watch to give him an eighth of a grain of morphine, but this is not to be done unless Henry shall show signs that he is being disturbed."

Oh, well, never mind the rest of it. The physicians on watch were young fellows hardly out of the medical college, and they made a mistake—they had no way of measuring the eighth of a grain of morphine, so they guessed at it and gave him a vast quantity heaped on the end of a knife-blade, and the fatal effects were soon apparent. I think he died about dawn, I don't remember as to that. He was carried to the dead room and I went away for a while to a citizen's house and slept off some of my accumulated fatigue—and meantime something was happening. The coffins provided for the dead were of unpainted white pine, but in this instance some of the ladies of Memphis had made up a fund of \$60 and bought a metallic case, and when I came back and entered the dead room Henry lay in that open case, and he was dressed in a suit of my clothing. He had borrowed it without my knowledge during our last sojourn in St. Louis; and I recognized instantly that my dream of several weeks before was here exactly reproduced, so far as these details went—and I think I missed one detail; but that one was immediately supplied, for just then an elderly lady entered the place with a large bouquet consisting mainly of white roses, and in the center of it was a red rose, and she laid it on his breast.

#### A CORRECTION.

The president of the Fourth Quorum of Elders sends the following correction:

In "HERALD," of April 24, in reporting the minutes of the General Conference on front page, the statement reads, "The Fourth Quorum of Elders reported, and at their request the ordination of F. G. Hedrick in the office of president of the quorum, with Earl Bailey and Charles Dillon as counselors, was approved." This evidently is in reference to the action of the First Quorum, and not the Fourth, as reported, as there was no change made in the Fourth this year.

Respectfully,

F. T. MUSSELL,  
President, Fourth Quorum.

**CURRENT EVENTS, SECULAR AND RELIGIOUS.**

Subjects of the king and queen of Spain are delighted over the birth of a male heir to the throne, which occurred May 10.

One of the most important trials ever held before a United States court began at Boise, Idaho, May 8, when William D. Haywood was placed on trial charged with conspiracy in the murder of former Governor Steunenberg, of Idaho. Haywood is secretary of the western miner's association, Charles Moyer, president of the association, and others will be placed on trial later. Labor unions and labor papers have espoused their cause and an intense interest in the trial is felt throughout the entire country.

The first battle of the San Francisco street-car strike occurred May 7 when a clash between strikers and strike-breakers was precipitated. The strike-breakers fired upon their assailants and numbers were killed or wounded.

The death of Doctor Watson, better known as Ian Maclaren, author of "Beside the Bonny Brier Bush," and other Scotch stories, occurred at Mt. Pleasant, Iowa, May 6. He was traveling through the United States on a lecture tour when stricken with fatal illness.

## News From Branches

### SAN FRANCISCO, CALIFORNIA.

"Rioting, bloodshed, death"—such compose the headlines of a San Francisco evening paper of this date, and conditions warrant a continuation of the same for a time. Our city's prosperity seems to have reached its zenith, and San Francisco speeds upon its downward path faster than before its "purification" by fire of a year ago.

The Saints, however, are progressing and the true spirits of love and unity is manifest more than ever. The contrast is greatly increasing between the associations of the church and those of the world. The president, Bro. J. A. Lawn, is a zealous worker and leader of the Sunday-school.

Bro. Anthony, with the assistance of Elder Davidson and others, holds forth upon the street several nights each week, doing what he can proclaiming the gospel to every creature, and distributing tracts to those who will take them. The Lord has manifested his approval of these efforts.

There are many strikes among the mechanics of the city which, together with the tie-up of all the street-railway system, make unpleasant conditions here. Attempts by strike-breakers to run the cars are resulting in much bloodshed and some deaths. "In the last days perilous times shall come." Should we hope for peace?

A. C. HAWLEY.

### CLEVELAND, OHIO.

We are lining up for renewed efforts to further the cause we love; street-preaching has been started some time now and we are especially encouraged by the audience we get

in our church neighborhood. Priest Haines having this work in charge, has seen fit to divide his force and operate from two points at once.

Elder J. C. Farnfield stopped over but a short while and is now on the firing-line again. Brn. John H. Lake and Gomer T. Griffiths were with us to cheer and counsel on this sacrament Sunday of May. Sunday-school attendance same morning was the largest of the year so far; we shall strive to surpass it.

We note Bro. O. B. Thomas' appointment to Cleveland during the park season; every year there have been inquiries for him from strangers as well as many friends he made when here previously. We have good reason to believe that like work of Brn. Anderson and Hanson is about to bear fruit and we may have some baptisms to report soon among those near and dear to us.

While there are some ungenerous enough to hold aloof from association with us as the body of Christ, yet still lay claim to the name of Latter Day Saint, we hope time will heal all things and that those called and put in charge of the work here may receive the undivided support of every Saint. Anything short of that is hindering the great work our Master instituted. "L. D. S." may mean "Latter Day Saint," but let us also remember, each time we think of it, that it in spirit means this: "Love, Duty, Sacrifice," and remembering, *live it, prove it!*

EARNEST A. WEBBE.

### FIRST BRANCH, CHICAGO.

We are again pleased to enter your dear columns with the little breathings of our affairs, in this changeable, uncomfortable climate, at this time of the year, especially where afflictions are added to temptations.

The past General Conference has not brought us the passing missionaries as usual, and the local force have magnified their calling well in caring for the work. We do not claim to have excelled others, or done more than with a missionary, but this much is true, that available talent well used, often accomplishes more than an idle genius. Were the world a glow-worm, there had been less need of the sun.

The Religio is deserving of the highest praise for their late splendid effort in raising something like one hundred and thirty dollars, for the building fund, through an entertainment which was so successfully conducted, in the energetic selling of tickets. We are much encouraged owing to many successes of late, and, little by little, we are moving on to the end so much sought,—a little church, which we can dedicate, and pay rent to the Lord. With this end in view, we are compelled to occupy less commodious quarters than we otherwise would, believing it a sacrifice well made.

The question of one's salvation remains unsolved, until worked on the basis of experience and sacrifice. Grand is our concept of the heavenly "headquarters" so laden with the responsibility of the care of the world, answering our many prayers, looking out for our needs, the slightest of which exceeds our average effort in serving him to whom we look for so many services.

J. H. CAMP.

2270 West Twenty-fifth Street, CHICAGO, May 10.

### ST. JOSEPH, MISSOURI.

The Saints in this city have been experiencing an era of good and interesting meetings. A general stir and activity, a sort of reviving and refreshing influence seems to pervade our services, which is gratifying, to say the least. Recently we have had some excellent sermons from traveling brethren who have stopped over Sunday with us. Notably, Bro. Goodrich, Bro. F. M. Sheehy, and our dear

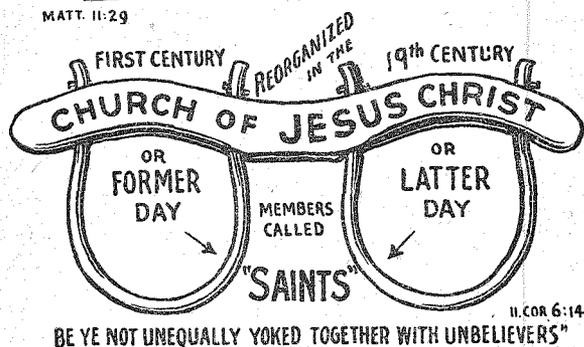
(Continued on page 436.)

# Elders' Note-Book

WHAT YOKES ARE FOR.

"TAKE MY YOKE UPON YOU AND LEARN OF ME."  
 "MY YOKE IS EASY AND MY BURDEN IS LIGHT."

MATT. 11:29



BE YE NOT UNEQUALLY YOKED TOGETHER WITH UNBELIEVERS" II. COR. 6:14.

After the statement "Learn of me," Christ says, "Take my yoke upon you and learn of me"; why does he call it a yoke? Why, while professing to give rest, does he with the next breath whisper "burden"?

Did you ever stop to ask what a yoke is for? Is it to be a burden to the creature that wears it? It is just the opposite; it is to make its burden light. Attached to the oxen in any other way than by a yoke, the plow would be intolerable. Worked by means of a yoke, it is light. It is not meant to give pain, but to save pain.

And yet men speak of the yoke of Christ as if it were slavery, and look upon those who wear it as objects of compassion.

The wooden yoke of the Eastern peasant, He with His own hands in the carpenter-shop had probably often made. He knew the difference between a smooth yoke and a rough one, a bad fit and a good fit; the difference also it made to the creature who wore it: The rough yoke galled, and the burden was heavy; the smooth yoke caused no pain and the burden was lightly drawn.

The "burden" was not some special burden laid upon the Christian, some unique affliction they alone must bear. It was what all men bear—simply life, human life itself—the general burden of life which all must carry from the cradle to the grave. Christ saw that men took life painfully.

How to carry this burden of Life has been the whole world's problem! And here is Christ's solution: Carry it as I do. Take life as I take it. Interpret it upon my principles. Take my yoke, and learn of me; my yoke is easy, sits right upon the shoulders and therefore the burden is light.

No suggestion here that religion absolves any man from bearing burdens—that would absolve him from living, since it is life itself that is the burden. Christ's yoke is simply his secret for the alleviation

of human life. His prescription for the best and happiest method of living.

It is the beautiful work of Christianity to adjust the burden of life to those who bear it, and them to it. Without doing any violence to human nature it sets it right with life, restoring those who are jaded with the fatigue and dust of the world to a new grace of living.

Christianity, as Christ taught, is the truest philosophy of life ever spoken. But let us be quite sure we mean Christ's Christianity! Other versions are caricatures or exaggerations, or short-sighted and surface-readings; for the most part their attainment is hopeless and the result wretched.

But I care not who the person is, or through what vale of tears he has passed, or is about to pass, there is a new life for him along this path. "Take my yoke upon you and learn of me."—Thoughts from Drummond.—Earnest Webbe.

## Selected Poetry

Little Boy Jim.

Out of the angel land he came,  
 Little Boy Jim.  
 Without any clothes, not even the name  
 Of Little Boy Jim;  
 Left all the brightness of heavenly skies,—  
 Just borrowed enough for his heart and his eyes  
 And, maybe, some nectar for tears when he cries.  
 Little Boy Jim.  
 Plucked from the golden street a brick,  
 Did Little Boy Jim  
 Got a big angel that knew the trick,  
 Cute Little Jim,  
 To turn it into a heart of gold,—  
 The angel scoured Heav'n to get the best mold,  
 And put in a piece of his own heart, I'm told;  
 For Little Jim.  
 And he had it tuned in a perfect key,  
 Little Boy Jim.  
 To keep it in constant harmony,  
 Wise boy, Jim.  
 And all the time that he is away  
 The Heavenly choir will sing and play,  
 But he hears the echoing melody,—  
 Lucky Boy Jim.  
 That is the reason a part of each day  
 Little Boy Jim  
 Ceases his baby prattle and play,—  
 The angel in him  
 Is list'ning, while into his eyes will creep  
 A wistful look so tender and deep,—  
 The angel voices are singing—Ah sleep  
 Little Boy Jim.  
 —P. A. Connolly, in the *National Magazine*.

No one so utterly desolate,  
 But some heart, though unknown,  
 Responds unto his own.—Longfellow.

## Original Articles

### AN ADDRESS OF WELCOME.

An address by Elder F. G. Pitt on the occasion of the reception of new members of the High Priests' Quorum, at a meeting during the late General Conference.



F. G. PITT, PRESIDENT OF THE QUORUM OF HIGH PRIESTS.

Elder F. G. Pitt has presided over the quorum since the April conference of 1901, at which time he was chosen for that office. He began his pastoral work as long ago as 1874, during which year he was chosen priest of the branch at Plano, Illinois.

I take great pleasure this morning in extending to our new members, on behalf of the High Priests' Quorum, a hearty welcome. And when I say hearty welcome, I mean all that the words imply. I am glad also to tell you that when your names were presented, though we considered each one carefully, yet when the final vote was taken, each received our unanimous vote. I believe I am correct in this, Mr. Secretary.

I sincerely trust that your uniting with us will be mutually beneficial. That you, in consequence of your experience in gospel work, may strengthen the quorum and make its work all the more efficient. And that we, by association and help, may be able to do you good.

The object of the quorum is at least twofold: First, to assist each other and educate one another in ministerial work. Second, to stand by and pro-

tect each other in righteousness from every opposing power. All must see the importance of both these objects. In the observance of the first, the quorum has no small task to perform. It has often seemed to your speaker that it was very unfortunate that the church is not able to do more toward educating ministers than she is doing at the present time. Nearly all other churches have their theological seminaries and schools where their ministers are instructed, not only as to their work, but how best to perform it, while our ministers are taken right from the plow and workshop or desk and other avocations in life and placed in the pulpit, and over branches and districts, expected to preach, to serve as judges and many other important positions: with little instruction from the church concerning these matters, excepting what they are able to gather from the preaching of the word, the printed matter, and the teachings of the Holy Spirit. While these sources of learning are good, it must readily be seen that if there were some systematic method of teaching employed by the church it would relieve both minister and people from much embarrassment, and better results would follow. The gospel seems to provide for this very work in the school of the prophets, but until this, or something like it, is established, we shall have to do the best we can to teach ourselves. Right here is where a good part of our quorum work comes in. We can teach each other, and this seems to be our duty. The Lord says:

And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom: teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God that is expedient for you to understand: of things both in heaven and in earth, and under the earth: things which have been; things which are: things which must shortly come to pass: things which are at home: things which are abroad, the wars and the perplexities of the nations: and the judgments which are on the land: and a knowledge also of countries and of kingdoms.—Doctrine and Covenants 85: 21.

This certainly provides for an educated ministry. As a quorum we have tried to comply with this command, and our sessions have been mostly employed along educational lines, as you will observe by referring to our printed programs.

Our second object is no less important. In presenting the gospel of Christ to our fellow men we have all been made to realize the power of the enemy in opposing us. He is ever on the alert, by night and by day, to destroy us and our work if he has the chance. At the present time we do not have the opposition in the way of open attack and persecution which the church had to endure a few years ago. Now his attacks are more subtle and crafty.

It sometimes happens, too, that those who should be our friends allow themselves to be used as instruments in the hands of this enemy; unknowingly, no doubt, yet none the less effective on that account. At such times it is well to have brethren on whom we can depend for support. Let us do this, brethren, as a quorum. If one of our number is accused of wrong-doing, see to it that he is *justly* dealt with, and regard every man as innocent until he is proved guilty.

I suppose the duties properly belonging to our office as high priests are known to you, for nearly all of you have served as presidents of branches or of districts; in this you have been doing work along lines provided for the high priests. In describing our work the law is very plain. In contrasting our work with other quorums, it says,

The Twelve and Seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth; the high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them under the direction and instruction of the presidency and the twelve.—Doctrine and Covenants 120:3.

Again in section 122, paragraph 9, two arms are portrayed, one reaching out to the world, or where there is no organization, to bring them in and organize them, the other to the membership to nourish and sustain, in the following language: "If the missionary work, first the twelve: second the seventy; in the standing ministry, the presidency, second, the high priests; third the elders, then priests, teachers, and deacons in their order."

It will be seen by this that our special work, as high priests, is to care for the membership. And though under certain conditions high priests *may* travel and preach as missionaries; likewise the seventy, under certain conditions, *may* preside over branches and districts, yet this is not their special work. It seems to require men qualified for both lines of work. One class may be compared to pioneers whose duty it is to cut down the forest, clear away the brush, build the fences, plow the ground, put in the seed, etc., then the high priest comes along and cultivates the tender plant, destroys the weeds, and protects it from the destroying elements to the extent of his power.

I fear sometimes we have been devoting more time to planting the seed than we have to nurturing the tender plant, and have been developing missionaries, more than standing ministers. If so, we have made a mistake, for one line of work is as important as the other. I remember the first garden I planted. It did not take me long to plow the ground and plant the seed, and I was about to congratulate myself with having my work done, when I discovered that as the seed began to sprout the

weeds came up all around it to choke it, and it took all my spare time that entire summer to keep the weeds down and destroy the insects that seemed determined to destroy my plants. So it is in our gospel work; it often requires far more work to keep a branch in good condition, by caring for the members, than it does to preach the gospel and baptize them. A branch, like a garden, must be cultivated, and the tender plant protected from its enemies, or the sowing will amount to little.

It would seem then that our duty is plain. We should carefully study rules of government. And first of all seek to govern self. We should become familiar with the rules of order. One thing especially we should cultivate is humility. The greater our responsibility, the more humble we should be. In proportion as a man grows heady or high-minded in that proportion does he unfit himself for God's service. Let love be our ruling power, and thus cultivate the true Spirit of our Master. If we are actuated by love we will draw men to him. It will make us kind and patient. We must not expect more of people than they are able to give. Therefore do not scold or find fault. If you need to admonish, do it in kindness, and seek to encourage. Kind words of encouragement will do far more good than scolding and fault-finding. Cultivate cheerfulness and the spirit of sobriety, that the good Spirit may accompany our preaching. Here is where we need to keep in constant touch with the divine mind. We all doubtless know the worth of prayer and spiritual meditation. Let us employ it more in the future than we have in the past.

I think one may be pardoned for being a little bit proud of being associated with good men in the service of God. I certainly am very thankful that I am associated with such men as I see before me in this glorious work. There is a kind of pride that we should all exhibit. I hope I will always be too proud of my association with you to permit any act of mine to bring a reproach upon the quorum or humiliate any member of it. I appreciate your love and esteem. I believe we all feel the same toward each other, and desire to live worthy of it. May the Lord help us so to do:

#### A SOLILOQUY.

I am determined what to do, forasmuch as the Lord has said, Gather into the regions round about. I shall accumulate as much as possible, as soon as I am allowed to, and will then dispose of my property here, and confer with the Bishop, and, having my tithing all paid up, there will be no accounting on that score. And, further, having obtained a certificate of good report from the elders of the district in which I live, I will have complied with the law

that far, and will expect no difficulty in coming to an agreement.

Meantime, while I am preparing myself for this further advancement, I will live as becometh a Saint of God. I will warn all to flee from the wrath to come. According as God gives me of his Spirit, I shall avoid giving offense, guarding well my tongue, that it stir up no strife, but shall try to keep it busy telling the gospel story. Finally, I shall try to live by every word that God has given for our instruction, that I may, with my family, enjoy peace and safety in the Zion of God.

W. H. SHEFFER.

#### CHRIST AND THE NEW TESTAMENT.

Matthew describes Him as a king, and we see him in his royalty; Mark presents him as a servant, surrendered to the will of God; Luke with the true genius of an artist portrays him in the matchless perfection of his human nature; while John, more than any other, enables us to touch the warm flesh of the Man of Nazareth, yet causes us to feel the thrill of Deity.

My object in preparing this article is to show if possible my position in regard to Christ and the New Testament. I know there are those who believe it to be the infallible word of God and those who do not so believe; but I feel that my own ministry is chiefly based upon the conviction that the Bible is the infallible word of God, therefore, my position may be stated thus: I believe that there is an indissoluble relation between the Christ of the catholic Christian experience, and the Bible. By the term *catholic Christian experience*, I mean not the consciousness of any one individual, nor the views held by any group of Christian people, but the spiritual and moral consciousness resulting from the actual victories won by Christianity during the past nineteen centuries.

The Christ of this experience is related to the Bible, as the living word is related to the written. To change the conception of the first is necessarily to change the form of the second; to change the form of the second is to change the conception of the first, or, what we do with the Christ of the catholic church, using the word *catholic* in its proper sense, we shall do with the Bible; and what we do with the Bible, we must ultimately do with the Christ of the catholic church.

As to the first stated:

To deny his supernatural nature is necessarily to deny the authenticity of the Bible story. To deny his infallibility is to deny that of the Bible. To deny his atonement as interpreted in the New Testament, is to account the whole Hebrew idea of approach to God by sacrifice as barbaric.

As to the second: To deny the history of the Bible, is to be without a history of Jesus. To deny the possibility of the miracles they affirm, is to

deny the stories of his virgin birth and bodily resurrection.

Then regarding his relation to the New Testament, I make three statements:

1. The New Testament is the Book of Christ.
2. The Christian religion is the religion of the Christ, of the New Testament.
3. The propagation of Christianity has always depended upon the testimony of eye-witnesses, which testimony is recorded for us in the scriptures of the New Testament.

First statement.—I do not suppose that any one will challenge the accuracy of that statement (this is not before us at present); but the uniqueness, as claiming to give any detailed account of the founder of the Christian faith! If these stories be denied, what have we left? A person in history, certainly; for references are made to him in other writings which establish his historical identity. But they give us no definite information regarding his parentage, or life, or character. Profane history has done no more than recognize his actual existence, so if we take away the New Testament there yet remains the certainty of the person called Jesus, but no positive or detailed information concerning him. It is a simple but fundamental fact that the New Testament is the only literature concerning Jesus Christ. Of course, there is that marvelous ever-growing literature, which seems to be richer and richer as the years go by, which is based upon the accuracy of the New Testament records. This, however, is of no value, if we destroy the New Testament.

Let me impress this fact upon our minds by taking a survey of this wonderful book.

In the first four books, we have a presentation of the person of Jesus.

In the Acts, we have the story of early triumphs, of those who believed the story of Jesus, which the gospel narratives record.

In the Epistles we have a body of writings, in which the teaching of Jesus is elaborated and expounded.

In the Revelation we have, as its title indicates, the unveiling of the same person. Thus all through the whole subject is Christ, his person in the Gospels; his power in the Acts; his precepts in the Epistles; his program in the Revelations.

Thus, the Gospels present to us a person who can only thus be described as, "God Incarnate," an unfallen, unsinning being, fulfilling the highest ideal of manhood, the Savior of the unfit, by the way of the cross,—the Lord, not *primarily* by his teaching, nor by his example, but by the infinite, final miracle of his resurrection from the dead.

Whether these things are true or not, I may say,

I am not dealing with for the moment. I simply assert that these can be denied only by denying the truth of the records.

Each writer has presented to us a different aspect of the office, or nature, of Jesus.

Matthew describes him as a king, and we see him in his royalty. Mark presents him as a servant, surrendered to the will of God. As to Luke, with the true genius of an artist he portrays him in the matchless perfection of his human nature; while John enables us to touch, more than any other, the warm flesh of the man of Nazareth, yet causes us to feel the thrill of Deity.

The Gospels thus present to us a king to serve, a servant who reigns, a man fulfilling the highest ideal of life, yet one who was so humble, until the fisher of the Galilean lake could lean his head upon his bosom and listen to the beautiful yet mystic words as they fell from his lips. Such is the person outlined to us in the Gospels; and I often feel if he be no real being, so perfectly does the picture command my loyalty and worship, that I feel to say, In God's name, lead me to the man who imagined him.

In turning to the book of Acts: Luke commences this second treatise to his friend Theophilus concerning all that Jesus *began* to do and to teach. By this, he at least suggests that he is about to continue the story; and as we read the book we see in every page the same person as presented to us in the Gospels. The kingly Christ is incarnate in kingly men, who conquer as they go. The serving Christ is reproduced in a multitude of serving souls. The manifestation of God is continued in those who being partakers of the divine natures, show forth the excellencies of him who called them out of darkness into light.

This, then, is the story of Jesus, no longer limited as in his own words, recorded by Luke, straitened; but proceeding in power through the ever-increasing number of saints, doing the work of God (in God's own way), and teaching men to do his will.

Turning to the Epistles, we are told to-day that it is necessary to go back from Paul to Christ. This is impossible, because Paul never departed from Christ or his teaching. In all his statements there is nothing out of harmony with the presentation of his person as related in the Gospels, or the revelation of his power as given in the Acts. Of course, it is true there were many things in his writings which had apparent local reference; for instance, his instruction to the women of Corinth would be rather out of place to-day, as far as the principle is concerned, but of everything of systematic teaching in his writings may be traced to the teachings of Jesus. Thus, all the writings of Paul

and Peter, of James and John, and that of Jude, are but expositions of the teaching of Jesus by the inspiration of the Holy Spirit, the proof of which can be brought to light only by careful study of what is contained therein.

Turning finally to the Apocalypse, I will not attempt to give you an interpretation of that mystical book at present, knowing the importance attached to it. There is, however, a description in it which is a revelation of its wonderful value, the unveiling of Jesus Christ. All through its mystical pages there is one person manifest. He to whom we are introduced in the Gospel, whose power is revealed in the Acts, whose teaching is revealed in the Epistles, here he is seen in all his majesty and glory, full of beauty, with the many diadems upon his brow, affirming, I am Alpha and Omega; announcing: I make all things new; and to his waiting ones affirming, I come quickly.

Thus, the New Testament is the book of Christ.

In closing, let me say, The Christian religion is the religion of the Christ of the New Testament. All through these past nineteen centuries, it has steadily but surely grown, passing through many trials and difficulties; has ebbed and flowed like the incoming tide; but in spite of outside opposition, and also often internal failure, it has steadily advanced, turning sinners into saints, righting social wrongs, transforming national character, freeing slaves, uplifting womanhood, caring for the children, thus proving to the world its power to do all that Christ our Savior and Redeemer said it would do, thus standing as a living witness and testimony of its purity and divinity.

J. W. GREEN.

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#### THE OLDEST FORMS OF RELIGION.

A clear, steady light of ever-increasing brilliancy is shed on the Old Testament account of the origin of religion. For centuries men have been searching to find a better account. Failure is written everywhere. Religion in theory is older than man. Jesus Christ was "the lamb slain from the foundation of the world," and it is not reasonable to suppose that God revealed to the first sinner the plan of redemption. That such is the case, we know. Christianity, then, was, or is, the oldest religion.

Religion, when simmered down to its very essence, is faith in a supreme being. With one leap we pass from Adam to Noah. The history of that period is brief, but we know that no link is missing in the chain of faith in God.

Then comes the flood. Noah and his family are saved; and to the three sons that settled in three

different parts of the earth we trace the beginnings of all religions, excepting Christianity.

Shem, Japheth, and Ham were the three sons of Noah. The one hundred and fifth Psalm speaks of Jacob sojourning in "the land of Ham," which was Africa. Japheth went to the regions around Europe, and Shem settled in Asia.

The language underwent changes and nations sprang up. Sin, which the deluge had numbed but not killed, began to lift its head, and the spirit of light withdrew, leaving man to his own resources.

It is natural for man to be religious. There is no place on earth where the influence of religion is not felt.

Nimrod founds a city, Babylon; Asshur builds Ninevah. We might call these the nuclei around which gathered the two great kingdoms of the Tigris—Assyria and Babylonia.

Here are millions of people, the descendants of Noah, but they have retrograded because of wickedness. We find them religious; but their religion is the faint echo of a past Edenic harmony. Spencer, and many others, would have us believe that pagan religion is a religion of evolution. The man walking along a lonely road sees his shadow in the moonlight; this awakens the idea of a dual nature—body and spirit—which develops into the profound belief of immortality and the Great Spirit.

We earnestly question the correctness of these scientists' conclusions, and advance the thought that paganism is simply a diminution of Christianity. Hence we find the Assyrians worshiping spirits, animals, which with the better class of men, represented the unseen deities. Theirs was a somber future. The unseen world was full of demons, and living as they did on the animal plane, it is not to be wondered that the belief in a paradise of rest and purity had no place in their theology. Ana was their chief God, and we find them holding a vague idea of the trinity, tree of life, and deluge. They worshiped the sun and moon.

Egypt is the oldest kingdom of which we have a record, yet antiquarians do not agree on its age. It is easy to believe that the descendants of Ham are its principal founders. Ham was of Christian parents. This old form of religion is simply the result of abandoning God's teachings and substituting the teachings of men. The worship of animals by the Egyptians was but an afterthought, introduced by the priests. To the intelligent votary they represent the higher powers, just as the cross and image do to the Catholic. But in many a case the *creature* is revered more than the *creator*.

The idea of the future state remained the prominent feature of the Egyptian religion. The embalmed body was placed in the catacomb, and the soul began its long journey in the dim twilight,

over the River of Death, towards the sun—on, on, at last to return to its preserved body, to stand on its feet a resurrected being. This belief in immortality, resurrection, supreme beings, and so many other Christian principles, is the result of divine instruction, rather than historic development.

The pyramid and obelisk erected in religion's name, distinguished great places of burial.

The religion of Phœnicia was inferior to that of Egypt, yet it had many rites and gods, worshiped the sun, offered sacrifices to Baal, had a priesthood. In its human sacrifices, and in the mothers' offering their children to the gods, one can almost catch a glimpse of the atonement of God's Son. These mother religions have produced many offsprings, to which we can refer only by name—the Fire Worshipers of Persia, Buddhism of India, Druidism of Old England, religions of the Romans and Greeks which are worthy of separate mention, and the Chinese system of worship. And we discover in all religions the golden thread of immortality, and the beliefs in one or more supreme beings. The legends of paganism go back, and, in a shadowy way, tell us of the "desire of all nations."—Jesus Christ.

LILLIAN S. FARRELL.

#### THE LAWS OF HEALTH.

Man is only in part a creature of instinct. He is responsible for sin, crime, and sickness. His fever-blistered lips, palsied hand, misshapen body, are the result or consequence of a violation of the Law of Life—some one sinned or blundered. It is an unpardonable error to charge to Providence the sufferings that are the results of our own folly.

That death must overtake us all, and that sickness comes to the just as well as to the unjust, no one denies, yet it is equally certain that death and sickness are the result of a broken law; and, too, is it a fact that a vast proportion of the physical ills we suffer might be avoided by care and foresight.

God has given us brains and he expects us to use them. We are commanded to study all good books; and surely among these books are those that teach the laws of health. The great Father has manifested a most practical interest in the welfare of our bodies, telling us what to eat, when to sleep, what not to drink, and so *warning* us of the awful dangers that are before us. Had the Word of Wisdom been given by a celebrated specialist on dietetics many of us would prize its teachings more than we do now.

The thoughts that I present in this paper, while not original, have certainly been indelibly stamped on my mind by a tedious two years' existence in one of the largest hospitals in the world.

Whether the modern hospital is a blessing or a

curse, whether it properly relieves the congestion caused by sickness, whether it is a life-saver or a life-taker, I will not express my opinion. That such an institution is a boon to the poor, may be the case,—there are two sides to the story.

We are living in the age of disease. Flesh is so corrupt that it is a victim to almost anything that falls upon it. It is the age of doctors. Compared with the past, it is the age of mortality from disease. It is the age of consumption, pneumonia, weak hearts, nervousness, insanity, and so-called optimism, which, in this case, is but another word for self-deception. Rank superstition seems to pervade everything,—religion and medicine suffering more than anything else. The analogy between the two is startling. If false religions ceased to exist, there would be thousands of silent pulpits; and if sickness vanished from our midst, thousands of physicians would be out of employment.

Colorado is becoming the nation's cemetery. After the victim of medical superstition has been dosed on copper, zinc, lead, iron, silver, gold, and hundreds of other things, till he is a physical wreck, he is sent to a warm climate—to die. Dispensing poisons in a learned, scientific manner may be dignified; and having the weight of a diploma behind the act may be persuasive, but the *results* are far from satisfactory. Honest men of the medical fraternity are admitting the impotency of poisons as healers of diseases. One of the leading medical journals, *Medical News*, in its issue of January 31, 1903, tells us that if "consumption is ever eradicated, as well as all other diseased conditions of whatever name, it must be largely accomplished by a return to the observance of the laws of life and health which we, as physicians, should of course follow and teach. For it was by various departures from the laws of our being that the multitude of diseases originated during the past ages. . . . I have been curious enough to trace out, historically, the fact that human life has been cut short, from nearly a thousand years to an average of less than fifty, through disregard of the principles of right living. As guardians of health and life, we must, if we can, not only cure diseases understandingly, but warn all under our influence to avoid the causes, . . . deleterious to life and health."

Ah, as Hamlet says, "That's the rub." How many doctors tell us how to keep well? How many give us the "ounce of preventive" which is worth "a pound of cure"? If the medical world discovered a remedy that would instantly cure every ill, who of the fraternity would place the knowledge into the hand of suffering humanity? Would it not mean take in the shingle and seek a livelihood in other channels? Hence we see that when any pro-

fession degenerates into cold-blooded commercialism, there is danger ahead; so much danger that our merciful Father has commanded the building of a sanitarium that the Saints may be protected from learned quackery.

The study of medicine is proper, but the uniting of one's self to a superstition is disastrous; the herb has its place in the healing of our bodies, but the turning of earth inside out and appropriating the metals found therein for the restoration of tissue is folly.

When we find men fearless enough to speak the convictions of their minds, the other side of the story is presented for our consideration. Take the words of Doctor Cyrus Edison, one of our leading minds on this subject:

After all has been said, it must be admitted that the proper observance of personal and public hygiene on the part of every individual belonging to the civilized world would do more to effect a reduction of the death-rate, and prolong the average duration of life, than any discoveries in the cure of diseases that at present seem within the bounds of possibility.—*North American Review*, January, 1892.

Elmer Lee, M. D., referring to this subject:

In the coming practice it will be possible and practicable to afford the highest forms of professional aid without the use of drugs and chemicals.—*New York Tribune*, November 23, 1898.

Doctor Goodhart:

The morbid sensitiveness of people in the present day is well shown by the rapidity with which they fly to medicine. The number of new drugs that are daily launched upon us is bewildering in the extreme . . . drugs are given for several other reasons, some of which are far less free from criticism. Sometimes because the patient will not be happy till he gets them; sometimes to hide our ignorance, or to mark time while we watch and wait; and then we often give drugs as an experiment in the hope that they may do good. All treatment by drugs is more or less an experiment.—*The Hospital*, August 3, 1901.

"Know thyself" was written in golden capitals upon the ancient temple of Delphos. Well would it be for us if the words were engraven upon our hearts. How little the average man knows about himself, is manifested by his immediately sending for a doctor when a slight cold or headache enters the home. The routine prescription (quinine, physic, etc.) is given, and the patient pays two dollars for what he might have learned in five minutes.

Case number two did not have much blood. The family physician was called in and left the bottle of "iron." After the afflicted had paid about fifty dollars (the price of two stoves) for "iron," and had lost nearly all his teeth, he in disgust threw the prescription into the fire and the iron outdoors and began to live by the Word of Wisdom. The proper food was eaten, sleep was taken in the

hours set apart for the upbuilding of the body, and plenty of exercise given the body. The result was health.

Case number three: Two men had typhoid fever. They were very sick. The same doctor attended them, though no medical treatment was required. When convalescing, the one man was allowed to eat heartily of baked beans and brown bread. He died. The other man was properly nursed. He lived.

Well did the *Saturday Evening Post*, June 24, 1905, state:

It is curious to note the slow, steady progress of the medical profession toward reluctant belief in natural remedies. . . . Doctors ought to be preventers, not curers; advocates of fresh air and simple diet and regular sleep and exercise, not of drugs and incantations.

We are governed by laws, and any infringement of them is attended by loss of health. Not too strongly can be impressed the truth that to live in accordance with the laws of health is a duty, an obligation we owe, not to ourselves only, but to our posterity and to our Creator. Our daily acts are sowing the seeds of disease or health. We ought to know what to do.

Doctor Horton Howard, in *Domestic Medicine*, page 40, tells us that "no small share of the suffering and diseases of the human race have their origin in the emotions of the mind. . . . The efficacy of *bread pills* could be attested to by thousands, if they knew the component parts of the medicine they had taken . . . in too many cases the physician is ignorant of the powerful influence of the mind on the body, and instead of directing for the patient cheerful associations, pure air, simple diet, appropriate use of water, etc., proceeds to administer powerful drugs, and to conduct the patient through a 'regular course' of treatment. Besides the many who are speedily hurried into their graves, thousands are in this way kept upon their beds for weeks and months, suffering in mind and body, and have their constitutions weakened, and their systems tainted for life by this unnatural and poisonous process of getting well; when with proper care and attention to diet and their habits, and healthful influences on the mind, only a few days would be required for the return of the usual vigor and tone of their system."

I understand that the sentiments expressed in the foregoing paragraph are in harmony with the revelation authorizing us to build a sanitarium. We need a place where our sick can be tenderly nursed by the hands of friends; where a medicine, when needed, can be rationally administered, and where the Word of Wisdom will be honored. We can not afford to risk our sick in the hands of ignorant experimenters, who to-day will withhold all water

from the fever-burning body till it is consumed by its heat, and to-morrow urge the drinking of cup after cup; who at one time will insist on the administration of mercury for countless ills of the flesh, and after the lapse of a few years and the poisoning of hundreds of victims, cry out with Professor Chapman of Pennsylvania and Doctor Graham of Edinburgh: "He who, for ordinary cause, resigns the fate of his patient to mercury, is a vile enemy to the sick." "A barbarous practice, the inconsistency, folly, and injury of which no words can sufficiently describe."

It has been said that "the great majority of mankind saturate their own death warrants with their cups and dig their graves with their teeth." Our use, or misuse, of food is responsible for half the sickness we have. Whoever introduced the common habit of "washing down" the food, is largely responsible for the weak stomachs and the decayed teeth of the present day. If you want your stomach to be strong, leave off the cup of "hot drink"; have every decayed tooth either filled or extracted; don't "bolt" your food, and don't neglect to exercise; select proper nourishment and indulge the appetite lightly.

The Lord said, "*oats* for the horse, *wheat* for man," and when we eat "oat meal porridge" three hundred sixty-five times a year, making a constant diet of horse food, we must expect the intelligent physician to say, "you have an 'oat meal stomach,' change you diet."

We must expect our bodies to be racked with rheumatic pains, headaches, kidney disease, and a score of other aches, if, contrary to Heaven's mandate, we clog our systems with fish and flesh. Meat to be used sparingly, and that in time of cold, is a teaching of the Word of Wisdom. The custom to-day is to eat too much and too fast. Disease is the result.

"Hot drinks are not for the belly." Then why are they used? Because man is a slave to habit. Tea, coffee, and cocoa are excitants rather than nutritive foods. Is it not a fact that when any part of the body is stimulated, it is weakened? There is absolutely no excuse for the continued use of tea or coffee or cocoa. Very much could be quoted on this subject, but the following from Doctor Potter's *Materia Medica*, page 130, will suffice:

Coffee . . . used to excess [and I maintain that when employed as other purpose than medicine, it is used to excess] it disorders digestion, and causes functional disturbances of the nervous system, shown by headache, vertigo, mental confusion, and palpitation of the heart. It first briefly stimulates the heart and raises arterial tension, but soon depresses both. Tea . . . used to excess, it powerfully affects the stability of the motor and vaso-motor nerves, the action of the heart, and the digestion function,—producing flatulent dyspepsia, tremulousness of the limbs, . . .

headache, nausea and vomiting, obstinate neuralgia, constipation.

And yet how often do we find these drugs on the tables of Saints, placed before the children, and passed around at the social gatherings. Inspiration tells us that grains are for mild drinks. If we would be healthy, we must avoid tea, coffee, cocoa, and alcohol.

We must have plenty of pure air in our lungs. Open your doors and windows and let in *life*. But we must *breathe*. It is extremely injurious and detrimental to health to allow only the upper cells of the lungs to receive air, and the lower cells to remain inactive till the filth that accumulates results in "consumption." How can man be healthy when only 10,000 square inches of the 20,000 that constitute the lining of his lungs come in contact with pure air? Throw back the shoulders; look up (physically and spiritually), and allow nature to work. Anything that compresses the chest, liver, intestine, retards free action, and disease results. Throw away the corsets; if God intended the abdomen to have ribs he would have placed them there.

Ventilate the living-rooms, the sleeping-rooms. Let in the sunlight. Curtains! one of the curses of civilization. Man is a plant. He would wither away and die if kept in a stived and dark room. Every muscle of the body needs exercise—vigorous exercise. Medicine is no substitute. Man must walk, lift, bend,—call into action every fiber of his being, if he would be well.

The teeth require exercise. They must chew something. When we have comparatively nothing but mush for breakfast, soup for dinner, hot drink and custard for supper, in a short time the teeth begin to "melt." A decaying tooth will destroy the one beneath it and the ones on each side. Hot drinks are not for the teeth, neither are metallic picks. Thoroughly brush the teeth twice a day. A clean mouth is as essential as a clean body.

And we are commanded to keep clean. The pores of the skin must be kept open. There is nothing that will accomplish this so well as "honest sweat," and the bath of warm water with plenty of pure soap. The underclothes, after being worn awhile, contain poison which must not be absorbed by the body. Hence, the washerwoman has a most important calling, that of keeping the body healthy.

Mothers should see that the children have their weekly bath, and that just before retiring.

The Word of Wisdom tells us when to sleep. Regular hours are essential to health, and many a weak-bodied person has hastened his death by the late hours he has kept. "Retire early" means before ten o'clock, and to "rise early" is to get up before six.

If we want to have aching heads, weak stomachs, pale faces, weary minds, we know how to get them; but let us remember that the Lord has "warned and forewarned" us, and told us how to escape many, if not all, of the afflictions of the human body.

As the reader will observe, I have been more anxious to be understood than to use big words. I have scarcely more than introduced the subjects that are presented to arouse attention to this most important question of health. Let us organize a Word of Wisdom club and endeavor to lead the world physically, as we do spiritually.

May the Saints profit by all the instructions given in the Word of Truth, that they may be sanctified in body as well as in spirit, is the fervent desire of the one who submits this article for their consideration.

RALPH W. FARRELL.

## Of General Interest

### A LETTER FROM PRESIDENT ROOSEVELT ON RACE SUICIDE.

[After reading Doctor Cronin's article on "The doctor in the public schools," in the April number of the *Review of Reviews*, President Roosevelt dictated the following letter to the editor of this magazine. Owing to the wide-spread interest in the subject, the President has acceded to the editor's request that the letter be given to the public. It is perhaps only fair to Doctor Cronin to call attention to the fact that he was dealing in his article with the question of large families in some of the crowded sections of New York City. The President heartily approved of the article as a whole, but took exception to the single paragraph cited in this letter.—The editor *Review of Reviews*.

*My Dear Doctor Shaw:* You know how sincerely I believe that your magazine generally stands for moral betterment all around. I was really shocked to see in it the last paragraph but one in the article in the April magazine on "The doctor in the public school." The ordinary individual thinks so little on these questions that it is pardonable for him to think in confused fashion even on such an elementary proposition as this. But the man who affects to instruct others in matters of moral and hygienic reform must be expected to exhibit at least the rudimentary intelligence and morality necessary to prevent his saying what has been said here. The writer states clearly that it is an erroneous idea to assume that the average American family should have a larger number of healthy children than the present birth-rate shows. The vital statistics of a State like Massachusetts show that there the average native American family of native American descent has so few children that the birth-rate has fallen below the death-rate. This, of course, means race suicide, and it ought to be understood that if after a while there are no children to go to school

the question of their health in school would not even be academic.

The writer's statement that "physical defects go hand in hand with a large number of children, both in the rich and the poor," is simply not true, as he could tell at a glance by looking up, for instance, the fact that athletes are most often to be found in fair-sized families. I am not speaking now of families of inordinate size, though even as to such the high standard of health and strength among the French Canadians, for instance, is astonishing, but of those of half a dozen children or thereabouts. Let him look up any serious statistics, or study any author worth reading on the subject at all, including Benjamin Franklin, and he will see that in the ordinary family of but one or two children there is apt to be lower vitality than in a family of four or five or more. All he has to do, if he doubts this, is to study the effects of the marriages with heiresses of the British nobility. The question at issue is not between having "a few perfect children" and "a dozen unkempt degenerates"; it is between having, in the average family, a number of children so small that the race diminishes, while, curiously enough, the physique in such case likewise tends to fall off, and the reasonable growth which comes when the average family is large enough to make up for the men and women who do not marry and for those who do and have no children, or but one or two. The writer quotes the statistics for Berlin. Let him study them a little more; let him study other statistics as well; let him turn to any book dealing with the subject if written by a man capable of touching upon it at all (as, for instance, let him turn to page 162 of Finot's *Race Prejudice*, which I happen at this moment to be reading), and he will see that in cities like Berlin the upper classes, the wealthier classes, tend to die out precisely because of the low birth-rate to which he points. The greatest problem of civilization is to be found in the fact that the well-to-do families tend to die out; there results, in consequence, a tendency to the elimination instead of the survival of the fittest; and the moral attitude which helps on this tendency is of course strengthened when it is apologized for and praised in a magazine like yours. It is not the very poor, it is not the ignorant people with large families, who tend to read such articles in magazines like the *Review of Reviews*; it is the upper-class people who already tend to have too few children who are reached and corrupted by such teachings.

Our people could still exist under all kinds of iniquities in government; under a debased currency, under official corruption, under the rule of a socialistic proletariat, or a wealthy oligarchy. All these things would be bad for us, but the country would

still exist. But it could not continue to exist if it paid heed to the expressed or implied teachings of such articles as this. These teachings furnish excuses for every unnatural prevention of child-bearing, for every form of gross and shallow selfishness of the kind that is really the deepest reflection on, the deepest discredit to, American social life. There are countries which, and people in all countries who need to be warned against a rabbit-like indifference to consequences in raising families. The ordinary American, whether of the old native stock or the self-respecting son or daughter of immigrants, needs no such warning. He or she needs to have impressed upon his or her mind the vital lesson that all schemes about having "doctors in public schools," about kindergartens, civic associations, women's clubs, or training families up in this way or that are preposterous nonsense if there are to be no families to train; and that it is a simple mathematical proposition that, where the average family that has children at all has only three, the race at once diminishes in numbers, and if the tendency is not checked will vanish completely,—in other words, there will be race suicide. Not only the healthiest, but the highest relations in life are those of the man and the woman united on a basis of full and mutually respecting partnership and wise companionship in loving and permanent wedlock. If, through no fault of theirs, they have no children they are entitled to our deepest sympathy. If they refuse to have children sufficient in number to mean that the race goes forward and not back,\* if they refuse to bring them up healthy in body and mind, then they are criminals.

Sincerely yours,

THEODORE ROOSEVELT.

The White House, WASHINGTON, April 3, 1907.

—*Review of Reviews*, May, 1907.

#### A MILITANT MISSIONARY.

An instance where the command to "resist not evil," but to "overcome evil with good," was so far forgotten by a Christian missionary in the South Sea Islands that he instigated the bombardment of a native village by a British war-ship, is reported by the *Melbourne Age*. This act of the panic-stricken missionary is likely to stir up devilry among the natives and arouse hostility to everything the white man has to offer, remarks the Mel-

\*This must mean, on an average, four among the families which are not for natural causes, childless or limited to a less number than four. Professor Edward A. Ross, of the University of Wisconsin, has put the matter concisely as follows: "The type to be standardized is not to six. The one-child or two-child ideal growing in favor with the middle class would, if popularized, hurry us to extinction."

bourne paper, and the editor of the *Missionary Review* says that when this act of the missionary reaches the ears of his superiors he will probably be recalled. The incident is related as follows:

"When off the Solomon Group information reached the cruiser that certain coastal natives on the island of Malaita had been making themselves troublesome to a white missionary stationed near Port Royalist. The Prometheus immediately steamed to the locality, and was boarded by a missionary attached to the Melanesian Mission. This reverend gentleman having complained that some of the coastal natives had fired on their fellow countrymen belonging to the mission, and had otherwise interrupted the mission work, the cruiser, with the missionary on board, at once proceeded to the spot supposed to be inhabited by the offenders. Very soon a village was sighted, but the natives on perceiving a war-ship deserted their houses and fled into the bush. The Prometheus thereupon dropped a few live shells from her broadsides into the village, and, satisfied that the damage they wrought would induce the islanders to show greater respect to missionaries in the future, she returned the white missionary to his home and resumed her voyage."

The Melbourne paper makes the following indignant comment on the affair:

"These are the bold facts of an incident which represents the last of a long series of almost precisely similar exploits extending back for almost half a century. They can not be claimed to reflect the slightest credit on British civilization. The commander of the Prometheus may excuse himself on the ground that he followed the law of custom, but it would be difficult to discover any other justification for his high-handed conduct. He appears to have taken the *ex parte* statement of the missionary as to the doings of the unfriendly natives in the light of a revealed truth. Without troubling to hear the other side; without, indeed, providing the accused with an opportunity to set up a defense, he forthwith wreaked vengeance for the missionary on the property of a number of possibly quite innocent people. . . .

"It would be absurd to suppose that the whole village community had joined in committing the crimes complained of. Some of the natives had perhaps offended; but it is quite certain that others were innocent, and it is also highly probably that these latter had no sympathy with the misdemeanants. Yet that is a circumstance which the commander of the cruiser ignored; and his shells, as indiscriminating as himself, involved the property of the innocent and possibly guilty alike in a common ruin. The injured Malaita natives inevitably look upon all white men henceforth as unjust and remorseless enemies. They will not know the indi-

viduals who wronged them, but they will resent their injuries on any members of the white race they can reach, according to their own rude precepts, by stealthy murders, robberies, and petty thefts.

"Nothing breeds injustice like injustice, more particularly in savage and untutored minds. The buccaneering expedition of the Prometheus smells rank with injustice from start to finish, and it will be bound to produce the crop of outrages which it has sown."

Of the missionary's part in it the same paper remarks:

"The Malaita affair has been rendered peculiarly shocking by the presence on board the Prometheus, at the time the native village was shelled, of the missionary whose complaints inspired the expedition. He may, it is true, not have been a party to the war-ship's indefensibly lawless punitive act. But he was present, and the fact will lend new color to the malicious charges which Britain's enemies are so fond of leveling against her ancient her colonizing processes. They say that whenever she wishes to occupy a new territory she first sends out missionaries as her political pioneers, whose mandate—backed by her powerful aid—is to force the gospel on the heathen with the Bible in one hand and a shot-gun in the other. The slander may be a hard one to substantiate, but it is equally difficult to refute, and that difficulty is sensibly enhanced when the slanderers who utter it are gratuitously furnished with such evidence as the Prometheus has assisted to place at their disposal. Let us hope in the interests of Australia and of the national and imperial repute, that it will be the final incident of its vicious and disgraceful kind."—*Literary Digest*, May 4, 1907.

#### NEAL CLUTCHES ANOTHER STRAW.

R. B. Neal, of Grayson, Kentucky, breaks forth again in the *Christian Standard* for April 20, 1907.

This time he has unearthed a wonderful occurrence, said to have happened at Kinderhook, Illinois, in 1843, where some plates were found by a party of men, and afterwards sent to Joseph Smith at Nauvoo, for the purpose of deciphering some alleged ancient characters engraved upon them.

Mr. Neal takes the position that the plates were prepared and hid in the mound as a hoax by certain residents of Kinderhook, Illinois, and the so-called characters were a lot of meaningless tracings. To prove his position he publishes an affidavit from one of the men who signed a statement corroborating the account of the original finding of the plates.

This witness of Mr. Neal's admits in his affidavit that he was one of those who signed a certificate

attached to a statement made about the time the plates were found. In that certificate, Mr. Neal's witness joined with eight others in certifying that:

"On the 23rd day of April, 1843, while excavating a large mound in this vicinity Mr. R. Wiley took from said mound six brass plates, of a bell shape covered with *ancient characters*."

This same man, who certified and declared that "*the six brass plates*" taken from the mound were "covered with ancient characters," afterwards admits that he and Wiley made the characters on the plates. If he and Wiley made them, he certified to a falsehood when he declared in his first signed statement that the characters on the plates were *ancient characters*. According to his own affidavit, Mr. Neal's witness certified once to a falsehood; who is prepared to state when he stopped falsifying? And yet this man, who by his own confession is the willful maker of a lie, is brought forward as the sole witness to a transaction which Mr. Neal says "should, and will, for ever damn Joseph Smith, Jr., and his system."

What Mr. Neal's witness says may be true, but surely Reverend Neal is slightly overstepping his grounds as a professed minister of Jesus Christ, when he forgets the gospel admonition that every word should be established in the mouth of two, or more, witnesses, and substitutes in its place the unsupported testimony of one lone man, who is a self-confessed falsifier, as the main evidence upon which he proposes to "for ever damn Joseph Smith, Jr." The Kinderhook affair may have been a hoax, but before Mr. Neal succeeds in convincing unprejudiced minds that it was so, he must produce better evidence than is contained in his articles.—*Evening and Morning Star*, April, 1907.

#### INDIANS.

It is upon the comparatively plastic material of the youth who come within our educational influences that we must depend for the molding of the Indian of the future. There are about forty thousand Indian children of school age, and it is hoped that they may be so trained as to leaven powerfully the whole. In conformity with the general plan the school system has been modified and is now regulated upon the most practical lines. The primary object is to produce capable frontiersmen and their helpmates. The girls are taught the domestic arts before everything. The boys learn reading, writing, and simple arithmetic, but for the rest the effort is directed to making farmers, smiths, or wheelrights of them. This is cultivating the weakest side of the Indian, whose most pronounced deficiency is that of the practical sense. During the period of schooling every opportunity for enjoying profitable experience is extended to the youths.

Two cases may be cited as typical of the gratifying results that have been secured.

A bridge was needed to span a creek in Snohomish County, Washington, and the officials estimated the cost of it at \$3,000. They were induced to allow the boys of the Tulalip School to undertake the work. It was completed by the youngsters quite satisfactorily and at a cost of \$650.

During six weeks of last summer forty-nine school-boys and three adults worked in the Colorado beet-fields earning \$1,672 over and above all expenses. The lads have put their money into sheep, which their relatives will look after while the boys are attending school.

Such experiences—and they have not been few in number—point to the conclusion that the problem is to be found in the school and would seem to justify the theory of education supported by the Indian Commissioner. At the same time they tend to strengthen the suspicion that it had been better for the Indian and ourselves to have allowed more extended effort to the educational agency before emancipating the adults.

However, the efforts of the Indian Office to induct the young able-bodied redskins to the field of labor have been crowned with remarkable success during the past year. Two thousand or more young men under agents of their own race were employed upon irrigation works, in mines, and on railroad construction. Their transportation home was made conditional on the performance of at least thirty days' consecutive labor. The fulfillment of this requirement taxed the Indians' staying powers severely, but hundreds of them have at the present time been steadily at work for six months or more. Every employer speaks highly of them and is well satisfied to pay them the wages of white men.

The Indian, provided he develops in the right direction, should make an ideal day laborer. He has a fine physique, is a total abstainer from liquor, cheery tractable, and conscientious. The great difficulty is to overcome in the first place his disinclination to work and then to persuade him, after having provided for to-morrow, to earn something for the needs of the next day. Secure his pledge to perform a task and he will make good his word with an admirable display of grit and honesty.

It must be understood that the men thus employed are the pick of the reservation Indians and a large proportion of them have the influence of our educational agencies. The most that can be achieved with the full-blood past middle age is to induce him to till a small section of his own land or to work in a desultory manner on an irrigation project within his reservation. Various tribes, again, display differing degrees of capacity. The Zunis, whose ancestors wrung a scanty living from a nig-

gard soil, are underfed and dispirited, while no better laborer than the Apache can be found. Some of the most difficult and arduous of the reclamation work has been performed by the Apaches, and the Salt River project affords the significant spectacle of the survivors of Geronimo's band working to render their old home a pleasant place for the white man to live in.—*The World To-day*, March, 1907.

#### CANON NUNN AND AMUSEMENTS.

At St. Thomas's Church, Ardwick, Manchester, the anniversary school sermons were preached on Sunday, and were attended by large congregations. Canon Nunn (the rector) preached in the morning from the first lesson, Deuteronomy 4:10: "That they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." He said it was his forty-second school anniversary, and it afforded an opportunity of reviewing the past history of their Sunday-schools. Their numbers remained much the same from year to year. But it required much effort to keep up the attendance, owing to many contrary currents. The morning school was not attended as it used to be. Forty years ago they had two thirds of the children at the morning Sunday-school. Now hardly more than a third attended. The Saturday afternoon holiday was partly responsible for the change. Late shopping and Saturday amusements unfitted the people for their Sunday duties. Another hindrance was the large Sunday tram traffic. The city authorities seemed determined to make a Sunday traffic if there was none.

But the eager pursuit of amusement was the greatest hindrance to their work. Sunday bands drew many from the Sunday-schools, especially from the schools in the neighborhood of the parks. The general pursuit of pleasure had greatly increased. Duty was postponed to pleasure. Lawful amusements were too eagerly pursued, and unlawful amusements were multiplied. By unlawful amusements were meant those that tended to injure and corrupt others. They were bound to look to the welfare of others. Many of the amusements most rife amongst them tended to degrade womanhood and to debase manhood. They were plainly forbidden by the law of God. It was their duty to inquire not only "Does this amusement come within legal prohibition?" but "Is it forbidden by the fear of God?" If they could say of any gathering "The fear of God is not in this place" it was their duty to shun it. So long as persons who professed and called themselves Christians frequented doubtful places of amusement things would go from bad to worse. If the great sea of public opinion were not salted continually by Christian principles it would

rapidly become corrupt. They had already reached such a depth of degradation that the common voice of humanity had been evoked to arrest the growing evils of which he spoke. Their duty was plain: "Be thou in the fear of God all the day long." That fear should follow them to their homes, their shops, their workrooms and counting-houses.

The collections for the day on behalf of the schools and the new parish room reached £41 11s. 2d.—*Manchester Guardian* (England) April 30, 1907.

#### FARM LIFE.

When the heavyweight editor can't think of anything else to write about, he discusses the time-worn problem, "How shall we keep the boys on the farm?" observes the *Atchison Champion*. Boys leave the farm because they don't enjoy fourteen or fifteen hours of bitter hard work every day; they don't like to get up before daylight in the morning and toil like steam engines until after dark in the evening. When a farmer lad has finished his daily work he hasn't much use for a library, and he wouldn't think of playing a tune on a concertina, and as for drilling around a billiard table, the idea would give him a brain storm.

The best way to encourage the farmer boys is to treat them as though they were human beings; let them have their sleep in the mornings; call ten hours a day's work; let them have their evenings for themselves, without a thousand heartbreaking chores to embitter their souls and make them old before their time.

Any system that robs a boy of his play hours, of the companionship of his fellows, that makes a machine of him, is wrong and brutal, and for generations the farmer boys have been victims of such a system.—*Kansas City Journal*, April 25, 1907.

## Mothers' Home Column

EDITED BY FRANCES.

#### Graceland.

This week there came to our table the March *Bulletin* of Graceland College—a modest sheet of four pages—four small pages yet freighted with matter of intense interest to each father and mother in the church who has sons or daughters to educate. This *Bulletin* is full of hope and cheer regarding the future outlook of Graceland, and among other good things which that outlook promises—indeed we think we might say among the best of them—is the following from the pen of that indefatigable worker for the upbuilding of Graceland, Elder F. B. Blair, secretary of the Board of Trustees:

#### "INDUSTRIAL EDUCATION.

"It has long been the ambition of those having the management of the college business to add an industrial department, to include manual training, to the college work. There were two objects in view. We have full confidence that it

would be a valuable addition from an educational point of view and in addition it would be developed as a Self-Help department, to permit students to meet a part or all of their living expenses by their work. We have found a large number of young people in the different branches of the church who desire to better their condition by securing an education, but are prevented by a lack of means, and yet they should be given an equal opportunity with those whose parents have means.

"The authorities of Graceland College have made a modest start along this line, though it can not be developed very largely until there is some one to give it oversight. C. B. Woodstock, a young brother from Wisconsin, who is heartily in sympathy with this work, has been secured and will take charge the coming year. The General Sunday-school Association at their late convention made a donation of one thousand dollars with which to equip a department in manual training. This will provide a complete equipment for the first three years' course and Mr. Woodstock comes to us well qualified as an instructor to carry on the work.

"There are over sixty acres in the college tract and it is intended to use the land to carry out the industrial idea. Already a start has been made in cows, pigs, and chickens, and part of the land has been plowed and will be put in crops this year.

"Our start is a small one, but most great enterprises have small beginnings. We do not anticipate all smooth sailing, but expect to meet obstacles and overcome them and finally win success, as all must admit that the cause is a worthy one.

"We erected a dormitory last year to help carry out this plan, and another one should be built this summer, and will be if the means are secured. We believe that there are a number of our people who will be interested in this movement, and desire to help push it on, and we here present to them the opportunity.

"Just write, 'Bro. Blair, here is a thousand dollars—a hundred dollars—a dollar—a horse—a cow (or anything you want to give) to help that industrial department,' and send it to me and receipt will be sent you at once. May the divine Master direct us in all our efforts for good.

"F. B. BLAIR, Secretary, Board of Trustees."

It would be a matter of interest just at this time to glance even briefly at the work which other educational institutions of our favored land have essayed along similar lines and to note the success which has crowned these efforts, and we may do this at no distant day. But just now, in order to emphasize what Bro. Blair has said in regard to this contemplated work of our college, we wish to call your attention to a recent editorial of Walter H. Page in the *World's Work*. This man is certainly in a position enabling him to take a broad outlook and draw therefrom impartial and just conclusions. True he is looking to our public schools to remedy the great deficiency to which he calls attention, but in the meantime why should Graceland wait? For one we are glad—most heartily glad—that those having the interests of Graceland in charge are moving out upon such lines. This is what Mr. Page says:

"THE FORGOTTEN BOY WHOM WE NOW NEED.

"One of the biggest and stubbornest facts that face us in our prosperity is the lack of skilled workmen. We are suddenly waking up to it that, with all our educational machinery, there is no part of it—except a few private schools and the bare beginnings of work in a very few public schools—that trains the young directly to earn their livings by the trades.

"There is only one way out of this absurd position. A

part of the public school machinery must be adapted to trade-training, and enough of it to put a free trade-school within the reach of every boy and girl who wants it. 'Educationalists' may discuss this theory and that, till the crack of doom. This is a condition and not a theory; and the people had just as well begin to make this change, no matter what theory it violates. If teaching the trades be not 'education,' so much the worse for education. When we have to import carpenters and paperhangers and masons and the like, and when very, very few American boys have a chance to learn these trades, and when we maintain public schools to teach boys, it is time to stop the foolishness of discussion and to come to the common sense of making the schools do what is needed.

"Most of the 'education' that we offer to those who must become wage-earners not only fails to fit them for their work but tends to make them dissatisfied with it. Our high schools are designed to help business and professional men—the class which needs help least. We learned long ago that a college which was meant chiefly to train preachers would not give us good engineers, and we have been building engineering schools ever since. We are now just finding out that a high school which is meant mainly to prepare boys for college does not help boys who are going to be carpenters. Yet the apprenticeship system—except in some highly organized shops—no longer meets the demands of modern conditions. Even immigration has not supplied the deficiency. We need more skilled workmen than we have any means of getting. Private trade schools can never be numerous enough to reach the mass of the working people. They can hardly do more than point the way. We must have public schools that will prepare carpenters to build, as well as prepare others for the professions—schools in which young men and young women may get a training adapted to the work which they intend to do."

## Letter Department

LAMONI, Iowa, May 4, 1907.

*Editors Herald:* Under instruction of the High Priests' Quorum at a regular session the 8th ult. to furnish you for publication the letter of Bro. C. H. Caton, relative to the life-work and departure of our worthy colaborer Bishop Thomas Taylor, I present it as follows:

"To High Priests' Quorum; Dear President and Brethren: It is with deep feelings of sorrow I inform you of the death of our respected brother and comrade, Bishop Thomas Taylor, of Birmingham, England, which took place March 18, 1907, in his eighty-second year.

"Thus there has gone to rest and glory one of earth's noblest sons, a man in whom every attribute of goodness it is possible to ascribe to manhood, was manifest.

"For several years the infirmities due to age have hindered him from taking an active part in the work he loved so well. In this he had the deepest sympathy of those around him as it was a great denial to him. Yet even in this it would almost seem the Lord was mindful of his people, for Bro. Taylor was so beloved by the Saints that even at the ripe old age of eighty-two we sorrow at his departure. Of him it may be truly said, He lived faithful to God and man.

"If Bro. Charles Derry is present at your meetings tell him Bro. Taylor often spoke of him and blessed the day he came to England in the name of the Reorganization.

"Bro. Taylor is gone to his rest full of sheaves for his hire, and honors for services rendered.

He was president of Birmingham Branch for thirty-one

years; president of Birmingham District for eleven years; in charge of the English mission from February, 1870, to 1872, and again from 1875 to 1892, about nineteen years in all.

"Was for many years Bishop's agent; and last but not least the first bishop of the Reorganization in this country for five years.

"During all these years and services, he never made an enemy nor left a sting behind him.

"His manly bearing and kindly feeling commanded love and respect wherever he went. His very presence filled everybody with confidence.

"As a leader he had the rare quality of knowing how to guide. He ever kept in view the end desired, and by patience sought to obtain it by honorable and straightforward means.

"I have labored with him the closest connections possible for thirty-six years, and feel very acutely his death. I saw him a few hours before he died. His desire was for Rest! rest!

"What a blessing there remaineth—a rest for the people of God.

Your brother in the gospel of Christ,  
"BIRMINGHAM, England. C. H. CATON."

Respectfully submitted,  
ROBT. M. ELVIN, Secretary.

ONAWA, Iowa, May 6, 1907.

*Editors Herald:* I inclose you three dollars out of which pay up my back subscription on *Sunday School Exponent*, and the rest apply on subscription for *Exponent*, *Ensign*, and *Autumn Leaves*.

I also herewith pledge you ten dollars, payable the first day of October, 1907, for the purpose of assisting in rebuilding the HERALD Office.

It was sad news that the little issue of the "HERALD" brought us, but along with it came a double portion of the Spirit, as it were a bright and silver lining to the cloud, bidding us to be encouraged and comforted, rather than to lend ourselves to sorrow and despondency. I can truthfully say that I never read a HERALD when there seemed to be so much of God's Spirit present with me as when I read that little HERALD to our class in Sunday-school, and I can say this further that I rarely ever read the HERALD that I do not feel some degree of the Spirit with me. I tender this subscription because I know it pleases God, and that he wants me to do it.

Pray for me that I may ever be his humble servant.

Your brother in gospel bonds,  
T. W. LINDSEY.

STANFORD, Montana, May 1, 1907.

*Dear Herald:* It has been over a year since I communicated to your precious space. I promised Saints in Canada to write through the papers, but did not find very much time to do so. Most of my time was occupied in trying to explain the gospel truth as we understand it. I visited relatives in Southern Ohio and West Virginia, who believed there was only one organization, viz: polygamists. It had been ten years since I last saw mother and brother at Dempsey, West Virginia; but of course had kept up correspondence. The report soon arose, after I arrived, that I was a Mormon's wife direct from Utah.

Well, madam gossip did more good than she anticipated. My people knew better. They could see how easily false reports could be circulated about our church, so of course they tried to reason the case. There are some honest peo-

ple there who have been deceived by precepts and creeds of men. They are not satisfied with the teachings of their denominations. If Bro. James Moler sees this, he will remember the condition of those people. There were several inquiries about him among the honest. Bro. Moler left a good mark. Fifteen years has made a great change; all those who persecuted the truth then are gone, some nevermore to return—died horrible deaths—some moved away, so not one vestige of the mob remains. Soon after Bro. Moler left, two Utah elders came through, claiming to be Latter Day Saints, and baptized a Mr. Atwell and wife after night, who did not know they were deceived until I visited them last summer. Said they would be willing to be rebaptized when the opportunity was presented as they said, We do not believe in polygamy. I found some of their tracts at the homes of my relatives, which gave me an opportunity to explain the difference, and present them with literature of the Reorganization. Believe, if I could have stayed in West Virginia a year, and have done fire-side visiting, the field would be ripening for harvest when the Lord's servants visit them again. Some of my people were Methodist and Baptist ministers who said what I told them was all in the Bible, and the truth. But I was the only one of the Wood family that ever united with any other church than the Missionary Baptist Church. I told them I also united with the Baptist Church, and lived up to its teachings until I found the better way. Then my mother's people said, "You are the only one since our fore-parents came from England that ever united with any other church than the Methodist Episcopal South, except D. F. Bays. Said if I would convince them we were not Mormons; they would be willing to listen, so I think they have not a doubt now.

A brother who was stricken with paralysis last April, had been reading the Bible during his affliction. He was seriously in quest of the truth, and insisted I should remain with him and converse upon the Bible. He would invite his friends in of evenings to read and talk on the Bible; told them he had been reading the Bible for some time, and that he had come to the conclusion that there was not a church on the earth to-day that was like it should be, until I came and taught him our belief. He would say, Your belief is the only way, according to the Bible pattern. Said, It makes me sad to think of all the Wood families following each other in the Baptist Church, and to think our grandfathers spent the best of their lives in England in teaching the people that the Baptist Church was the church of Christ. He said, Now, cousins, let us stop and investigate. He requested administration and baptism; said he was willing to prove the Lord. Am sorry to say I neglected sending for God's servants. He was quite feeble, although able by the use of a crutch to walk across the room. My companion did not think he was able to be baptized, so I had to leave him; yet he was in hopes he could be administered to, and be baptized. He died the 5th of September, but requested one of our elders two hours before he died, his wife writes. Although she is a member of the Baptist Church, she believes the church I represent is the nearest right, and regrets her husband did not have the opportunity to obey it.

Soon after arriving at Straw, Montana, the government land was withdrawn from entry. We had to come out thirty-five miles north of Straw. Are located twelve miles from town. The Great Northern is building a road from Billings to Great Falls. The winter was mild and nice, excepting about two weeks of severe cold.

Almost everything excepting fuel is high. We are about thirty miles from the mountains. Can make the round trip

in two days and get a load of posts, wood, or building logs free. Plenty of good coal, nearest about fifteen miles. Price three to three and one half dollars per ton at mine. Great demand for laborers of all kinds. Wages good. Several good vacant homesteads yet; if Saints wish to take land come soon, before it is too late. Soil good. Those who have taken time to dig wells, find good water from thirty to forty feet. Land lies in level benches, surrounded by mountains, which furnish abundance of fuel and building material.

Your sister,  
MARY V. BRANTWAIT.

## News From Branches

(Continued from page 420.)

"Uncle John" Terry; also our reliable standby, and refuge in time of need (when he is near), Bro. William Lewis, who preached twice last Sunday to good-sized audiences. Our sacrament-meeting was largely attended and characterized by a good degree of God's Spirit.

Wednesday evening, May 1, the branch held the usual semi-annual election of officers; Bro. Goodrich was elected president. Our church has been undergoing some necessary alterations and additions lately which will make it more sanitary and convenient.

We had the opportunity to become acquainted with our incoming pastor, Bro. Goodrich, who came here and remained a couple of weeks after conference, and who we understand will bring his family and reside among us. He created a very favorable impression here and we will gladly welcome the family.

Our Sunday-school is progressing finely. With an efficient corps of officers, and teachers who seem devoted to their work, and a large attendance of interested students of God's word, why should we not expect and accomplish grand results? We are now preparing to celebrate "Children's Day" some time next month. Quite a number of Sunday-school pupils have been baptized of late.

The Ladies' Aid Society and the Prayer Union have decided to try uniting their forces and efforts, both meeting on the same day (Thursday) for work from nine to two, for Prayer Union from two to four.

The Religio is planning an entertainment for the near future. And so each in his own department; all working together with a will may we push the good work on.

EDITH M. FIFER.

### LONDON, ONTARIO.

Elder Newton, of Kansas City, was visiting in the city last week. He is on his way to his mission in England.

Elder R. C. Russell, missionary, made us a call last week while on his way to his field of labor in Chatham District.

W. A. HARDY.

### INDEPENDENCE, MISSOURI.

A very unexpected visitor to Independence on Friday, May 3, was a snow storm. This is unusual for May weather in Jackson County, and even the old residents here do not remember a like occurrence.

Now that General Conference is over, with its interesting suspense, we are getting down to our normal condition again. Many of our workers among the young people had the privilege of attending the Conference, and their absence was most keenly felt at Religio, at one session of which there were sixteen teachers absent.

Of paramount interest to Independence Saints during the past week, was the series of discourses delivered by Bro.

J. W. Rushton, beginning Sunday evening, April 28. Much good was accomplished in more ways than one. Quite a number of visitors were present, many of whom were in attendance all during the week, as were a large number of our people. Not laying aside the educational, instructive, and eloquent side of the week's discourses, we believe we can justly concede the best result to be this: "It has helped us to think."

President Joseph Smith addressed the Saints Sunday morning, the 5th, meeting the requirements of the occasion by advancing his idea along the "ground floor line" of "practical" suggestion in his characteristic manner.

J. A. GARDNER.

LATER.—The pleasant weather to-day made possible a good attendance at all church services of which there were six including the cottage prayer-meeting held at the home of Mr. Patterson, a non-member of the church, in charge of Brn. Harry Hatty and James L. Gray. We have several visiting Saints with us to-day among whom we recognize Bro. J. W. Wight, Bro. Frank Sheehy and wife, Sr. Mark Siegfried from Nauvoo, Illinois, Sr. Hugh Smith from Argentine, Kansas, and Bro. Arthur W. Smith from St. Louis, who in returning was accompanied by his brother, Ray H. Smith, who will be employed at Flat River, Missouri. Bro. H. O. Smith leaves for his northern mission the latter part of this week, accompanied by his wife, who will visit friends and Saints at their old home, Woodbine, Iowa.

Of interest to all Saints, and particularly to those of the Independence Stake, was the laying of the corner-stone of the proposed church edifice, now being erected by the Saints of the Second Kansas City Branch. President Joseph Smith made the opening address, followed by Brn. George Harrington, W. H. Garrett, and M. H. Bond, of the stake presidency, and Bro. T. W. Chatburn of the missionary force. Prayer was offered by Bro. J. W. Wight. We hope for a speedy completion of the church, and look forward to its dedication.

J. A. GARDNER.

May 12, 1907.

## Miscellaneous Department

### Rebuilding "Herald" Office—Other Places of Business.

On April 20, 1907, at Lamoni, Iowa, in the temporary offices of First Presidency the First Presidency, General Bishopric, and Board of Publication met in joint council to consider questions which had been referred to them by the General Conference of 1907, relative to establishing other places of business than Lamoni, and the rebuilding of the HERALD Office. President Joseph Smith was elected chairman of the council and the undersigned as secretaries.

The actions of the General Conference relative to the before-mentioned matters were read, and it was decided to accept the instructions of the conference relative to these matters.

The question of rebuilding the Herald Publishing House and Book Bindery was considered and a motion prevailed by unanimous vote that the institution should be rebuilt at Lamoni, Iowa, at the earliest time practicable.

On the matter of establishing other places of business the following was unanimously adopted by the council:

"Resolved by the Quorum of the First Presidency, the Bishop and Counselors, and the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints in official meeting, as provided by the Articles of Incorporation of said church, that for the purpose of further carrying on the work and business of said church as provided in its constitutional law, that a place of business of said church be established in Independence, Missouri.

"Resolved, further, that the Quorum of the First Presidency and the Presiding Bishopric of the said Reorganized Church of Jesus Christ of Latter Day Saints be authorized to prepare for carrying on the necessary work at such place of business, by securing suitable and necessary offi-

ces by the erection of such buildings for this purpose as shall be deemed proper."

It was decided by proper motion that the HERALD Office building should be erected on the site, as near as practicable, of the old building, destroyed by fire January last. On separate motion it was decided that the building should be fifty feet wide, eighty feet long, two stories high, with a good basement under the entire building, to be build of brick or concrete, and as nearly fire-proof as practicable to make it.

It was unanimously decided to make such provisions as are necessary for power, heat, and lighting, by the erection of a power plant separate from, but contiguous to, the main building.

Brother Arthur Allen has been selected to have charge of the construction, and under the direction of the executive committee of the Board of Publication, will have full control thereof.

In the new building besides accommodations for the officers and employees of the publishing house, office rooms will be provided for the First Presidency and Bishopric (to be used when members of those quorums are in Lamoni), the Church Secretary, Church Historian, and the General Library.

Attest

FRED'K M. SMITH,  
J. A. GUNSOLLEY,  
Secretaries Council.

#### Board of Publication.

At the annual meeting in April the board reorganized by choosing Bishop E. L. Kelley, president; F. B. Blair, business manager and treasurer; J. A. Gunsolley, secretary; E. L. Kelley, Oscar Anderson, and F. B. Blair, executive committee for the Herald Publishing House; E. L. Kelley and H. R. Mills executive committee for the Ensign Publishing House.

The following appointments were made: Joseph Smith, editor of the SAINTS' HERALD; Elbert A. Smith, associate editor of the HERALD and editor of the *Autumn Leaves*; Sr. M. Walker, editor of *Zion's Hope*; Estella Wight, assistant editor of the *Hope* and assistant in the editorial offices; W. H. Garret, editor of the *Zion's Ensign*; L. A. Gould, assistant to the editors of the HERALD; Earl F. Hall, superintendent of machinery and foreman of the press-room, HERALD plant; W. H. Deam, superintendent of the *Ensign* plant.

The following other business was transacted:

Missionaries were authorized to accept subscriptions to the *Ensign* from non-members of the church at fifty cents a year.

The president of the board was authorized to proceed with the translation of the Book of Mormon in the German language.

The reprinting of Parson's Text Book was authorized after revision and approval by the First Presidency of the church.

The business manager and the executive committee for the *Ensign* were authorized to make such improvements in the *Ensign* plant as they shall determine.

J. A. GUNSOLLEY, Secretary.

#### Bishop's Agents' Notices.

I again wish to speak to the Saints of the Central Michigan District through the HERALD, as the month of May is fast passing, and we as yet have not received near enough tithes and offerings to make up the required amount for the month of May. And while in conversation with the district secretary, I learned there is something over one thousand members in the district. Now if each one would pay ten cents each per month, it would make \$100.00 per month, and this would not excuse any from paying their tithing, that had more to pay, as God has made each one his own steward, and his own judge, for the word says that every one shall be judged according as their works shall be. Again, God speaking through his prophet Malachi, says to pay in to the storehouse of the Lord your tithes and offerings, that there may be meat in mine house. Try me herewith, saith the Lord; I will open the windows of heaven, and pour out a blessing upon you that there will not be room to receive it. Now, dear Saints, will you take God at his word? Will you make the sacrifice? If you will, then you will surely get the blessing, and God's work will prosper.

Now let me say to those that have not paid any tithing:

commence now. Sell a horse, a cow, a pig, a sheep, a chicken, a dozen of eggs, or some butter, and pay it as tithing. Commence now. Get your names on the Bishop's book, then you will have a treasure laid up in heaven where the thief can not steal, nor will rust corrupt. Ever praying for the redemption of Zion, I remain, your coworker in the struggle for right and truth,

E. S. WHITE,

Bishop's Agent Central Michigan District.  
706 North Linn Street, BAY CITY, Michigan, Station A.

#### Pastoral.

To the Saints of South Dakota: Bro. L. G. Wood and the writer have been returned as missionaries to your State and we desire to cooperate with you in seeking to carry out the work the church has assigned us to perform. We can do some good without your assistance, but much more with it. We want to reach as many as possible of those not of our faith. We want to call on as many of the Saints as convenient, and encourage and enlighten them on gospel lines by private talks and public preaching. You have no branches, so it is necessary for us to be your shepherds.

Our financial obligations, though small, are very necessary, and we must depend on your generosity to supply our needs. The Lord has said in Doctrine and Covenants 83: 16: "And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples." As agent for the Bishop, I will receive your tithes and offerings, so will my brother acting for me.

We will need your help constantly in your faith and prayers and financial assistance, and in the autumn some special help will be needed, so lay by in store as God has prospered you, and you will hear from us in due time.

Write to us of your desires and prospects for church work and for information on things spiritual and temporal, and you shall receive a prompt reply.

Write to my home address, and I will receive it in due time.

Your brother in gospel bonds,

EDWARD RANNIE.

3318 Taylor Street, OMAHA, Neb., May 4, 1907.

To the Saints and Friends of the Southern Missouri District, and of the Southeastern Missouri territory; Greeting: Having been placed in charge of the above-named field, I address this communication to you. We want your hearty cooperation. Elders W. A. Brooner and O. E. Ensley will labor together as much as possible. Bro. Brooner is acting as district president. Saints, give him all the encouragement possible, and help to hold up his hands.

Elder James T. Davis and Joseph Ensley will be associates in the southeast territory.

Bro. Plumb and the writer will labor together most of the time. If you know of any places where an opening can be made, write me at my home address 2219 Kellet Street, Springfield, Missouri.

Remember it takes means to travel and buy clothes, and help to sustain all these laborers with your means and prayers. Please make a special effort along this line.

Remember I am acting as the Bishop's agent, and do not forget the tithing law. I will promptly receipt for all moneys received. Send to the above address.

Your colaborer,

A. M. BAKER.

To the Saints in the European Mission; Greeting: In view of the arrangements made by the Presidency for the carrying on of the work in the Mission classified as No 6, which now includes all of Great Britain and Europe and is placed under the supervision of the undersigned, we have thought it advisable that the following arrangements shall be adhered to in order to effectually accomplish the work assigned to us.

In what was heretofore known as the British Isles Mission, the work will be under the immediate supervision of J. W. Rushton; the Scandinavian and German Mission will be under the immediate supervision of Peter Anderson.

All matters requiring the attention of the missionaries in charge will in the first place be referred to the one in active oversight of the sections named.

We have arranged for the missionary work as follows: Elder W. H. Greenwood and Thos. Taylor will labor together, and for the present it is desired that they concentrate in the Sheffield District, giving especial attention to Derby, Nottingham, Sutton-in-Ashfield, and also the city of

Sheffield. All matters in that part of the field are to be reported to Elder W. H. Greenwood of the Seventy. Elder William Newton will labor in London and the Southwest of England especially in Exeter and Plymouth. Brn. Thomas Jones and George Morris will labor in the two Welsh Districts, and all matters in that portion of the mission will be reported to Elder Thos. Jones until September 30. Elder G. W. Leggott will spend his time in the Manchester District, laboring according to the direction of the district president for the present.

We desire that the missionaries will prosecute the work of proselyting with care and system in tracting and, whenever practicable, open-air preaching; we do not wish any branch or district matter to be interfered with only by consultation with the mission presidents and the local authorities.

The work on the Continent will be provided for by Elder Anderson and his appointments will be presented through the *Sandhedens Banner*.

The quarterly report forms will be forwarded to the missionaries and the district presidents as before, with the request that especial attention be given to the prompt filling of them out, and that they be sent in to the address below promptly on the dates named, viz: July 1, October 1, January 1, and March 21.

It will be seen that we have attempted to send the missionaries wherever practicable "two by two," as the law provides, and also that we are making an effort to open the work where there is a good interest.

The Presiding Bishop has placed in the hands of the agent a sum of £50 to assist us in spreading the work in our land and we earnestly ask all the Saints in the Mission to supplement this generous assistance from the church treasury by a prompt payment of tithing and freewill offerings so that our land may have a reasonable opportunity to hear the restored gospel preached in every place where there is an opening.

Bro. Caton, the Bishop's agent, has arranged for collectors to be appointed in each branch with a view of assisting the Saints to pay whatever they feel they can do, the amount not being considered except so far as it is the conscientious proportion as given in the scriptures: "According as the Lord hath prospered you so let him give."

In conclusion, we ask for the help, prayers, and sympathy of all the Saints, and exhort each to be diligent in doing whatever little service lies to hand, so that the many littles of consecrated service to the work of God shall bring to the cause an aggregation which will be encouraging to the church and pleasing to our heavenly Father. The address of the mission will be 36 Bellbrooke Grove, Harehills Lane, Leeds, England.

Praying for the success of the church in every department we are, yours sincerely,  
NEW YORK, May 10, 1907.

J. W. RUSHTON.  
PETER ANDERSON.

#### Conference Notices.

Far West District conference will convene in the Saints' chapel, Cameron, Missouri, May 25 and 26, 1907. This will be the first conference held in Cameron, Missouri. We look forward to a good representation. Reports should be in the hands of the secretary by May 20. Charles P. Faul, Secretary.

Western Michigan District conference will convene at Freesoil, Michigan on June 8 and 9. H. A. Doty, Secretary, Traverse City, Michigan.

Kewanee District conference will meet with the Joy Branch, May 25 and 26, 1907. Saturday morning from 8.30 to 9.45 priesthood meeting. Business at 10 a. m. Apostle J. W. Wight will be with us. Amos Berve, president.

Des Moines District conference will convene at Boone, Iowa, June 1 and 2. We would like to have the district well represented as district officers are to be elected and arrangements for the year's work made.

Gallands Grove District conference, convenes at Dow City, Iowa, May 25 and 26, 1907. All branch secretaries please send branch reports by the 20th. Edith Dobson, secretary.

#### Convention Notices

Sunday-school and Religio conventions will be held on June 7 at Freesoil, Michigan, Religio occupying the forenoon and Sunday-school the afternoon. All reports should

be in at an early date. H. A. Doty, secretary, Traverse City, Michigan.

The Sunday-school and Religio associations of the Des Moines District will meet in joint convention at Boone, Iowa, May 30 and 31, 1907. Literary session Thursday evening. Prayer-service at 8.30 a. m. Friday; Religio business-session at 10 a. m. Sunday-school business-session at 2 p. m. Sunday-school work at 8 p. m. Pearle Shannon, secretary of Sunday-school; Sarah Rodgers, secretary of Religio.

The Central Illinois District Sunday-school convention will convene at 10 a. m., June 7, and district conference 10 a. m., June 8 and 9, at Beardstown, Illinois. We hope to see a large gathering and enjoy a goodly portion of the spirit of the gospel while so assembled. J. G. Ettinger, clerk, Taylorville, Illinois.

The Sunday-school convention of the Little Sioux District convenes at Sioux City, Iowa, May 30, 1907, at 8 p. m. All come and help make this convention a success. Church, 610 Center Street. Annie Stuart, secretary.

#### Reunion Notices.

Northeastern Illinois District reunion will be held in Steward Brothers' Park, at Plano, Illinois, August 23 to September 1. All members of the district invited to attend, as well as any from other districts. Further notice about camp, tents, and other requirements, later. Address all inquiries to J. M. Blakely, secretary-treasurer committee, Box 485, Plano, Illinois.

The reunion of the Mobile District for 1907 will be held at Theodore, Alabama, commencing June 27, and will continue over two Sundays. The time Saturday, the 29th, will be given to the conference, which will convene at ten o'clock. Those wishing to camp can bring their provisions and a place for them to camp will be furnished. Those that do not wish to camp can obtain lodging and breakfast the ten days for \$1.25. Other meals can be had on the grounds for fifteen cents per meal, at the boarding-tent. The missionaries to the Southeastern Mission are especially invited to attend, and will be cared for. We will expect President Joseph Smith or his son, Frederick M. Smith, to be with us. South-bound trains on Louisville and Nashville Railroad will arrive at Theodore, 7.11 a. m. and 2 p. m. North-bound same line, at 11.00 a. m. Those trains will be met first three days of reunion. Any one coming after this, notify committee. Those coming from Mobile by way of the Bay Shore Railroad, get tickets for Smith's Station, and get off at reunion grounds. Come one and all, and let us make this first effort for a reunion on this sunny coast a success. Alma Booker, chairman committee.

#### Notice.

To the Saints in Nebraska and Those Parts of the Dakotas South and West of the Missouri River; Greeting:

In the late pastoral of Bro. W. H. Kelley and myself we appointed Bro. D. R. Chambers in charge of the above-named territory, but we subsequently received a communication from Bro. Chambers stating that in consequence of physical infirmities in his family he considered it the part of wisdom to withdraw from missionary appointment for a year and consequently had made arrangements to enter into secular pursuits.

Much to our regret we are under the necessity of releasing Bro. Chambers. We have had consultation, and agreed to appoint Bro. J. R. Sutton in charge of the above-named field. Those concerned will please take notice and govern themselves accordingly.

In behalf of the ministers in charge, HEMAN SMITH.

#### Addresses.

S. S. Smith, 341 Stacé Street, San Antonio, Texas.  
Elder W. P. Bootman, Ravenwood, Missouri.

#### Notice.

The Saints of Pittsburg will welcome any of the ministry who might have the desire and time to visit us. John R. Booker for the officers. Addresses: Church, 72 Miller Street; my home, 7615 Kelley Street; my business, 919 Liberty Avenue.

THE SAINTS' HERALD.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made. All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office. Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice. For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Correction.

In the died notice of William Summerfield, in HERALD for May 1, in third line, "for nearly fifty years," should read "for over fifty years," (fifty-seven years being correct). He was baptized by J. W. Gillen, not "Glen."

Jamestown, the Birthplace of Freedom.

A great many relics have been found here; old pot-hooks, beads, pieces of dishes that had apparently been brought from all parts of the world, and fragments and intact bowls of pipes which show that even the style of the church-warden has not much changed in three centuries. The prevalence of gin bottles and pipes bespeaks the fact that in a later century Jamestown became a rendezvous for men in legislative array, seldom visited by the fair sex. I took one of those old pipes—not used perhaps for centuries—and cleaned and filled it, and sat down to have a good smoke, lapsing into reverie as I looked up and down the blue waters of the stately James River, over three miles wide and eighty-five feet deep, with water enough for a man-of-war to anchor in. Off to the right was "Archer's Hope," and the famous old Pitch and Tar Swamp—with distances measured by "poles," instead of yards. Of course I bethought me that it was here that tobacco was first cultivated to any large extent, and here it was that English lasses were brought from the old country and purchased as wives for the splendid sum of one hundred and twenty pounds of tobacco. As we sat and smoked, it seemed as though we could see the old stockade built out into the river about the city, to protect the people against the ravages of the Indians; for, while Jamestown was the first English settlement, the people were unable to withstand the attacks of the Indians. In 1676, during Bacon's Rebellion, Jamestown was destroyed by fire, and twenty years later suffered a similar fate; after which the capital of the colony was removed to Williamsburg, and

the state house was first called the Capitol, which is to-day the name for the stately pile at Washington, District of Columbia. The old church is being restored exactly as it was in early days of Old Virginia, and two thousand "slips" from the ivy of the tower have been potted to sell. The restored edifice will be open during the Exposition, and will appear almost exactly as it did in ancient times.

The island is three or four miles in length, and was purchased some ten years ago by Mr. Edward R. Barney, of the firm of Barney & Smith, railroad coach manufacturers, of Dayton, Ohio. Since the demise of her husband, Mrs. Barney, with her daughters, have continued to reside on the island, greatly fascinated by the historic associations of every foot of the soil which she owns. Every day new discoveries are made by the daughters, new theories advanced, and more light is constantly being thrown upon the early days of the colony.

The ruins of the old Amber House still remain, with knotted and moldering trees to remind one of the early days of the colony.—Joe Mitchell Chapple in the *National Magazine* for May.

Consolidated Rural Schools.

There have been organized in two or three hundred townships, or preferably in districts containing only twenty-five square miles, two or three hundred consolidated rural schools, six to ten isolated rural schools being consolidated into one, and the pupils are carried to and from school at public expense. In some of these schools the attempt to introduce instruction in agriculture and home economics is being successfully made. It is found that while the little rural schools can not afford teachers trained to instruct in agriculture and home economics, the consolidated school can afford to pay a principal and an assistant principal who are trained to teach these subjects and to give inspiration in country life generally to the rural pupils. It has been demonstrated also that the consolidated rural school can afford to build up a simple laboratory, support a small farm, develop a library, and secure other necessary equipment to use in successfully teaching agriculture and home economics. Further, it is found that teachers with specific training for country-life educational work can cooperate with the parents so that much of the home duties of the rural youth may be made far more educational as well as more interesting than heretofore. There is evident ground for the claim that consolidated rural schools and the work of the home life on the farm can be so developed under cooperation between teacher and parent as to provide far better education for our rural youth than can possibly be devised for youth while living in city homes. In the city primary schools also there is being introduced much instruction in manual training.—From "Public industrial education," by Willet M. Hays, in the *American Monthly Review of Reviews* for May.

Mr. Rockefeller has given \$32,000,000 to education, but still the side of the scale containing the widow's mite continues to be lowest.—*The Commoner*.

BASEBALL OUTFIT FREE!

The Kansas City Journal Makes a Splendid Offer to Boys for Securing New Subscribers for the Weekly Journal.

To any boy securing ten new subscribers for The Weekly Journal at 25 cents per year each, thus making a total of \$2.50, and send to us together with names and addresses, we will send to his address, free of charge, express prepaid, either a MITT, GLOVE, MASK, BALL, or BAT, all of which are a very high class grade of goods. Or if you desire to secure two of these articles, secure twenty new subscribers, and so on.

Send for sample copies for canvassing, and when you send your list and remittance do not fail to give your nearest express office.

Send money by postoffice money order or draft, and address The Kansas City Journal, Kansas City, Missouri.

This offer expires August 1, 1907. 20-2t

VALUABLE BOOKS FOR SALE

I have some valuable books that I will sell at a sacrifice including Palmyra Edition of Book of Mormon. Write for prices. 20-2t

E. E. Long,

Lamoni, Iowa.

The Whole Gospel Briefly Set Forth

No. 306. Price per dozen, 30 cents

A splendid tract to hand to your friends.

PARTNER WANTED.

At once with \$400 to \$800 to take half interest with me in bed spring and gasoline lighting business. I have the agency for East United States for two of the best lighting systems made. I have also a machine, and make the best bed spring on the market. Saints coming to Norfolk Exposition, drop me a card. Will guarantee partner's money doubled in seven months. WM. C. CUMMINGS, Norfolk, Virginia.

BASEBALL SEASON OFFER

The *Daily Register and Leader* will be sent to any new subscriber through the entire baseball season from now to October 10, 1907, for only \$1.50, or Daily and Sunday, \$2.25.

The *Register and Leader* publishes all the baseball news and gossip of interest to Iowa fans, every morning. Full box scores of all Western and Iowa League games daily is an exclusive feature with the *Register and Leader*.

Score a "home run" by accepting this offer without delay.

THE REGISTER AND LEADER CO., 24-2t Des Moines, Iowa.

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A wholesome cream of tartar baking powder. Makes the lightest, best flavored biscuit, hot-breads, cake and pastry.

**Alum and alum-phosphate baking powders are injurious. Do not use them. When buying baking powder be sure the label specifies cream of tartar.**

# JACKSON COUNTY BANK

Who is justified in making complaint against a bank that divides its profits with its customers by paying INTEREST ON DEPOSITS as does the JACKSON COUNTY BANK of Independence, Missouri, and guarantees its patrons that money deposited with it is as safe as money invested in government bonds. This bank does not speculate with its patrons' money, but is careful, safe, and conservative.

ELLIS SHORT, President.

# FARMERS' STATE BANK

LAMONI, IOWA

PAID UP CAPITAL \$25,000.00

We are under State Supervision. Interest paid on time deposits. ABSOLUTE SAFETY is the best thing we have to offer; other inducements are of secondary importance. Upon this basis only do we solicit your patronage.

Directors: Thos. Teale, E. B. Teale, J. R. Smith, J. W. Harvey, G. E. Turner, Fred Teale, and Orra Teale.

## For Sale

Eight room house with large cellar, wash house, two wells and cistern. About three fourths acre of good garden land and some fruit. Central location. CHEAP for cash.

E. E. LONG,

Lamoni, Iowa.

19-4t

# DR. MATHER'S We Pay You to Save

## HOSPITAL AND SANITARIUM BANK BY MAIL

For the treatment of the sick and afflicted. A home where the Saints can come and be under the care and surrounded by those of our own faith. Lady patients will be taken charge of by Sr. May Mather, M. D., by those who desire.

1110 West Walnut Street  
Independence, Missouri

About one block from L. D. S. Church. 1tf

## Wanted

I want good agents in Eastern States for several fast-selling novelties and I am now making the best bed spring on the market which will last a life time and won't go down as they are made of the best steel wire. Write me with stamp inclosed for information and prices.

WM. C. CUMMINGS,

579 E. Main St., Norfolk, Virginia.

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On the corner of Oak Street and River Boulevard, in Woodland Place, is located a very fine RESIDENCE LOT. It is 52 feet wide, 165 feet long, and has a public alley in the rear. It is also on high and slightly ground, is graded, terraced, and sodded, all ready to build on without expending a dollar. The street improvements are in, such as city water, sewer, gas, electric lights, etc.

This beautiful residence lot lies three blocks north from the L. D. S. CHURCH, Independence, Missouri.

Having no present use for it, will sell cheap and on easy terms, or will trade it for Lamoni property.

Have also bargains in farms and Lamoni homes. If interested write for list.

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LAMONI, IOWA

Banking by mail has become one of the popular recognized institutions of our time, and it will continue to grow, because it is a real convenience and meets an actual want. This bank has already developed a large mail business which comes from many different States of the Union. We give prompt and careful attention to all business sent to us through the mail, and solicit deposits, small or large, from far or near. Your money can be sent for safe keeping, or call deposit, or if deposited for a period of six or twelve months, interest will be paid. Write us for full particulars, and kindly direct all correspondence to W. A. HOPKINS, Cashier, Lamoni, Iowa.

## STATE SAVINGS BANK OF LAMONI

### LIST OF STOCKHOLDERS.

Wm. Anderson, Mrs. David Dancer, Frank Criley, Alice P. Dancer, Lucy L. Resseguie, Geo. W. Blair, Ella D. Whitehead, Oscar Anderson, W. A. Hopkins, Geo. H. Hilliard, A. K. Anderson.

## N. B. AMENT :: Holden, Missouri

### FARM AND CITY PROPERTY FOR SALE.

I have a large number of farms for sale and acre tracts in and near Holden, Missouri. Write for list or price of them. The L. D. S. Church has a membership of over three hundred here.

37-1y N. B. AMENT, Real Estate Agent.

## One of the Finest Homes in Independence, Missouri.

**A Great Bargain;** situated within one block of the sacred ground, and in the immediate vicinity of the great settlement which the Saints are making in that city. This is a rare and great bargain. House could not be built for less than \$20,000. Ground alone worth \$7,000. \$12,000 will buy this. Address F. M. Roberts, room 515 Massachusetts Building, Kansas City, Missouri. 20-4t

The True Way is the Gospel Way  
No. 307 Price per doz., 10 cents

# SPEND YOUR VACATION IN THE WEST

Glorious beyond compare is the scenery, the climate and the opportunities for out-door enjoyment in the great western country.

**Colorado** with its cool breeze and azure skies—its picturesque mountains and verdant valleys—its exquisite wild flowers and its Garden of the Gods.

**Yellowstone Park** with its scenery that surpasses the grandest sight of the old world—its clear, placid lakes—its strange boiling geysers and thundering waterfalls—its charming mountain hotels and their perfect service and appointments.

**California** with its grand old missions and snow-capped Sierras: its giant forests and its gentle zephyrs—its fragrant flower gardens and ceaseless lap of the grand old Pacific on its rocky shores.

**The Pacific Northwest** with its marvelous industrial development—its busy and beautiful cities—its thriving fruit and grain farms, peopled by a larger percentage of American born citizens than any other section of the country—its picturesque Columbia River with its magnificent cascades and great salmon fisheries.

A trip to one or all of these interesting localities will be an experience long to remember. Let me tell you all about the low rates and give you descriptive printed matter.

L. F. SILTZ, Agent, C. B. & Q. Ry.



# THE SAINTS' HERALD

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



"There shall not any man among you be one wife; and concubines he shall have of Mormon, Jacob 2: 6.

save it  
—Book

VOLUME 54

LAMONI, IOWA, MAY 22, 1907

NUMBER 21

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

JOSEPH SMITH, Editor  
ELBERT A SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

## Editorial

### HE THAT ENDURETH.

In the sixteenth verse of the sixteenth chapter of Mark one may read the great promise of the gospel to the penitent sinner, "He that believeth and is baptized shall be saved"; in the twenty-second verse of the tenth chapter of Matthew is found the gospel promise to the baptized believer, "He that endureth to the end shall be saved."

Looked at from the other side of the waters of baptism it may seem to the candidate that the matter is fully stated in the promise first quoted; but viewed from this side, it is gradually borne in upon the Saint of God that the first promise finds its complement in the second.

The individual who accepts the first promise and acts upon it soon finds that he is placed in a position where his endurance is being tested. This test is designed not alone with a view to determine his endurance but rather to strengthen and develop it.

There are none too weak to acquire a degree of fortitude and usefulness if they will but patiently submit to the processes of Christian development; there are none so strong that they can resist the soul-destroying blight that settles upon those who persistently rebel after having enlisted to obey. Following these diverse courses, the strong and mighty perish, while the weak and poor grow and flourish as the palm-tree or as the cedar in Lebanon. Proud but rebellious Saul was a child in the hand of the aged prophet Samuel.

It might seem strange to some that the process of Christian development should include anything calculated to test endurance; why not the "flow'ry beds of ease"? Because neither mental, physical, nor spiritual vigor comes from resting upon flow'ry beds of ease. The muscle that feels the twist and strain of the oar is strengthened; the brain that studies and solves problems becomes active and powerful; the Christian character that is put to the test, that endures, resists, and achieves, becomes great, and is saved at the end of the struggle. Such a character is worth saving; and it is saved, because it has, with God's help, overcome all that would destroy it and has become in a measure like Christ, who said that all power was given into his hand.

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## CONTENTS

### EDITORIAL:

He That Endureth	441
Elder Arthur Allen	442
Notice	443
General Church Items	443
Current Events, Secular and Religious	443

### THE STRAIGHT ROAD:

Faith and Works	444
-----------------	-----

### ORIGINAL ARTICLES:

Criticisms of the Reverend Mr. Haupt versus "Joseph Smith Defended."	445
One Who Overcame	449
Has a Boy More License Than a Girl	451
The Mystery of Godliness	452
What Shall We Sacrifice	455

### OF GENERAL INTEREST:

The Bible of the Future	455
Methodist Prayers for the Dead	456
Matches	457
Increasing Intemperance	457
The Apostolic Faith Movement	457

### MOTHERS' HOME COLUMN:

The Angel's Gift	458
Lift the Latch	458

### LETTER DEPARTMENT:

Letters	459
Extracts from Letters	460

### NEWS FROM BRANCHES

	460
--	-----

### MISCELLANEOUS DEPARTMENT:

Church Librarian	461
Pastoral:	
J. W. Wight	461
W. M. Aylor	461
H. O. Smith	461
F. M. Sheehy	462
Fred A. Smith	462
George Jenkins	452

"The touch of little hands, the aches, the joys, the gratefulness of little hearts,—how quick to forgive, how ready to kiss and make up!"

Bishop's Office  
210 1-2N Main St  
Lamoni, Iowa

Saints are not promised that they shall escape all the cares or even afflictions of life; the promise is that all these (with all other experiences) shall work together for their good. They are not promised that they shall escape all the burdens of life; the promise is that they shall be given a yoke that is easy. If there is an implement that is typical of labor that implement is the yoke. If the Master did not intend his disciples to labor after they had taken his yoke upon them he made a mistake in his choice of illustrations that was quite foreign to his judgment and to his method of discourse.

His call is to those who are weary and heavy laden and they are promised rest, often best found in congenial activity. The unprofitable burdens of sin and ignorance, of the world, the flesh, and the Devil, are to be cast aside, and in their stead is given a line of work that will bring a glorious reward.

There are many experiences that come to an individual, even in the course of a short life, that test the powers of endurance. These are of such a severe character that in the world thousands who have no hope, other than the world offers, seek relief in suicide. The new recruit to the army of the living little realizes the character of the warfare upon which he enters, almost at birth; soon, though, he finds himself fighting against temptation and sorrow and pain.

Often as an individual advances in years the tendency to become discouraged increases; how then shall one endure to the end? The answer is found in that gospel through which he first received the promise conditioned upon endurance.

James names the gospel law as the Perfect Law of Liberty. This law sets men free. "Ye shall know the truth, and the truth shall make you free."

No man could ever be free if he were constantly threatened by evil forces that were stronger than he; and the excellency of the perfect law of liberty is seen in the fact that it makes men sufficiently strong to overcome these forces of evil, and so they are "free indeed." This desired end is accomplished by virtue of that increased spiritual energy bestowed upon those who accept Christ,—who came that we might "have life and have it more abundantly," to whom the promise is that the Spirit also shall help their infirmities, and by virtue of that process of education, the scope of which is indicated by the declaration that the individual shall be guided into *all* truth. God never attempts to give liberty without knowledge, for such a condition could not be maintained; nor does he propose to bestow zeal, enthusiasm, and riotous energy without bestowing the proper wisdom to guide and control.

Thus is revealed the only way in which one can

hope to endure to the end. An otherwise hopeless conflict, though severe and long continued, may become more joyful as it progresses, until at last the Christian shall cheerfully face the last enemy that shall be conquered—death.

ELBERT A. SMITH.

ELDER ARTHUR ALLEN.



In the missionary force are found men of many trades and professions. At times they are called upon to serve the church in other ways than as preachers. When the need arose for an experienced builder to take the oversight of the work of erecting the new HERALD publishing plant, such an individual was found in the person of Elder Arthur Allen, of Holden, Missouri.

Bro. Allen was born in London, England, March 25, 1861, and was baptized in London, Canada, December 22, 1881, by Elder John H. Lake.

He began his ministerial work May 18, 1891, when he was ordained to the office of priest. On the evening of his ordination he was elected president of the First Kansas City Branch, he having moved to Kansas City, Missouri, in 1884. He presided over that branch for eight years.

He was ordained an elder in 1891, and was ordained to the office of seventy, April 12, 1900.

Before entering the active ministry he spent twelve years in building and drafting plans for buildings.

He has gone at the work of reconstructing the HERALD Office with vim and energy. The work of

excavating is about completed, material is on the grounds, and construction will soon be well under way.

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NOTICE.

The Saints will please take notice, that from and after this date, all having business communications, or business correspondence, or correspondence on church matters of any kind, for the consideration and attention of the Presidency, should direct their communications and correspondence to the care of Frederick M. Smith, who is First Counselor to the President, and also secretary of the Quorum. Tracts intended for the examination of the Presidency, whether in manuscript or in print, should also be sent to the same care. Address F. M. Smith, No. 630 South Crysler Street, Independence, Missouri. Please to bear this in mind, and continue to so address your communications, until further notice shall be given.

Any correspondence intended for President Joseph Smith, personally, must be addressed to him at No. 1214 West Short Street, Independence, Missouri. Compliance with this notice, will not only save trouble in some instances; but will greatly oblige President Joseph Smith, and aid him in his work.

JOSEPH SMITH,

For the Presidency.

Done at Independence, Missouri, May 13, 1907.

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GENERAL CHURCH ITEMS.

In a letter dated April 22, Bro. Gilbert J. Waller, writing from Honolulu, Hawaii, states, "I am pleased to be able to report that the outlook seems encouraging here at present. Yesterday, Sunday morning, I baptized five persons who have been attending our Sunday-school at Waikiki for some time past; more are talking of following their example. Those baptized are Hawaiians."

We are pleased to note this encouraging news from the island territory. It takes time for the sowing; and it takes time for the fruitage; we must sow with a liberal hand, and leave the growing and the harvest-times in the hand of God. We shall reap in due time if we faint not.

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CURRENT EVENTS, SECULAR AND RELIGIOUS.

The public has taken considerable interest in the marriage of William Corey, the millionaire, president of the United States Steel Corporation, and Mabelle Gilman, former actress. Corey was divorced from his first wife some time ago. The marriage was solemnized May 14, the contracting parties having waited until after the witching hour of midnight in order to avoid being married on the unlucky date of the thirteenth—all of which indi-

cates that superstition may be remembered when morality is forgotten, and that some men fear a hoo-doo more than they fear public opinion or the laws of God. The ceremony was read by the Reverend John Lewis Clark, pastor of the Bushwick Avenue Congregational Church, Brooklyn. The pastor pronounced the match one of those made in heaven and received a fee of one thousand dollars. Later the church trustees requested his resignation; he repented, changed his mind as to the exact origin of the match, divorced himself from the fee, and was forgiven.

"Abe" Ruef, former political boss of San Francisco, and general "grafter," broke down in court, May 15, and pleaded guilty to the charge of extortion. He then qualified the confession by declaring that really he was not guilty but desired to end the trial because of the agonized condition of his family. A death-bed confession, duly hedged and modified, ought never to mitigate the just penalty of transgression.

At a banquet recently given by the Cook County (Illinois) Liquor Dealers' Association, attended by two hundred saloon-keepers, Ernst Knude, president of the association, expressed this sentiment: "It is a detriment to saloon-keepers to have drunkards around." The saloon-keeper is one of the few manufacturers who are ashamed of their own finished product, yet he is thoroughly in line with all other business men when he finds the drunkard a detriment to his business.

Breaking rails have caused the majority of the railroad accidents of late. It is now discovered that the rails at present put out by manufacturers are of inferior quality. Material is used that some years ago would have been rejected. Manufacturers state that the demand for rails is so enormous that they can not take greater care and begin to supply the market. Thus the fact that so "many run to and fro" in these last days creates a condition that in itself increases the perils of the day. The *Scientific American* for May 18 declares, "Present conditions are intolerable. Rails have become so unreliable as to constitute a continual menace to the safety of passengers."

Judge Septimus J. Hanna, an ardent advocate of Christian Science, was advertised to lecture in the Plymouth Congregational Church, of Brooklyn, the pulpit of which was formerly occupied by Henry Ward Beecher and Lyman Abbott. Permission was granted by the trustees, but the pastor, Dwight Hillis, a noted and able minister, declared that his pulpit should not be so used. A lively discussion was precipitated, which was ended by the Christian

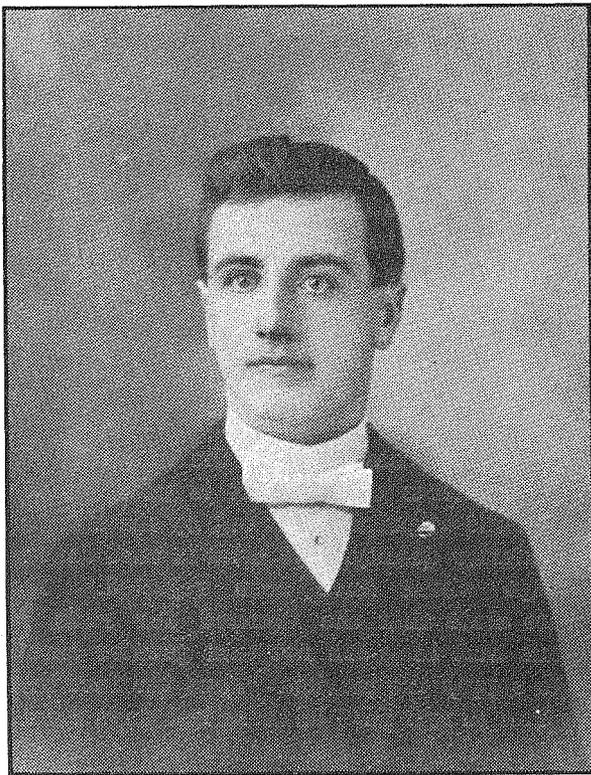
Scientists withdrawing in the interests of peace; however, in a recently issued leaflet, they put this query to the public, "When creed meets creed, and one fears and avoids the other, which is truth and which is error?"

Professor Poiriere, of France, one of the world's most noted cancer specialists, recently died of cancer. It is the irony of fate that the disease should mark the noted specialist for its own, and should win after several years of struggle.

The opening poem in *Autumn Leaves* for May, entitled, "A Meditation," should have been credited to Earnest Webbe.

## The Straight Road

FAITH AND WORKS.



ELDER JAMES PYCOCK.

Reader, did you ever realize the great necessity of having "faith in God" (Mark 11:22) and in Jesus Christ, whom he sent to save the world? Paul says: "But without faith it is impossible to please him."—Hebrews 11:6.

What is faith? "Faith is the substance [assurance] of things hoped for, the evidence of things not seen."—Hebrews 11:1. Hence if man has faith he will possess the assurance of things hoped for; so if he hopes for eternal life he will have the assurance of it.

Faith which does not prompt man to obey God's commandments will not give this assurance. To demonstrate faith man must do the works of God. "Faith without works is dead."—James 2:20. Jesus said: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."—John 7:38. Such is the faith God requires of man; it is in harmony with the scriptures; it is proved by doing the works of God. Our Father does not want man to have a faith without works; such the devils have. (See James 2:19.) Man can not hope to benefit by this kind of belief, hence the great necessity of getting in possession of the faith God requires. Proper faith in God comes by hearing (see Romans 10:17) those sent of God according to the ancient pattern, who speak the words of God (see John 3:34). The acceptance of God's message through his approved servants will engender a belief in the divinity of Christ, and this belief in turn to be followed by faith in the divinity of Christ's great message. It is not enough to believe that Jesus Christ lived and died to save humanity, but there should be faith in all his words. (See John 12:47, 48.) The Jews who believed on him were admonished to continue to become "disciples indeed." (John 8:31.) They were to continue until they had obeyed all his commandments.

True faith is always demonstrated by works of righteousness. It prompts man to obey all God's commandments. The rich young man displayed his lack of faith by refusing to follow Jesus (see Mark 10:21), and many of Christ's disciples proved themselves void of the faith God required, by ceasing to continue with him (see John 6:66). They were not willing to obey *all* his commands, and hence were unworthy of eternal life.

Are you willing to prove your faith in Jesus Christ by obeying *all* his commandments? He asks you to repent of your sins (see Matthew 4:17; Mark 1:15; Luke 24:47); to be baptized by immersion in water for the remission of those sins (see Mark 1:4-11; 16:16; John 3:5; 3:23; Romans 6:4). He also requires you to have the hands of his servants laid upon you to receive the baptism of the Holy Spirit. (See Matthew 3:11; Acts 2:38; 8:17; 19:6.) These are the commandments of him who said, "If ye love me, keep my commandments."—John 14:15.

The faith God desires in man is manifested by man keeping *all* of Christ's precepts; and only such faith brings an assurance of eternal life. Noah's faith was proved by his building the ark; Abraham's by offering up Isaac; Job's by doing God's will in the face of opposition; Paul's by going to Damascus and there obeying God. So is any man's faith shown by his works. (See James 2:14-26.)

"If any man will do his will [keep the command-

ments], he shall know [have the assurance] of the doctrine, whether it be of God, or whether I speak of myself."—John 7:17.

This is having the assurance of the thing hoped for, which is eternal life. JAMES PYCOCK.

HUMBER BAY, Ontario, July 12, 1905.

## Original Articles

### CRITICISM OF THE REVEREND MR. HAUPT VERSUS "JOSEPH SMITH DEFENDED."

Sometime during the month of September of last year I received a letter from Bro. A. L. Lightfoot, of Independence, Missouri, inclosing a manuscript tract by the Reverend William H. Haupt, rector of the Episcopal Trinity church of that place, being criticisms on my book Joseph Smith Defended. Bro. Lightfoot had given Mr. Haupt the book to read and requested him to note his objections on the margin. Finding the marginal space insufficient, he finally decided to write his objections in a tract with preface and introduction. This Bro. Lightfoot sent to me, and I immediately wrote Mr. Haupt and inquired if it was his intention to publish it, and if not would he consent to my doing so. Following is his reply:

St. Luke's Hospital, KANSAS CITY, Mo., Sept. 19, 1906.  
Mr. J. W. PETERSON, Argyle, Iowa.

Dear Sir: In reply to your card I will say that the criticisms on "Joseph Smith Defended" was written while I was very ill. I had accidentally burst a blood vessel in the knee, which aggravated a tubercular affection. I have since been operated on and am now nearly well.

I have no objection to the publication to the answer in your church papers and would be pleased to have a marked copy, and the privilege of further answer if it seems necessary. The review was not undertaken with a view to publication and I am not certain now what I shall do with it. Much depends on the manner in which this is treated by yourself, Mr. Lightfoot, and some other Latter Day Saints for whom I have had copies prepared. In its present shape, without a copy of your book in hand, it is not perfectly clear to the ordinary reader.

As the criticism was written at the request of Mr. Lightfoot for his personal perusal, you must pardon what seems a hard judgment of yourself. I do not believe a Christian has any business to stir up anger, but should endeavor to make all men love each other. But sin must be rebuked wherever it is found. The earnest Christian when convicted of error, must be pained as by the caustic that burns the poison out of a wound, but he must use the healing oils of prayer and the sacraments, after he has submitted to the probing, the cutting, and the cleansing.

So, friend, take lovingly the rebukes, and hereafter handle the word of God more carefully and in all things be perfectly honest with God and man. Then though all men and even you may misjudge yourself, in the end shall you have praise of God. (See 1 Corinthians 4:1-5.)

That there may be no hard feeling created between us by a public discussion, let me ask of you to be sure of your grounds before you state them that you may not be held up to ridicule. For example: the Nago Head Fable, the Church of England and Henry the Eighth, etc. In the latter

I would produce documentary evidence of the sixth century down, including the first sentence of the Magna Charta, "The Church of England shall be free"; showing the existence of the Church of England nearly a thousand years before Henry the Eighth. So please let us have no foolishness, but loving, truthful, well-digested discussion.

Faithfully,  
WM. H. HAUPT.

At various times, as I could find time, I made reply, and the latter part of the year I sent my reply to Bro. Lightfoot requesting him to secure another copy of Mr. Haupt's tract and have both it and my reply published; but when comparing my quotations with Mr. Haupt's manuscript, discovered he had revised and changed it. He handed the matter to one of the editors of the HERALD and he wrote me to the same effect. Both manuscripts were finally placed in my hands, and I find such a difference in Mr. Haupt's two manuscripts that I find it necessary to rewrite and rearrange the whole matter. I have concluded to publish his last manuscript and make my chief reply to it, noticing some things in the former one.

We could well afford, were it not for lack of time, to wait for his next revision and thus have more material with which to set him against himself, and in that way show his unreliability as a religious teacher. However, his disposition to differ from a former position may assist him to finally arrive at the truth. Such a disposition is more commendable than that of one who, in the wrong, still maintains his position for fear of being called changeable. Fear of men with many is greater than fear of God. Following is Mr. Haupt's latest. Mine will follow.  
J. W. PETERSON.

### "JOSEPH SMITH DEFENDED"

BY

ELDER J. W. PETERSON

Lamoni, Iowa

Answered by

THE REV. WM. HAUPT

Rector of Trinity Church

Independence, Missouri

1906

### INTRODUCTION.

It is not the intention of the present writer to say anything about the moral character of Joseph Smith, nor his followers.

The system of religion established by him demands our examination. This must result in the honor or dishonor

of the founder and leaders, and cause joy or sadness to the followers. We hope no anger will be aroused as we shall endeavor to "speak the truth in love."

No notorious reprobate could be used by the Devil in establishing a religious system intended to draw away the children of God from the truth. "For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."—2 Corinthians 11:14, 15. Jesus also said: "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matthew 24:24.

We are told, (1 John 4:1): "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

"By their fruits ye shall know them." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."—Galatians 5:22, 23.

"The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."—Galatians 5:19-21.

The sins of the fathers are often only seen in the effects upon the children of the third and fourth generations, so the false prophet is often only detected by the lives and teachings of his followers.

#### THE CONTROVERSY.

In these pages we shall pass over the controversies of the three or more sects of Mormonism, only noting this fact, stated by Mr. Peterson on page 68: "Shortly after the death of Joseph Smith, Brigham Young and Co. so changed the order of the church that many, including the family of Joseph Smith, refused to follow him as a leader. . . .

"Out of a membership of perhaps 200,000, only about 10,000 accepted the changed faith under Mr. Young. Many of the remainder left in a scattered condition throughout the world, met in conference eight years after the death of Joseph Smith and effected a reorganization."

It would appear from the above and the claims of the Utah Mormons, that Brigham Young and Co. included the officials duly elected and qualified, according to the laws of the "Church of Jesus Christ of Latter Day Saints." It might be claimed that if Joseph Smith was given the Melchisedic and Aaronic Priesthood, and apostolic and prophetic authority claimed for him, that this flight of "Brighamites" was the fulfillment of Revelation 12:6-14. This interpretation is hard on the Christian world and the other branches of Latter Day Saintism.

It might be interesting to know if the "Reorganization," the "Hedrickites," etc., had any officials, ordained by Joseph Smith, to the apostolic office, the Melchisedic and Aaronic Priesthood etc., or whether it was necessary for the angel of Revelation 14:6 to "restore" the second time, "the everlasting gospel" etc. Also if ten thousand only, went with Young, how many met in the conference to reorganize. How many were with Hedrick, and what became of the rest of the two hundred thousand.

In this paragraph, we see none of the "fruits of the Spirit," but find fifteen of the seventeen "works of the flesh," manifest in the second generation of Latter Day Saintism.

#### TEN OBJECTIONS ANSWERED, AND "REANSWERED."

Elder Peterson, in his book, answers ten objections which he says are made to present day revelation. By whom such objections are made, is not stated. The pres-

ent writer would not make them, and it is certain the catholic church has not. But, as the answers are made to prove that Joseph Smith was a prophet of God and the church of Latter Day Saints a divine institution, we shall review these answers, and thereby learn if this, or the opposite, be true.\*

Objection 1. Is it not contrary to reason, to expect prophets or revelations to-day?

Mr. Peterson argues that as God is "the same, to-day, yesterday, and forever," it would be natural to expect he would deal with this generation, as with that in which our Lord lived in Jerusalem. These arguments certainly apply to the so-called "Dark Ages," the Reformation period, etc., as well as to the nineteenth century. We hold that God has had prophets, in the Bible sense of the word in all ages, and has never left himself without witnesses in the world.

The Latter Day Saints claim that the revelation to a prophet, before it becomes binding on the conscience of anyone, must pass the scrutiny of all the "quorums" of the church. The Roman church gives this authority to the Pope, the rest of the catholic church says that only an Ecumenical Council of the church may declare anything to be of the Faith, and binding upon the consciences of any. St. Paul (1 Timothy 3:15) declares "the church is the pillar and ground (stay) of the truth." False prophets in all ages have renounced the authority of the church and in every case the "works of the flesh," notably, "divisions" and fornication, (polygamy) have been manifest. The "all authority" of Christ was committed to the apostles and their successors to be exercised "always (all the time, continuously) even unto the end of the world" and therefore Joseph Smith and all who believe they have revelations should submit them to the scrutiny of the apostles, before they be read in the public congregation.

Objection 2. "It is out of harmony with the Bible to expect Prophets now."

The arguments presented are again as much in favor of a *continuance* of this gift in the church, as that God would renew the same, and to clinch this point, the "Elder" uses the very passage we would wish, i. e., Ephesians 4:8, 11-13. It seems strange that the "till" of this passage, is overlooked by the Mormons, Irvingites, Byramites, Dowieites, etc. Not only had Christ given apostles, prophets, etc., to the church in the beginning, but that always "continuously"—without a break—they should do "the work of the ministry" to "the edifying of the body of Christ," "till" "we all come in the unity of the faith and unto the measure of the stature of the fullness of Christ and the consummation of all things." This being true, before we read the Latter Day Revelations, it were better to read the writings of the immediate successors of the apostles of our Lord, i. e., The Apostolic, the Antenicene, Postnicene Fathers, and Doctors of the church whose works excell the writings of Joseph Smith and the Book of Mormon, as the brightness of the sun excels that of the moon.

Objection 3. "We have the word of God and therefore do not need prophets now."

Elder Peterson argues that prophets are needed to preserve unity and that the lack has caused all the divisions of Christendom. While we agree that prophets in the sense of Spirit-inspired preachers are necessary to the proper understanding of God's word, we contend that "God has set

\*"Catholic" is used throughout this article in its ancient historic meaning and not in the Roman or Protestant sense. By "Catholic Church" we mean to embrace all of the historic churches of the Greek, the Romans, and Anglican communions.

some in the church, first apostles, secondarily prophets," etc. (1 Corinthians 12:28) and that wherever this order has been reversed, not only have the followers of the prophet left the fellowship of the apostles, but have lost the unity of the faith and their "heresy" has been manifest to all, by their breaking up into sects. Examples; Anabaptists, Calvinists, Lutheran, Methodist, Mormons, Dowieites, etc.

To the apostles was the "all authority" given and the unity of the disciples was manifest as long as they "continued steadfastly in the apostle's doctrines and fellowship."

The "Spirit of truth" was given "that he may abide with you (the apostles) forever" (John 14:16). The apostles imparted the gift of the Holy Spirit by the laying on of hands (see Hebrews 6:1-3; Acts 8:14; Acts 19:1-7), with prayer. Upon fit persons they also laid hands conferring some of the authority given them when Christ said "all power is given unto me in heaven and in earth," "As my Father hath sent me, even so send I you," "Go ye therefore teach all nations; Preach the gospel to every creature," teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway [in every age and clime], even unto the end of the world." How was this possible if the apostolic order and authority ceased for 1260, or even 8 years? Must we contradict these and other plain scriptures in order to make Revelation 14:6, 7, etc., mean more than they plainly declare? Rather "let God be true and every man a liar;" yea, "though we or an angel from heaven preach any other gospel unto you, than that which we have preached, let him be accursed."—Galatians 1:8.

Objection 4. "The Bible contains all that God ever intended to give for man's instruction."

Before taking up Elder Peterson's answer, let us note the following truths:

"The faith once [for all time] delivered to the Saints" was a perfect faith, was full and complete. The Bible is the text-book given by inspiration to the church. Not one book is written to a heathen nation or man, but, as we see in Luke 1:1-4, to persons having had thorough instructions or catechizing as the Greek says. Neither is any "prophecy of the scripture of any private interpretation" (2 Peter 1:20.) For in them "are some things hard to be understood, which the unlearned and unstable wrest as they do also, the other scriptures unto their own destruction." (2 Peter 3:16).

Therefore Christ instructed (for three years) and ordained them (his apostles), who in turn taught their followers "to do all things which he commanded them" (Matthew 28:20), and ordained their successors in the various offices, and in this way are still fulfilling the commission "to every creature" and "nation," by the inspiration of the Spirit of Truth who *abides* with the church, the body of Christ, "the fullness of him that filleth all in all." (Ephesians 1:23.) The Head continues with "his body the church," "unto the end of the world," "so that the word we preach is his, who has made us ministers of the reconciliation"—(2 Corinthians 5:18-20), filling the outward visible signs of the Sacraments, we administer with the inward spiritual grace he has promised, making them effacious in the saving of precious souls for whom he died. On page 110 Elder Peterson makes several citations of Holy Scripture from which he draws the following unwarranted conclusion:

1. "In the twenty-ninth chapter of Isaiah is mention of a book which was to come out of the ground in the last days."

2. "In the thirty-seventh chapter of Ezekiel is mention of the stick of Ephraim as well as the stick of Judah: (the Bible).

3. "In the last of Daniel is mention of a book to be revealed at the time of the end."

Take your Bible and examine for yourself Isaiah 29:1. "Woe to Ariel, to Ariel, *the city where David dwelt!* Add ye year to year; let them kill the sacrifices. (2) Yet I will distress Ariel, and there shall be heaviness and sorrow, and it shall be unto me as Ariel. (3) And I will camp against thee round about, and will lay siege against thee with a mount, and will raise forts against thee. (4) And thou shalt be brought down, and thou shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

It is evident to any one having only a slight knowledge of grammar that "thou" who speaks out of the ground, etc., is Ariel, the city where David dwelt, that is Jerusalem, and has no reference to "a book." But speaking of the enemies of Ariel, the prophet in the fifth verse says: "The multitude shall be small dust, and the multitude of the terrible ones as chaff that passeth away" at an instant, suddenly and in verses 6:7 and 8, he likens them to a dream or nightmare, that disappears when one awakens. "So shall the multitude of all the nations be, that fight against Mount Zion," showing that Ariel is Mount Zion, the city of David, or Jerusalem. The ninth verse begins a new paragraph and indicates a new subject. In this paragraph is deplored the blindness of the people. "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets and your rulers, [the heads, Revised Version] the seers hath he covered, and the vision of all, [that is, "All vision" says the Revised Version] is become to you as [like unto,—here begins a parable] a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee, and he saith, I can not, for it is sealed, and the book is delivered to him that is not learned saying, Read this, I pray thee, and he saith, I am not learned."

Note, nothing is said in this parable of a book coming out of the ground.

This thirteenth verse tells why God will do a marvelous work among this people already mentioned, and in the fourteenth verse, tells what this marvelous work is, namely. "The wisdom of their wise men shall perish and the understanding of their prudent men shall be hid."

The seventeenth verse foretells returning prosperity to the Holy Land and in the eighteenth verse says "And in that day, shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity." In the recapitulation on page 183 Elder Peterson says:

Isaiah 29, first to last:

"A marvelous work was to come forth."

"An unlearned man would begin it."

"Lebanon was to flourish again."

"It was to be only a little while before Lebanon's blessing."

In chapter seven, he tries to prove that the unlearned man was Joseph Smith, and the book which he says was to come forth out of the ground, was the "Book of Mormon," which Smith claimed to "bring forth out of the ground" in New York State. But note: First, no book is said to come out of the ground. 2. The book of the parable in verses 9, 10, and 11, is said to be delivered to both the learned and the unlearned. 3. The unlearned began nothing more nor less than the learned man, namely: to excuse himself from reading the book. 4. The ground mentioned in this chapter, instead of being a hill in New York State is "Ariel, the city where David dwelt," "Mount Zion, the city of David," that is Jerusalem in Asia.

The teaching in the eleventh verse, is that the Jews would

become so careless and indifferent, that the Bible and all visions and revelations would be like unto a sealed book, whose contents would be unknown and when urged to study it, the learned would excuse himself and likewise the unlearned, and both would continue in their ignorance. But, "if any man will do His will, he shall know of the doctrine" by the aid of the Holy Spirit whom the Father giveth to them that ask him.

Ezekiel, thirty-seventh chapter, plainly has no reference to the Bible from the Jews and a revelation from America.

The chapter foretells the reunion of the ten tribes (Ephraim) and Judah.

Daniel 12. The "Elder" says there is mention of a book to be revealed at the "time of the end."

Two books are mentioned in this chapter;

1. The "Book of Life," in which are recorded the names of "the people that shall be delivered" from the graves. (Verses 1 to 3.)

2. The book of the prophecy of Daniel which he is told to seal until "the time of the end." Certainly no reference to such a book as the Book of Mormon, here.

Objection 5. "God pronounces a curse upon any one who will add anything after the last chapter of revelations."

We agree with the Elder that Revelations 22:18 refers only to the book of Revelation, and that John, himself, wrote his epistles and his gospel after this was written. Man may "add unto" or "take away from the words of the book of this prophecy." First by inserting or omitting words, second by attaching a false meaning to them, as is done by the Elder and his collaborators in the case of Revelation 12:6 and Revelation 14:6, 7, etc. If the curse of God falls upon one thus dealing with the words of this book, will it not also in like offence with other portions of God's words, therefore man should be careful not to thus endanger his own salvation and that of others by wrongly "dividing the word of truth."

Objection 6.—"The Bible says the gifts of the Spirit were to be done away and a more excellent way was to be established."

This objection is supposed to be based on 1 Corinthians 12:31. Remember, we are not defending these so-called objections, but we object to the method of interpretation of God's word used by the Elder in destroying these men of straw. In many cases the Elder gives the Catholic interpretation, and we coincide with him. The twelfth chapter of 1 Corinthians shows how the one God worketh in the one "body of Christ which is his church," by the one Spirit. This body, though composed of many members, is one in Christ. Each member of the body has its office, and as the eye has the gift of seeing and the nose of smelling, and not one member all the gifts, and thereby independent of the other members; so in the body of Christ, the member is given the gift by the Holy Spirit according to the position in which God has set him in the church. Therefore all are not apostles, all are not prophets, neither are all workers of miracles nor have all the gifts of tongues, these several gifts being conferred only on those who have need of them. But certain gifts are essential to every member of the human body, these essential gifts are the sevenfold gifts enumerated in Isaiah 11:2, "Wisdom, understanding, counsel, strength, true godliness and holy fear," and the fruits of Galatians 5:22 the chief thing, without which, all other gifts are of no value, is love. This is the lesson of chapter 13. So also our Lord taught. (See John 14:15.) The disciple of Christ is to be known by it (see John 13:25). St. John says in 1 John 3:19, "Hereby we know we are of the truth and shall assure our hearts before him." It is not recorded that all the apostles were workers of miracles,

and we learn from Christ, Matthew 24:24, that not all workers of miracles, etc., are prophets and apostles of Christ.

Objection 7. "We have advanced in science, literature, and art, why not in the gospel of Christ?"

Elder Peterson answers: "Because one is perfect and emanating from a perfect Being, was always perfect, the other is more or less imperfectly discovered by man. To outgrow, the 'perfect law of the Lord,' the 'everlasting gospel' (Revelation 14:6) is to outgrow perfection and become imperfect."

Which side is he on here? Science is systematized knowledge of any subject. Example, geology: The rocks are the same to-day as in the days of Moses, but man's knowledge of them and their formation has increased, each generation building upon the achievements of its predecessors.

So in literature and art. Truth is eternal but God's revelation of the truth has been gradual. Christ even said to his apostles, "I have many things to say unto you but ye can not bear them now." But when the Spirit of Truth was come, he led them into all truth, so that finally there was full revelation of "the faith once for all delivered to the saints." But each individual must, because of his own imperfections, have an imperfect knowledge of that faith, and gradually grow in grace and knowledge so that, while the Church has the perfect faith and unchangeable, the individual must revise his statement of it as the scientist has had to revise his theories to conform to his increased knowledge. The faith delivered to the apostles was perfect and we do not presume to understand it better than they did. Christ made a perfect atonement for the sin of the whole world, and the Holy Spirit descended upon the Church to abide in it forever. But the Holy Spirit operates upon each individual, applying the benefits of Calvary's cross, and bestowing the gifts necessary to the work or office of that individual, and inspiring him with the truths of that one faith as he grows in grace and knowledge. Thus the "everlasting gospel" is revealed to all who see to know God.

The Revelation is perfect; only man is imperfect and needs the aid of the Holy Spirit to understand it. He should not expect a direct revelation of the faith instantaneously given, but should learn from the revelations of the past by the aid of the ever present Spirit of Truth.

Objection 8.—"The scriptures were able to make Timothy wise unto salvation, why not us?"

It is not only true that Timothy knew nothing of the New Testament, but also that none of the twelve or their successors, for nearly four hundred years, possessed a full copy of the same, or had, perhaps read all of the books.

The Holy Catholic Church is not only responsible for settling the canon of the New Testament, but for the preservation of the same unto this day. The Anglo-Catholic communion recommends the study of the "Deutero canonical" books of the Old Testament (apocrypha) and the writings of the Fathers of the Church but she declares only the canonical book to be the Word of God, and that these "Holy Scriptures contain all things necessary to salvation, so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed—as an article of faith or be thought requisite and necessary to salvation." The Catholic Church is not pledged to reject a present day revelation that will stand the test of the church's scrutiny. All through the ages, sects have arisen, claiming later revelations, whereby they set aside the Scriptures and denounced the Catholic Church. In every case they split upon the rock of polygamy, or free

love, with the exception of the Irvingites, and the Dowicites still in doubt.

Objection 9.—If ever made is disposed of by three short sentences by the Elder and we pass it by.

Objection 10.—Is based upon 1 Corinthians 13: 3-10.

Much of the controversy might be avoided if the words *prophet* and *prophecy* were understood. Confusion is created by giving the same meaning to the words in every place. See *prophet* in Cruden's Concordance: "The verb *propheta*, to prophesy, is of great extent. Sometimes it signifies to foretell, what is to come; at other times to be inspired to speak, from God. It is said (Exodus 7:1) "Aaron, thy brother, shall be thy prophet," that is, shall explain and interpret thy sentiments and commands to Pharaoh and the people. The apostle Paul (Titus 1:12) quoting a profane poet, calls him a prophet, because pagans thought their poets inspired by the gods. As prophets at the time they were transported by the motions of God's spirit, were sometimes agitated in a violent manner; these motions were called prophesyings, which persons exhibited who were filled with good or evil spirit example. Saul, 1 Samuel 18:10. To prophesy is also put for to make or sing psalms or songs of praise to God. (See 1 Samuel 10: 5, 6; 1 Chronicles 25:1.) This term is also used by St. Paul for explaining scripture or speaking to the church in public. (See 1 Corinthians 14: 1, 3, 4.)

While it is understood that "the prophet like unto" Moses, was Christ, and that John the Baptist was the "Elias which was to come," yet it is a common opinion that another great prophet shall arise among the Jews, who shall have characteristics of both Moses and Elijah, and shall lead the children of Israel from the north country, etc., and settle them again in the Holy Land, after which they shall be led to accept Christ and Joel 2: 28 will again be fulfilled. The "north country" is Russia where five-eighths of all the Jews live under conditions worse than Egypt. The Isles of the Sea are the British Isles, and the west country is the United States, these being second and third in order of Jewish population.

(To be continued.)

### ONE WHO OVERCAME.

A SYNOPSIS OF THE FUNERAL SERMON OF SR. CAROLYN B. JARVIS, AT BURLINGTON, IOWA, MAY 8, 1907, BY ELDER ELBERT A. SMITH.

He that is our God is the God of salvation; and unto God the Lord belong the issues from death.—Psalm 68: 20.

He knoweth the way that I take: when he hath tried me, I shall come forth as gold.—Job 23: 10.

I trust that those who are here to-day will not be too exacting or critical, because the task that I have before me is a difficult one. Sr. Carolyn was a close personal friend. She was one of the little flock over which I watched as pastor for a number of years. They were as one family and our sympathy and affection went out to them all, perhaps more especially to those who were in distress; and surely the hand of affliction rested heavily at times upon our sister. A harder heart than mine would have bled for her on many occasions.

Her mother was superintendent of the Sunday-school at this place when I came here four years ago. Soon she was taken away by the hand of

death, and her loss was sorely felt; but the daughter, in this very room, pledged herself to take her mother's place so far as possible. The school elected her superintendent, and in various other ways she became an active worker. Thus in church work we were required to labor together, and we did so without ever the least hint of friction. Then when her health began to fail and dark clouds settled over her she often came to me for advice or comfort; and as her spiritual adviser I helped her as best I could. And so, though the task may seem hard, God having ordered it so, I would not have it otherwise than that I should preach at this time, because I have gained an insight into the character, the point of view, and the ambitions of this sister that another might not have.

In the sixty-eighth Psalm I read the following text: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death."

Our very presence here on this occasion is an evidence of a certain enlightenment and a certain belief in the immortality of the soul. Among all the lower creatures the dead are cast out and forgotten. But we meet to commit to earth all that is earthly and to God the spirit that he gave. That is an evidence of a certain faith and an evidence also that we have not entirely forgotten the place that was ours when we were created just a little lower than the angels and were crowned with glory and light.

Life is uncertain. Change and decay are ever in evidence. During the past four years three members of this family, representing three generations, have been called to enter "the low green doorway." We are told in this text that our God is a God of salvation. We are told that the issues of death rest with him. I pity the man who comes into the presence of death without a belief in that statement. Lord Kelvin, the English scientist, has said that at the beginning of life God has reserved a place for his own appearing. That means that science can not explain the ever recurring miracle of birth. It is equally true that God has reserved a place for his own appearing at death. We see a constant procession of people coming into the light, but we can not penetrate the gloom from which they have emerged; we see them climb the hill and then pass down into the valley, but we can not penetrate the darkness into which they go.

"Will the dead live again?" That is the question that breaking hearts send up at each new graveside. It can never be answered, worlds without end, unless God shall answer it. And to-day we have his answer in the statement that he is a God of salvation and that the issues from death are in his hands.

Oh, if there are those here who doubt that statement, I would to God that they would fling aside their vain philosophies and go to the author and source of all light and receive the answer that shall satisfy them.

I find another text that, considered in connection with the life of this our sister, seems almost as though it came direct to us from the mouth of the divine Being for our comfort on this occasion. In Job 23:10 we read, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."

It is not usual in a funeral discourse that our elders dwell long upon the life or character of the departed, but I shall break that rule to-day because there is a lesson to be learned thereby.

Friends lament this death as untimely and regard the life just ended as all too brief; but we are told that life is not measured by moments but by heart throbs. What is it to live? To live is to think, to feel, to prepare for the inevitable change that should lead to a higher plane of existence. Our sister led an active life: she studied, she thought, she felt, she prepared herself for the higher life. Let us save our pity for one who has existed fifty, sixty, seventy, or a hundred years and has wasted the time of his probation.

It was within the past four or five years that Sr. Carolyn became thoroughly aroused to the need of serving God and became actively enlisted under the banner of Christ; and I know that since that date she has crucified all the ambitions and worldly ideals that she had previously cherished; and she made remarkable progress in the development of those Christian graces that we are told insure us an abundant entrance into the kingdom of God. That is what we all desire—an abundant, unquestioned entrance.

In times of despondency she may have regarded her life as a failure; but I regard it as a victory. And I will recount one incident in her life that will be instructive to all who may hear. She related it at one of our midweek prayer-meetings.

It was while she was severely afflicted that, one night, being unable to sleep, she arose and came into this room where her body now reposes, and engaged in very earnest prayer. While so doing the Spirit rested upon her in a way that she had never experienced. It showed her faults to her, and afterward she confessed them and asked forgiveness of some to whom she thought she had caused offense. The Spirit in a single hour can show one his faults and inspire him to reform in a way that can not be done by a preacher in a multitude of sermons. But the vital point of the experience was this: at that time she lifted her hands to God and made this covenant, "Take me, Lord,

and use me. Whether I live or die I place myself in thy hands without reservation."

For ages man has been engaged in warfare and his constant effort has been to invent means by which he could strike his enemy at a distance. The sling shot, the bow, the rifled cannon are designed to increase man's power by enabling him to strike at a distance. But all the time man's worst enemy has been near at hand. He is so close that he can not be met with carnal weapons. Many have taken cities; but only a few have risen to the greatness of ruling their own spirits.

Christ, however, won the victory of all time, when in the garden, alone, and at night, he conquered *himself* and was able to say, "Not *my* will but *thine* be done."

It is no small thing that this girl won a similar victory,—alone, in sickness, and at night. She committed herself to God, with whom are the issues from death. Her sufferings are past and they are of minor importance when we consider that God knew the path that she took and that when he had tried her she came forth as gold. Nothing, we are persuaded, stands between her soul and God. True, she had her faults, as we all have; but she learned what they were and she was trying to overcome them.

God will never turn his back on the man or woman who knows his or her faults and is trying to overcome them.

Any life, however brief, is a victory if it rises to the height where the individual comes to recognize the Lord as the supreme ruler in all affairs, both great and small. That was where our fathers failed in the beginning, and only by learning that lesson of complete obedience can man ever get back to his lost estate.

Naturally one might inquire how it is possible to overcome all the difficulties that beset the pathway of life. The answer is found in 1 John 5:5: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Here we find enunciated the fundamental fact upon which the Christian church rests and upon which rests the success of every member thereof. Take away the fact that Christ was the Son of God and we destroy the church. Take away the fact that God is in the heavens and that Christ came to earth as his ambassador and son and there are no facts left worthy of our consideration. Better in such an event that we die speedily and escape from scenes and activities having no general design and no ultimate hope.

Belief in Christ as well as love for Christ must include obedience to him, for he has said, "He that *hath* my commandments, and *keepeth* them, he it is that loveth me: and he that loveth me shall be

loved of my Father, and I will love him, and will manifest myself to him."

Turning back to the question of overcoming, in the verse immediately preceding the one quoted a moment ago, we read, "For whatsoever is born of God overcometh the world."

He that believes in Christ and keeps his commandments overcomes this world and is born into the kingdom of God. Directly in line with this thought of being born of God we cite you to the words of Christ as addressed to Nicodemus, "Except a man be born again, he can not see the kingdom of God." Yes, he put it even more plainly than that, "Except a man be born of *water* and of the *Spirit*, he can not enter the kingdom of God."

Acting upon this statement our sister followed Christ himself into the waters of baptism and thereby laid hold upon two precious promises: first, the promise that Christ would be with her; second, the promise of the resurrection.

Nothing can prevail against those who have Christ with them. If God be for us, who can be against us? The Hebrew children in the fiery furnace, Daniel in the lion's den, the disciples in the storm-tossed boat on the Sea of Galilee, all were witnesses of his power to overcome all opposition.

Whether the wrath of the storm-tossed sea,  
Or demons, or men, or whatever it be,  
No waters can swallow the ship where lies  
The Master of ocean and earth and skies.

The second promise to which we have referred is found in the sixth chapter of the Roman letter: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

This is a wonderful promise, and, taken in connection with the promises recorded in the book of Revelation and elsewhere outlining the resurrection, the millennial reign, and the coming of the new earth, it inspires one with an appreciative realization of what it will mean to have been a faithful follower of the one who overcame all things.

That which makes it all possible is faith—a consistent faith that weds profession with practice. One of the ancient prophets (Alma, in the Book of Mormon) has compared the word of God, or faith in the word of God, to a seed. Christ did the same. The illustration is splendid. A seed is the concentration of vitality and power. The secret of life reposes therein. Inconceivable energy is wrapped therein.

Let me use an illustration that is founded on fact. At least I have good evidence that it is so founded.

A certain German countess in Hanover, Germany, was an ardent skeptic. She cherished an especial antipathy toward the doctrine of the resurrection. When she died she left minute directions for burial. An immense granite slab covered her grave. Granite slabs were placed on each side and at the head and at the foot. All were clamped together with heavy iron clamps. On the monument these words were engraved in German, "This for ever bought grave may never be opened."

Thus she hoped to continue preaching her doctrine of doubt even after she was dead. But a little seed had fallen upon the grave and it grew up through the crevices between the slabs and became a tree. It burst the iron clamps and shouldered the granite rocks away. A little seed was stronger than infidelity.

Those who cherish faith in God have laid hold upon a mighty power and it will open their graves and give them part in the resurrection of the just. Our God is a God of salvation and with him are the issues from death.

#### HAS A BOY MORE LICENSE THAN A GIRL?

It does not concern you to know what I think in this matter, or me what you think. The question is not, "Does the world give a boy more license than a girl, or does it contenance the sowing of wild oats by young men?" It is "Has he, according to the moral law of God, a right to desecrate himself without being disgraced, and be forgiven on the plea of wild oats and reap a reward equal to his sisters who have kept the straight and narrow path of virtue and purity in all things?"

When God placed Adam and Eve in the garden of Eden, he did not say, Eve, this is the tree of the knowledge of good and evil; of this you must not eat, but Adam can eat of it if he gets hungry or can not find anything else mean to do, because you see he is a man with a stronger nature than thine and he must be fed and satisfied. So let the boy sow his wild oats, Eve, and if you are a good girl, you may some day be worthy to become his wife, after he has had his fling, grown tired of himself and the world, grown cross and morbid and sour because there is nothing more that is new and bad for him to do. After he has dissipated to his heart's content, then you may make a home for him and darn his socks and keep him looking half way respectable, whether he wants to or not. But, Eve, remember, don't eat any of this fruit.

Did he say this? No.

"And the Lord took the man, and put him in the garden of Eden to dress it and keep it. And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt

not eat of it; for in the day that thou eatest thereof thou shalt surely die. And the Lord God said, It is not good that the man shall be alone: I will make him an help meet for him." So you see Eve was not there to receive the command, for she was not yet created; but I suppose Adam must have told her, for she told the serpent all she knew about it. Christ himself recognized this evil and rebuked the scribes and Pharisees when they brought before him a woman taken in sin: "He that is without sin among you, let him first cast a stone at her," and the old libertines were convicted by their own consciences and went out one by one, and the woman stood before him alone and he said, "Neither do I condemn thee; go, and sin no more." He did not say, Take her, and punish her, stone her, she is a bad woman. Of course you men and all have sown your wild oats, but this woman has no right to make that plea, because—well, she is a woman and she ought to have behaved herself.

No, Christ challenged the man to speak who had not sinned, and condemned not the woman whom they sought to kill, after they had destroyed her virtue. Young man, what have you to be proud of to have sown your wild oats, and what does it profit you to use the license given by the world which was never set with the seal of God and will never witness the divine autograph? As you sow, so shall you reap.

Remember that ahead of you somewhere in the unveiled future—it may be near, it may be far—there stands a woman pure and good, with outstretched arms to welcome you to a love as near divine as mortal will ever know. She stands to offer herself a living sacrifice at the altar of your love and hers. She stands, keeping herself for thee and thee alone; to comfort through sickness and through trials as long as life shall last.

What have you to offer her? God grant that you may be as pure and chaste as she, that you will not have to offer her a smoldering fire of wine-quenched youth, or ask her to embark upon the tide of life already running toward the sea of death. Remember there are yet your children's arms to twine about your neck, and little lives to wrap so closely around your heart that if it be pure, as it should be, will fill you with a sweet, true love which only those who have tasted know. As you stand, young man, full of the life and talent that Nature and Nature's God have bestowed upon you, as you stand upon the threshold of your lives to work out your own destiny and look forward to the unborn nation of which you must be the fathers, as you would wish this nation to be great and good, as you would wish your sweethearts to be good and true, as you would wish your wives to be true and pure, as you would wish your sons and daughters

to be pure and free, be all this thyself, and leave to them a legacy which the wealth of gold can never buy, nor the storms of life destroy, a legacy of physical, moral, and mental strength inherited from their fathers. Remember that in the great day when you shall stand before the judgment-bar of God to be judged according to the deeds done here in the body, no question of sex will arise, and as the recording angel opens the great book at the mottled page of your life's history there will be no one to say, "The sins of thy youth are forgiven thee, they were but wild oats." WILL R. BOZARTH.

#### THE MYSTERY OF GODLINESS.

For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from men.—Job 33: 14-17.

Life in its most familiar, every-day commonness is fraught with deepest mystery.

Dame Mystery drapes her veil 'twixt our inquiring vision and the practical mainspring of life and all the forces that surround us. Our wise men and sages penetrate the mysteries of nature to a limited extent, and wrest wonderful gems from the treasure-vaults of science, but there always comes a halt and some firm decree seems to say: Thus far and no farther.

As we face the heavy fold of that drapery which screens us from a broad and thorough knowledge of things as they are on our shores of time, and as they are to be on the shores of eternity we then begin to realize how very little we know. It is then, and not until then that our feet touch the threshold of the door of progress. When we flatter ourselves on our own self-sufficiency, it is but beating about in a circle, "each to-morrow" finding us no "farther than to-day." The secrets of God, of the earth and the power by which it was made, the secrets of the means which sustain the universe, the purposes of God in all the creation, all these (what a happy thought!) may be revealed to man in God's own time and way, if we but pursue the correct course, the royal highway of life.

Other paths wend their uneven ways through marshes of superstition, and breaks of ignorance, to the barren hills of disappointment.

True, the royal path, the way of holiness, the way of godliness, has its weary stretches and rugged, toilsome incline; no promise has ever been made that all this journey shall be fragrant with roses.

"Must I be borne to Paradise,  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?"

But ah, the earnest of the promised possession! With what sweetness the soul feasts, as the Holy Spirit at times lifts the curtain to give a glimpse of beautiful, broad, unexplored fields, stretching afar and away, where truth embraces truth, intelligence devours mystery, shadows flee away, waves of love and peace sweep throughout, and the name of all is "Limitless." These joys we naturally aspire to obtain. The one course which eventually leads there begins with a belief in a supreme Architect, an all-wise Creator, infinite in virtue, wisdom, and power—faith in God, and in his Son, Jesus Christ, who has been revealed to the world under the claim that his mission was to give the thread end which will unravel the very mysteries that have ever puzzled the brains of men, the mystery of how to obtain endless life—eternal life. And like the easy, clear, natural, and practical fact that two and two are four, and that a knowledge of the simple multiplication table qualifies one for the solving of deeper problems in arithmetic, even so the plain application of the simple rules of life which the Son of God gave to the world will lead man along and qualify him for the mastery of vital problems which can be solved in no other way and before which the wisdom of the world stands baffled. So the first simple rule is faith in God, in Christ, and in his rule of life—the gospel; second, a penitent spirit for past wrong-doing; third, the performance of a simple rite which some reject because they can not understand the reason why it should be required. When the rite of baptism is rejected it is positive proof of a lack of faith in God and in his wisdom to know what is best for man.

The same is true of the rejection of any other rule, command, or admonition of God. It proves a lack of faith, and without faith it is impossible to please him, hence impossible to make progress in divine life. All things work on the principle of cause to effect, even in the spiritual realm, and as the effect of a shaft of lightning driven through a dense fog is to jar and condense that vapor to drops of rain, and the effect of a sweeping wind is to cause the boughs of the trees to nod and beckon, even so the effect of a humble, contrite spirit is that the chords of that soul will be attuned to the melodies of divine grace.

Humility is the underlying principle upon which all the development of godliness in man must rest. The lack of it to man is what lack of sails would be to a sailing vessel: there being nothing for the moving force to operate upon, the craft is adrift, *not* because there is no power in the air to carry her to port, but because she does not use the force at hand.

What could tend more toward the breaking of a haughty spirit (which is enmity to God) and the

development of pure humility, than to be led down into the water of baptism to make a covenant to serve God? Here, then, is one good reason for so doing—development of humility.

Work with God and in unison with his forces and those natural powers will carry us to the goal of ultimate salvation. Work against God and with the forces which have long been arrayed against him, and we batter out our life against crags of vain allurements, and will share in the wretched defeat which awaits Satan and his helpers.

The swimmer battling in the stream for his life displays poor tactics to wear his strength away in an effort to force himself against the strong current to the shore; but by changing his course and working with the current he wins the shore in safety.

The great current of life tends to help us on to salvation, provided we are wise enough to equip ourselves to utilize all the forces for good which are sweeping ever onward.

Christ's simple rule of life having been followed to the baptism of water, the next step is to have his authorized servants exercise another rite which has been commanded and is not without its share of mystery, the laying on of hands for the gift of the Holy Ghost.

The purpose of this is that God may open the understanding to things pertaining to godliness, give power to think more correctly on these things, to comprehend more fully the things of a spiritual nature, to know concerning the work of God, and to know that we do know. The operation of the Spirit thus far, however, even though it come in such a degree as to give tongues and prophecy, can no more equip one with the strong and sturdy character desired to be eventually gained, than the mere donning of the armor could make an experienced soldier of a tender youth. The first surge of life-sap through the sprout from the acorn will not produce a sturdy oak, but the process steadily repeated will.

Question, now, direct to you, if you are of the number who have gone thus far on the road marked out by Christ: Since receiving that first exhilarating spiritual life surge, has anything checked the flow? Fortunate indeed the Saint (if there be one) who can answer.

The extremely delicate structure of the avenue which carries that holy influence to the soul seems to make obstructions all too frequent. We clear them on one line, and a clog is on another. Pride, lack of humility, impatience, selfishness, envy, strife, faultfinding, evil-speaking, are in evidence; and then, as if our own faults were not enough, we let the faults of others act as a hindrance, and say, If it were not for the wrong-doing of Bro. A or Sr. B, I could do very differently. All these

take their turn as effectual obstructions to the very flow of inspiration which must finally flow untrammelled in order to make of us all that we should be.

Following our introduction to the fundamental principles of the plan which is to lift men from ignorance and superstition to knowledge, power, and salvation, we become aware that the strongest forces with which we have to do are spiritual. We need now to study the operation of these two forces, the good and the evil, as carefully as a mariner studies his compass. We see that the latter is deceptive in all its operations and will counterfeit the former at every opportunity. Its purpose is to darken the mind and contaminate the life with evil, that the Holy Spirit can not enter nor dwell there. Its whisperings are full of flattery and tend to make the individual self-sufficient, arrogant, and full of conceit; this influence will enter in uninvited and remain until dislodged by the practice of virtue, holiness, and prayer. Sham and pretense to do good are worse than emptiness, and furnish a rich soil for the thrift of the obnoxious weed of evil which saps the life of the soul. Genuine thoroughness in open and in secret, in darkness and in daylight, is the only coin whose ring will be clear enough to pass the final counting counters.

The evil spirit makes the mind sullen and subtle with hate or inflamed with excitement. On the other hand the contrast of the good spirit is that it comes by invitation in prayer, when the temple is sufficiently cleansed to receive it. It is conducive to humility; is long-suffering, kind, and easy to be entreated, causing the individual to love even his enemies and seek to do them good; is calm, gentle, and considerate.

Then come the special gifts of the Spirit: Prophecy, tongues, interpretation, discerning of spirits, dreams, visions, etc., which are all wrapped in mystery at first, but which may be proved to the careful student of them to be just as legitimate workings of cause to effect as sunshine and moisture effecting a growth in vegetation.

Revelation and prophecy are a quickening of the intelligence and a making manifest, which is the result of a certain condition of the mind and body, and is as natural under those conditions as for thirsty ground to drink water. And until those conditions obtain, God himself, in all his power, could not reveal his mysteries to that unprepared mind; for in so doing he would violate his own perfect and inflexible laws.

The matter of spiritual dreams and visions is another important means which God has used to convey intelligence, and is worthy of our careful consideration. Elihu says: "For God speaketh once, yea twice, yet man perceiveth it not. In a

dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction."

This in connection with other scripture which shows that some of the most important revelations to man in all the history of the past have been given through the means of dreams, makes this a matter of no small importance to us.

Just why the Spirit should indicate a matter by mystic symbols and hidden omens, instead of showing it plainly, may be another mystery for a time, but such is the case; and so an image represented kingdoms, and fat and lean kine represented years of plenty and of famine. The key to this mystery is found in the fact that God never captures a man and fills him with instructions independent of the efforts of the man. He sends him a dream, the purpose of which is to stimulate thought.

By thinking over that, praying over it, or taking it to some spiritual-minded person for interpretation, the effort put forth to know makes the person more worthy; and thus, by man coöperating with God, truth is evolved in the mind by the simple means of a dream. Proof of the correctness of this principle is found in Doctrine and Covenants 9:3, where the Lord tells Oliver Cowdery in connection with the principle of revelation: "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it be right, I will cause that your bosom shall burn within you," etc.

Elihu's statement that God would show a man once, yea twice, and yet man perceive it not, proves that man's slothfulness and failure to exercise his mind in studying it out may rob him of the knowledge which God would give him, but can not, because of his own carelessness and unworthiness. It is as necessary for conditions of the mind and body to be right before the Holy Spirit can operate upon the mind, as it is for the frosts of winter to give way before the blossoms burst. It is a fixed, practical, and reasonable proposition either way, and the sooner men learn this solid fact and go at the obtaining of the knowledge necessary to obtain salvation in as practical and business-like manner as they do their daily business, the better it will be for them.

There is an element connected with the daily pursuits of ordinary life, when the mind is filled with business cares, incidental to the perpetuity of our existence, which is not conducive to a high degree of spiritual exaltation. Hence the necessity of meeting together in quiet worship and reflection;

also the need of a hallowed building for a "school of the prophets," quiet and apart from the bustle of the world, where the Spirit may be met by appointment in holy communion. This is a dire necessity to-day. When all the faculties are at rest from the cares of the day, when the mind is quiet and at ease, the conditions are better for the operation of the Spirit. Hence dreams and visions of the night, and "then he opens the ears of men and sealeth their instruction."

The very fact that our spirits are fettered in these mortal, sin-inclined bodies, is an effectual bar to full communion with God. This is the curse of banishment which the race is under since Adam. Hence, at a certain stage of righteous development, it is but natural that men have been translated to a state of immortality. When our change shall have come, which is brought about by the course of nature, our communion with God will be untrammelled by the unfavorable condition of the flesh and the blood.

The Spirit will then flow through the veins, and by the power of Christ through the gospel, man will be brought back into the presence of God in a better condition than could have been possible were it not for the fall, and the experience gained during the separation from God. While we wait for our change, it is our business to practice virtue and holiness, to put in a stroke against the evil power and its effects, at every opportunity. And it is our privilege to mollify the severity of our estrangement from God by washings and fastings for sufficient lengths of time that the exuberance of mortality may give place to spirit communion; which will feed and fortify and make strong for the victory.

JAMES E. YATES.

SEILING, Oklahoma.

#### WHAT SHALL WE SACRIFICE?

What shall we sacrifice for the good of the church, both for the missionary work and the publishing department? is a question that sometimes enters our minds.

To sacrifice is to give up something we desire to have for ourselves. To sacrifice our lawful desires would not be a proper sacrifice. To sacrifice the education of our children for our own or some one else's gain would be wrong.

In order to accomplish God's work there is no need to sacrifice our rightful desires. There are a great many unnecessary desires that we can sacrifice. There is a great deal of money spent for expensive and showy clothing, larger homes and furnishings than we need, many things that are ornamental and not useful.

We are often extravagant and wasteful at our tables, we serve too many sumptuous dinners that

are expensive and unhealthful, and especially so for the missionary; many are in broken health now because of the habit of feeding like savages instead of like civilized beings.

A waste of two dollars per member is a grand total of one hundred thousand dollars for the entire church.

If we want to do any sacrificing, it will be well for us to commence on those useless things, and there will be no need to ask members to sacrifice any good desires that if carried out will be of benefit to them.

PAUL PARKER.

## Of General Interest

### THE BIBLE OF THE FUTURE.

ITHACA, New York, May 11.—The Bible of the future will again contain all of the sacred books that have been eliminated from it by a critical process in the ancient synagogues and the early Christian church," said Professor Nathaniel Schmidt, of the department of Semitic Languages and Oriental History of Cornell University, in an interview with the *World* correspondent to-day. Professor Schmidt was formerly a clergyman, but for many years has been at the head of the department he now presides over at Cornell and is regarded as one of the most profound scholars and thinkers in Ithaca. He had made long and searching studies of the Scriptures, has traveled for years in Palestine and Asia Minor, and has a reputation for his knowledge of Hebrew and Biblical literature as well as the literature of all the other religions of the world.

"These books," declared Professor Schmidt, "were at one time in the Bible. Some of them are now in the Catholic Bible, but they have been removed from the latter-day Protestant Bible. They are mostly inaccessible to the general public, but were wisely read in the synagogues and the early church. I mean, for example, such books as the Book of Wisdom of Jesus the Son of Sarach, the Wisdom of Solomon, Judith, Tobit, the Books of the Maccabees, as well as the Psalter of Solomon, the Apocalypses of Enoch, Baruch, and Ezra. These books will be restored to their place in the canonical Scriptures."

Professor Schmidt then gave his reasons for this view. "The reasons that led to their rejection," declared Professor Schmidt, "do not exist to-day. In the early days whatever was objectionable to the doctrines of one church was discarded by it and thrown aside." He pointed out that the Protestant church discarded the Apocalypses because it objected to some of the doctrines they taught, for instance, salvation through good works. The Catholic Church likewise, and so did the rabbis of the Hebrew church.

"At the present time, however," declared Professor Schmidt, "we are glad to have every scrap of writing that throws light on the religious life of the Hebrew and early Christian church.

"The Bible of the future, moreover, will have to be constantly translated. This will be necessitated by the continued study of the text, by fresh discoveries of texts, and by the continued examination of critics. It will also become necessary to accompany each translation by introductions and notes to explain the age, composition, and character of each work and the obscure references in those works. Without such notes the ordinary reader can not get the knowledge of the books."—*New York World*.

#### METHODIST PRAYERS FOR THE DEAD.

Considerable discussion and some misunderstanding have been caused by the plea for prayers for the dead which appears in Doctor Levi Gilbert's recent book on *The Hereafter and Heaven*. In our issue for April 20 we noticed a rather caustic criticism of it by the *Central Christian Advocate* (Methodist, Kansas City), which hinted that Doctor Gilbert would like to see Methodism "have closer kinship to Rome, to paganism, to 'eternal hope.'" An examination of Doctor Gilbert's own words, however, shows that his idea is a very moderate one. His suggestion of prayers for the dead apparently goes no further than to recommend that we pray for their "progress in the heavenly life." "Is there any bar," he asks, "put upon the promptings of our hearts to breathe out loving, trustful supplication for them as of old?" To quote from his book:

"We are as far as possible from committing ourselves to the Roman Catholic practice of paying priests for masses for the purpose of the souls of the dead. Around that practice a vast amount of superstition has gathered, and not a little ecclesiastical avarice and extortion. Protestants are accustomed to do their own praying. They do not hire ministers to present by proxy their holiest aspirations to the Almighty. If they shall speak to the Lord concerning their dead it will be the utterance of their own hearts and not a formal and ritual-mass by another only remotely concerned.

"Is it claimed that definite supplication for the dead is ruled out by the theology which teaches that it is utterly useless and unavailing since it could effect nothing—since the dead are in a fixed condition of joy and have all consummation of blessings? We may well pause to question it. Is it not reasonable to believe that in heaven itself there are gradations of happiness, possible growth into larger and fuller bliss, ever-advancing progress toward the perfection which is in God? Is it

rational to suppose that our dead are to maintain a flat, stationary condition of dead-level in that land of vast opportunity? Was not Tennyson right in describing the life of the future as

"Eternal process moving on,  
From state to state the spirit walks?"

And, if so, can we suppress our fondest wish that our departed ones may advance by sure steps through the circuits of their orbits, unto 'a higher height, a deeper deep'? Yea, does there not lie, latent and unexpressed, a real prayer at the heart of all love? And, as we love the holy dead, must not our love breathe out a petition for their constant and increasing advancement in the happiness and holiness of heaven?"

Other Methodist organs take a position of less violent opposition than that shown by the writer in the *Central Christian Advocate*. The *Northwestern Christian Advocate* (Chicago) remarks that Doctor Gilbert "has but stated the positions of the devoutly critical temper on subjects concerning which there must always be a margin of doubt and uncertainty." The *California Christian Advocate* (San Francisco) takes a cautious view. Thus:

"The history of the church shows that unfortunately human nature has up to this time been too weak to bear such spiritual realism. Soon as prayer for the dead becomes legalized, then offering and sacrifice quickly follow, and the faith of the church degenerates into superstition. We regret that the limitations of human nature are such that the face of God and the whole future world must be heavily veiled. As a working force in the Christian church we can not recommend prayers for the dead."

Catholic papers have noticed the question very widely and have seen in the speculations of their Methodist brethren an indication of a return to the older standards of faith. The *Monitor* (Newark, New Jersey) remarks that "Catholic doctrines and practices that a few years ago were greeted as blasphemous or unscriptural are now regarded with favor which scarcely seeks to conceal itself." The writer ranks the present Methodist controversy with what he declares are signs that Protestantism is looking with more favor upon the practice of articular confession and the honor attributed to the Blessed Virgin. The *Catholic Standard and Times* (Philadelphia) remarks:

"The new question is, 'Shall Methodists pray for the dead?' The obvious answer is that they shall if they will. But if they do they may cease to be good Methodists, but may in time become good Catholics."

The *Pittsburg Observer* adds:

"If our Methodist brethren study the question

with unprejudiced minds and a sincere desire to accept truth, however unpalatable it may be to them at first, they, too, will recognize the sweet and consoling reasonableness of the practice."—*Literary Digest*, May 11, 1907.

#### MATCHES.

*Chicago Chronicle*: What used to be called "Lucifer matches" have become obsolete. They had a coating of sulphur which caused the unpleasant odor conventionally attributed to the Devil and his abode and hence their name, for the fashionable title of the Devil is Lucifer.

As a matter of fact, however, the matches called Lucifer matches or devil matches, had far less of the Devil in them than the more modern sort, which were free from sulphur and bad smells, but were far more explosive, treacherous, and dangerous.

Many things go by contraries in this world, and as the harmless matches were called devil matches it was natural that the dangerous sort should be called parlor matches.

These reflections have been suggested by the report from Sterling, Illinois, that a most estimable woman living there, no longer ago than last Friday lost her life by stepping on a parlor match. The blazing head of the match flew into her clothing and set it on fire so that in spite of everything that could be done she was fatally burned. Yet there was nothing singular about it, for so many women have lost their lives in the same way that it may be called a common occurrence.

The evils of parlor matches are not confined to fatal accidents. They have often put out people's eyes and burned down their houses and in various other ways established their title to the name not of parlor matches but of devil matches.—Selected.

#### INCREASING INTEMPERANCE.

An interesting article in a recent issue of the *American Grocer* furnishes food for thought in the contemplation of national intemperance. It appears that the consumption of alcoholic beverages in the United States reached high-water mark last year, amounting to over 1,800,000,000 gallons, or about twenty-two gallons for each person, including babies. The consumption of beer alone was nearly 1,700,000,000 gallons, or twenty gallons per capita. "As all of the population are not users of beer," says the *Grocer*, "it is probable that those who consume malt liquor each use every year from 75 to 100 gallons." The cost to the American people of liquors used last year was in excess of \$1,667,000,000. The *Grocer* comments upon this startling fact as follows:

"The country was amazed when the Fifty-eighth Congress appropriated nearly one billion dollars for

the various branches of the United States Government, while the people do not wince at spending nearly one and one-half billion dollars every year for alcoholic beverages.

"That sum is one-fifth the total value of all the farm products of the nation, estimated by Secretary of Agriculture Wilson at \$7,000,000,000.

"The nation's liquor bill is \$1,450,000,000; its corn crop of 3,000,000,000 bushels is valued at \$1,167,000,000.

"The liquor bill is double the value of the wheat crop; more than twice the value of the yield of cotton, or more than the combined value of all the wheat and cotton grown in the United States.

"The liquor bill is two and one-half times greater than the value of the hay crop."

It will be seen that the *Grocer* confines itself to the purely financial side of this great question. Nothing is said of the indirect cost to the people which the drink habit entails—the crime, poverty, litigation expense, and misery which are the outgrowth of it. When it is considered that, after all, these are the principal evils resulting from the use of intoxicants and that the money expended might well be spared if legitimately spent, it will be seen to what huge proportions the national evil has grown. It may be that a realization of these facts has something to do with the increase of temperance sentiment the country over. That increase is certainly to be accounted for on rational grounds.—*Des Moines Capital*, May 15, 1907.

#### THE APOSTOLIC FAITH MOVEMENT.

SANTA ROSA, April 25.—Ministers of churches in this pretty, tree-shaded city are counting the members of their respective flocks as carefully as a housewife counts her silver spoons. Meanwhile the gowns of the straying sisterhood are brushing pew dust from the Pentecost Mission on Fifth Street, and the ears of the brethren, who have likewise wandered from the fold, are being filled with a babel of voices speaking all languages, according to converts, never heard upon land or sea. The new religious cult called the "Apostolic Faith" packs the shabby little chapel nightly to its creaking doors.

"The gift of tongues—give us the gift of tongues!" is the cry of converts. They declare that to "receive the baptism of the Holy Ghost is to be cured of any disease, and also to be inspired with a speaking knowledge of several foreign languages in which to spread the new gospel of all nations."

To an accompaniment of moans and prayerful protestations which often enliven the "inquiry room," the devotions are prolonged until early morning hours, for the worshipers are loth to go

homeward until the last sinner has been saved. One of the men has related this experience:

"After some four hours had passed I began to speak in other tongues. The dear Lord had taken my jaws and vocal organs and moved them in his own peculiar manner, as was witnessed by those present."

Asked how the speeches were interpreted, there being no Chinese, Esquimaux, Persian, or other linguistic scholars present, a convert replied that the power to interpret was bestowed along with the power to speak "the tongues."

The women declare that miracles of healing are being performed in Santa Rosa by the ordained leaders. Nothing, from a cancer to a broken leg, is impossible of cure. If the afflicted person can not come to the divine healer, he or she will bless a handkerchief and forward it, to be "laid on" in lieu of the laying-on of hands. Among the healers is Henry Prentiss, a student of the Scriptures, and a ready speaker, and Mrs. Florence Crawford.

Children are being baptized with the Holy Ghost. The leaders deny any affiliation with the sect of "Holy Rollers." They say:

"We teach against Theosophy, Christian Science, Magnetic Healing, spiritualism, hypnotism, and all works of the Devil."—San Francisco *Examiner*.

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## Mothers' Home Column

EDITED BY FRANCES.

### The Angel's Gift.

An angel stood by a cradle side

Where lay a child in the flush of sleeping,  
And softly the watchful angel sighed,

"What gift shall I give to this young life's keeping?"

"The gift of gold? It will drag him down,  
Perchance to the world and its lower level.  
The gift of pleasure? A soulless clown  
Is he who knows but the feast and revel.

"The gift of fame? It is passing bright,  
As over the pathway in youth it flashes,  
But the fame dies out ere the hush of night,  
And leaves but a handful of whitening ashes.

"Ah, child!" and the angel smiling, spoke,  
"That thou mayest taste of the joy of living  
One single blessing I dare invoke:

God grant thou shalt cherish *the gift of giving!*"

—Jessie Brown Ponds.

*Dear Sisters:* The other morning while clearing out the nooks and corners I came upon a bundle of old letters and feeling unusually depressed and discouraged one letter from a very dear friend appealed to me very strongly and seemed almost like a message from the other world, as the frail, sweet Lilly was transplanted to the better world soon after writing this.

It was such a strength and comfort to me I thought it might help others; and I am satisfied I will not be com-

mitting a breach of faith, for I know she would consent if she thought any one would be benefited thereby.

The letter was written by Sr. Lilly Eden, dated Mount Eden, Australia, April 12, 1889:

"Dear Addie: I received your letter last Saturday and then meant to answer it immediately so to be sure not to miss the returning mail, but each day since something has hindered. Yet I am hopeful of getting this mailed in time. When one misses a mail it seems so long till the next.

"By referring to yours I find it was written on January 3, so as time may work many changes I trust since you wrote things have taken on a brighter hue. I can fully sympathize with you in all your trials, having experienced many such gloomy times myself when all has seemed dark and uncertain so I have not known how to act—ah! yes, when I had not the comfort and hope of the gospel to sustain me. Such trouble I have had since, having been very similarly situated to yourself. But though sorrow and pain have been keenly felt, the sharpness has been naught in comparison, and my experience now would advise, when such times come, to stand still and wait till our kind and merciful Father disperses the clouds and gives us light that we may step forth unhesitatingly and fearlessly and take up the duty made plain to us. So long as we are in doubt let the present duty be faithfully discharged and we will find that all things work together for good to them that love God.

"Do not fear that the God who has watched over you until now and granted you blessings and testimonies so that you are assured of his loving care for you, will desert you in the hour of need. He can and will direct in temporal as well as spiritual things. Sometimes the way seems hard, and we know not why we are thus tried; but be sure there is a refining, a purifying influence at work. There is so much of dross of the baser metal in these natures of ours that must be removed ere the finer, purer sort can shine out with the clearness that it should.

"Dear Addie, I do not mean to preach to you. I know you have those near you who could help you better than I; but I have felt led to give these thoughts as experiences of my own."

Here the letter verges into a more private channel. How little she knew that those words would prove such a help and comfort after so many years, and would instill a new hope and a greater desire to be more patient, and do my duty as near as I know it, and trust the Lord to work the changes in this own good time.

Your sister in Christ,

MRS. ADDIE MATHEWS.

2623 Leta Street, LOS ANGELES, California.

### Lift the Latch.

"I was visiting," said Arnot, "among my people in the wynds and closes of Edinburgh. I stood away back and looked up at the high houses to see whether Betty Gordon, an aged saint of God, was at home. I knew that she was at home by this sign: that her little flowerpots were out upon the window sill, that the blind was up. I knew Betty was in, for when she went away she carefully took in the flowerpots and pulled down the blinds.

"I knew that she was poor and needy, but she trusted God; and I was so glad that somebody had given me some money that morning to give to the poor. I put aside Betty's rent for a month in my pocket and went into the close, climbed up the winding stairs to Betty's door. At first I knocked softly, but there was no answer. Then I pulled the bell, but there was no answer. Then I knocked louder, but there was no answer. At last I said, 'Betty forgot to

pull down the blind, and she has gone out, leaving her flowerpots there. What a pity! Then I went down the stairs.

"The next morning I went back and knocked at the door. After a little waiting Betty came and opened it.

"'Oh,' she said, 'is it you, Mr. Arnot? I am so glad to see you! Come in!' There were tears in her eyes, and a look of care.

"I said, 'Betty, woman, what are you crying for?'

"'Oh,' she said, 'Mr. Arnot, I am so afraid of the landlord. He came yesterday and I had not the rent, and I dinna open the door, and now I am afraid of his coming; for he is a hard man.'

"'Betty, what time did he come yesterday?'

"'He came between eleven and twelve o'clock,' she said. 'It was twenty-five minutes to twelve.'

"'Well,' I said, 'it was na the landlord; it was I, and I brought to you, Betty, this money to pay your rent.'

"She looked at me, and said, 'Oh, was it you? Did you bring me that money to pay my rent, and I kept the door shut against you, and I would not let you in? And I heard your ringing, and I said "That is the landlord; I wish he would go away." And it was my ain meenister. It was my ain Lord who had sent ye as His messenger, and I would na let ye in.'"

That is just like some sinners. When Jesus is knocking at their hearts they treat him as if he were a hard landlord, and will not let him in. Oh, let me beseech of you, receive the Savior.—*Current Anecdotes.*

## Letter Department

REHOBATH, Massachusetts.

*Dear Herald:* This is the first letter I have written for over three months, being under the doctor's care for nearly that length of time. I had a fall on the ice and broke and sprained my wrist. The doctor called it a very bad break and sprain. It is improving slowly, but I can not use it to any advantage yet. I am an isolated one, but my faith is firm and strong in the Lord, and my trust is in him daily. I ask the prayers of the Prayer Union in my behalf that I may be healed of my afflictions.

Your sister in the one faith,

ARDELIA M. CLARK.

WHEELING, West Virginia, May 13, 1907.

*Editors Herald:* While renewing my subscription for HERALD and *Autumn Leaves*, I will jot a few lines from this part of God's heritage. Our meetings of late have been above the ordinary. We have been blessed with a good degree of God's Spirit, and admonished through prophecy to adhere to duties devolving upon us as members and officers. The Saints, many of whom have undergone severe trials, are faithful and joyful in the conflict.

Willard Thomas, the nine-year-old son of Sr. Lydia Thomas, is sorely afflicted with abscess on his limbs and back. His condition is pitiful. Although having been in this condition for nine months, his mother is still hopeful for his recovery. We would humbly solicit your prayers in his behalf, that, if consistent to the divine will of God, health might be restored to his frail being.

Six precious souls were inducted into the fold here recently. My only brother and his wife were among the number. I will be expressing it mildly when I say that I am thrice happy.

Elders Paul Hanson and D. A. Anderson labored here with success during January of this year. One has been

baptized as a result of their efforts. Others have been benefited.

Our worthy branch president, O. J. Tary, and the writer have labored at McClainsville, Ohio, recently. Some are to be baptized on our return. The gospel is slowly but surely finding its way to the honest in heart.

Elder James Craig of Glen Easton occupied at our chapel last night. We are pleased, and welcome gladly the return of J. A. Becker of Germany to the district again. We often think of past associations with him.

The flood which visited our city last March crept up into our church about five feet, and damaged our seats badly. It will take about forty dollars to repair them. We have no complaint to make. It might have been worse.

Your brother in gospel bonds,

LOUIS A. SERIG.

CANTON, Ohio, May 15, 1907.

*Dear Herald:* I thought I would let you know that I am still laboring to build up Christ's kingdom here in Canton. I troubled the water again last Sunday, baptizing two noble souls from Alliance, Ohio. They came twenty miles to hear me preach two Sundays, and were baptized. I think they will be a good help to the work. We are having Sabbath-school and preaching every Sunday. I am laboring as well as I can under the circumstances. Love and best wishes to one and all of the Saints.

Your brother in gospel bonds,

ISAAC TRUE.

MAPLE CITY, Michigan (?) May 8, 1907.

*Dear Herald:* It is with pleasure that I renew my subscription for the HERALD. I do not like to do without it. It is soul-reviving to read the letters and sermons. I have belonged to the church ten or eleven years, and I would not give it for all the world. I belonged to the Methodist Church twenty-seven years, and read the Bible through once, and half through again, and then knew but little about it. I could not understand it; but I thank the Lord that I ever heard this beautiful gospel and obeyed it. We have had a number of elders here to preach. My family were all baptized by Elder Francis Smith, that were baptized. He did a great deal of good here. He was the first elder who preached here. Bro. W. D. Ellis was here almost three weeks this winter, and did lots of good. Some are investigating, and I think some will be baptized before long.

MRS. MARTHA NEPHEW.

WAMSLEY, Ohio, May 9, 1907.

*Editors Herald:* I take pleasure in writing a few lines; for if I can talk or write, or do anything that may be of benefit, I will gladly do so. I can not feel satisfied to sit down with folded hands, knowing this is an individual work. The words of the Savior come to me: "Ye are the light of the world." Our life, our works, our example should reflect light, and the example we set before the world should be worthy of imitation.

Jesus said if we would not forsake even father and mother we could not be his disciples. Then let us all renew our covenant with the Lord and forsake all worldly pleasure; for if we are not led by the Spirit of God we are not in possession of the Spirit; and if we have not the Spirit of Christ we are none of his (see Romans 8:9).

We are also told in Romans 8:14 that as many as are led by the Spirit of God are the sons of God. May God help us to lay aside the sin that doth so easily beset us, and let us show to the world that we are what we profess

to be. If we are the light of the world our daily walk should correspond with our profession. If we keep the commandments God will help us. We should shun the very appearance of evil. We must deny ourselves worldly pleasures, for Jesus said he has chosen us out of the world, for we are not of the world.

We find in Luke that he who putteth his hands to the plow and looks back is not fit for the kingdom of heaven. So may we endure to the end, and obtain the reward!

Satan sets forth cunning devices to draw people after him. Even when in heaven he set forth a theory that drew the third part of the hosts of heaven after him, so we must watch as well as pray. Satan will say to the young, There is no harm in the play-party. Dear Saints, would you like to come out of the play-party and meet the Savior? Who shall be able to stand? Those who keep the commandments.

Dear young Saints, as one who loves your souls, let me ask you to stand firm (only a few more days compared to eternity) till the Savior comes to earth to begin his reign of a thousand years. I know you all want to have part in the first resurrection and not be left to sleep on. May we all heed the warning, is the desire of

Your brother in the one faith,

J. T. MITCHELL.

NORTH FREEDOM, Wisconsin, May 11, 1907.

*Dear Herald:* I am still in the faith. The gospel was restored by the angel of the Lord, and will continue to roll forth notwithstanding the fact that Satan is trying with all his might to overthrow the gospel message, knowing that his time is short. In my experience of nearly forty years in the church, I have never seen the time that there was so much misrepresentation as at present, both in and out of the church. When will the people learn wisdom and get their hearts right before the Lord?

I am determined to hold fast to the rod of iron, as God shall give me strength. To this end I ask an interest in your prayers, that I may be able to stand. There are not Saints enough here to hold meetings, and it keeps one constantly on the watch. May the Lord hasten the time that Zion shall be redeemed is my prayer.

In gospel bonds,

FRANK HACKETT.

#### Extracts from Letters.

James O. Coshow, Lloyd, New Mexico: "I wish to know if there are any Saints at or near this place, either in organized branches, or scattered. Would be pleased to have the elders visit Bro. Berry and Bro. and Sr. Evans, at Mountain, Missouri, which place I left last March to come to this place. May the Lord's blessing be with all."

## News From Branches

### MALAD, IDAHO.

We have seen no obituary in the church papers of our esteemed brother and branch president, Elder William John, who departed this life at his home near Malad City, Idaho, January 22, 1907, after a brief illness. A wife and six children were left to mourn the loss of a true husband and father, also two sisters and an aged father await the summons of the reaper. Bro. John was born at Morristown, Glamorganshire, Wales, the 24th of February, 1853, and with his wife was baptized into the Reorganized Church by Elder John R. Evans at Samaria, Idaho, January 21, 1889. For the past eight years he acted most of the time as president of the Malad Branch.

The calling away of Bro. John left Priest E. T. Richards in charge of the branch, which duty he is trying to discharge as he does all else that he undertakes.

An increase in the attendance and interest at Sabbath-school, and the interest reported in the Sunday afternoon and Thursday evening prayer-services was encouraging to see and hear of.

The attendance and interest at the preaching-services the 12th inst. was pleasing. Bro. Elias Richards, branch teacher and Bishop's agent, says the Saints are preparing to pay their tithes, and the gifts are manifested.

Bro. William Jones who was, when a child, so miraculously saved from death under the administration of Bro. David H. Smith, tells us that he again received a great blessing when administered to last fall, and that last January their infant child was miraculously healed to the entire convincing of his wife, not in the church, and others, that it was the Lord's doing.

While the Lord has smiled upon them in a measure with spiritual and financial blessings, Cupid has been busy and Sr. Ann Evans has been bereft of two daughters, Srs. Alice and Anna.

S. D. C.

### FIRST KANSAS CITY BRANCH.

On the 2d of May we had a regular January snow-storm with a freeze at night which killed much of the fruit and berries; but while the outer man was somewhat interfered with, the inner man rejoiced with the good things that come through obedience to the gospel.

We have had a number of the missionaries visit us, also our stake officers, who fed our souls in a manner which caused us to rejoice. On last Sunday afternoon most of our members attended the ceremony of laying the corner-stone of the new church of the Second Kansas City Branch; the day was a little windy, but otherwise was beautiful, and the gathering was immense.

May 13 we held our regular branch business-meeting. The following brethren were chosen to serve us for the next six months: Elder D. F. Winn, H. Sandy, M. Leeton, and Seth Sandy.

Our Sunday-school and Religio are making nice progress in the educating of the young for usefulness in time to come.

With very little exception, perfect harmony prevails with all the members of our branch, and all love to let their light shine in this great city.

F. C. WARNKY.

### INDEPENDENCE, MISSOURI.

An item of interest to the church and to Independence Stake in particular was the dedication of the church at the Chelsea Park Branch, President Joseph Smith preaching the sermon.

Among the new-comers of last week we were pleased to greet Bro. Thompson and Bro. George Webber, both from Canada; also Sr. Brown and Sr. Moyer visiting us from St. Louis; also Sr. Mayme Hilliard from New Orleans.

A strong effort is being made to help in a material way the young men and boys of Independence. To get this idea into tangible form, a mass-meeting has been proposed for next Tuesday evening at the court-house at which Mayor Prewitt will preside. All interested are cordially invited to come. Our Religio president, Bro. William Pitt, is the originator of the movement. We wish it success on account of the worthy object it has in view.

Saints and friends of the principals will be interested in learning of the marriage of Bro. G. H. Hilliard and Sr. Annie Williamson, which took place on Wednesday evening of last week.

All of our auxiliary societies are progressing nicely and are "making good" along their respective lines.

J. A. GARDNER.

## Miscellaneous Department

### Church Librarian.

#### DONATIONS TO THE LIBRARY.

John Avondet, Omaha, Nebraska; Les Vontifes de Rome; Cantiques; Livre de Mormon; Le Reflecteur, volume 1.

C. J. Spurlock, Lamoni, Iowa: Historic and Prehistoric Ruins; The No-din (Curry).

R. S. Mengel, Belmont, Nebraska; Ruins Revisited; HERALDS, *Hopes*, and *Autumn Leaves*.

J. W. Peterson, Lamoni, Iowa: HERALDS (odd numbers).

C. E. Irwin, Springfield, Missouri; Notes on the Holy Gospels, volumes 1 and 2; The Divine Human in the Scriptures; Nelson on Infidelity; Prayer and its Answer; Nature and the Scriptures; Wayland's Elements of Political Economy; Theology of the Shorter Catechism; Holiness Teachings; Fletcher's Check, volume 3; Power of the Pulpit; Notes on Numbers; The Way of Life; Beman on Atonement; Lectures on the New Testament; The Power of Religion on the Mind; Platonic Theology; The Attraction of the Cross; Charwick on Regeneration; Religious Experience (Alexander); Wayland's Moral Science; Mind and Heart in Religion; Whatley's Rhetoric.

Columbus Scott, Lamoni, Iowa; SAINTS' HERALD, volume 12; Future Russia; The Great Argument (Thompson).

Mrs. R. J. Jamison, Lamoni, Iowa; Pathways in the Holy Land.

INEZ SMITH,  
Assistant Librarian.

### Pastoral.

To All Concerned in Mission No. 3: Having been returned to the above field it is thought best to arrange as follows: Each minister to make quarterly and annual reports direct to the minister in general charge. To have local supervision otherwise: J. J. Cornish, Northern, Western, Central, and Eastern Districts, Michigan; S. W. L. Scott, Southern Michigan and Northern Indiana District; C. E. Harpe, Southern Indiana District; F. M. Cooper, Northeastern Illinois District; Amos Berve, Kewanee, Illinois, District; W. P. Robinson, Northern Wisconsin District, and J. O. Dutton, Southern Wisconsin District. These brethren will please keep the minister in general charge posted as to conditions from time to time. We certainly feel gratified in being associated with you for another year, and trust that the associations of the two years just past are but prophecies of the future. Being collaborators together with God may we each strive to do our part of this copartnership as faithfully as we know he will perform his. May the coming year be fraught with blessings from on high as the manifestations of divine approval. Bickerings, fault-finding, and their ilk are but the agencies of Satan, and instruments that manifest spiritual degeneracy.

LAMONI, Iowa, May 17, 1907.

Your collaborer,  
J. W. WIGHT.

Having been appointed assistant in charge of Oklahoma and Indian Territory, I desire to take this opportunity of expressing a few suggestions and requests to the missionaries and Saints, that we all may work together for the good cause we represent.

R. M. Maloney, Seiling, Oklahoma, is at present district president of Oklahoma, which will require his labor in all parts of Oklahoma.

Hubert Case, Piedmont, Oklahoma, is Bishop's agent of Oklahoma. This will require extensive traveling on his part.

S. W. Simmons, Holdenville, Indian Territory, James E. Yates, Seiling, Oklahoma, and William Davis, will labor in that part known as the Indian Territory, and eastern part of Oklahoma when necessary.

A. M. Chase, Freedom, Woodward County, R. F. D. No. 1, in Western Oklahoma until October 1.

J. T. Riley, Fairland, Indian Territory, and Lee Quick, Mapleton, Kansas, R. F. D. No. 1, as they were appointed, Southern Kansas, and Territory, and will report all their labors to me.

James H. Baker, of Beaver, Oklahoma, as his appointment reads, Northwestern Oklahoma.

Please mail your reports promptly on the first days of July, October, January, and March.

Will the Saints please take notice, those that want preaching in their part will write at once to some of the above addresses that have been appointed to your part of the field. Note will be made of your wants, and we will get to you as

soon as possible. Write at once; do not put it off. We want to get over the field this year and do as much as possible and we need your assistance.

I would like to remind you that the missionaries have to be fed and clothed and have traveling expenses. This is supposed to come from those where they are laboring. Some have done exceedingly well, and we have no fault to find with them. The Lord says in Doctrine and Covenants 83:16: He that does this, "shall in no wise lose his reward: and he that doeth not these things is not my disciple; by this you may know my disciples."

We have two reunions this year in Oklahoma; one in the west part, the other in the east. We would like to see all the Saints of Oklahoma attend one of these. The one in the west will be in July, the other in August.

We trust we may all work in harmony, and that we may have the good Spirit to guide. Home address will reach me any time. I am as ever,

Your collaborer,

W. M. AYLOR.

INDEPENDENCE, Mo., 410 S. River Boulevard, May 12, 1907.

Having been appointed associate minister in charge of Minnesota and the Dakotas, and having been requested by the Twelve to so arrange the men in the field that they may travel "two and two," I have, after due consideration, concluded to request the brethren under my charge to labor as follows:

Brn. H. A. McCoy and Birch Whiting in northern and eastern, and Brn. A. L. Whiteaker and J. W. Smith in southern and western Minnesota. Brn. J. E. Wildermuth and Leonard Houghton in eastern, and Brn. William Sparling and George Day in western North Dakota. Brn. LeRoy Wood and Edward Rannie in that part of South Dakota lying north and east of the Missouri River.

Bro. Sparling's duties as Bishop's agent will necessitate his visiting all of the North Dakota District at times, so this arrangement, so far as he is concerned, can not be fully carried out; but we request that it be observed so far as is practicable.

Those brethren laboring along the line between the States do not need to draw the line too closely, but, where there is a need for it, may labor on either side when near the line.

I will be in the field by the first of June, or soon after, and will hold myself in readiness to respond to calls for preaching wherever there may be need for my services.

H. O. SMITH, Associate Minister in Charge.

INDEPENDENCE, Missouri, May 15, 1907.

To the Ministry, Saints, and Friends of the "Western Mission," comprising Colorado, Wyoming, New Mexico, Arizona, California, Utah, Montana, Idaho, Oregon, Washington, Mexico, British Columbia, and Hawaii Territory; Greeting:

Having been appointed in charge of this field for this conference year, we desire and solicit the hearty cooperation of all the ministry both general and local, to push the work intrusted to our care; and we hope that all members will see to it that they do all they can to assist in this work. The membership should remember that the missionaries will need their support both *moral* and *financial*, as they are not supposed to call on the Bishop for aid unless it becomes absolutely necessary; you will see that it will be necessary to help them along, as occasion may require, from time to time, in a financial way; the ministry should be careful not to waste the means given for the work of the gospel.

In regard to debates, consultation should be had with the ministers in charge before entering upon any debate of importance. Of course in emergencies we expect the missionaries to use their best judgment and all the help divine they can get, and never let the work suffer.

We have assigned the missionaries to the separate parts of the mission and associated them together, "two by two," so far as practicable at this time, and hope that the brethren will strive to work together as best they can for the pushing of the work, get out of old beaten trails, so far as possible, that we may spread the work so far as lies in us this year.

The following are the assignments: F. J. Chatburn and A. J. Layland in the Spokane District; S. D. Condit and A. A. Baker in Western Oregon; C. E. Crumley and A. Carmichael in Central and Southern California; C. W. Earle and J. B. Carmichael in Central California District; J. D. Curtis and F. A. Russell, in Colorado, Wyoming, and New Mexico; G. W. Thorburn and John Davis, in Seattle and British Columbia District; L. G. Holloway and Edgar

Smith, in Montana; N. C. Enge and Amos Moore, in Eastern and Central Oregon; I. M. Smith and J. F. Petre, Colorado, Wyoming, and New Mexico; C. A. Parkin and John Hommes, Northern California; G. J. Waller and Edward Ingham, Hawaii Territory; F. J. Curtis and Alvin Knisley, Utah; T. J. Sheldon and J. E. Vanderwood, Utah; J. D. Stead, J. H. Condit, and E. B. Morgan, in Idaho and Western Wyoming; E. A. Davis and Amos Chase, in Utah; W. S. Pender and F. M. Weld, in Arizona and Southern California; Columbus Scott and E. F. Shupe, in Colorado, Wyoming, and New Mexico; Alonzo Jones and T. W. Williams, Southern California District; J. M. Terry, Northern California District, Oakland and San Francisco objective points; William Johnson, Seattle and British Columbia District; T. W. Chatburn, Spokane District, Spokane City objective point; Gomer Reese, Northern Utah; E. C. Briggs, in Utah; E. Keeler, Oregon and Western Washington. Brn. James Kemp and J. W. Morgan have been superannuated and will labor in Colorado as their health will permit in the vicinity where they live.

The brethren are requested to report promptly as before on the first of July, October, January, and March, the one on the 1st of March to be an annual report. We will send blanks as soon as we can get them out.

You can send your reports direct to the minister in charge; direct to their home address until further notice.

We would like to keep in as close touch with the missionaries as possible, so we will know the conditions in the field and especially where anything of a new or special character arises.

A letter addressed to F. A. Smith, Lamoni, Iowa, will always reach him and as soon as he can do so, he will publish a field address. Bro. F. M. Sheehy will publish his home address as soon as he gets his affairs in shape to do so. For the present address him at Independence, Missouri.

After the 25th of May, a letter addressed to F. A. Smith, Salt Lake City, Utah, (general delivery,) will reach him for some time at least.

F. M. SHEEHY,  
FRED. A. SMITH,

Associate Ministers in Charge.

To the Saints of the Clinton and Spring River Districts; Greeting: Having been placed in charge of the above districts, I ask for your cooperation that we may labor together with an eye single to the glory of God and the salvation of the souls of men. If the Saints who are not living in branches will secure places to hold meetings in their neighborhood, I with my brethren appointed to your district will come and assist you in getting the angel's message before the people, thus fulfilling the commandment: "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor; therefore, they are left without excuse, and their sins are upon their own heads."

The missionaries appointed to labor in this part of the mission will report to me on the first day of July, October, January, and March. We wish to congratulate the Saints for their hearty support of last year, and ask that you continue the same this year, and let each one see how much we can do to forward this great work, and remember that the work is God's and not ours, and that we are only his servants to carry on his work here among the children of men, and that we must answer to him in that day of reckoning.

Do not forget, you who are interested in getting a tent for the Clinton District, that the committee is in need of your help financially to get the tent. You who have not given any aid to so purchase can do so by sending it to Elder J. W. Paxton or me to our address, Holden, Missouri. We shall get into the Spring River District as soon as permissible. Let the watchword be "Onward and Upward."

Your brother and colaborer in the Master's vineyard,  
GEORGE JENKINS.

HOLDEN, Missouri, Lock Box 306.

#### Exchange of Fields.

It having become necessary for Elder F. A. Russell to spend the summer in Colorado, Elder J. T. Hackett will remain in Illinois for the same time.

F. A. SMITH,  
F. M. SHEEHY,  
In charge of Colorado.  
J. W. WIGHT,  
In charge of Illinois.

LAMONI, Iowa, May 17, 1907.

#### Conference Notices.

The conference of the Northwestern Kansas District will convene at Alexander, Kansas, beginning June 7, 1907, at 10 a. m. T. E. Thompson, president. Reports to be sent to F. E. Taylor, secretary, Osborne, Kansas, R. F. D. 3.

Northern Wisconsin District conference will convene at Chetek, Wisconsin, with Reed Branch, June 15 and 16, 1907. All holding priesthood please report labor done, and address to W. P. Robinson, Chetek, Wisconsin, also branches please send reports in time to the same address. Billie Moore, secretary.

Southern Missouri District conference will convene with the Grove Springs Branch, June 22, 10 a. m. We would like to see as many of the Saints in attendance as can reasonably attend. We feel that this part of the work as well as every other should not be neglected. Officers will be elected at this conference. W. A. Brooner, president.

Northern Michigan District conference will convene at Boyne City, Charlevoix County, June 15 and 16. Elder J. W. Wight informs us he expects to be present. There will be a social meeting Saturday morning at 8.15. Business-meeting at 10 o'clock. All appointments on standard time. C. G. Lewis, president.

Clinton District conference will convene at Veve Chapel June 22 and 23, 1907. Please forward credentials to the undersigned on or before June 15, that we may have report ready for conference. A. C. Silvers, secretary, Walker, Missouri.

The Lamoni Stake conference will convene at the Saints' church, Centerville, Iowa, Saturday, June 22, at 10 a. m. Send reports to D. J. Krahl, Lamoni, Iowa.

#### Convention Notices

London District Religio will convene at Cedar Valley, Ontario, 2 p. m., June 13, 1907. Send credentials to James Pycock, Humber Bay, Ontario, before June 10. James Pycock, secretary.

The Sabbath-school convention of the Northwestern Kansas District will convene at same place as conference, on the evening of June 6 at 8 p. m. The electing of officers left over from last convention, will be attended to at this convention. Fernando E. Taylor, superintendent, Osborne, Kansas.

Convention of the Religio of the Little Sioux District will convene at Sioux City, Thursday, May 30, at 8 p. m. Luella G. Mann, secretary, Moorhead, Iowa.

The Sunday-school convention of the Northern Nebraska District will convene at Decatur, Nebraska, Friday, May 24, 1907, at 3 o'clock. The Religio convention will convene at 8 o'clock in the evening of the same day. Delegates and visitors are requested to come on the morning train to Tekamah. Lida T. Lewis, secretary.

Northern Michigan District Sunday-school and Religio auxiliaries will convene at Boyne City, Friday, June 14. There will be a union social meeting at 8.15 a. m. Sunday-school convention to open at 10 o'clock, and after its close the Religio convention will open. A union entertainment will be given on the evening of Friday, the 14th. All are invited. All appointments on standard time. Wesley Aldread, superintendent Sunday-school; C. G. Lewis, president Religio.

Central Illinois District Sunday-school and Religio conventions will convene jointly at Beardstown, Illinois, June 7, 1907. M. R. Shoemaker, superintendent.

#### Reunion Notices.

The Kentucky and Tennessee District reunion for the year 1907 will be held at Chalybeate Springs, two and one half miles east of Paris, Tennessee, beginning on Saturday, July 20, and continuing over two Sundays. Understand, district conference will occupy first Saturday and Sunday of reunion. Those coming on train may write committee, or telephone No. 148 after arriving at Paris, and conveyance will be furnished out to grounds. Music will be furnished by the Saints' band suitable for the occasion. All come and make this reunion one of note. We have this privilege only once a year, so let us be loyal and give these few days exclusively to the Lord. By order committee, H. R. Shupe, secretary, Paris, Tennessee.

THE SAINTS' HERALD.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made. All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office. Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice. For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Report of the Library Commission.

SPECIAL NOTICE TO BRANCH AND RELIGIO PRESIDENTS, AND SUNDAY-SCHOOL SUPERINTENDENTS.

At the Fifty-fourth General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, which convened at Lamoni, Iowa, on Friday, April 6, 1907, upon recommendation of the "First Presidency" a Library Committee was appointed to meet with similar committees, appointed by the "General Sunday-School Association," and "Zion's Religio Literary Society."

The purpose of these committees was to formulate ways and means by which the library departments of the three separate organizations could be brought together under one general head, thereby avoiding the duplicating of effort in the establishing of libraries in the branches, districts, stakes, and in general organizations.

This Joint Committee chose three General Officers: E. A. Blakeslee, from the church; E. H. Fisher, from the Sunday-School; and S. A. Burgess, from the Religio, and appointed them a Library Commission, with full power to put into operation, as soon as practicable, the plans for the consolidation of the library interests of the church.

It has been the experience of those engaged in library work in the different departments of the church, that the library departments of the branch, Sunday-school, and Religio have in many places worked at cross purposes and to great disadvantages, by reason of having three separate libraries.

The object of this movement is for the betterment of this department by the consolidation and unification of all our library interests, thus doing away with unnecessary duplications, either in the selection of books or in the election of officers, and the bringing of the local libraries into closer touch with the general library of the church.

In harmony with the foregoing, the Commission urges that in every branch, the church, Sunday-school, and Re-

ligio each call a separate business-meeting, and choose, on account of his special fitness or adaptability for the library work, one committeeman, and these three appointees constitute the Library Board, having full power and authority to appoint a librarian and his assistants, to raise money, to purchase books, and to do such work as will further the library interests in the local branch.

At the meeting of the district organization of these societies, they will select a library committeeman from each of these societies. These three shall act as a library board for the district, and appoint a librarian and assistants, who shall look after the general library interests of the districts, and receive the reports from the local boards.

Lists of books will be sent to the branches with prices and instructions as to where they can be purchased.

It is desired by the Library Commission that reports be sent in from branches as soon as any definite work is done towards the consolidation of the library interests. If we can be of any service to you in settling any difficulties that may arise, we shall be pleased to hear from you.

All communications should be addressed to the secretary, E. H. Fisher, 100 Sycamore Street, Somerville, Massachusetts.

E. A. BLAKESLEE,  
E. H. FISHER,  
S. A. BURGESS,  
Commission.

Daughters of Zion Leaflets.

We have now on hand quite a number of complete sets of the series of readings entitled, "Our Boys," that have been issued during the past year by the Daughters of Zion, which we are offering at the following rate:

We will send ten complete sets of these leaflets to one address for forty cents.

These readings are of such an excellent character, that they ought to be in every family, and the low price at which we offer them will enable those who desire to assist in spreading these excellent teachings to do so at a very little cost and trouble. By sending to me forty cents you can get ten sets which you can distribute to ten different families who may not otherwise have the opportunity of reading them. Let us receive your orders at once.

We will continue to publish the monthly readings in leaflet form, as heretofore, and hope to receive many new orders for them.

The June number will be the discourse of Brother Elbert A. Smith, which was delivered at the evening session of the Daughters of Zion during the General Conference, and we especially desire that every Saint should have the opportunity of reading it. These leaflets will be furnished at the rate of 10 each month for one year for fifty cents, or 25 each month for one year for \$1.20. MRS. B. C. SMITH.

214 South Spring Street, INDEPENDENCE, Missouri.

Addresses.

Alma Booker, Theodore, Alabama.

BASEBALL OUTFIT FREE!

The Kansas City Journal Makes a Splendid Offer to Boys for Securing New Subscribers for the Weekly Journal.

To any boy securing ten new subscribers for The Weekly Journal at 25 cents per year each, thus making a total of \$2.50, and send to us together with names and addresses, we will send to his address, free of charge, express prepaid, either a MITT, GLOVE, MASK, BALL, or BAT, all of which are a very high class grade of goods. Or if you desire to secure two of these articles, secure twenty new subscribers, and so on.

Send for sample copies for canvassing, and when you send your list and remittance do not fail to give your nearest express office.

Send money by postoffice money order or draft, and address The Kansas City Journal, Kansas City, Missouri.

This offer expires August 1, 1907. 20-2t

VALUABLE BOOKS FOR SALE

I have some valuable books that I will sell at a sacrifice including Palmyra Edition of Book of Mormon. Write for prices. 20-2t

E. E. Long,

Lamoni, Iowa.

The Whole Gospel Briefly Set Forth

No. 306. Price per dozen, 30 cents

A splendid tract to hand to your friends.

PARTNER WANTED.

At once with \$400 to \$800 to take half interest with me in bed spring and gasoline lighting business. I have the agency for East United States for two of the best lighting systems made. I have also a machine, and make the best bed spring on the market. Saints coming to Norfolk Exposition, drop me a card. Will guarantee partner's money doubled in seven months. 1t WM. C. CUMMINGS. Norfolk, Virginia.

BASEBALL SEASON OFFER

The Daily Register and Leader will be sent to any new subscriber through the entire baseball season from now to October 10, 1907, for only \$1.50, or Daily and Sunday, \$2.25.

The Register and Leader publishes all the baseball news and gossip of interest to Iowa fans, every morning. Full box scores of all Western and Iowa League games daily is an exclusive feature with the Register and Leader.

Score a "home run" by accepting this offer without delay.

THE REGISTER AND LEADER CO., 24-2t Des Moines, Iowa.

# Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crul-lers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

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# JACKSON COUNTY BANK

Who is justified in making complaint against a bank that divides its profits with its customers by paying INTEREST ON DEPOSITS as does the JACKSON COUNTY BANK of Independence, Missouri, and guarantees its patrons that money deposited with it is as safe as money invested in government bonds. This bank does not speculate with its patrons' money, but is careful, safe, and conservative.

ELLIS SHORT, President.

## FARMERS'

# STATE BANK

LAMONI, IOWA

PAID UP CAPITAL \$25,000.00

We are under State Supervision. Interest paid on time deposits. ABSOLUTE SAFETY is the best thing we have to offer; other inducements are of secondary importance. Upon this basis only do we solicit your patronage.

Directors: Thos. Teale, E. B. Teale, J. R. Smith, J. W. Harvey, G. E. Turner, Fred Teale, and Orra Teale.

## For Sale

Eight room house with large cellar, wash-house, two wells and cistern. About three fourths acre of good garden land and some fruit. Central location. CHEAP for cash. E. E. LONG, Lamoni, Iowa.

19-4t

# DR. MATHER'S We Pay You to Save HOSPITAL AND SANITARIUM BANK BY MAIL

For the treatment of the sick and afflicted. A home where the Saints can come and be under the care and surrounded by those of our own faith. Lady patients will be taken charge of by Sr. May Mather, M. D., by those who desire.

1110 West Walnut Street Independence, Missouri

About one block from L. D. S. Church. 1tf

## Wanted

I want good agents in Eastern States for several fast-selling novelties and I am now making the best bed spring on the market which will last a life time and won't go down as they are made of the best steel wire. Write me with stamp inclosed for information and prices.

WM. C. CUMMINGS,

579 E. Main St., Norfolk, Virginia.

## Independence Dirt

On the corner of Oak Street and River Boulevard, in Woodland Place, is located a very fine RESIDENCE LOT. It is 52 feet wide, 165 feet long, and has a public alley in the rear. It is also on high and sightly ground, is graded, terraced, and sodded, all ready to build on without expending a dollar. The street improvements are in, such as city water, sewer, gas, electric lights, etc.

This beautiful residence lot lies three blocks north from the L. D. S. CHURCH, Independence, Missouri.

Having no present use for it, will sell cheap and on easy terms, or will trade it for Lamoni property.

Have also bargains in farms and Lamoni homes. If interested write for list.

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Banking by mail has become one of the popular recognized institutions of our time, and it will continue to grow, because it is a real convenience and meets an actual want. This bank has already developed a large mail business which comes from many different States of the Union. We give prompt and careful attention to all business sent to us through the mail, and solicit deposits, small or large, from far or near. Your money can be sent for safe keeping, or call deposit, or if deposited for a period of six or twelve months, interest will be paid. Write us for full particulars, and kindly direct all correspondence to W. A. HOPKINS, Cashier, Lamoni, Iowa.

## STATE SAVINGS BANK OF LAMONI

### LIST OF STOCKHOLDERS.

Wm. Anderson, Mrs. David Dancer, Frank Criley, Alice P. Dancer, Lucy L. Resseguie, Geo. W. Blair, Ella D. Whitehead, Oscar Anderson, W. A. Hopkins, Geo. H. Hilliard, A. K. Anderson.

## N. B. AMENT :: Holden, Missouri.

### FARM AND CITY PROPERTY FOR SALE.

I have a large number of farms for sale and acre tracts in and near Holden, Missouri. Write for list or price of them. The L. D. S. Church has a membership of over three hundred here.

37-1y N. B. AMENT, Real Estate Agent.

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A Great Bargain; situated within one block of the sacred ground, and in the immediate vicinity of the great settlement which the Saints are making in that city. This is a rare and great bargain. House could not be built for less than \$20,000. Ground alone worth \$7,000. \$12,000 will buy this. Address F. M. Roberts, room 515 Massachusetts Building, Kansas City, Missouri. 20-4t

The True Way is the Gospel Way No. 307 Price per dozen, 10 cents

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New Opportunities to Acquire Home and Independence Cheaper than Paying Rent - Crops Large and Certain

On Tuesdays, May 7 and 21 and June 4 and 18, 1907, I will personally conduct you to this LAND OF OPPORTUNITY, to the growing towns and fertile, irrigated valleys of the Big Horn Basin, Wyo., where you can enter 160 acres of irrigated land at 50c. an acre plus cost of water; also the Yellowstone Valley with its beet-sugar factory and irrigated lands. Do you want to go?

The Government is spending millions for irrigation in these localities.

These lands, adjacent to the Burlington Route, are as rich and productive as any the sun shines on, and lie along beautiful streams with an abundance of pure mountain-water. Plenty of timber and coal. Climate, ideal.

Why pay rent when for same payments you can own your own home?

I am employed by the Burlington Route to show these lands and my services to you are free.

SPECIAL ROUND TRIP RATES from LAMONI \$22.95.

Excursions leave Omaha 4:10 p. m., Lincoln 6:00 p. m., Kansas City 9:50 a. m. and 6:05 p. m., and St. Louis 8:02 a. m., on dates named.



NEW FOLDER FREE. For our new folder with large map, telling all about these lands, the markets, what the farmers raise, how to acquire title, and much other valuable information, write to

D. Clem Deaver, General Agent, LAND SEEKERS' INFORMATION BUREAU, 1004 Farnam St., Omaha, Neb.

# THE SAINTS' HERALD

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



"There shall not any man among you have a wife; and concubines he shall have none of Mormon, Jacob 2:6.

Bishop's Office  
210 1/2 No Main st

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

JOSEPH SMITH, Editor  
ELBERT A SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

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## CONTENTS

EDITORIAL:	
Feeding the Elder	465
General Church Items	466
Current Events, Secular and Religious	467
Those Photographs	467
ELDERS' NOTE-BOOK:	
Frankly Questioned Frankly Answered	468
ORIGINAL ARTICLES:	
The Creation Groaning	469
Gathering	471
Criticism of the Reverend Mr. Haupt versus "Joseph Smith Defended"	473
OF GENERAL INTEREST:	
No Chance for the Boy	476
The Fallen Pastor of a Fallen Flock	476
MOTHERS' HOME COLUMN:	
June Reading for Daughters of Zion	477
LETTER DEPARTMENT:	
Under Another Flag	479
Letters	480
NEWS FROM BRANCHES	481
MISCELLANEOUS DEPARTMENT:	
Convention Minutes:	
South Sea Islands	482
The Presidency	482
The Bishopric	482
Pastoral:	
J. R. Sutton	483
Henry Sparling	483
Eli Hayer	483
High Priests' Quorum	483

## Editorial

### FEEDING THE ELDER.

"Mother, the preacher is coming."  
"Mercy, what *will* we have for dinner!"

It is a wise provision that makes the elder dependent upon the whole church for his family support and upon the individual member (as a rule) for the particular next meal which is so much upon the minds of rich and poor alike. It is a blessing to both parties. When we go about it properly it is a great pleasure to minister to the temporal needs of those who minister to our spiritual needs; we can thus make some sort of return and give some expression to our affection. On the other hand the sense of dependence will keep the minister from that feeling of arrogance sometimes developed in those who draw large salaries and live in sumptuous homes of their own ordering. And all the time it brings both parties together in the most intimate association when as guest and host they break bread and eat salt together and are thus obligated to each other by bonds recognized by the most lowly races.

Care must be exercised, however, that this mutual interchange does not become a burden to either party. It must have been a great pleasure to our Master to dine in the home of Mary and Martha. It must have been a great blessing to the two sisters to prepare the meal for their Lord or for the humblest of his disciples. Yet there was one little flaw in the felicity of the occasion: Martha was inclined to make the work of preparation so elaborate that it appeared a burden and the mind of her guest was disquieted thereby. Some have censured Mary and said that she was indolent and shirked her share of duty and did all the visiting while her sister did the work. We do not know as to that. We were not there and neither were those who make that statement. But the Master was there and he commended Mary and pointed out a better way for Martha than to be so much "troubled" about so "many things."

There seems to be a mistaken notion that no dinner is prepared to go into the ministry unless well fortified with yellow-legged chicken or roast beef, with the other usual staples, with pie, cake, pudding, sauce, and other good things, intended to

"When we put our shoulders to the wheel, as it is so often expressed, we must do so simultaneously with others; and we must all urge the chariot forward in one general direction, and that must be the direction in which our God is marching on."

But Faith, fanatic Faith, once wedded fast  
To some dear falsehood hugs it to the last.  
—Thomas Moore.

sustain life, but the over-abundance of which encourages dyspepsia and early dissolution.

Now such a meal may be all right at times, when one is very hungry and has had considerable physical exercise, but the eldership does not sail well when its cargo is thus replenished three or even two times each day.

The preparation of all these viands may occupy time which the elder would rather spend in conversation. He sits in the parlor and studies the wall paper while the rattle of dishes salutes his ears and sundry savory odors his nostrils. Then if he does full justice to the meal he feels like sinking into a condition of sodden lethargy rather than engage in conversation on religious topics. Or perhaps if the material is not at hand to furnish such an elaborate bill of fare the host hesitates to invite the elder to lodge with him; when in truth the elder would much prefer plain fare and shelter for the night to no food and an uncertain outlook for sleep.

We believe that we can speak for the elders when we say that almost without exception they will be content with the ordinary food of the family that entertains them—just such as is provided for the family seven days in the week. But we know human nature well: it is natural for people to wish to “put the best foot forward” when company is expected—about all we can do is to implore them to not put it *too* far forward, so that the other foot will not catch up until the elder has been gone two or three days.

Mark Twain once said that Americans were the biggest liars in the world. He said that a guest would be seated at the table with the remark, “You are welcome, if you can put up for *one* meal with what we have *every* day”; and if the guest should happen in unannounced a week later he would find the family subsisting on the scraps of that grand spread. He may have overstated the case. He is not famous for his strict veracity; but almost every arrow of wit is feathered with truth, or it would not fly far.

It should be remembered that the work of the elder is largely mental work and that he goes at times from one heavily loaded table to another, so he should not be unduly and repeatedly urged to eat more, until he fears to refuse lest he shall offend. Remember that when he preaches a little of everything in one discourse you rather dislike the spiritual fare thus provided you. Yet it is impossible for the mind to dwell continuously and alertly upon one subject when the stomach is somewhat in the condition of the great sheet that Peter saw let down from heaven, except that sundry creations not dreamed of in Peter's day are included in the list.

The preacher of course needs food, but what he

craves and needs above all else is a welcome,—to be made at home in your home in lieu of the home that he has left in order to preach to you and to others.

A whole-hearted welcome will sweeten the blackest loaf and soften the hardest bed; while a grudging welcome will embitter the gift, the giver, and the unfortunate recipient.

It is the warm heart that sanctifies the cup of cold water.

On the other hand, having tasted true hospitality, the elder must do his best to make a proper return. His friend has doffed the armor and lifted the helmet and taken him into his castle. He is a trusted and honored member of the family circle. If he does aught to betray that trust, to break up that home circle, woe be to him.

He should make few exactions, only such as the state of his health may compel, and no fault-finding or meddling. He should teach the gospel in act and word. He is not sent out to criticise the church or its institutions, to unduly enlarge upon unfortunate conditions elsewhere, or to find fault with conditions or with men in and of the church. If evils exist, there is a time to explain them and to essay their removal; but that place is not out on the frontier. The missionary is sent out to make converts and not to weaken the faith of converts that some other man has made at considerable expense and labor. The United States regulars are out on the frontier for business and they do not spend their time picking flaws in the Declaration of Independence or in finding fault with comrades and commanders. They get right after the enemy.

If the soldiers in the army of the Lord will get right after the enemy they will be kept tolerably busy; and at the proper time, when they rally back to the council chambers, they may discuss the weak points in our defense, if there are such.

Thus by prayer and thought the minister may be enabled as the Master was to say with effect when leaving a hospitable home, “Peace be to this house.” And the householder will actually feel that a man of God has sojourned there and has left a holy, spiritual, uplifting spirit there that will be felt for days after his departure.

ELBERT A. SMITH.

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#### GENERAL CHURCH ITEMS.

The history and claims of the Book of Mormon are explained by Bro. A. A. Reams in the *Des Moines Register and Leader* for May 19.

It is reported that a recent fire in the building in which the offices of the Presidency and Presiding

Bishopric at Independence are located for a time threatened those offices, but the blaze was quickly overcome by the city fire department. The smoke caused a little inconvenience, but no further damage resulted.

Apostle U. W. Greene writes that his health is rapidly improving; notably so during the past three weeks. The church in general will be gratified to learn this news as the state of Bro. Greene's health has been a matter of considerable concern.

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

A great warrior's view of his own profession must be of interest; so also the policy of a great nation as outlined by one of its statesmen. During the course of his visit to America, while delivering an address at a banquet in New York City, General Kuroki gave such an expression of his own opinion of his own profession and such an outline of his nation's policy, in the following words:

"The Japanese people love peace. They fought for peace. My nation wants peace in which to develop the opportunities that are hers. We have no other desire. The profession which I have the misfortune to follow is noble only because sometimes it is necessary to establish conditions in which peace may be maintained, and in which the arts of peace may flourish."

Peace also has her heroes. The commissioners of the Carnegie fund have awarded twenty-one hero medals. Six of the twenty-one men thus honored bear the inconsequential name of Smith. Six in twenty-one is a good average, made more conspicuous by the fact that not a Brown or a Jones appears on the list. All six of the Smiths thus decorated reside in the little state of Rhode Island. When the commission proceeds to examine some of the larger States we may look for astonishing results.

The suit against the trustees of the Christian Science Church to secure an accounting of Mrs. Mary Baker G. Eddy's property opened at Concord, New Hampshire, May 23. The experiences of Mrs. Eddy, John Alexander Dowie, Sandford, Joseph F. Smith, and other modern church leaders remind us that few of the disciples of former days accumulated fortunes that became a bone of legal contention. The seamless coat for which lots were cast is the nearest approach to such an estate; and it in itself is a standing rebuke to the swollen fortunes of some church-builders of to-day.

The Chicago *Tribune* has conducted a campaign of inquiry and reaches the conclusion that Chicago society women are economical in the matter of

dress, as most of them consider five thousand dollars sufficient to decently clothe a modest woman for one year. It would be of interest to turn to the files of the *Daily Babylonian* of 600 B. C. and compare statistics.

Press reports regarding a proposed change in Presbyterian Church organization are as follows:

"COLUMBUS, Ohio, May 20.—After a spirited discussion, during which it was charged an attempt was being made to build up a Catholic hierarchy, the Presbyterian General Assembly to-day adopted the report of the special committee on administrative agencies referring to the presbyteries, and four overtures relating to changes in the form of government of the church which provide for the establishment of an executive committee by the presbyteries, synods, and general assembly, of which the moderators of the respective organizations shall be the head.

"If the majority of the presbyteries approve of these overtures the committee will report to the great general assembly a plan for an executive commission of the general assembly.

"The recommendation for the establishment of executive commissions was vigorously opposed, Reverend Doctor Doremus, of Michigan, declaring it was an attempt to set up a Catholic hierarchy, and Reverend Doctor Alexander T. Kerr, of Pennsylvania, denouncing it as born of the spirit of oligarchy and a blow at the basic principles of the church. The proposition found warm supporters, however, and a strong defense was made of it by the chairman of the committee, Reverend Doctor Moffatt, president of Washington and Jefferson University. He declared the proposed change in the form of government was in perfect harmony with the principles of the church. It did not mean a concentration of power, but rather an execution of power."

#### THOSE PHOTOGRAPHS.

The Editors have received photographs from a number of the ministry, but not nearly all have responded to their call. Why not send your photograph to-day? We need it to place on file. Address the HERALD Editors, Lamoni, Iowa.

"How often we hear the elders say that when they go to preach in a branch where the members of the church are living as they should, they experience a freedom in preaching that they can not in places where those who should be lights to the world are living careless and unworthy lives. It is not the word *preached*, but the word *practiced* that carries the full weight of its truth to a criticising world."

## Elders' Note-Book

### FRANKLY QUESTIONED FRANKLY ANSWERED.

What is the difference between "proof" and "revelation"?

If you desire merely a definition of words, I should refer you to the dictionary. But I assume that you want something else; that you want my idea of the difference between the kind of evidence on which we depend for scientific conclusions and that on which religious faith rests. Is it the same? I do not think so. What is the difference? That is what in this letter I will try to tell you.

When from certain observed phenomena we deduce certain conclusions, the conclusions are said to be proved. Harry K. Thaw is accused of murder. It is necessary for his defense that it be proved that he was insane when he shot Stanford White. Certain observed phenomena are testified to; and from these phenomena the counsel for the defense draw the conclusion of his insanity. If they succeed to the satisfaction of the jury, the conclusion is said to be proved.

Revelation is unveiling. It is the discovery or uncovering of a before hidden experience in the soul. The Psalmist writes:

Bless Jehovah, O my soul!  
 And forget not all his benefits.  
 Who forgiveth all thine iniquities;  
 Who healeth all thy diseases;  
 Who redeemeth thy life from destruction;  
 Who crowneth thee with loving-kindness and tender mercies;  
 Who satisfieth thine age with good,  
 So that thy youth is renewed like the eagle.

This is not a conclusion which he draws from certain observed phenomena. It is an uncovering or revealing of certain experiences of which he is conscious. He has felt the burden of remorse for wrongs which he has perpetrated; and the burden has been lifted off from him. He has realized his own weakness, his own inadequacy to meet temptations which have confronted him; and he has also realized a strange, inexplicable power which has enabled him to meet and overcome them. He has been awakened to the consciousness that some course which he was pursuing would end in his ruin; and as though a mysterious hand was reached out to arrest him, he has been stayed, and so saved from self-destruction. He has been called to some kingly mission quite too great for his natural abilities; and he has entered upon this with forboding to find a coronation of strength not his own, by which he has been enabled to fulfill that mission. In his old age he has found himself looking forward to the unknown world which is drawing daily nearer to him, not with fear, hardly with awe, rather with a great exhilaration, a hope transcending all the

hopes of his youth. And he reveals or unveils to us this inward experience of his soul.

Religion is the life of God in the soul of man. Revelation is the unveiling of that life to others. The Bible is a revelation, or, to speak more accurately, contains a revelation, because it unveils God as an experience in the consciousness of men. The laws in the Bible are written by prophets who have realized what Kant calls the "categorical imperative" within themselves and have interpreted it in such specific commands as those that call for reverence toward God, hours saved from drudgery and dedicated for the higher life, respect for parents, and regard for the rights of one's neighbor. Theodore Parker as a boy crossing the Boston Common picked up a stone to throw at a bird. A voice within him seemed to tell him not to throw the stone. He dropped it and ran home to tell his mother, who explained to him that it was the voice of God, always to be obeyed. The law against cruelty to animals was not proved to him; it was revealed in him. The history in the Bible is written by men who perceived in the life of the nation what Matthew Arnold has called "a power not ourselves that makes for righteousness." The existence of this power was not proved to them as something external to themselves; they were conscious of it as a power working within themselves. It was not a hypothesis demonstrated; it was an experience unveiled. The poetry in the Bible, like all poetry, is the unveiling of a life of truth and beauty in the phenomena of nature which the brute can not and the dullard does not see; but, unlike much other poetry, it discerns in this truth and beauty a manifestation of the same spirit of grace and power that dwells within the soul and gives it power of vision.

Prove it. You can not prove it, any more than you can prove the beauty of a Brahms symphony to one who prefers a coon song, or the grandeur of Niagara to one who can see in it only an instrument for creating salable electric power. God is not proved. He is perceived; he is experienced within the soul.

This revealing of one's own inner experience has often power to awaken a like experience in others.

Mr. H. E. Krehbiel has written a book entitled *How to Listen to Music*. Most men do not know how to listen to music; they do not know how to see a picture; they do not know how to see the world. But they possess a dormant capacity which the brute does not possess. It can be awakened in them. When this power, before asleep, has been awakened in them, then the truth, the beauty, the life, is revealed to them. It is revealed *to* them because it is revealed *in* them. The soul is like a torch—dark, but with a capacity to be lighted. When it is touched by some other soul aflame with

divine life, it catches the fire and flames up with the same life.

Says Professor Huxley:

As there are Pascals and Mozarts, Newtons and Raffaellos, in whom the innate faculty for science or art seems to need but a touch to spring into full vigor, and through whom the human race obtains new possibilities of knowledge and new conceptions of beauty; so there have been men of moral genius, to whom we owe ideals of duty and visions of moral perfection which ordinary mankind could never have attained; though, happily for them, they can feel the beauty of a vision which lay beyond the reach of their dull imaginations, and count life well spent in shipping some faint image of it in the actual world.

This is the Bible. It is a library of religious experience. It reveals or unveils the spiritual life of those who wrote its various books. In so doing it kindles a like experience in the reader. This power to awaken in the soul of the reader the same life which was in the soul of the writer is what gives the Bible its value and makes it in both senses a revelation: an unveiling to the soul of spiritual life because an unveiling of that life within the soul.

Jesus Christ is thus a supreme revelation of God. He had a consciousness of God. It was his supreme, abiding, dominating consciousness. "I am in my Father, and my Father in me," he said. He also said that we were to be in them as they were to be in each other. He reveals or unveils God to us because he reveals or unveils God within us. He enables us to see the picture which before was unseen, to hear the music which before was unheard. God was always within us, speaking to us, but we did not hear him. When we learn from Christ how to listen, then we begin to hear. To believe in Abraham Lincoln is not to believe that he was born at a particular time or place, nor even that he was constitutionally elected president of the United States. It is to believe that what he was trying to do ought to be done, and that he was trying to do it in the right spirit. To believe in Christ is not to believe that he was born at a particular time or place, or in a particular manner. It is not to believe in any theory which the church or the doctors of the church may have formed as to his metaphysical relation to the Father. It is to believe in him. It is to see the divine life, the life of the living God in the soul of a living man, revealed or unveiled in him, to see in him a supreme object of reverence, loyalty, and affection. Christ asked the young man, "Why callest thou me good? there is none good but one, even God." The young man could not answer the question. He was speechless. He did not know why he had called Christ good. To believe in Christ is to know and to be able to answer that question. It is to say: I know no one so good as thou art; no one who so awakens my rever-

ence and inspires my ambition; no one whose approval I so desire, whose life I so wish to imitate, whose spirit I so eagerly long to make my own.

This is my personal faith in Christ. I care very little about theories concerning his Person or his metaphysical relation to the Infinite. He is to me the revealing or unveiling of God. To revere him is the highest worship; to do his work in his spirit is the highest life; to love him and be approved by him is the highest ambition.—Lyman Abbott, in the *Outlook*, May 18, 1907.

## Original Articles

THE CREATION GROANING.



ELDER W. E. LARUE.

"Though this earthly pilgrimage may be as the darkness of the darkest night, surely light, joy, and unspeakable rejoicing shall come in the dawning of the new creation."

That this present world is held in the "bondage of corruption" and is everywhere cursed with the evidences of sin is manifestly true. The apostle Paul says, "For we know that the whole creation groaneth and travaileth in pain together until now."—Romans 8: 22. Every cyclone, earthquake, tidal-wave, flood, volcanic eruption, or other manifestation of the power of Nature in a confused state, testifies to the support of the above statement.

Paul further says, "Even we ourselves groan within ourselves," and also, "We that are in this

tabernacle do groan being burdened." Every pain, sorrow, or suffering of humanity bears witness to us of the fact. It is far better for us to deal with realities as facts, and this will often assist us to see the wisdom of being reconciled to things as they are. In this world we will have tribulation; we will not escape entirely from some of sin's destroying power; if we are not made a victim in one way it will surely not fail to reach us in another. When sin is finished it "bringeth forth death." Sin is in the food which we eat, the air which we breathe, and the water which we drink; and however cautious and vigilant one may be there is no escape from the consequences.

Sin is disorder, disarrangement, the transgression of law. There is much of the results of sin in evidence, under whose grievous burdens humanity groans in suffering and distress, for the cause of which they are in no sense responsible. The tender, helpless infant, whose heart is as innocent and pure as the holiest angel; the aged saint, whose heart may be clean and his spirit right in the sight of God and man, are not immune and may under some burden be made to groan in suffering, agony, and pain. Some of the greatest sorrow and deepest grief is caused us, not for the endurance of our own sins, but because of the sins of others. If a son or daughter is drawn from virtue's path and overcome in sin, either one does not suffer the consequences alone; all the relatives and friends are driven to grief and mental trial because of his or her waywardness.

The cause of our happiness to-day may change and become the burden of our sorrow on to-morrow.

We can not prevent the work of sin; storms, wrecks, war, pestilence, destruction, devastation in all their horrors will come. Strifes, tumults, dishonesty, deceit, perplexities, and defeat are sure to exist. Riots may come and mobs may howl, and yet the burden may be relieved but never taken away. Legislators may legislate and law-makers make laws to the very best of their ability, which indeed may remedy old conditions, but the subtle forces of sin will soon produce another wound to be healed. Inequality, deprivation of human rights, jeopardized liberty, oppression, tyranny, and selfishness, illustrating man's inhumanity and cruelty, will continue to make their countless millions mourn. Add to these things, pride, haughtiness, aristocracy, and caste, class distinction, and religious prejudice, and you will behold the undeniable works of the Devil and manifestation of sin.

Take for example the San Francisco earthquake, the Johnstown flood, the tidal-wave destruction of Galveston, or the volcanic eruptions of Mt. Vesuvius and Mont Pelee. Many people have declared that they surely believed that God caused these mani-

festations of power, with all their destruction of life and property, for the purpose of converting sinners and making saints. Such opinion as this originates in superstitious fear rather than in reason and deep reflection. The cause of these things is not because of the wickedness of the people who inhabit these particular places. The absurd idea that God would destroy the lives of hundreds of innocent children just for the purpose of frightening people to repentance is too shallow for any purpose. The scripture says, "The goodness of God leadeth thee to repentance," not the fright and terror of his power.

What do professed disciples amount to—usually—who are scared, frightened, and terrified until they turn to religion as their only consolation? The sailor in the storm makes many vows which are forgotten in calms. How many Saints have been made because of the San Francisco earthquake? Can we find one? God does not design and do work the results of which so manifestly fail of accomplishment. The Savior warned his disciples that when they should see such things as earthquakes, sea and waves roaring, distress of nations with perplexity, fearful sights, wars and rumors of wars, famines and commotions, that they should "be not terrified." And Peter in his epistle to the saints warned them, who may have been made to suffer the sorrows of life as we do, that they should "think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you." And further than this, he says, "let them that suffer . . . commit the keeping of their souls to him in well doing as unto a faithful Creator."

When we behold some faithful and worthy Saint harassed about with bitter trials, or stricken down with some loathsome disease, from which there is no relief but death, do we not think that it is strange indeed? When we hear of a worthy brother minister struck to death by a shaft of lightning while preaching in the pulpit, are we not appalled? When we behold the destruction of fire, how that it burns Bibles as well as novels; our Herald Publishing House as well as other publishing houses; do we not marvel at these things? Surely we do, and where is the solution? It is contained in this thought, expressed by Paul, *creation* and *humanity* groaning! groaning! waiting for the redemption and restoration to original and right conditions.

God promises that man shall inherit his portion where he shall no more be burdened with sorrow, pain, or distress; he shall have his body redeemed from the sin-cursed conditions with which it is now surrounded. In like manner the earth shall be redeemed and be restored to its original estate—this the dream of prophets and the hope of the saints,

By taking these views he will not "charge God foolishly," by thinking that he is unkind to us when we suffer a "thorn in the flesh," as did Paul.

We will not be separated from the love of God by anything unless it is by a deficient understanding.

We may make shipwreck of material progress, but we never need, unless we so elect, to make shipwreck of our faith in God. The deception of false brethren; the sneer and scorn of religious prejudice and persecution; to be bereft of earthly possessions and be made to suffer cold, hunger, and the lack of real necessities of life; to live amidst perils on land and sea; to dwell amongst wicked, lustful, deceitful, and unreasonable men; all these things are in evidence; and yet, the faithful disciple must persevere. He must not faint nor grow weary. He must not allow even death to separate him from the love of God, for death is the last enemy of man which God shall destroy. While in mortality we are sold in sin, we are held in the bondage of corruption, and from this condition we are to be delivered. God wants his people to endure with patience and fortitude. Christ was a man of sorrows and acquainted with grief. He suffered all that we shall suffer, and left us an example that we should follow his steps. When Christ suffered he did not revolt nor rebel; he "committed himself to him that judgeth righteously," and said, "Not my will, but thine, be done." John, the Revelator, saw in a spiritual vision a great multitude of God's redeemed people adorned in white robes,—emblems of purity,—and of them he says, These are they which came out of great tribulation. And they shall be before the throne of God, and God shall dwell among them. No more hunger, nor thirst, and God shall wipe away all tears from their eyes. Though this earthly pilgrimage may be as the darkness of the darkest night, surely light, joy, and unspeakable rejoicing shall come in the dawning of the morning of the new creation.

W. E. LARUE.

STONINGTON, Maine, January 14, 1907.

#### GATHERING.

"But it must needs be done in mine own way."

It is evident from this statement of the Lord that man can not accomplish the gathering or bring forth the good God has designed for his children in their own way.

And of the gathering I wish to speak more especially, for the Father says: "Inasmuch as they [who gather] bring forth fruit and works meet for my kingdom, they shall dwell thereon; they shall build, and another shall not inherit it." From these statements we discover that there are some principles necessary to be observed leading up to the

preparation for profitable and satisfactory occupancy in that land in which Zion is to obtain.

The Lord says, "Let not your gathering be in haste, nor by flight; but let all things be prepared before you." Not after you have arrived! But



ELDER A. H. PARSONS.

Elder A. H. Parsons was born February 8, 1857. As a boy it was his ambition to become a preacher, and he used to gather up the empty chairs in his parental home and preach to them. He states that at times since entering upon the active ministry that experience has been of value to him. While a young man he united with the Quakers, and in 1877 was set apart as a minister and preached his first sermon in a sod schoolhouse in Jewell County, Kansas. He continued preaching for about three years, when at the close of a very successful series of meetings, he was visited by his uncle, Elder Alma Kent, who brought him the restored gospel. They took the Bible and argued the question most of the time for four days and nights and at the end of a careful investigation following this visit he was baptized. Subsequently he was called to the ministry and was ordained an elder. He was ordained to the office of seventy in 1886, and to the office of high priest in 1900. In 1901 he was ordained first counselor to the president of the High Priests' Quorum; and in 1902 he was ordained first counselor to Bishop Roderick May, of the Independence Stake. Among other labors, he at one time presided over the Philadelphia Branch for seven years. He has also presided over the Kirtland and Boston Branches.

before you go. There is quite a difference in having everything in readiness and having to get ready after getting there. If it were possible for man to go to heaven without having to get ready, there

would be more applicants at the door than what there are, no doubt. Our Father says, "Let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you, [not afterwards]. And let honorable men be appointed, even wise men, and send them [not yourselves as so many have done, in trying to gather in their own way] to purchase these lands, and every church in the eastern [and we could say now, west, north, and south] countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish a Zion." If that is the only way by which Zion can be established; what benefit can accrue to us by gathering otherwise?

Obedience is said to be better and more pleasing to our Father, than sacrifices; but how many of us are willing to observe this law?

How many times I have had Saints to say to me, The land is too high in Missouri; poor Saints can never think of getting themselves homes there.

Giants there!

That was the case when the Lord sought to lead the children of Israel into the promised land. Shall we be as foolish as they? While we confess that prices are high, yet we might ask who are contributing to maintain these conditions? Is it not apparent to every one who will stop and think for a few moments, that it is he who is gathering in his own way? When we keep dropping in one or two at a time, it is natural for the people to think that we are going to take this country, and our necessity is their opportunity, and the result is we are forced to step to their music whether we like it or not. If the word of God had found a greater place in our movements, we would have avoided arousing this suspicion, and saved money enough to help the church to procure homes for many of the unfortunate brethren and sisters.

As one of the bishopric of the Independence Stake I have observed that this promiscuous gathering has largely had to do with raising prices on farm lands as well as town property; and especially is this true in the county of Johnson at Knob Noster and Holden. This evil can not be removed until we conform to the good Father's plan, in act as well as theory.

The inhabitants of this country are about the same as those you find elsewhere, they know when they have a soft snap; can you blame them for making the best use of their opportunities? I have observed that *some of the Saints* who are resident here can not withstand the temptation of speculation; and will help their unfortunate brother to recognize his folly in having come unprepared. This, we feel to thank God, is the exception

to the rule. If Saints will prey upon one another, what can we expect of the world? Hence we hear the thundering voice of Jehovah from Mount Sinai, "The spirit of speculation, the exhibition of greed for gain is unseemly in the Saints and officers of the church, and should be avoided." And as we read, how oft we think how befitting that is for Bro. So and So, when we need the essence of truth it bears at work in our own soul.

Another feature touching the gathering that I think would be well to give some thought to is according to the law "every man that cometh up to Zion must lay all things before the bishop in Zion." How many come and say, Why, we never heard of that before; yet it is in the Book of Doctrine and Covenants. Question, Will ignorance excuse us in the day of final accounts? If it will then we ought to be excused now. And if we can be excused from the operation and execution of law, then what good is law to man? And further, if that law is perfect, and by it man is to perfect himself, is it not evident that it will be by knowing and applying that law as the discipline of his or her life that will produce perfection in act and work? We are not excused from the execution of our national or state laws by the reason that we did not know them.

It is stated that those who go up to Zion shall take with them a "certificate from the judge or bishop in this part [where we live, if there is one, if not from an agent or the presiding elder] of the vineyard unto the bishop in Zion, rendereth every man acceptable, and answereth all things for an inheritance and to be received as a wise steward and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion." It would make us feel as though we had gotten into the wrong pew, to say it mildly, if the Bishop would execute the law and say, Parsons, the law is against you; you're not acceptable here! He is the judge here, and if we can not pass muster here before this tribunal, what will be our prospects for the future?

Now the Lord says it must be done in mine own way; if that be true, then is it not worth our time to make an earnest and careful inquiry as to our duty in these matters? This promiscuous gathering will bring disaster and many heartaches as the result, sooner or later. Why not make an effort to avoid some of these disasters?

You may ask me, What makes you think that way? I will answer, "If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you."

If we keep not the law by which we are to be pre-

pared and made ready to come to Zion, is it probable that we will become very enthusiastic after our arrival in observing that which governs those in a gathered condition.

After years of thought and study along these lines I do not believe there can be too much said on this matter by way of instruction, when given in the right spirit, which I trust will appear and forcefully be felt as these lines may be read. "Ye shall live by every word which proceedeth forth out of the mouth of God; for he will give unto the faithful, line upon line, precept upon precept; and I will try you and prove you herewith"; if we do not those things as he has designed, we then have no claim upon him for help in time of need, hence he has proved us unworthy of his favor. One of the objects of gathering is to establish a city of refuge, a place of safety. If this is to obtain, we must rid ourselves of every selfish desire, and love our neighbor as ourselves, and "do unto our neighbor as we would have him do to us," instead "of doing our neighbor before he gets a chance to do us."

Individually we must contribute to this Zionistic condition, and it makes no difference where we may live; there we must be felt for the betterment of man, by living pure and holy lives.

A few have come here and found fault with the soil: too much hardpan or too stony; not enough rain or too much; roads not so good as in some parts, and various other excuses. I presume the Lord knew it, and more than that, long ago, hence he said he would try us.

Occasionally one will say, "Well, I thought I would come and see if I would like Zion!" I wonder if we are going to like heaven.

The Lord said, "Assemble yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I [not man] have appointed and consecrated for the gathering of my Saints." The question necessary to be settled before we start for Zion is, Are we saints not only in theory but in practice? If not, there is but little use of coming.

The Almighty knew just as well when he selected this section of country what composed its formation as he does now, and if he had thought wise he would have made a different location; but we read that "Zion shall not be moved," though "her children shall be scattered."

There never was a better time to have made the change than in the dark and cloudy day; but he was satisfied, and why not his children?

Zion has not been redeemed as yet, and it will of necessity take all the energy of the faithful ones to accomplish her redemption. The question was once asked, "Who shall abide in my holy hill"; it was beautifully answered through the latter-day

Seer, "the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away."

The proposition then presents itself to us in this form, To which of these classes do we belong?

It is a fact that we can have just as much Zion as we live for in the locality where our lot is cast. Locality will not change habits or disposition; it is accomplished only by close discipline bringing our desires under the government of the laws of Zion in all her beauty. "Zion is the pure in heart." If you have not this you can not obtain it in Missouri in any other way than you can in any other part of the world.

Now these are some of the facts that we will meet sometime in our experience; and I trust that I have said it in that way that may help those who are looking this way to read up and make special inquiry of those whose right it is to advise in these matters. Praying and laboring for the redemption of Zion, I remain,

In gospel bonds,

A. H. PARSONS.

HOLDEN, Missouri, April 24, 1907.

#### CRITICISM OF THE REVEREND MR. HAUPT VERSUS "JOSEPH SMITH DEFENDED."

(Continued from last week.)

Chapter 7:

##### THE LATTER DAY DISPENSATION.

Here we find a mixture of truth and error that needs sifting. Here also is the real point of controversy between Latter Day Saintism and the Catholic Church. The Catholic contends that the church which Christ established was to continue until he came again and that the Christian dispensation is the last. The Latter Day Saint says the primitive church of Christ was temporarily to do a work and then Christ and the Holy Spirit were driven out of the world, God withdrawing all authority from the Christian ministry, and all grace from the Catholic sacraments; so that from the second century on, it was the "synagogue of Satan," etc.

We will examine the passages of scripture by which the Latter Day Saint tries to establish his position.

Ephesians 1: 9, 10, Revised Version: "Making known unto us the mystery of his will according to his good pleasure which he purposed in him unto a dispensation of the fullness of the times to sum up all things in Christ." This is but a part of a very long sentence concerning a very long period of time beginning "before the foundation of the world" (verse 3); and reaching "until the redemption of God's own possession unto the praise of his glory" (verse 14).

Let us examine it carefully and see if it can be made to prove "a latter-day dispensation—a work Joseph Smith was chosen to begin."

The epistle to the Ephesians has been called "the epistle concerning the Holy Catholic Church," for in it St. Paul shows how the "middle wall of partition" was broken down, Christ reconciling both Jew and Gentile unto God by the cross, making the Gentiles "fellow citizens with the saints and of the household of God, being built upon the foundation of the apostle and prophets, Jesus Christ himself being the chief corner stone, in whom the building being fitly

framed together, groweth unto an holy temple in the Lord." —Ephesians 2: 19-22.

Christ is declared to "be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Ephesians 1: 22-23.) St. Paul says that in this dispensation of the grace of God (Ephesians 3: 2), "I was made a minister" (Ephesians 3: 7). He declares in Ephesians 4: 4, "There is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of us all." Before his ascension, Christ gave some apostles, etc., for the work of the ministry, etc., till we all come in the unity of the faith, etc., unto the measure of the stature of the fullness of Christ. After warning against being "tossed to and fro and carried about by every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," he adds: "But speaking the truth in love, grow up into him, in all things which is the head even Christ from whom the whole body fitly joined together and compacted by that which every joint supplieth, etc., maketh increase of the body unto the edifying of itself in love."

Chapter 5, verses 23, 25, 26, 29, and 30. "Christ is the head of the church, and he is the Savior of the body." "Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it unto himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish." "The Lord loved the church for we are members of his body, of his flesh and of his bones." Thus is the church of Christ described. Surely, if we believe this is God's description of the relation of Christ and his church, nothing can make us believe his love and sacrifice and care for his own flesh and bones were all in vain, and that this church was destroyed and another and better established in the nineteenth century. We shall have further proof that Christ's church could not be destroyed, but let us proceed to examine Elder Peterson's arguments. We have seen from the review of this epistle the "dispensation of the fullness of the times" does not refer to a gathering of the Jews in the holy land, but a gathering of all men into one body, the church, which is called Catholic, because it is for all men in all ages and climes.

Acts 3: 20, 21: "Whom the heavens must receive until the time of the restitution of *all* things which God hath spoken by the mouth of all his holy prophets since the world began."

Mr. Peterson would have us believe this restitution has to do with the material prosperity of Palestine, but notice it says restitution of *all* things which God hath spoken by the mouth of *all* his holy prophets. Only *some* of the prophets speak of the second return of the Jews to Jerusalem but *all* speak of salvation, redemption, atonement, etc., by which the result of the fall of man is done away. Man is restored. When Christ comes again, man will be resurrected and there will be the restitution of all things, the heaven receives him *till* the time of the restitution, not *till after*. When he comes, then begins the time here spoken of.

Malachi 3: 1-4: We admit that this was only partially fulfilled at the first advent, and we look for a second coming when "He [Christ] shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Malachi 4: 5 and Matthew 17: 11-13. I think no one questions that Elias shall come and prepare the way for the second advent of Christ. To connect Elijah, Elias, and John the Baptist of the above passages with Joseph Smith, would only be allowable, if he had been "Elijah the restorer," or in the manner Elder Peterson does if he were the Christ. Many have thought Joseph Smith was preparing to make this latter claim when he was killed.

#### JOSEPH SMITH'S ORDINATION.

In the account given of the ordination of Joseph Smith and Oliver Cowdery we have an ordination by the messenger by the laying of his hands on unbaptized persons. Then one of these unbaptized persons baptized the other, who in turn baptized his baptizer. Then as if recognizing the invalidity of the messenger's ordination, they proceed to reordain one another to the Aaronic priesthood, (contrary to the law of God when he instituted the same) this priesthood is conferred upon men who are not of the tribe of Levi, "that the sons of Levi may yet offer an offering unto the Lord in righteousness." Whether this was by causing the sons of Levi to become jealous of their rights, we are not told. This quotation from Malachi 3: 1-4 surely implies more than the elder contends for. Had the messenger been the Lord and Joseph Smith and Oliver Cowdery sons of Levi, one might say the passage was partially fulfilled, or had it been John the Baptist as they claimed, and he had baptized Joseph as the Christ there would have been some fulfillment, but Joseph says the messenger was John the Baptist and Cowdery says it was an angel. As angels and men are a different order in the creation, they contradict one another. (Pp) As Christ's second coming is to be with all the glory of heaven, the shout of the archangel, and the sound of the trumpet awakening the dead. So likewise we are led to believe the coming of John the Baptist or Elias will be in the power and spirit of Elijah. There is no scripture to lead us to think he would appear unto two men only.

Zechariah 2: 2-4. No version of this scripture that I have been able to find says that a young man was to make the proclamation because of instruction from an angel. There is nothing between this young man and Joseph Smith, except that they are both young, and Joseph claims an angel visited him also.

Isaiah 11: 11-12. If the author had had no intention to deceive, he could have saved composition by quoting the preceding verse. "And in that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand a second time to recover the remnant, etc., and he shall set up an ensign for the nations and assemble the outcasts of Israel, and gather the dispersed of Judah." The ensign, then, instead of being a new church is the root of Jesse, that is, Christ, that he shall be accepted by the Jews after their restoration, has always been the teaching of Christians.

Make this ensign mean the church if you wish, then read the epistles to the Ephesians and Corinthians and learn again that Christ has but one body, into which he will gather both Gentiles and Jews.

These texts say no more about it being started anew, than they do of reforming, restoring, or reorganizing it. By its very nature as the body of Christ, it has the power within itself to grow, renew its strength, cast off disease and deceased members affected by parasites, "crept in unawares." If this ensign means the Latter Day Saint church, it must have a large membership of converted Jews. The Anglican branch of the Catholic Church has almost as many Jews in it as the total membership of the "Reorganization." One of these, Bishop Schereschewsky, an apostle to the Chinese, translated the Bible for that people, which translation is used by missionaries of every denomination.

Isaiah 5: 26-28. This sentence says nothing about "horses with wheels." Ask any school-teacher to read verses 26 to 30 and give you the antecedent of "their" in this last clause of verse 28, as well as in all the other clauses, and you will find that in every case, these plural pronouns have nations and not horses as the antecedent subject.

It does not say this ensign shall be "afar off, at the end of the earth," but it says "he will left up an ensign to the nations [which are] from afar, from the ends of the earth."

This ensign (the root of Jesse) was lifted up on the cross at Jerusalem, and has been carried "unto the nations from far."

And (Romans 10:18) I say, "have they not heard? Yea, verily their sound went out into all the earth and their word unto the ends of the earth."

Elder Peterson boasts that the Latter Day Saint church is the only American church. Unfortunately for a number of sects, they must admit their American origin. The "Methodist Episcopal," "the United Brethren in Christ" the "Church of Christ," the Christian, the "Church of the Living God," are a few of about the same age as the three Latter Day Saint sects, and all claim to be a restoration of primitive Christianity. While I glory in being an American, the church which can claim my allegiance, must show its authority in unbroken succession from the King at Jerusalem, 33 A. D.

Isaiah 18:1. From Elder Peterson's interpretation of this passage we are surprised to learn that "vessels of bul-rushes" were steamboats, and must conclude that Egypt is ahead of us again, for Moses' mother put him in a steamboat and here it was he first met Pharaoh's daughter.

Draw a straight line on the map or globe from Jerusalem across "the rivers of Ethiopia" according to the elder's suggestion and see where you land. Only on the returning line, on the other side of the globe will you touch any possession of the United States of America. Yet Mr. Peterson makes this passage read: In the land of America, and the nation of the United States, God would in our time set up his church. Isaiah 2:2: "In the last days the kingdom composing the house of God will be established [set up] in the highest [top] civilized nations [mountains], and shall be exalted above the lower nations." This wonderful translation is made by the aid of Daniel 2:35, 44 and "latter day inspiration." By such manipulation of texts anything can be proved, and if one has such a right, why not another? Such handling of God's word is sacrilege. Although this were not bad enough, the elder proceeds on page 169 to quote Daniel 2:28-44, and says, "From the above we learn that in the latter days, a divine kingdom or church was to be set up, this latter-day kingdom was not to be thrown down nor given to another people. It could have no reference to the primitive church of Jesus Christ, as some think, for that was thrown down; the entire flock was destroyed (Acts 20:29). They turned away their ears from the truth (2 Timothy 4:4). Only a little while was the light with them (St. John 12:35). The kingdom was taken by force with violent hands (Matthew 11:12). Jesus said, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof (Matthew 21:43).

Take the passages in any order you please, read the contexts, and you convict the elder of lying and misrepresentation. Let us begin with the last and end with his first text.

Matthew 21:43: To whom is Jesus speaking? This is the closing verse of his answer to the chief priests and elders. "By what authority doest thou these things" (verse 23). He addressed Jews. The church was not yet established.

Matthew 11:12: From the days of John the Baptist till now, "the kingdom of heaven suffereth violence, and the violent take it by force." *Till now*, 32 A. D. When Jesus was speaking nearly a year before he said to Peter: "Upon this rock will I build my church and the gates of hell shall not prevail against it."

The church, being not yet built, the passage could have no reference to it.

St. John 12:35: "Then Jesus said unto them, Yet a little

while is the light with you." The previous verse tells us this was in answer to the question of "the people." "We have heard out of the law; Christ abideth forever, and how sayeth thou, the Son of Man must be lifted up? Who is this Son of Man?" The words were spoken to Jewish unbelievers before the church was established and therefore have no reference to "the primitive church of Jesus Christ."

2 Timothy 4:4: "And they shall turn away their ears from the truth." Who? Some of the church of Ephesus, of whom these words were written. Of this same congregation St. Paul spake in Acts 20:29, "shall grievous wolves enter in among you, not sparing the flock." Even if this meant that some of the devil's ministers should become elders of this flock and completely destroy it, only a small part of the church of Christ would be destroyed.

But until the time of the Turkish conquest, this city was one of the strongholds of the primitive church of Jesus Christ, and therefore the text refers to the intention of the wolves not to spare the flock, not their ability to completely destroy it. Can you believe the writer of page 169 of Elder Peterson's book, and they who follow this method of interpretation, are honest men? If they deliberately deceive in one place will they not in all that suits their case? As we have shown he has falsely handled the word of God throughout the book. Every elder and bishop with whom I have spoken in this matter has defended him, following the same line of texts, with the same strained interpretations.

"By their fruits ye shall know them." If I had never doubted the mission of Joseph Smith before, I should be compelled to do so now. Any system of religion that must resort to such methods to prove its position, can not be of the God of truth. Please read again the last paragraph of my introduction.

#### THE SO-CALLED REVELATION.

There is nothing in the prophecies of Joseph Smith quoted in this book, that any common man might not have foretold. In fact many school histories quote similar prophecies concerning slavery and its results from such men as Washington, Jefferson, Patrick Henry, George Mason, Peyton Rudolph, James Madison, etc.

The Book of Mormon has no literary, ethical, or devotional merit to commend it even to a place with the writings of the so-called dark ages. For example the Spirit of God is charged with compelling Nephi to kill his drunken uncle, in order that Nephi might steal the family records, which were of such little value as not to have been preserved with the writings of this same Nephi, who is named as the author of the first two books of the "American Bible." "By their fruits ye shall know them." "Thus saith the Lord: I sent him not, and he hath caused you to trust in a lie."

Jeremiah 29:31. "Behold I am against them that cause my people to err by their lies and by their lightness, yet I sent them not nor commanded them."—Jeremiah 23:32. "Hear now, the Lord hath not sent thee, but thou makest this people to trust in a lie."—Jeremiah 28:15.

"Who changed the truth of God into a lie."—Romans 1:25. "There shall in no wise enter into it [new Jerusalem] he that maketh a lie."—Revelation 21:27. "For without, are dogs, etc., and whosoever loveth and maketh a lie."—Revelation 22:15.

#### CONCLUSION.

How careful therefore we ought to be that we proclaim only the truth in such a way that it be not misconstrued into a lie, for we not only endanger the eternal happiness of those we may mislead, but most certainly bring the curse of God upon our own souls, for he declares, "His blood will I require at thy hands." "Latter Day Saintism" offers nothing

upon which hangs the salvation of a soul, or that was ordained of God to build up the Christian character, that the "One Holy Catholic and Apostolic Church" has not *always* offered to the seeker after God. To one acquainted with the writings of the ancient, medieval, and modern Fathers and Doctors of the church, the Book of Mormon and these latter-day revelations are as hay and stubble; therefore, he who would know the truth will save himself from error and waste of time by turning to the Bible as his only safe text-book and the Catholic church, "the pillar and ground of the truth" (1 Timothy 3:15) as the only divinely appointed teacher.

This certifies that I have read the above copy of my article and made such correction as appeared necessary, and declare the same to be as I have written it.

WILLIAM H. HAUPT.

## Of General Interest

### NO CHANCE FOR THE BOY.

"Mothers would save themselves many bitter tears, and fathers would be spared many heart-aches, if the homes were only made as free to the boys as to the girls."

This startling declaration was made by Reverend Daniel McGurk in a sermon at the Grand Avenue Methodist Episcopal church last night. The address was the first of a series, all of which touch closely the family relations, to be given at the evening services of this church. Reverend Mr. McGurk's sermon last night was on "Bimetallism in morals," and proved to be a strong plea for equal representation for the boys in their own homes.

"It may not be known," said Doctor McGurk, "when there was first a divergence in moral standards for men and women, one binding the women and the other unbinding the men. But from my own study and observation I am prepared to state to-day that the responsibility begins in the home. Unfair discrimination against the man begins in the home among the children.

"The girl in the household gets the best of everything; the best room is hers, the closest attention, the most favors. If she has guests, she entertains them in the parlor, while the brother must perforce take his friends to the wood-pile or the barn. The girl has the right-of-way at home as many nights of the week as she wants it, while the best the boy can do is to get out on a street-corner under the electric lights, and let his moral nature go to the devil as fast as it can.

"The result is that the boy early learns he is not expected to be so careful in his conduct as his sister must be, and as he grows into manhood he believes the double standard a thing of divine appointment.

"It is slander upon mankind and an insult to the boy to say he can not live by the same high standard as his sister. Moreover, it is futile to spend so much care upon rearing the girls to lives of purity and

influence, and then allow them to be married to men who have not been so reared. Eighty per cent of the young men of to-day are unfit to marry."—*Kansas City Journal*, May 20, 1907.

### THE FALLEN PASTOR OF A FALLEN PEOPLE.

The Right Reverend Frederick Burgess, bishop of Long Island in the Protestant Episcopal Church, has delivered the most terrible arraignment of New York fashionable society ever uttered by a person of his dignity and authority.

He said to the millionaire congregation of St. George's, Hempstead, Long Island, in effect:

"Your sinning pastor is no better and no worse than you!"

Now, as nearly everybody knows, the pastor in question had committed one of the most disgraceful offenses known to civilized society. A minister of the gospel, a professional exponent of religion and morality, a married man, he had eloped with a seventeen-year-old orphan girl who had been committed to his care by her dead father.

If the Reverend Jere Knode Cooke reflects the morality of St. George's, Hempstead, then how hopelessly low must that morality be. Yet we have the authority of Bishop Burgess that the priest "took his color" from the congregation, and the Bishop is a conservative, aristocratic man, accustomed to speak only after weighing his words well and undoubtedly with full knowledge of the facts.

The Bishop's words have caused terror, consternation, indignation, and disgust among the congregation, according to their susceptibilities or their sense of guilt.

At the moment the Bishop uttered his most stinging words, strong emotion was evident upon the faces of many of the congregation. Some started up as if they were about to leave the church as a protest against such rudeness, but sank back into their chairs on a moment's thought, because to have gone out would have looked like a confession of guilt.

Never was a congregation including the most fashionable and the richest people of New York so assailed.

"You say and you expect that the men who preach the gospel of Christ crucified shall be leaders," thundered the Bishop.

"Yes, they ought to be! But you will find that in all times and in all places, from the very beginning of things, the color of the priest has been taken from the people to whom he ministers. The most hopeful man will become a pessimist if he associates with cynics, the most enthusiastic will grow cold without encouragement. As it is with the priests so it is with the people."

The Bishop urged his millionaire congregation

to examine their consciences and find out if they were really any better than the Reverend Jere Knode Cooke.

"Search deep down in your hearts," he cried, "go down to their springs and see if there is not something hidden there which you could not let into the free light and air and not lose your self-respect. Let us take the occasion of this tragedy to make this search. Openness is the final test of all virtue.

"Ask yourself if there is anything dark or crooked in your business.

"Say to your conscience, is there any cruelty or sensuality in my home life? Have I any unkind feelings or hatred for my neighbors? Have I contracted any moral debts I can never pay?

"Am I leading a double life? No one has the right to put a question to any man. He can only ask his conscience, and if that conscience answers any of these questions in the affirmative cut off the sin. Cut it off if it costs you a limb. Better blindness, better to go through life limbless than go down to hell, with sin upon you.

"Now, have you been true to your church? The church has never known such a day as the present. She has never been assailed so bitterly before, with infidelity on one hand and immorality on the other.

"Dark and fearful is the arraignment that can be made of society—the society which you spell with a big S."—*American Examiner*.

## Mothers' Home Column

June Reading for Daughters of Zion.

THE POWER OF EXAMPLE IN THE HOME.

Sermon by Elbert A. Smith, on the occasion of the Daughters of Zion meeting, at Lamoni, Iowa, April 10, 1907.

(Reported by Belle Robinson James.)

The subject assigned me to-night is the power of example in the home; and I find in 2 Kings 20: 15, a text that is well suited to the subject: "What have they seen in thine house?"

The subject that has been given me is one that appeals to me. It is simple and plain; yet it is imminent and important. I never could see the advantage of mounting on wings of oratory and flying away after some abstract ideal when there were so many every-day problems right at our door that were demanding a common-sense elucidation.

The language of my text was used on an occasion when delegates were sent from Babylon to visit King Hezekiah, and Hezekiah, instead of showing them the peculiar treasures that had been confined to the care of the Israelites, took them into his house and showed them his treasures of gold and silver and precious stones. Then the prophet of God came to him and said, "What have they seen in thine house?"

This text may be used to illustrate the thought that those not familiar with our faith come into our homes and it is our duty that they see there some evidences of the peculiar treasures that have been confided to our care; and instead, sometimes, we try to show them the very same treasures

that the world has in greater abundance than we can ever hope to possess.

But to-night I wish to limit my attention to the thought that it applies to those in our immediate household; and that if our example is a subject of consideration by outsiders (who *always* would rather see what a man does than hear what he says), how much more important it is as affecting those under our own immediate care, our children, those who, unlike the world, have no other ideals with which to contrast our ideals. They look at what we do with unformed judgments, and our influence, therefore, is of greater weight with them than it is with any one else.

Example is always a greater teacher than precept, and there is no place in the world where example is more weighty than at home; consequently in the home we have the *best field* for the exercise of the *best method of teaching*. Man finds in his own home a supreme opportunity as a teacher.

Now I believe that in every line of activity a few facts are of more value than many theories; and I presume that in the training of children and in the building of homes we shall find no exception to that rule. In fact those of us who have children to train dare not publicly announce very many theories of child-training, lest some presumptuous individual from over the line somewhere shall say, "Show us a concrete example of the value of your theories in the person of your own child"; and we all know how prone the average boy is to do at the most inopportune times that which will ruin the reputation of his father as a promulgator of theories of child-training. Most of us, as fathers and mothers, or children, are in the experimental stage, and not until the end shall the experiment be determined, and then "he that endures to the end shall be saved."

We have not many model fathers and mothers; we have not many model children, unless we shall accept the definition of the word *model* that I noticed in the *Philistine* for April. It was stated there that a certain lady had been congratulated that she was possessed of a model husband. She felt greatly pleased with that congratulation until in an evil hour it occurred to her that she should look up the definition of the word *model* and find out what a model husband was, and there she read: "Model,—A small imitation of the genuine article."

We do not want many model fathers and mothers nor many model children, if this is the definition that we shall accept—we want the real fathers and mothers and the real children.

There is a commandment in the scriptures that is as follows: "Honor thy father and thy mother." This has been taught very frequently, and sometimes we have neglected to add the further thought that the father and mother, if they would be honored, must be honorable, and that they can not command honor unless they shall live honorably. There is that in the heart of the average child that is prone to honor father and mother, to set them up on a pinnacle. The average little boy when he goes out on the street tells all his companions, "My papa can whip your papa—My papa knows more than your papa," and he has him on a pinnacle.

For some reason unknown to me, I was denied a father's care, and no one knows what that means unless he has experienced it; but I always had this satisfaction, that though the immediate presence of my father was denied me, there was nothing in his life and nothing in his character that did not permit me to set him on a pinnacle higher than I ever accorded to any other living man; and I believe that it is in the average child that he would rather cherish the ideal of his father and see him in his grave than to see him dishonored.

Now we hear a great deal about the parable of the

prodigal son, and it is a powerful and concise illustration from life; but I wish that we had somewhere a parable of the prodigal father and the prodigal mother equally forceful and concise. We have preached this parable of the prodigal son to the rising generation and have neglected to teach the duty of the older ones. In some of the reform schools where from Sunday to Sunday representatives of various denominations come and take their turns in preaching, they have taught the parable of the prodigal son until when the inmates see a preacher coming, they say, "There comes another prodigal son."

Now I believe that if we would command honor, we must be honorable; if we would command obedience we must be obedient to higher law; and in the type of Abraham and his son as they went up upon the mountain to make the sacrifice is seen the type of obedience in the home. We are told that they went "both together,"—the father obedient to God, and the son obedient to the father. And I believe that in the history of that nation we have a wonderful example as to the means by which we shall command obedience.

We go back to the days of Abraham and we find that his son was so obedient that although capable of making a resistance, he permitted himself to be bound and placed upon the altar of sacrifice. Why? Because God says something like this: "I know that Abraham will hearken to my voice and he will command his children after him." He will first listen to my voice and then he will command his children after him. We go a little farther down and we come to the case of David. Do we find his son obedient? No, because David himself was disobedient to God. And I believe that though one was a shepherd dwelling in a tent and the other a king on his throne, we would rather be the shepherd than to be the king on the throne and have the rebel for a son.

It has been suggested that we should emphasize at least three things that may properly be taught by example; that is, that we can teach a proper conversation in the home, a proper observation of the Sabbath day, and a proper courtesy on the part of our children. Now I think that I have laid the foundation for the thought that we can not expect our children to be proper in their conversation unless we ourselves set the example; that we can not expect them to observe the Sabbath day—we can not expect them to be courteous unless we ourselves enforce our teachings by our example.

I remember not many days ago hearing one of the elders telling about the first time he ever heard his little boy swear. The little boy, possibly three or four years old, came into the room and swore, and the father at this evidence of the first contact of his little child with contamination, was so overcome that he wept. In due time he succeeded in breaking that child of that habit, but do you suppose that he ever could have broken the child if he himself had set the example of using improper language? That child would have been in the position of one young man with whom I am personally acquainted, who when he entered this church gave up the habit of drinking. The father, seeking to excuse himself, said to the boy, "I always did teach you not to drink." The boy replied, "You did not; you told me it was wrong, but you yourself drank, and while you thought you were teaching me by word, your example was the teacher that I followed."

This philosophy, that something is good for the father that is bad for the son, or permissible to the mother that is harmful to the daughter, is a philosophy that may appeal to those who are seeking to hide behind an excuse, but it is not the philosophy that appeals to the child. It does not influence him. It does not have the sanction of his intelligence.

We can not compel courtesy. There is only one way in which courtesy can obtain and that is when it is the outward flower of an inward feeling of love or kindness and affection. It is true that we may train our child to smile and bow and be like the Frenchman who will smile and bow and listen attentively, the while he is despising you, or perhaps hating you; but there is only one true courtesy, and that comes from the indwelling spirit of gentleness, nobility, and kindness in the heart; and we can not make our children or any one else courteous unless we shall, by example and precept, get that spirit into them.

I am told that there were two lawyers who were constantly quarrelling before the bar, and their wrangling reached such a stage upon one occasion that one of them knocked the other one down; and standing over his prostrate form, he said, "I will compel you to be a gentleman"; the other, prone but unconquered, answered, "You can not do it. I defy you." We can not make men gentlemen unless it is in them—we can not force these qualities on any one, and least of all, let me tell you, can we force them on a little child that comes to us with all the independence of spirit that has never been crushed out by the yoke of bondage.

Now I say that there is only one successful way in which we can hope to influence our children for right, and God help us, using that as best we can, even then the chances are that inherited evils or the encroachments of the adversary will crush and destroy the very one on whom we have lavished our hearts' affections and the strength of our lives.

I believe the average man, if he see a little child, a little boy or girl, drowning, would risk his own life to save that child; yet it is a peculiar condition of the human mind that sometimes the very individual who would do that, seeing that little boy or girl in safety, will teach them those things that will bring a ruin that is ten times worse than though the child died the way we first named.

With the Master, human language was an instrument of precision, and from his lips there came wonderful promises; from the same lips there came those predictions of the terrible disasters that would come upon those who were disobedient. And he, recognizing that every man must yield to the judgment that shall be passed upon him for the example that he has set before those who are innocent, declared that that man who shall offend one of those little ones that believe on him, it were better for him that a millstone were hanged about his neck and that he were cast into the depths of the sea.

I have heard it stated in another way by a certain divine who declared that no boy goes to hell except he take some man with him. That man is the man who has taught him or else by neglect permitted him to be taught the way that took him there.

There are various dreams that come into the life of the average individual; various aspirations, from the time when he first begins to look into the future. The little boy is planning what he will do when he becomes a man. The young man goes out and his heart is drawn to the one who is fair above all others. And later, dreams come to the father who watches his little boy as he goes about his play; or to the mother who looks upon the form of her little daughter as she rocks it in the cradle, there come those dreams that displace personal ambition, and they are higher in that they center all their affection upon another and they ask absolutely nothing in return; it is a free gift. Then we begin to plan for the future of our boy; we want him to be manly. We begin to plan for the future of our girl; we want her to be womanly. But let me tell you, that there is no father (however much he may desire his dreams to come true) who has the right in the sight of God to ask that those dreams shall ever be fulfilled unless he is willing

to set before that son the example that he wishes him to make the pattern of his life. There is no mother who has the right to ask God to grant her dreams to come true unless she is willing to set in her home the example that she wishes that her daughter might make the pattern of her life.

You know that it is said that we shall learn from babes and children; and possibly the central thought of the address that I am attempting to make to-night is one that I have learned from my own boy. A few days ago, while I was going about my work outdoors, the little boy was following me around wherever I went and asking questions. One question after another was asked as I moved to and fro, and I answered them until I became slightly impatient. I turned and looked at him, and he immediately, wishing to make terms, said, "Papa, if you will tell me everything that I don't know, I will tell you everything that you don't know." And from him I got the central thought of this discourse. Because on a certain occasion, when I sat in my chair reading in the house, he came past and with a stick he struck me across the face without provocation; evidently it was one of those impulses that seize children and can not be explained. He never did such a thing before or since. It was so unexpected that I was taken by surprise and without thought I reached forth and gave him a slap on the head that disturbed his equilibrium. He drew back in surprise and astonishment. I was glad that he was surprised. I think that no individual has occasion to regret giving a just punishment, and it ought to be administered when needed; but I believe that when we give to those little ones a blow, an unjust punishment, that we ought to go to God and ask forgiveness for it; and I was glad that he was surprised, because if he shall live I do not wish him to remember many of those circumstances, and if he shall die, God grant that I shall not have to remember many of them. You know that sometimes we bury those who are near and dear to us; but we can not bury the regrets that live after they have gone.

I say that he drew back in surprise, and immediately, as parents will who are in the wrong, I began to apologize in a shamefaced way, and I said, "Come, let us reason together," he replied, not in an impertinent way, but rather in an injured tone, "You better reason with yourself."

That should be a rule in all our work; we must first reason with ourselves.

Now before I close, let me give a little plea for the home. I believe that the home ought to be the place of love, and that love ought to be the mainspring to actuate every move. I believe that love is the light of every life. You know the poet has said:

"The night has a thousand eyes,  
The day but one;  
Yet the light of the whole day dies  
At the setting of the sun.

"The mind has a thousand eyes,  
The heart but one,  
Yet the light of the whole life dies,  
When love is done."

I like Webster's definition of the home, the third definition that he gives. He says that the home is the "abiding-place of the affections." You know that we heard it explained here to-day that Lamoni may be the chief place of business of the church—minus the business. Now some people regard the home as an abiding-place of the affections—minus the affections. They want to designate it as the chief place of the affections, but lavish ten times as much affection somewhere else where they may incorporate.

I believe that the home, so far as the affections of the

family are concerned, ought to be the headquarters of the family; it ought to be the chief abiding-place of the affections, and be recognized by God and man as such.

I thank you for your attention.

#### June Program for Meetings of Daughters of Zion.

Song No. 8, Zion's Praises; prayer; reading from "Home Column" with discussion; paper "Exemplary personal neatness"; discussion; roll call; business; closing hymn and prayer.

## Letter Department

### Under Another Flag.

*Editors Herald:* From the unique city of Denver, at the very foot of the fairy Rockies, in view (from my chair) of the snow-capped peaks, far from my Zion-home, and farther still from my native field, once more I address you after a few more months have stolen away, leaving behind them the many changes of fortune and misfortune. Indeed it is a change to be here—a new country, a new climate, and heading for a new people. Formerly it was from "over the border" that we communed with you; soon it will be, it seems, from "over the mountains." For in two or three days we take our departure, via Colorado Springs, for the famous city of Salt Lake, our definite field assignment yet to be made.

In the latter part of March we took our departure from what had become quite a battle-ground to us, the city of Saskatoon. Calling and preaching at Winnipeg, and previously at Denholm, enroute, we made our way to General Conference, via St. Paul and Des Moines, staying over night at the latter place, through failure in connection, with the friendly family of Elder J. F. Mintun. At Winnipeg we had a very pleasant renewal of association with the dear brethren, and with Elder Dorsett who was occupying there as a missionary. The Saints expected that I would return, but I must say for some reason I bade them good-bye with contrary expectations. And the present situation confirms my expectations. I hope that God is in it, that I am where I am as a result of his unmistakable and unerring interposition. I do hope that he has moved upon the authorities who have the field assigning to conduct and to attend to.

Henceforth I shall not speak encouragingly of the Saints going to the Canadian northwest. Neither have I for some time past. And when I shall speak of that land I shall put out the rough side as well as the smooth. There is only one place to which we are authorized to encourage the Saints to gather—Zion. The plan is a divine one, the order is from heaven. Saints directed otherwise are liable to be misdirected, and he who lends his energies to any other cause, in any other direction, is defeating the purpose of this great latter-day work. He is diverting the children of the kingdom from the obtaining and the maintenance of their inheritances. It may be said that there are great financial and speculative opportunities up there. Very well, but will there ever be a time when there will not be booms and opportunities for money-making somewhere? And shall we wait till the last opening, the last chance, is exhausted before we begin to encourage the Saints to heed the invariable admonition of the Master all the way from New York State, from the inceptive stages of the church, to Independence, Missouri? "But," some one says, "we are not to gather in haste." Who said we should? If we are not to gather in haste, neither are we to retard the gathering.

Only last night a brother was telling me that not long ago he passed through the Southern Missouri region, and he says

there is an abundance of land there very suitable to fruit-raising that can be purchased for from two dollars to five dollars an acre. That is all I know about it. The brother is in a position to know, and I have no reason to doubt his statement. He thinks it is a grand opportunity for the Saints to go in there and plant orchards and establish canning-factories. In any case, in any move, my counsel to the Saints is to consult those whom God has installed in office for that purpose.

Following General Conference, which proved to be very educational, we went home to Kansas City, where many good hearts and loved ones were in waiting. While there we baptized five, solemnized our first marriage ceremony in Uncle Sam's dominion, administered to many, preached several times, and, ere departure for our field, moved to 1037 West Maple Avenue, Independence, Missouri, our present address.

Leaving home on the 10th instant for our remote field we had a brief but very enjoyable stop-over at Omaha, by invitation, subsisting heartily at the home of Elder Schaffer and companion, where we were made welcome and happy. By the courtesy of Elder Rannie, missionary to the north, our inviter-in-chief, we saw the modernized buildings, rode the cars, visited the park, eased his table, had a good time. Here in Denver we repose in the comfortable up-stairs room of Elder Everett, whose wife refuses to give me a quarter if I put her name in the paper, so I will leave it out. We have visited the State capitol here, and also the mint. From the tower of the former we descried the far-famed Pike's Peak, lifting its white and haughty crest into the heavens, so that it is visible some eighty or ninety miles away. In the same building we saw among the collection of exhibits in the museum department, quite a number of the Gadianton robbers, some entirely or partially wrapped in feather cloth, some as sheer skeletons. As we looked upon them we thought of their deeds of plunder, their acts of violence, their thefts and disturbances, of their dishonest livelihood, of the distresses, losses, and privations they put their brethren to from time to time, especially when the latter forgot their God and became lifted up in the pride of their hearts. They sustained to the Nephites a similar relationship to what the Philistines in ancient Canaan sustained to Israel.

We visited the mint to-day, and when we looked upon the bushels of silver passing through its various stages, from melting and molding into bars to coining and stamping, we could not help but think that it was the greatest "money-making enterprise" we had ever seen. And so it goes.

Having no prescience of what the year will bring forth we begin to wonder deeply what the harvest will be. I am resigned to be faithful, to try hard to do all I can, and hope and pray for the success of others. Good feeling and true love to all my brethren in my old field and my old country.

Pray for me, will you, whom I have helped.

DENVER, Colorado, May 18, 1907. ALVIN KNISLEY.

CORLOCK, South Dakota, April 29, 1907.

*Editors Herald:* I am happy to say that I am a living witness of the blessings of this glorious work. Although I have many faults, and my steps have slipped many times, I somehow regain my footing and make a stronger resolution to strive on to perfection. I am weak and have many trials, but God has said he would have a tried people, so if I must endure my trials to prove my faith in Him who does all things well I am willing to bear my burdens. God's will be done, not mine. It may be also that I may help to bear the trials and burdens of others. May God help us all, especially those that are as weak as I, to struggle on along the road to perfection and eternal bliss. Oh, let us all live so that others may see our good works and be led

to glorify God. May each of us cast in our mite and not be found idle in this glorious cause. Let us cast our bread upon the waters. Let us try to lead the sinner on the road to heaven. Remember if we help to save one from the wild to-day our reward is great. Dear Saints, I do know that it pays us to live the life of a true saint. God's ways are worth finding out, and if we obey him with a sincere heart and contrite spirit he will bless us.

I must tell you of a testimony that will go with me to my grave: This is the testimony that led me to be a Latter Day Saint for which I can truly say I thank my God. When I was a child twelve years old, my mother and two brothers were taken down sick with the measles and came very near dying. My father was hardly able to be up at the time and his faith for a time wavered; he said to me, "My poor child, what shall we do? What can I do if you are taken sick too?" I told him to fear not, that God was going to take care of us and that I was not going to get sick. He sent for the elders, Brn. Darman and Brancin Louis, and they administered to all the sick ones and the fever left them immediately. My father felt better before they had quit praying, and my mother requested them to administer to me. They did so and they said that I would never take the measles. I never have taken them yet. I am thankful that God saw fit to heal us through the administration of his disciples, and I sincerely pray God to bless Brn. Darman and Brancin in every good undertaking. If we do not enjoy God's blessings, it is because we do not live for them.

Dear Saints, let us go on in the good work

"With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait."

God will guide us safely till the tempest passes by.

Your sister in the one faith,

ANNA CULBERTSON.

NORFOLK, Virginia, May 5, 1907.

*Editors Herald:* For the benefit of the brethren who anticipate coming to the exposition, will say the prices for rooms and board are the highest I ever saw. Prices for beds run from one dollar to three dollars per night. Furnished rooms are from five dollars to ten dollars a week for one person. I am here with my gasoline lamps and bed-spring machine and expect to stay during the exposition, so if any of the Saints coming here will let me know I will help the best I can by way of information. The buildings at the grounds are not one third finished yet, and some will not be until the first of July. The naval display, though, is a grand sight; there are over fifty war-vessels here now. Norfolk is beautifully situated and is bound to make a coming large city, having now about seventy-five thousand people. Work is plenty and carpenters are getting four dollars and a half now for eight hours. Plasterers get from five to seven dollars a day.

In gospel bonds,

579 East Maine Street.

WM. C. CUMMINGS.

BRINTON, Michigan, April 29, 1907.

*Editors Herald:* I write, thinking that some of the Saints would like to hear from this place, as I have not seen anything in your columns from here. I have belonged to the church for nearly seventeen years, and I thank God that I ever heard the restored gospel. The desire of my heart is to obtain more of the Spirit of Christ, and gain wisdom and knowledge.

We have our trials in life; but we have the promise that

Christ will always be with us, even to the end of the world. I have been sick for the last two years and two months, not able to help my family; but through it all I have tried to be patient. I ask the prayers of the Saints that I may be healed and have health and strength, if it be the will of my heavenly Father.

I feel like repeating these verses:

"Jesus, Savior of the world,  
Friend and brother true,  
May I thy gentle Spirit have  
All my journey through.

"Without thy help I can not bear  
My puny earthly cross;  
But by thy help I boldly dare,  
And count this world but dross."

Your sister in the one faith,  
TACIE E. SCHULTZ.

NEW YORK, May 10, 1907.

*Editor Herald:* Kindly state to the readers of the HERALD, that owing to the sickness of my wife, I was obliged to curtail my visit in the States, and consequently cancel the appointments which I had made to visit several places and preach. I hope the Saints will excuse me, as under the circumstances I could do nothing else but return to my home having been absent since January 16.

On behalf of Bro. Leggott and myself we offer to the Saints who have so kindly ministered to our necessity and those who extended to us invitations to visit our sincere thanks, both of us having deeply appreciated the many manifestations of hospitality and kindness which have been exhibited in every place we were privileged to visit. We are now traveling on the Pennsylvania Railroad toward the city of New York, and there we expect to meet with Bro. Newton, and, all being well, we sail on Saturday morning at 6 o'clock for Liverpool, per the steamship Umbria.

Praying that God will abundantly prosper the cause of Zion,  
Yours sincerely

J. W. RUSHTON.

## News From Branches

### SEATTLE, WASHINGTON.

Since February 14, the date of last writing, two promising young men, Mark F. Hinton and L. F. Beaty, were baptized by the writer.

Sr. Bertha Emslie, who was so near death's silent portals while visiting her former home in Des Moines, Iowa, has returned and once more resumes her place in the aid society, Prayer Union, and as secretary of the Sunday-school. Her bright and happy countenance and her words of faith and cheer are an inspiration.

Others to arrive of late are Sr. (Mother) Wheeler, of Chicago; Bro. Cushman; Sr. Alice E. Garrett, of Independence; Bro. and Sr. W. A. Inslee, of South Boardman, Michigan, and their family.

Sr. Clark and her husband are always found at Religio, Sunday-school, church, and prayer-meeting. He is not yet a member of the church. Here is an object-lesson; a man among men. What a vast difference from many, many other so-called men, both in and out of the church. The *grouch*, who is conspicuous by his eternal absence, and who kicks at every effort his faithful companion puts forth to live according to her covenant with God—the ax of God's unerring judgment will surely follow this biped.

But we have lost a few workers, also. We sent Sr. Blanche Henderson as a delegate to the General Conference and there is no prospect of her immediate return, as our former young missionary, tall and manly, has persuaded her to change her name to Mrs. Leonard G. Holloway. Just before her trip east, an ice-cream social was held in her honor at the home of Sr. D. W. Davis, where many presents, in the form of a linen shower, were proof of the high esteem in which she is held. We wish them God-speed and hope the Saints will accept these credentials wherever her lot may be cast, for here is a heroine (see Matthew 19: 29), walking deliberately in the way of truth in the face of bitter opposition.

We regret having to lose most of our old missionaries. May God bless them in their new fields of labor, and in your prayers do not forget the little branch of Seattle. The new missionaries we welcome, and are ready to work with them.

Bro. William Johnson, the worthy yet humble district president, passed through on his way home in Nanaimo, British Columbia, from General Conference. We congratulate ourselves and our brother that the Lord has honored him to the office of high priest.

A peculiar incident, worthy of mention, happened when the Prayer Union could agree on no day but May 2 to visit Sr. Hester Sykes, who lives one mile in the timber, north of the car line of Ballard; six of them went and found it was her seventy-first birthday. It is these little visits that encourage the feeble and lonely. Go and do likewise and you will be blessed.

Bro. A. B. McCulloch passed away on Sunday, May 5, in a hospital at Tacoma, and was buried the 12th in Everett, his home. Elder F. W. Holman preached the funeral-sermon. The writer spoke in Tacoma that day, while Elder D. W. Davis held forth in Seattle.

At our semi-annual election, April 3, all the officers were reelected.

The new directory gives Seattle 241,550 population; 120 churches and church societies; 1,200 manufacturing establishments; 5 daily newspapers, and 60 weekly and monthly periodicals.

J. E. RHODES.

607 Cherry Street, May 17, 1907.

### ST. LOUIS, MISSOURI.

Good interest has been manifest at all services during the past month. The preaching-services have been indeed strengthening and elevating. The calm and peaceful influence of the Spirit was felt at the prayer-services. Our sacrament-service was much enjoyed by all who were in attendance.

Bro. John Zahnd, our Sunday-school superintendent, having, with his wife, left the city on account of business affairs, leaves the school in charge of the assistant, Bro. J. J. Billinsky, who has been conducting the school in a creditable manner.

Religio work is progressing nicely.

The little babe of Bro. and Sr. Voitz of Cheltenham was taken to the paradise of God this month, being ill only a few hours.

The visitors with us this month were Bro. Jordon of Kansas City, and Bro. and Sr. Welch of Troy, Missouri.

E. M. PATTERSON.

### LAMONI, IOWA.

The Sunday morning services at the chapel consisted of the baccalaureate sermon before the graduating class of the Lamoni High School. The address was delivered by Professor R. M. Stewart, president of Graceland College. There was a large attendance.

The preaching in the evening at the chapel was by Arthur Allen, of Holden, Missouri. John Harp spoke at the Saints' Home; F. M. Weld at Liberty Home. The attendance at Sunday-school was five hundred and nine.

Twenty-one were received as members of the Lamoni Branch at the May business-meeting. The majority of these were received on letter of removal.

The local ministry were magnifying their several callings Sunday. The following is reported: J. R. and R. J. Lambert at Evergreen, Moroni Traxler and J. F. Garver at Lone Rock, J. S. Snively at Pawnee, R. S. Salyards at Wyan Schoolhouse, and R. M. Elvin at Andover. H. A. Stebbins baptized seven at Greenville.

The June conference of the Lamoni Stake is to be held at Centerville, June 22 and 23. JOHN GARVER.

## Miscellaneous Department

### Convention Minutes.

**SOUTH SEA ISLANDS.**—The representatives of the different Sunday-schools in these islands met in convention April 5, 1907, at Tarona. Tapu superintendent, with Sr. Burton as assistant, presiding. After organization was effected, reports were read from the superintendent telling of the work done by him during the year, then from Sr. Burton mentioning that this was the eighth time she had met with them in Sunday-school convention. She commended them for keeping alive the Sunday-school work in spite of the disadvantages under which they had labored, in the loss of books, division of schools, and other discouragements, occasioned by the tidal wave, during her absence in America. She informed them of the new lesson-books ready for distribution, and of the mimeograph, the gift of the General Sunday-school Association in America to them; also offered several suggestions for the improvement of the Sunday-school during the coming year. One was that steps be taken to procure more Bibles for use in the local schools; another was that they appoint a superintendent over each of the two divisions of this mission, to look after the interests of the Sunday-school. She also urged them to make this a banner year in the Sunday-school work. Reports were read from several schools, but owing to the fact that many schools did not report, and the books of others were lost in the storm, nothing like a complete statistical report can be had at this time. The resolution to appoint a superintendent over the two divisions of the mission was adopted by vote. Bro. Lake was appointed for the division of Fakarava, and Tane for Tahiti. A vote of thanks was extended to the General Association in America for the mimeograph. Election of officers resulted in the choice of Marere for superintendent, Sr. Burton as first assistant, Sr. Lake as second assistant, Taaroa as secretary, Sr. Lake as secretary to America. The afternoon session was given up to the Oaqa or "Rejoicing." This is the time of times during the convention, the business-session is of slight importance in comparison. The Saints both young and old have been preparing for this occasion for a long time, both in wearing apparel, and in learning their parts, so it was a gay crowd that filled the house at 1 o'clock, several white people and native outsiders being among the number. One particularly bright spot was the sisters of the Tarona Branch; twenty-seven of them had bright red dresses on, with white and red hats. The exercises consisted of singing and scripture-reciting. At the close the children gave their offering, amounting to \$8.90 Chili money (\$4.05). Convention adjourned to meet again April 5, 1908, at Tarona, Tahiti. Alberta Lake, secretary.

### The Presidency.

#### PROVISION FOR ORDINATION.

The late Conference, by resolution, authorized the Presidency to provide for the ordination of certain brethren, not present, to the office of high priest. In pursuance with that direction, the following brethren, missionaries in charge, are requested and authorized to ordain the brethren named in connection with their respective fields:

Brn. G. T. Griffiths and U. W. Greene, in charge, Department of the Ohio, will be requested to attend to the ordina-

tion of Brn. Thomas U. Thomas and Alonzo R. Manchester, they being in this field.

Brn. W. H. Kelley and Heman C. Smith, in charge of Iowa and other States, are requested to attend to the ordination of Bro. Thomas A. Hougas, of Henderson, Iowa, and Bro. Robert J. Parker, of Independence, Missouri.

Bro. Richard C. Evans, in charge of Ontario, is requested to attend to the ordination of Bro. George Buschlin, of Arthur, Ontario.

These ordinations were ordered by the conference, together with the ordination of a number of others who were present; and the Presidency was authorized to provide for such ordinations. This notice is intended to make provision for the ordination of the brethren named, in accordance with the order of conference, and the ordinations will be made conditioned upon the acceptance of the action of conference by those named.

By order of the Presidency:

JOSEPH SMITH, President.

FREDERICK M. SMITH, Secretary.

Done at Lamoni, Iowa, May 21, 1907.

### The Bishopric.

#### NOTICE OF APPOINTMENT OF BISHOP'S AGENT.

Northwestern Nebraska and Black Hills. The Saints and friends of the Northwestern Nebraska and Black Hills District will please take notice that by reason of the change of fields of labor of Bro. R. O. Self, appointment has been duly made of Bro. R. O. Mengel, Belmont, Nebraska, as Bishop's agent for the above named territory. It is earnestly hoped that the Saints and friends of Northwestern Nebraska and Black Hills District will remember and assist the agent in his work so that if he is unable to travel over the large field over which he is agent that each one may communicate with him at his address at Belmont.

Special thanks of the Bishopric are also tendered Bro. R. O. Self for his faithful services as Bishop's agent in this territory in the past.

Trusting that the Lord may bless and guide and direct Bro. Mengel, the agent, and also each member and friend of the cause, I am, in behalf of the Bishopric,

Very respectfully yours,

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, May 21, 1907.

Pittsburg, Pennsylvania, District. The Saints and friends of the Pittsburg, Pennsylvania, District please take notice that after correspondence with Brn. O. J. Tary and L. D. Ullom touching change of agents for this district the matter of any change for the present has been deferred. Bro L. D. Ullom will continue as agent of the Pittsburg District. Please notice his address, 4014 Woodland Street, Wheeling, West Virginia. At the present time the business and circumstances of Bro. O. J. Tary are such that he can not give time and attention to this work. We trust the Saints will continue to aid and sustain Bro. L. D. Ullom in his faithful work as agent as in the past. As soon as it is practicable one of the members of the general Bishopric will visit the district and travel among the branches assisting as best we can the agent.

Trusting the Lord will bless and guide those who labor and patiently wait, I am, in behalf of the Bishopric,

Very respectfully yours,

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, May 21, 1907.

### Pastoral.

To the Saints in Nebraska and South Dakota, West of the Missouri River; Greeting: Having been placed in charge of the missionary work in the above named territory, I address you these few lines. Altogether there are ten missionaries to labor in this vast territory, and that the greatest amount of good may accrue to the work, it demands that we labor together in love, and try with all our mind and strength to assist in whatever way we can to help the missionary plant the banner of the gospel of salvation permanently, that the efforts made may not be in vain; for it is an easy matter to say to the missionary, Come, preach in our town or neighborhood; but another thing sometimes to see that the missionary is given the proper assistance and encouragement to stay right by the work thus begun, and thereby make his efforts a permanent establishment of the church there.

And I would say to the missionaries, Try to concentrate

your work as much as possible in those places where the liberty is given in the presentation of the word. You may be assured Christ has a people there. So continue the efforts in such places, and do not try to cover too much of the field; for it is both a loss of time and expensive, and generally means a great loss to the work, so far as permanent growth is concerned. And another thing: Where two brethren may be traveling together, and may have effected an opening, and one of the two seems to be given much the better audience, and the people seem to understand that certain brother's manner of presenting the gospel so much better, I should advise that all due respect be shown the people and their preference, and the brother thus favored stay right by the people; for the other brother may move on to another place, and there he may find the tables turned, and he be preferred above any one else.

And in respect to assisting the work financially, dear Saints, remember the Lord said, many years ago, that "this is a day of the tithing of my people." And we urge that you remember the sanitarium, especially, in your giving; for such an institution is needed so badly in the church.

In gospel bonds,

J. R. SUTTON.

To the Saints of St. Louis and Southeastern Illinois Districts: Greeting: As I see by the HERALD I am placed in charge of the above-named districts, I shall not only need the cooperation of the missionary force, but of all the Saints as well. I would like to hear from all scattered Saints who desire to have preaching in their neighborhoods. With the help of Saints many new openings may be made. See to it that you give the missionaries all the assistance you can, for they need your help in many ways; and I hope to hear of all the local ministers doing all they can. Sometimes local ministers can obtain an opening where others not acquainted could not. Let all labor together unitedly. All local ministers should report their labors to district president, and he report all sermons and baptisms to me each quarter, so that those in charge may obtain as complete a report as possible of the work done.

I am glad to note we have able missionaries as collaborators and as soon as practicable desire the permanent address of each; and as I am not acquainted with the needs of the Southeastern Illinois District, I shall have to depend upon the missionaries and local brethren for help in this regard.

My mission address will be, care of W. C. Carl Planing Mill Co., East St. Louis, Illinois. HENRY SPARLING.  
SPRINGFIELD, Missouri, May 15, 1907.

Dear Brethren and Saints of Western Iowa District, Over Which I Have Been Appointed Again by Brn. W. H. Kelley and Heman C. Smith: The year's work is before us, and I trust we may unitedly labor for the advancement of the cause of Christ, as we all have our duties to perform; and as we shall labor together, we can expect to be blessed of the Lord.

To those who are appointed as missionaries I wish to say, Please be prompt in reporting to me by the 1st of July, October, January, and March. Last year some of the reports for March were two or three weeks late. These reports are required to reach our missionary in charge by the 10th of the above named months. Brethren, please do not forget the request, as it is my duty as well as yours. May the good Lord bless us.

My address will be Lamoni, Iowa. Any one who wishes to write may reach me there. Yours in the work,  
EAGLE GROVE, Iowa, May 20, 1907. ELI HAYER.

#### High Priests' Quorum.

Brethren: Kindly forward to me at once the questions, topic for papers, suggestions, or such other matter as you wish to appear in our quorum program for 1908; in order that it may be ready for publication in the "High Priests' Quorum annual," as authorized by the quorum.

It is expected that the "annual" shall contain the most important work of the quorum at its late sessions, as well as other quorum matters of interest. It is desired that it shall be published not later than July 1. Therefore let us hear from you at once concerning programs. Address,  
142 Grant Street, BUFFALO, New York. F. G. PITT.

#### Conference Notices.

Southern Michigan and Northern Indiana District conference will meet with the Clear Lake Branch, June 22 and 23, at 10 a. m. Those coming by rail will stop off at Ray,

Indiana. If expecting to arrive on evening train notify H. S. Smith or Enoch Davis by card, or stop at Fremont and call on Robert Clark, Taylor's Grocery. William F. Shaub, secretary.

Little Sioux District conference will convene at Sioux City, Saturday, June 1. Chapel, 610 Center Street. Send reports care J. M. Baker, 1115 West Sixth Street. James D. Stuart, clerk, Magnolia, Iowa.

The Saints of Chatham, Canada, District will meet in conference with Zone Branch at 10 a. m. June 8 and 9, 1907.

Eastern Maine conference will convene at Beals, Maine, June 29, 2 p. m. E. M. Walker, secretary.

London District conference will convene on the 15th of June, 1907, with Cedar Valley Branch, Hillsburg. No reports are required at this conference from branches. In all probability notice will appear in next issue of *Canadian Messenger* re arrangements made with railroads for the benefit of conference delegates. All are cordially invited to be present. H. Leeder, secretary.

Spokane District conference will convene in Saints' chapel, Spokane, June 29 and 30, 1907. Please send all reports to district secretary by the 20th. M. Fordham, secretary.

#### Convention Notices

Northern Wisconsin District Sunday-school association convention will convene at Chetek, Wisconsin, June 14, 1907. Archie Hook, secretary, Miner, Wisconsin.

Minnesota Sunday-school and Religio conventions meet at Clitherall, Minnesota, June 21, 1907. T. J. Martin, president.

#### Addresses.

J. R. Sutton, Knobnoster, Missouri, R. F. D. 13.

#### Married.

HILLIARD-WILLIAMSON.—At the home of Bro. W. H. Williamson, brother of the bride, two miles south of Independence, Missouri, May 15, 1907, Bro. George H. Hilliard, of the General Bishopric, and Sr. Frances E. Williamson, of Independence, were united in marriage, President Joseph Smith officiating. It was a very pleasant gathering for a pleasant purpose, as the contracting parties are well known to the Saints of the Independence Branch, and have the favor and good wishes of both families, as well as of their friends, who are numerous. They will be "at home" to their friends after June 20, all being well.

#### Died.

NEILL.—David Neill was born November 1, 1845, in Down, Patrick County, Ireland. He came to America in 1873. Was married to Miss Rosa Rising, February 14, 1884. Of them were born five sons and three daughters. He was baptized by Alvin Knisley June 19, 1904. Died May 1, 1907, of cancer of the bowels. He leaves his wife, five sons, three daughters, and two brothers to mourn his sudden death. Funeral-services in charge of E. E. Williamson, assisted by W. J. Fisher.

TURNER.—Elder James Turner at Deloit, Iowa, May 13, 1907, after four days' illness. He was born in Scotland County, Missouri, October 9, 1840, and served in the Civil War. He united with the church February 10, 1877. He leaves wife and seven children to mourn their loss. He was president of the Deloit Branch at the time of his death, and was faithfully filling that position, being much interested in the young people, and making a special effort in their behalf. J. M. Baker of Sioux City, Iowa, preached the funeral discourse.

JARVIS.—Carolyn B. Jarvis, the oldest daughter of Harry E. and Cecilia A. Jarvis, was born in Burlington, Iowa, August 19, 1878, and died in Chicago May 2, 1907, aged 28 years, 8 months, and 13 days. Carolyn graduated from the Burlington high school in 1899, and the following fall entered the State University at Iowa City, from which she graduated in 1903, standing among the highest in her class. The following fall she became a member of the faculty of Graceland College, where she remained until the death of her mother, in March, 1904. She became a member of the Reorganized Church of Jesus Christ of Latter Day Saints at an early age; and the experiences of her school life

served only to confirm her in her faith. At one time Carolyn sustained a severe injury by reason of a fall from a hammock, the rope giving away; but, unfortunately, the gravity of the injury was not understood at the time. This, in connection with too close application to her studies, affected her health; and during the latter part of her first year at the State University, she had a severe attack of nervous prostration, necessitating taking her out of school for the remainder of the term; and she was taken to Chicago for an operation which it was supposed would relieve her. She improved considerably; and it was thought safe for her to continue her studies the following fall, with the injunction to be very careful not to exceed her strength. But she was an enthusiastic and ambitious student, and had always striven to do everything well; and she overworked, so that, when she graduated, the condition of her health was quite precarious. However, with careful attention, she improved so that she was able to follow her desire to become a teacher; and up to the death of her mother, she gave promise of gradually becoming reasonably well in health. But that shock intensified her physical ailments, so that her health was soon very seriously impaired. She complained of almost intolerable pains in her body and head. The physicians who were consulted, and who were made acquainted with her condition, did not, unfortunately, correctly diagnose the case, and, notwithstanding her statements, they said that she was practically in fair health, and that her troubles were all imaginary. This began to prey upon her mind, and caused her to feel very despondent, and hopeless of recovery. This condition of suffering continued for over two years. About two months ago, she was taken to Chicago and examined by two osteopaths, one of them a very skillful surgeon; and they at once informed the family that her trouble was a physical one, and that a comparatively simple surgical operation would in all probability restore her to health. This operation, after a brief period of general treatment, was held on Saturday, April 27, and by Sunday morning she was completely herself in every way. The awful pains in her head and body which had been torturing her for so long had left her, and she thenceforward had to endure only the comparatively slight pain from the operation. She made speedy progress towards recovery, and was practically over the effects of the operation itself by Thursday morning, and everything was most hopeful. But the intense nervous strain to which she had been subjected for nearly three years had so exhausted her vitality that on Thursday morning she suffered a nervous collapse, and died at thirty-five minutes after three that afternoon. From the time she became conscious after the operation until within a few hours of her death, the days were happy ones to her. Her father and sister were permitted to be with her almost constantly, and all rejoiced together in the return of the bright cheerfulness that was so characteristic of her disposition. Being relieved from the torturing pain, and having the assurance that, if she lived, she would probably be well, she planned, with all her natural animation, to take up again the work and the enjoyment of life, and with stronger purpose than ever to seek to make herself useful in the world. "I'm going to work in earnest," she said. "It will be in a very quiet way. I shall not say much about it—not so much as I used to—but I'll work—and be so glad of the chance." She said: "I think I shall teach"—but she added, "if I live." It was not God's will that she should live and she was called to labor in a higher realm. The funeral-services occurred May 8, Elder Elbert A. Smith preaching the discourse.

**MILLER.**—At Des Moines, Iowa, May 2, 1907, of consumption, Sr. Jane E., wife of Mr. Lewis Miller, aged 38 years, 5 months, and 12 days. She was a daughter of Bro. and Sr. Edward Lampkins (deceased), and niece of Brn. W. M. and John Harp. At the age of fourteen she was baptized by Bro. H. A. Stebbins. Her body was brought to Lamon for burial, and by her request the sermon was preached by Bro. Stebbins. Bro. John Smith had charge of the services, and Bro. R. M. Elvin offered prayer.

**VOLZ.**—At St. Louis, Missouri, May 11, 1907, Edward Farley Volz, son of Alec and Mary Volz. Was born March 29, 1905, at Philadelphia, Pennsylvania. Funeral-services from the home, attended by a large number of relatives and friends. Services conducted by J. A. Tanner.

**JONES.**—Bro. John Jones was born in Coneuch County, Alabama, August 7, 1836. In his early life he was married to Miss Mary Howard. Of this union two children were born. She died. Later he was married to Mrs. Sarah E.

McCurdy. Of this union one child was born. He united with the church May 13, 1868. In September, 1895, he lost his second wife. June 5, 1898, he was married to Mrs. Nancy Cobb. His home was ever a home for the elders. His spirit took its flight May 7, 1907. Funeral-discourse by E. Powell.

**MCCULLOCH.**—Arthur B. McCulloch was born October 21, 1843, at Gainesville, Wyoming County, New York; died at Tacoma, Washington, May 5, 1907. Funeral held at Everett, Washington, his old home, May 12, to which place his body was shipped for interment. Sermon by F. W. Holman. In early manhood he migrated to the state of Michigan and was married to Miss Sarah E. Gardner at Bay City, October 2, 1871. Of this union three daughters were born, all of whom survive him. He was baptized by J. J. Cornish at Coleman, Michigan, May 13, 1889.

**MOFFIT.**—William Z. Moffit passed into rest April 26, 1907. Was born at Oakwalka, Illinois, March 1, 1851. Moved with his parents to near Pleasanton, Iowa. Joined the church when about twelve years old. Married to Sarah Ackerly, February 28, 1874. Two sons and one daughter were born of this union; all living, wife dying when the youngest was a small babe. He moved to Shenandoah, Iowa, in 1882. Married to Catherine Adiax, October 9, 1883. Four sons and two daughters were born of this union, who survive. Bro. Moffit lived a quiet, simple life, and was well respected by all who knew him. Funeral-sermon by Joseph Arber.

**CLEVENGER.**—William J., born June 27, 1839, at Forsyth, Missouri, was married to Miss Mary J. Cox, July, 1867. Of this union seven girls and nine boys were born, of whom three girls and one boy are dead. Wife, children, and many friends are left to mourn his departure. Said brother was baptized into the church December 17, 1906. Departed this life March 25, 1907. Sermon by B. F. Renfroe. Text: Job 19: 25, 26.

**FLETCHER.**—John Fletcher was born in Derbyshire, England, January 12, 1844. Was married to Elizabeth Griffiths July 24, 1868. Of this union were born three sons and one daughter; all living. He died at Sandwich, Illinois, April 19, 1907. His faithful wife also survives him. Mr. Fletcher had been a semi-invalid for the last few years. He was an excellent man, beloved and respected by all who knew him. He was a friend to the church. Funeral-sermon at the home by Elder F. M. Cooper, April 21, 1907.

**BERRY.**—Mrs. Perlina Berry was born October 30, 1840, Hamilton County, Indiana. She was married to William E. Berry September 1, 1858. Of this union were born ten children. Mrs. Berry united with the Reorganized Church about forty-seven years ago, and lived a faithful Christian life to the end. She passed peacefully away at her home in Aurora, Illinois, February 6. Sr. Berry was a faithful wife, an affectionate and loving mother, a kind and good neighbor, beloved and respected by all who knew her. Funeral-services were at the home of Bro. Berry. Sermon by F. M. Cooper.

**BLAKELY.**—N. L. Blakely was born November 5, 1832, in Prince Edward County, Canada. Was married to Miss Anna Maria Badder, November 17, 1855. He was baptized into the Reorganized Church in 1871, and was ordained to the office of elder in July, 1877. He departed this life at his home in Plano, April 21, 1907. He leaves to mourn his loss his faithful wife, three sons, George, of West Pullman, Charles and Joseph of Plano, and one daughter, Mrs. Emma Vickery of Kansas. Funeral-services at the church by F. M. Cooper, Wednesday, at 1.30 p. m., April 24.

**HIGGENS.**—At Chanute, Kansas, April 27, 1907, of heart disease, Sr. Rose Ann Higgens. Born April 21, 1861. Baptized September 26, 1886, by Elder I. N. White, at Eldorado Springs, Missouri. She was the mother of thirteen children; nine still living, who with the husband mourn their loss. Interred at Odense Cemetery. Service in charge of Bro. James Cochran. Sermon by F. C. Keck. She lived a Christian life, loved by all who were acquainted with her.

**LINNELL.**—Eunice H. Linnell, the wife of Dean S. Linnell, died in Orleans, May 2, 1907, of consumption, aged 60 years, 8 months. She was married in Dennisport, Massachusetts, April 27, 1899, by Elder Nathan C. Eldredge, at his residence.

**JOHNSON.**—Near Lamon, Iowa, May 5, 1907, Bernt Johnson; born February 10, 1871, at Grne, Solar, Norway. He was baptized and confirmed at Hills, Minnesota, June 6,

1897, by Elder Eli Hayer. Ordained a priest March 15, 1903. Married to Sr. Mary Bouten, March 30, 1904. He leaves his young wife and two small children. Funeral-service in charge of Elder Eli Hayer, prayer by George W. Thorburn, and sermon by Robt. M. Elvin. Interment in Rose Hill Cemetery. A good man, cut off in the prime of his manhood, has gone to rest.

**PHILLIPS.**—Leonard Harman Phillips was born November 16, 1895, at Kingston, Caldwell County, Missouri; died May 4, 1907, at St. Joseph, Missouri. Funeral-sermon by J. L. Bear, Jr. Interment in King Hill Cemetery. Thus has passed from this earth-life a bright and faithful Sunday-school scholar, being a member of the Hyde Valley Sunday-school, of the Second St. Joseph Branch. The school mourns their loss of this noble little boy.

**ROSS.**—Miss Rachel Ross was born in Saco, York County, Maine, May 23, 1819. Died at Kalkaska, Michigan, April 28, 1907. Deceased came to Kalkaska to live with her niece (Sr. I. D. Webster) about eight years ago. Funeral-services were held in the schoolhouse, about half a mile from place of death, and remains were taken to Maine for burial. Services were in charge of W. D. Ellis. Deceased was brought up in the Universalist faith to which she adhered until death.

**RALSTON.**—Ruby Mae Ralston was born March 24, 1907, at Prowers, Colorado, and died April 16, 1907. The parents greatly miss the little sunbeam.

**HANSEN.**—Ida Hansen, daughter of Jacob and Anna Hansen, was born March 23, 1901. She had been afflicted all her life; and God saw fit to call her home and relieve her suffering. Services from the home, Boomer Township, Iowa. Sermon by D. Parish, assisted by F. L. Hough.

**HARDING.**—C. J. Harding, son of Jason and Doll Harding, was born August 24, 1905. Departed from this life on the 28th day of March, 1907. Funeral at the home, Crescent, Iowa. Sermon by D. Parish.

**PRUITT.**—Martin Pruitt passed on to rest April 9, 1907. Bro. Pruitt united with the church several years ago. He was born in 1842; was married to Eliza Baker July 13, 1860. Of this union were born seven boys and seven girls. Funeral from the home, Crescent, Iowa, in charge of D. Parish.

**WATSON.**—Jane Watson was born February 17, 1824, in Castle Eden, England. Emigrated with her first husband to America in 1848. By him she had three children, two of whom with the father died of cholera near St. Louis, Missouri, in 1849. She was married to Wingfield Watson in Mifflin, Wisconsin, September, 1850. Of this union four children were born. These together with twenty-one grandchildren and eight great-grandchildren mourn their loss. Her virtues were many; she loved the Latter Day Saint faith, and was baptized into that faith in 1852. Funeral from the residence, Voree, Wisconsin. Sermon by F. M. Cooper.

**LAMBERT.**—At Montrose, Iowa, April 17, 1907, Elder John Henry Lambert. He was born at Nauvoo, Illinois, January 24, 1844, and was baptized at Nauvoo, Illinois, November 5, 1863, by Elder James Burgess. He was married to Cynthia Kendall, November 4, 1866. Of them were born two sons, Richard and John. After her death, he was married to Matilda Kendall, September 25, 1870. Of them were born three daughters and one son. The son and one daughter died several years ago. He leaves his wife, two daughters, two sons, and one adopted son, to mourn his sudden death. He was ordained to the office of priest December 8, 1866. He was called to the office of elder, and ordained March 9, 1869, by Thomas Revel, and for many years was an efficient local laborer, conscientious in the discharge of duty, undeviating in moral integrity, and scrupulously honest. He has been badly afflicted for several years. Funeral-services in charge of Elder James McKiernan, April 19, 2.30 p. m., at Montrose Saints' chapel.

**WESTFAUL.**—Julius L. Westfaul was born February 16, 1860, near Thomasville, Georgia; died April 25, 1907, at his home near Moss Point, Mississippi. Married to Miss Margaret E. Devers October 8, 1889. Of this union were born eight children, one of whom preceded him in death years ago. He was a kind and affectionate father and husband. Wife, two sons, five daughters, mother, father, one sister, one brother, and a host of friends are left to mourn.

**BARMORE.**—Hannah Erwin was born April 6, 1833, at Lawrence, New York. Was united in marriage to R. M. Barmore October 28, 1851. \* Of this union five children were

born, three of whom preceded her in death. Deceased was a member of the Reorganized Church. She suffered a stroke of paralysis about seven years ago, and for the past seven months has been entirely helpless. Death came as a blessed relief May 14, 1907, at her home near Cherokee, Kansas. Her aged companion, two sons, grandchildren, and a host of friends mourn. Funeral-sermon by William Kirk. Interment in Edgeman Cemetery.

**PETERSON.**—Sr. Margaret Peterson was born at Boomer, Iowa, November 17, 1876; was baptized at Hazel Dell July 10, 1902, by Elder Hans Peterson. She was married to P. C. Peterson, April 24, 1901; died at Hazel Dell May 1, 1907. She leaves husband, father, mother, three sisters, and one brother.

"Dearest sister, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us;  
He can all our sorrows heal.

"Yet again we hope to meet thee,  
When death's gloomy night has fled;  
Then on earth with joy to greet thee,  
Where no bitter tears are shed."

**TURNER.**—At the Saints' Home, Lamoni, Iowa, May 15, 1907, Sr. Ruth Amanda Turner, aged 71 years and 3 days. She was a sister of Elder Hervey Green, who lived and preached in Northern California forty years ago and died in 1875. She was baptized at Coldwater, Michigan, by Bro. E. L. Kelley, March 3, 1872. Moved to Montrose, Iowa, in 1873, and there helped the gospel cause, and came to Lamoni in 1906. Funeral service in charge of John Smith; prayer by R. M. Elvin; sermon by H. A. Stebbins.

**MADISON.**—At Lamoni, Iowa, May 17, 1907, Bro. Osmund Madison, aged 56 years and 23 days. He was born in La Salle County, Illinois, came to Lamoni in 1885; married in 1893 and his widow is bereft of a kind husband and his daughter of a good father. He was an honest man. United with the church October 10, 1905. Funeral-sermon by H. A. Stebbins, assisted by Columbus Scott. J. W. Wight offered prayer at the house, and F. A. Smith at the grave.

**DREYER.**—Willie Dreyer, youngest son of Bro. and Sr. Dreyer, was born December 25, 1886, at Appleton, Wisconsin; died April 25, 1907. Funeral held Sunday, the 28th, from the Dreyer home, State Street. Sermon by W. P. Robinson.

**CAMPBELL.**—Francis M. Campbell was born January 1, 1828, in Indiana. In 1855 he was married to Miss Mary Ann Huckstep, who preceded him in 1865. He was again married in 1868, to Miss Sarah E. Randall, who survives him. Seven sons and one daughter are left to mourn. He died at his home near Salem, South Dakota, April 14, 1907. Funeral-services were conducted in the Methodist church, at Salem, also at the home of his son, Norman, near Mantorville, Minnesota, to which place he was taken for burial in the Melton Cemetery. Elder T. C. Kelley was the speaker.

**HOOPER.**—Sr. Sarah Hooper was born at Galva, Illinois, June 8, 1868. Married John W. Hooper at Zero, Iowa, December 25, 1885. This union was blessed with eleven children, eight of whom survive to comfort their sorrowing father. She was baptized at Keb, Iowa, July, 1892; died at Cleveland, Iowa, March 1, 1907, of pneumonia. One of the twin babies born a few days before her death also died in a few hours after the mother, and was placed in the same coffin. The remains were taken to the Saints' chapel. Elder E. B. Morgan preached the funeral-sermon to a large audience.

**JARVIS.**—Sr. Jane Jarvis was born in Bilston, Staffordshire, England, February 1, 1828. Died in Scranton, Kansas, April 13, 1907. In 1869 she united with the Reorganized Church of Jesus Christ of Latter Day Saints, and remained a faithful member to the end.

**BLANCHARD.**—William Warren Blanchard, at Canton, Maine, January 28, 1907, of pneumonia. Born July 13, 1870. Baptized November 8, Dixfield, Maine, by F. M. Sheehy. He held successively the offices of teacher, priest, and elder, and was ordained to the office of seventy at the General Conference held at Kirtland, Ohio, April, 1896. Funeral conducted by Reverend E. W. Webber, at Canton, Maine, January 30, 1907. His widow and three children are left to mourn the loss of husband and father.

**LAWN.**—Harold Blair, only and dearly beloved child of John A. and Elvira E. Lawn, was on April 17, 1907, carried by the angel to paradisaical rest, from his earth-home in San Francisco, California. God knew better than pleading Saints and elders, and took the sweet and promising bud to himself at the age of 2 years, 8 months, 13 days. He

was tenderly laid to rest at Gilroy after a touching service by G. S. Lincoln. Like a meteor he came—he flashed out a beautiful life—he went away—but his light and life will ne'er be forgotten.

**MAYMON.**—At the Saints' Home, Lamoni, Iowa, May 24, 1907, of pneumonia, Sr. Elizabeth Maymon, (formerly Woodburn) aged 81 years, 9 months, and 10 days. She was born in Blackburn, Lancashire, England, in 1825. Received the latter-day work there and came to America. United with the Reorganized Church at Wirt, Jefferson County, Indiana, being baptized by J. G. Scott, June 23, 1873. Married to William Maymon in 1900 or 1901. In 1905 they came from Indiana to the Saints' Home, where Bro. Maymon still lives. Funeral-sermon by H. A. Stebbins, assisted by John Smith and R. M. Elvin.

#### The June Housekeeper.

All the world loves a wedding, to paraphrase, and the *Housekeeper* for June is full of all sorts of hints for that most important occasion. "Phyllis, her golden wedding" is a delightful poem by John Kendrick Bangs; "On the training of a husband," by Emily Ruth Calvin, ought to be read by both man and maid as the secrets are applicable for both; and there are special hints for the wedding breakfast by Mary Foster Snider and for the wedding dinner by Elizabeth W. Morrison. In fiction the number is particularly strong. "The gift," by J. J. Bell, the author of *Wee MacGregor*, is a story above the average. "In the sweet of the year," by L. M. Montgomery, is a delightful love story of the old-fashioned kind. A rollicking Irish story is "The curse of King O'Brien," by Arthur Upson. "Duff Daggett, street Arab," by Owen Kildare is continued. The many helpful departments are not neglected and include in the list, home cookery, household hints, architectural suggestions, entertaining, fashions, floriculture, and the children's departments. The *Housekeeper* Corporation, Minneapolis, Minnesota. Sixty cents a year.

#### Marriage as We Make It.

Sometimes it would seem as if marriages that are not made for love hold better than those which are; since the mutual expectations are less, so also are the disappointments.

People must change; but if they can not change together, if the love they had when they were young does not mellow into a habit of warm affection as they grow older, then at least let them consider first their obligations to one another, and bring all the pity, all the forbearance, all the kindness possible to the contemplation of their compact before they break it. If it were so worth while—worth anything—then, is it worth nothing now? Is there not something to be built on a foundation that promised happiness?

Since people can not in general be induced to think long before they enter the married state, they might at least be brought up to make the best of it afterward. Boys and girls might easily be educated more than they are now with the view of making them better husbands and wives, better householders and housekeepers, better fathers and mothers, better comrades to one another. Then, if love struck them like a bolt from the blue, they would still be able to go about their businesses with some faint idea of what those businesses were going to be, and, if they had made mistakes, to bear the consequence of those mistakes just as long as there was dignity in endurance—and perhaps a little longer. —Caroline Duer, in the *Delineator* for June.

#### The Movable Feast of Easter.

Just why Easter Sunday is a movable date is an often asked question. It is answered in *The Housekeeper* for April. Easter Sunday is the great movable feast of the church year. When it is fixed the other movable dates of the church readily fall into place. Easter can not happen earlier than March 22 nor later than April 25, but between these extremes it has a range of thirty-five days on which to occur. To explain how this range was given I would first remind my readers of what, of course, every one knows, i. e., that Easter Sunday is observed to commemorate the raising of Christ from the dead. When this commemorative practice began, about the close of the first century after Christ died, the records showing the exact dates of crucifixion and resurrection had been lost, but it was known that the Savior was crucified during Passover week. The Christians of the Asiatic churches,

therefore, kept the fourteenth of the month Nisan, the day on which the Jewish Passover began, as the resurrection day, but the Western churches more accurately kept the anniversary on the Sunday following the first Passover day. The difference in custom caused a most bitter controversy between the Eastern and Western churches, which was at last settled in 325 A. D. by a decision of the Church Council at Nice. This declared that Easter Sunday should be observed on the first Sunday after the full moon occurring on or next after the 21st of March. Should this full moon fall on a Sunday, the Sunday after is Easter Sunday. This arrangement was adopted because March 21 is very near the date of the vernal equinox, and a tradition existed that this equinox had occurred immediately before the crucifixion. It is not possible to state the exact frequency with which this date falls in March. It occurs thus fifteen times within the first half of the twentieth century. It may be noted that this day falls on its extreme dates, March 22 and April 25, only at very long intervals. In 1886 Easter fell upon its latest date which has not occurred before in the nineteenth century, and will not occur again until 1943. The last time Easter fell upon its earliest date was in 1818, and this did not happen again during the nineteenth century, and will not happen at all during the twentieth. Turning back over the record of a thousand years we find Easter has occurred on its latest date once in every century with one exception, that is, in 1734, 1666, 1546, 1451, 1204, 1109, 1014, and 919. Its earliest date has fallen in 1761, 1693, 1598, 1573, 1478, 1383, 1136, 1041, and 946, the thirteenth century being passed over this time instead of the fourteenth. These facts are difficult to keep in mind, but are very curious.

#### The Marital Unrest.

In the time of our great-grandmothers and grandmothers nobody thought of dissolving the marriage tie. A woman's career was marriage, and having once embarked upon it she never considered going back.

But in these days debate is rampant, and so many persons have "considered going back" that one wonders what slight reciprocal affection induced them ever to advance at all. Probably it was not affection, but attraction, which depends upon outward and visible signs rather than inward and spiritual graces, and can cause the most unlikely and unblendable characters to find each other irresistibly charming. And while they are finding each other charming, marriage is so easy! Since the beginning of the world, admonition and advice have done very little toward the curbing of passion, and obstacles have only served to excite it.

And it is not too much to say that most young people, if left to form their own characters, with little in the way of responsibility forced upon them and a great deal in the way of comfort and pleasure at their right hand, will form rather self-indulgent characters, which, rushing rapturously into matrimony, as it were into the seventh heaven, are exceedingly chagrined to find how much self-denial is demanded of them when they get there. Nobody has explained to them what marriage, and the companionship of it, really means, nor what a fund of tact and tenderness, forbearance, good-will, and gentle judgment one must have to tide over the hard places that come, at times, to even the most loving couples.—Caroline Duer, in the *June Delineator*.

#### Sea Moss Jelly.

Wash two ounces of the moss which can be purchased at the druggist's, and then soak it in one pint of water; when soft, strain through a cheese-cloth bag and add to the clear liquid one half pint of orange juice and one-fourth pint of lemon juice; stir in enough sugar to suit the taste as some like this jelly tart and others sweet. Pour the liquid in egg cups, filling only two-thirds full, and then place in a cool closet until it stiffens. Serve in the cups and place a spoonful of whipped cream, colored green, on top of each cup.—*Housekeeper*, March, 1907.

#### Ginger Cookies.

One pint of molasses, one pint of lard, one teacupful of sugar previously rolled, two eggs, two tablespoonfuls of ginger, one tablespoonful of soda dissolved in two tablespoonfuls of vinegar. Use sufficient sifted flour to make a stiff dough. Bake in a hot oven.—*Housekeeper*, March, 1907.

## THE SAINTS' HERALD.

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Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## Meat Substitutes.

## DRIED BEAN ROAST.

Soak one and a half cupfuls of navy beans in warm water for twelve hours, pour off the water, cover with fresh, to which a pinch of baking soda has been added. Boil fifteen minutes. Drain. Cover again with water; add two slices of onion, salt, and cook until perfectly tender. Rub through a sieve; thicken with a little crisp toasted bread that has been run through the meat chopper, season with pepper, one teaspoonful of thyme, shape into a loaf and bake twenty minutes. Serve with the roast, tomato or mushroom sauce. If preferred the bean mixture may be made into small cakes and fried.

A vegetable stock may be made from beans. Soak as usual. To one large cupful of navy beans add three slices of turnip, two carrots, two sticks of celery, eight peppercorns, a bay leaf, salt and two cloves. If a brown stock is desired, toss the beans in butter until well browned. Strain and before serving add a little catsup.

For bean slices the beans when cooked tender may be drained and pressed through a sieve. Then pack in a baking-powder can. Slice and serve with a French dressing. Lima beans are also delicious cooked thoroughly, chilled, and served with a simple dressing or tossed in butter and served hot.

## BLACK BEAN SOUP.

Soak one pint of black beans all night. In the morning drain and pour over two quarts of water. When nearly done, add four cloves, four allspice berries, one-quarter of a finger of stick cinnamon, one half teaspoonful of celery seed, one tablespoonful each of carrot and turnip chopped fine. When tender rub through a colander, then through a sieve. Thicken and serve with sliced lemon and sliced hard boiled eggs.—Clara Cochrane Cody, in *Housekeeper*, for March, 1907.

## Jam Combinations.

Prunes and oranges make a good combination for jam. Get the large sized prunes if possible, wash them thoroughly in both hot and cold water, then cut from the pit. Put the fruit through a meat chopper. To each cupful of chopped prunes take a cupful of cut orange. Put in a grated rind of one half of the orange used, then peel and cut them in small pieces. Good California prunes will sweeten themselves, but with the oranges they will require some sugar. A large tablespoonful of sugar to each cupful of orange will be sufficient if the oranges are fairly sweet ones. To two cupfuls of prunes add one half cupful of water. Stir all well together and stand on the back of the range in a tightly covered kettle or crock. Do not let it get too hot, but it may remain at a simmering heat half a day or longer with frequent stirrings and mashings, when it will be ready to pack in the jars.

Another combination which finds favor is prunes with rhubarb. Use freshly stewed rhubarb in the same proportion as the orange but with the addition of more sugar. If you are so fortunate as to have the crimson winter rhubarb in your market, the season will be prolonged and it will give you a delicious jam.—*Housekeeper*, March, 1907.

Life hath quicksands,—life hath snares!—Longfellow.

## The Rise of the Hobo.

To most of us, doubtless, the word "hobo" is a derisive term for wandering vagabond. But your true "hobo" boasts that it is to such as he that we owe our network of railroads and the garnering of our harvests. A wanderer he admits himself to be; but he says that the object of his wandering is neither loots nor alms, but work. And now he is organizing to demand recognition as a useful and abused member of society. The nucleus of this organization has been established through the disinterested efforts of J. Eads How, grandson of the engineer James B. Eads, who is distinguished as the builder of the Eads bridge across the Mississippi. Several years ago the press of the country told of Mr. How's opinion that his inherited fortune was tainted because unearned, and of his determination, therefore, to turn it over to social uses. Since that time he has become a sympathetic fellow among the "hoboes"—one of them and not a patron over them,—and has labored incessantly at building up in the larger cities what seems destined to become a continental chain of clubs or headquarters where the "hobo" may apply for work, where he may find temporary assistance necessary to save him from vagrancy when opportunities for work are not readily obtained, and where employers may look for emergent help. Mr. How's first venture is in his home city of St. Louis. Here he has established a club for the purpose of bringing together "the unorganized workers in St. Louis and other centers," in order "to utilize unused land and employ idle labor, to cooperate for mutual benefit, to work with persons and organizations who desire to better social conditions, to furnish medical and legal aid to the unfortunate, to educate the public mind to the right collective ownership in production and distribution," and "to bring about a higher intellectual, moral, and spiritual development of the masses." Plans are already on foot to establish a similar club in Chicago in connection with the one in St. Louis.—*The Public*, April 13, 1907.

## The President's Views on the Small Family.

There are countries which, and people in all countries who, need to be warned against a rabbit-like indifference to consequences in raising families. The ordinary American whether of the old native stock or the self-respecting son or daughter of immigrants, needs no such warning. He or she needs to have impressed upon his or her mind the vital lesson that all schemes about having "doctors in public schools," about kindergartens, civic associations, women's clubs, and training families up in this way or that are preposterous nonsense if there are to be no families to train; and that it is a simple mathematical proposition that, where the average family that has children at all has only three, the race at once diminishes in numbers, and if the tendency is not checked will vanish completely,—in other words, there will be race suicide. Not only the healthiest, but the highest, relations in life are those of the man and the woman united on a basis of full and mutually respecting partnership and wise companionship in loving and permanent wedlock. If, through no fault of theirs, they have no children they are entitled to our deepest sympathy. If they refuse to have children sufficient in number to mean that the race goes forward and not back, if they refuse to bring them up healthy in body and mind, then they are criminals.—From "A letter from President Roosevelt on race suicide," in the *American Monthly Review of Reviews* for May.

## Marine Ices.

Whip three egg whites to a stiff dry froth. Make a syrup of half a cupful of sugar and one fourth cupful of water, letting it boil until a little dropped in cold water can be rolled into a ball; then pour this hot syrup onto the egg whites, beating constantly until the mixture is cool; then add a teaspoonful of vanilla flavoring to which add a few drops of orange extract and a few drops of green vegetable coloring. Then add the whip from one pint of cream and freeze as for ice cream.—*Housekeeper*, March, 1907.

## Ginger Snaps.

One egg, one cupful of sugar, one cupful of molasses, one tablespoonful of ground ginger, one tablespoonful of vinegar, one teaspoonful of soda. Dissolve soda in vinegar. Use sufficient flour to roll, and bake in a quick oven.—*Housekeeper*, March, 1907.

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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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## CONTENTS

<b>EDITORIAL:</b>	
Man's Social Nature - - - - -	489
Elder Knisley Interviewed - - - - -	491
General Church Items - - - - -	492
Current Events, Secular and Religious - - - - -	492
<b>THE STRAIGHT ROAD:</b>	
Repentance - - - - -	493
<b>ORIGINAL ARTICLES:</b>	
Criticism of the Reverend Mr. Haupt versus "Joseph Smith Defended" - - - - -	494
Neglected Opportunities - - - - -	498
Is it Wise to Do It - - - - -	499
<b>OF GENERAL INTEREST:</b>	
A Remarkable Experience - - - - -	500
Customs of the Dunkards - - - - -	500
Plymouth's Embarrassment - - - - -	501
Unappreciated Negro Preachers - - - - -	502
<b>SELECTED POETRY:</b>	
A Song of the Countryside - - - - -	502
Foolish Little Maiden - - - - -	502
<b>MOTHERS' HOME COLUMN:</b>	
The Bird and the Baby - - - - -	503
Temptation, Struggle, and Victory - - - - -	503
<b>LETTER DEPARTMENT:</b>	
Letters - - - - -	504
From Wales - - - - -	506
From Over the Mountains - - - - -	507
Extracts from Letters - - - - -	508
<b>NEWS FROM BRANCHES</b> - - - - -	508
<b>MISCELLANEOUS DEPARTMENT:</b>	
<b>Conference Minutes:</b>	
Manchester - - - - -	508
Gallands Grove - - - - -	509
<b>Convention Minutes:</b>	
New York and Philadelphia - - - - -	509
<b>Pastoral:</b>	
F. M. Cooper - - - - -	510
F. C. Keck - - - - -	510
J. E. Vanderwood - - - - -	510
Fourth Quorum of Priests - - - - -	510

## Editorial

### MAN'S SOCIAL NATURE.

*For none of us liveth to himself, and no man dieth to himself.*—Romans 14: 7.

Man is by nature social. He is, as the naturalist would say, a "gregarious animal"; though possibly some gregarious animals would object to being classed with some men.

One of the most severe punishments that can be devised is solitary confinement. One who voluntarily isolates himself and becomes a hermit is a living curiosity and usually such an individual is mentally deranged or morally perverted.

So strong is this desire for comradeship that if one be born like Helen Keller, deaf, dumb, and blind, he will still find some way to break through the triple wall and communicate with his fellows. Though man may sink to such a low plane of savagery that his home is a cave and his weapon a club he will still be found surrounded by his tribe or community. It is neither good, safe, nor natural for him to live alone.

One does not "get into society"; he is born into society, and it is absolutely impossible for him to so live his life that it will not affect others.

Sometimes we use the term society in a very limited sense. We speak about society, and "getting into society" as though society were some particular group of men and women; and at times in the popular phraseology we limit the number of individuals in that group to the "four hundred." We even refer to that group as the "best society," which is a severe reflection upon all those outside that limited circle and a still more severe reflection upon our own judgment.

The idea seems to be that when a man is removed far enough from the taint of honest toil, when he possesses a mansion, an evening dress suit, a valet, a butler, and a coachman, when he can sue and be sued for divorce, then he is in society and may be considered a society leader; though he may be on a lower plane morally than the individual who dwelt in a cave and carried a big stick.

We know of no "good" society that is not composed of good men and women. Society is everywhere and every one is in society; and the "best society" is composed of the best men and women,

whether they be rich or poor, in large cities or in small communities.

There is pleasure in the intercourse of kindred spirits, and that pleasure appeals first to individuals as the great object to be attained in every social function. In fact many people never cherish any other aim in society than the pursuit of pleasure. But as the individual progresses he begins to realize that certain duties devolve upon him; that *pleasure* is mingled with *duty*. Yes, even in the world there are many who realize that it is their duty to so live that society shall be better because they have lived in it. These individuals are referred to in the word of God as "the honorable men of the earth." If such men realize their responsibility, how much more should it be realized by church-members, who have received instruction, and who are supposed to prepare themselves for a place in the best society of all time, the general assembly of the First Born, gathered out of every generation and every nation.

God recognizes man's social proclivities and arranges for their development in the church. While it is our duty to pray alone, that does not suffice—we are commanded to forsake not "the *assembling* of ourselves together." The prayer-meeting is referred to as the "social" meeting because there is a commingling of kindred spirits; and man meets not only man but God as well.

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

Even at the preaching-meeting a little opportunity is afforded for social intercourse of another, yet necessary type. This is more especially true of the smaller branches where every member is familiar with every other member. The buzz of conversation before and after the service may annoy some; but there is another side to the question: these few Saints are far scattered and possibly this is almost their only opportunity to get together and visit as brothers and sisters. They have fought the fight alone in the world for a week and now they are for a few brief moments united with their comrades. So long as this conversation does not become boisterous it seems preferable to oppressive silence, cold stares, distant bows, and the rustle of silks that are swept aside to avoid contact with common fabrics.

In the smaller gatherings where it is possible it is a good custom for every one to shake hands with every one else present at least once on Sunday; and let this include nonmembers, whoever else may be overlooked.

One elder relates one particular occasion while he was pastor of a little congregation; a sister came to him after most of the congregation had

departed and said, "My husband has been waiting an hour to shake hands with you and he won't go until he does shake hands." He was not a member of the church, and he was far from being religiously inclined, yet he had come to value that habitual handshake. The first hold obtained on him was a hold on his hand; and it was not a bad hold either, because eventually through it he was led into the waters of baptism.

Other opportunities for social intercourse are afforded by the Religio and Sunday-school sessions; and where it is possible for the Saints to get together oftener, at socials, parties, or picnics. The Saints should so conduct themselves that at any of these gatherings their influence may be one of peace and good, not of strife or jealousy. "Peace be to this house" was the benediction that the disciples left when departing from any home, yet too often now individuals in departing leave some "bone of contention" to be gnawed on after the other refreshments are digested and forgotten.

In our homes too there is an opportunity to entertain and come into pleasant contact with others. But here let us define one duty that is placed upon us by divine law. The Master says, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich members; . . . but when thou makest a feast call the poor, the maimed, the lame, the blind."—Luke 14:12, 13. We preach the literal interpretation of the word; but do we often obey this very plain and literal commandment? God wants us to break down the social lines erected by wealth or favoritism, and in line with this commandment touching our duty in the home is that one touching our duty in the church, that we shall not discriminate between the man who is clad in rags and the man who wears a robe and has a ring on his finger.

It is the duty of Saints to be thoughtful, considerate, and courteous, with the true courtesy that springs from a refined spirit and is far above its counterfeit which may be learned in any school of manners.

In fact we come now to the greatest social duty of the individual. Though we lay considerable stress on the duty of *doing*, and properly so, there is a still higher duty, and that is the duty of *being*. What a man does depends upon what he is. We are told that Zion is the pure in heart. The Saints are to be identified primarily by what they are and secondarily by what they do, though of course the judgment of men is directed primarily toward the latter, until the individual is possessed of the spirit of discernment and like God is able to look at men and see them as they are. So Christ lays

stress upon that change which must come in character and declares that a man must be born again. He must become pure and then his deeds will be pure.

If a man will be an upright, honest, clean, religious member of society, all his other social duties will be properly looked after.

ELBERT A. SMITH.

#### ELDER KNISLEY INTERVIEWED.

The Salt Lake *Tribune* for May 28 contains an interview with Elder Alvin Knisley, newly arrived in that field, that we presume will be of interest to HERALD readers. Elder Knisley is quoted as follows:

"Our people are strenuous in repudiation of the title of Mormon as a name for our church or for us as a people," said the Reverend Mr. Knisley. "Origin is one of the points of divergence," continued he. "The church was organized in 1830; in 1844 Joseph Smith, whom we all look back to as the prophet, was assassinated. The Doctrine and Covenants, or revelations contained in them made provision for the appointment by Mr. Smith of his successor in the event of his being taken away. We hold that the appointment or designation had been made and that the one designated or blessed for that office was the eldest son, whose name also is Joseph Smith, and who now resides at Independence, Missouri, to which place our people repaired in the early thirties, from where they were expelled by mob violence in 1833.

"At the time of the death of Joseph Smith, Brigham Young was president of the Quorum of the Twelve Apostles; was shrewd, aggressive, bold, if not audacious. Taking advantage of his prestige, power and rare talents, he assumed the leadership, and, by a percentage of the original number, was thus indorsed and took his following in the latter forties to the valleys of the Great Salt Lake. But a few years later some of the original members who refused to affiliate with Young and his coadjutors began to take steps in the direction of reorganization, and rallied around the old standard under which the main body subsisted from 1830 to 1844. In 1860 the church became more permanently organized by the acceptance of Joseph Smith, commonly called young Joseph, of the church presidency, who was duly installed therein by ordination. The growth from that time to this has been gradual. We now have about 50,000 members, and publish nine church papers.

"The matters of polygamy, Adam-God worship, and blood atonement, characteristics of the Utah Mormon church, which most decidedly differentiate it from our church, are, after all, only incidental to the main issue, which is preëminently the question of succession. Who succeeded Joseph Smith, the martyr; Brigham Young, or the martyr's son? Had the Mormon church here never distinguished itself by any such accretions as aforesaid we would, nevertheless, feel under obligations to repudiate it, doing so on the grounds of authority. For, although they may have maintained the doctrine and organization of the original church intact, we would view their administration equally inefficient because of deficiency in authority. The church of Jesus Christ, in order to be acceptable to him, must be right as to its power as well as to its form. The form of the Utah church without power, even though beyond complaint, would be no better off than the hundreds of human forms that have no resemblance to the genuine pattern.

"We have always held ourselves ready to canvass these

issues; we are ready now when the opportunity offers to open the columns of our official paper to their investigation, if the same articles may be allowed space in the *Deseret News*.

"We regard the Utah Mormon church as having made changes beyond what we have enumerated in the temple services and in organization. Their temples are inaccessible to the outside world; ours are not. They build temples without specific command or revelation; we do not. We hold that for erection of every such edifice, there must be a specific direction from the Almighty. The endowments we regard as an extraordinary bestowment of the Holy Ghost and of power, and that secret oaths and covenants and the peculiar undergarmenting of ourselves in anyway in relation thereto are altogether foreign to that feature of the original church. Other changes in organization I will not take time to comment on.

"There is a marked difference between their Doctrines and Covenants and the one we use. The last purported revelation in theirs was given by Brigham Young in 1847, prior to their setting out across the plains. Our book contains a series of documentary revelations given from 1861 all the way up to one year ago. There is one thing evident in this connection; that if the head of the Reorganized Church is the recipient of such manifestations on behalf of our people he must be the legitimate successor of his father, and the church he represents must be the continuation of the original to the exclusion of every other. If he is not the recipient of any such revelations as he has given to the church, then he is guilty as far as blasphemy is concerned, of all that has been charged upon his father. An association with him could not fail to make any one incredulous of the latter conclusion—that his revelations are concocted merely to deceive.

"It will not do for the Utah church to represent that the occasion for the manifestation has ceased to exist, because we have the three standard books, or because all pertaining to the building up of the church and the kingdom of God was given through Joseph Smith, the Seer. Such a conclusion is most illogical and fallacious and has a more cogent refutation than may be found in the philosophic reasoning on the subject by Orson Pratt in his works, no longer published by Mormons. Many of the revelations given through the martyred Seer are exceedingly circumstantial in their nature, and it is easily conceivable how circumstances may arise again to evoke these divine manifestations.

#### APOSTASY ROBS UTAH CHURCH.

"The facts of the case are, apostasy has deprived this Western church of the spirit of revelation, has robbed it of the gifts, blessings and powers resident in the early church, and now in the reorganization. Finding themselves destitute of these things they have been exhausting their ingenuity to account for the changes and to explain the cessations. Like the apostates from the primitive church established in the days of Jesus finding themselves destitute of what their forefathers enjoyed, and which perhaps they had enjoyed, they concluded that they had become so advanced, so con-veniened in the possession and command of the many revelations that had been given, that those things no longer were needed. Hence they have been acting upon their own finite power and judgment.

"Probably the majority of them are honest. We have for them no unkindness, no epithets, and intend no unnecessary harshness. We come to call them back to the old paths; we want them to swell our ranks; to receive the ordinances by authority."

Mr. Knisley told of a visit he made to a Mormon lady at Melfort, in the Province of Saskatchewan, Canada, under

the misapprehension that she was a member of his church. After it transpired that each was mistaken in the other's religion, Mr. Knisley asked the lady if her husband was a Mormon. "No, he don't like Brigham Young and polygamy," was her reply.

Following the direct quotation from Elder Knisley, the *Tribune* makes the following statements regarding the work of Elder E. C. Briggs:

Mr. Knisley is associated here for a time with Elder E. C. Briggs, who was in the Quorum of the Twelve for many years and is now a patriarch. Elder Briggs at one time was practically the only missionary the Reorganized Church had here. He crossed the plains to Salt Lake in 1863 and propagated a successful campaign among the Mormon people, and has had a prominent connection with the Reorganization, the history of which can not be written without the use of his name. His physical vigor is not impaired to any great extent at the age of seventy-two years.

Elder Briggs called on Brigham Young in person in the early days here, requesting permission to occupy one of the places of worship here. He was peremptorily told by Young: "Wherever I have any influence not a door shall be opened to you, and I do not want any of your preaching here. You shall not have a meal of victuals in this territory only as a beggar wherever I have any influence."—*Salt Lake Tribune*, May 28, 1907.

#### GENERAL CHURCH ITEMS.

Elder E. Ingham writes from Honolulu as follows:

"I have recently completed another tract for the Asiatics, the manuscript of which Bro. Waller has forwarded to President Joseph Smith. I hope we shall be able to interest these people in our work.

"Health conditions are bad here at present. The dreaded bubonic plague is again asserting itself to the consternation of the health authorities who thought that it was under control. If it becomes epidemic here business will be seriously affected and great hardship ensue to many. We shall endeavor to 'stand in holy places and be not moved.'

"The contract to build our church-building was recently awarded, and ground was yesterday broken on the lot on which it is to be constructed. The completion of this structure will mark an important event in the history of our work here, as we have struggled along a good many years in rented halls. The privilege of conducting services under our own church roof will be indeed appreciated by the Saints here."

Elder T. W. Chatburn writes that there will not be many "jots by the wayside" for some time. He has purchased a typewriter and is learning to use it. He says, "Last night I went up and brought the critter home; and I am now trying to write my first letter on it. I could write a dozen letters with my pen while I have been pounding this animal, or at least while I have been hunting the keys."

The Editors look on with approving sympathy. They love to see the typewriter habit grow. As the era of good penmanship sinks into oblivion the rise of the typewriter comes as a happy boon to editors, compositors, proof-readers, and other "dear friends" and "kind readers."

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

Mrs. William McKinley, widow of the late President McKinley, passed to her reward May 26. The devotion of President McKinley to his invalid wife was a touching and beautiful characteristic of his life; lonely has been her waiting since his departure.

If the report of the *Salt Lake Tribune* be correct, President Joseph F. Smith, of the Utah church, recently delivered a rather novel funeral discourse. It was on the occasion of the funeral of Mrs. George E. Woolley, of Forest Dale. Flowers were sent in abundance and the speaker complained that the money should have been spent otherwise. Songs were sung and he complained that they were not church hymns. He recounted the number of his own wives and children and advised the bereaved husband to search out another helpmeet.

The following clipping is of interest:

The national amity between the United States and Great Britain continues to increase, and corroborative of the expanding sentiment is an incident which will shortly be observed in a pretty exchange between the "First Lady in the Land," now living in the White House, and the Queen of England. Emulating Betsy Ross, of Revolution memory, who made the first flag of the United States of America, Mrs. Roosevelt, wife of the President, complying with a request made by Edward W. Matthews, formerly a chaplain in the British Navy, has promised to furnish an American flag to drape the bust of Admiral Lord Nelson to be presented to the Naval Academy by direction of King Edward. On the other hand, Queen Alexandra will make with her own hands a British flag to be used upon the same occasion and in connection with the American flag.

Of course there is nothing extraordinary in this act between the two leading women of the new and old worlds, but at the same time there is a decidedly friendly and altogether assuring intent accompanying it, and one that will have its effect for good among the people of the greatest countries on the globe. There is urgent necessity for the observance of every possible official and individual courtesy between them, and not a single sound argument against it.—*Deseret News*, April 23, 1907.

## The Straight Road

### REPENTANCE.



ELDER J. A. TANNER.

Bro. Tanner was born March 22, 1866, in St. Louis, Missouri. He was baptized at Lucas, Iowa, October 5, 1879. His ministerial work began when he was ordained a priest May 22, 1892. He was ordained to the office of elder November 12, 1893, to the office of high priest June 17, 1900, and became a member of the Standing High Council of the church, April 14, 1903.

One prophecy connected with his life's work is worthy of note. When he was blessed as a child, Elder William Giddens, of St. Louis, who officiated, prophesied concerning him that he should live and should yet preach the gospel in St. Louis. He is to-day located as pastor in that city.

The scriptures teach that Christ came to save the world, and that he presented a means called the gospel composed of fundamental principles (see Hebrews 6:1, 2). The apostle Paul, in Romans 1:16, says of the gospel, "It is the power of God unto salvation." Then any one of the principles of the gospel is a part of the whole power to save, hence there is power in the principle of repentance, as it is included in the scriptures cited. That it is a Bible doctrine and was taught in New Testament times, is proved by the following scriptures:

John did baptize in the wilderness, and preach the baptism of *repentance* for the remission of sins.—Mark 1:4.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: *repent ye*, and believe the gospel.—Mark 1:14, 15.

Then Peter said unto them, *Repent*, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2:38.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.—Acts 3:19.

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.—Acts 8:22.

What is repentance? A fleeing from evil, ceasing to do wrong, turning face about and walking away from evil. Note the following: "Wash you, make you clean; *put away* the evil of your doings from before mine eyes; *cease to do evil*."—Isaiah 1:16.

It is also a manifestation of sorrowfulness, not of feeling sorry merely because some one knows one has sinned, but of sorrow because it is wrong to sin, and therefore displeases God. One would be a worldly repentance; the other a godly repentance.

Note the following from Paul in 2 Corinthians 7:9, 10:

Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death.

Repentance is a restitution, or righting the wrong done so far as lies in the power of the individual so to do. If one should lie, steal, do violence to his neighbor, defraud, deceive, bear false witness, or be guilty of any of the sins catalogued in the scriptures, he should repent and manifest it by making restitution. Read carefully the instruction given to Moses, in Leviticus 6:1-6; also see Luke 19:8.

Repentance worketh reformation. See the result in the case of Saul who persecuted the saints (see Acts 9:20, 21); note the result of those converted on Pentecost day (see Acts 2:37-47).

What are the blessings of repentance?

1. Joy. Doing right by righting the wrong not only brings joy to the repentant individual, but "there is joy in the presence of the angels of God over one sinner that repenteth." (Jesus in Luke 15:10.)

2. Happiness. Does not the knowledge of doing the right thing, ceasing to do evil, making restitution, bring one happiness? Would not the fact of one having caused joy in the presence of the angels of God make him happy? We think so.

Then a principle of the doctrine of Christ that will do what is set forth herein must have wonderful power in it. Hence we repeat: "Repent and believe the gospel" (Jesus), "and work out a godly repentance unto salvation" (Paul).

J. A. TANNER.

## Original Articles

CRITICISM OF THE REVEREND MR. HAUPT VERSUS  
"JOSEPH SMITH DEFENDED."—NO. 3.



ELDER J. W. PETERSON.

"Elder Haupt's education and training as a minister of the established church of England has been along the line of 'Apostolic Succession,' while ours has been to the contrary. We are glad therefore to meet in open conflict. Here must and doubtless will be the final conflict of churches. We agree with our opponent that it is the real point of controversy, not only between the Catholic and Latter Day Saint Churches, but between all churches."

The reader will have noticed in previous HERALDS that Reverend Haupt in his reply to my position in Joseph Smith Defended passed over the first one hundred pages and made his attack mostly on my replies to certain answers to objections against present revelation. Another line of argument by which Mr. Haupt proposes to destroy the supposed errors of the Latter Day Saints is his effort to prove that his church has continued its existence since Christ, and thus leave no room for a restoration. His effort in that direction is legitimate, but he does not stick to his text very well, and his arguments are insufficient.

In my book I touched but slightly on the subject of the apostasy of the primitive church, but that little was sufficient to attract his special attention. His education and training as a minister in the established church of England has been along the line of "Apostolic Succession," while ours has been

to the contrary. We are glad therefore to meet in open conflict. Here must and doubtless will be the final conflict of churches. We agree with our opponent that it is the real point of controversy, not only between the Catholic and the Latter Day Saint Churches, but between all churches. If the authority has existed in the world since the days of the first apostles, then the Latter Day Saints are void of that authority. If there has been a departure from the truth, then all classes of Catholics (so called) are cut off and the way is clear for a restoration of that truth again from heaven. If the Latter Day Saints have that truth, and the authority to administer it, as I fully demonstrated in my book, then all others must seek for it where it exists.

It is not surprising that the stated position of the Latter Day Saints on the restoration of the gospel should call forth a reply from either branch of the Catholic Church, striking as it does, and justly too, at the very heart of their institutions.

### REPLY TO MR. HAUPT'S "INTRODUCTION."

Mr. Haupt says, "It is not the intention of the present writer to say anything about the moral character of Joseph Smith and his followers." It will be well for the reader to keep this point in view, as we will have occasion to call attention to his failure again and again and show that Mr. Haupt did not carry out his good desires. A similar expression to be remembered closely follows the above where he says: "We hope no anger will be aroused as we shall endeavor to 'speak the truth in love.'" We regret that Mr. Haupt departed so sadly from his intention and descended from his high plane to refer to Joseph Smith as a "false prophet," "a minister of Satan," and exhibiting the "works of the flesh," including "adultery and fornication," and to the writer as "dishonest" and "a deceiver." Of this we will have more to say as we approach those expressions further along. In nearly every paragraph of his introduction he begs the point he is yet to prove, and one he utterly fails in, when he does attempt it. Such expressions as the above in the very introduction of his tract to cater to public prejudice and turn his readers against the Latter Day Saints and their literature do not manifest any great amount of fairness. Why the need of thus prejudicing the minds of his readers? Why not give them a fair and unprejudiced hearing? Is he afraid to do that? It would seem so. He knows very well that he can not prove the charges he makes against Joseph Smith, and so he must throw some dust in the air before he begins to operate. His introduction is at the wrong end of his pamphlet; it should have been his conclusions, and then we could have examined the proofs upon

which they rested. In so doing he would not have prejudiced the minds of his readers. Every thrust and insinuation in his introduction is unkind and hence unchristian. They are untrue and unscriptural, and breathe the spirit of the false accuser.

The introduction is so out of harmony with the balance of his writings that it is hard to refrain from thinking that, after writing his tract, he was conscious of his failure and that consciousness begat a spirit of accusation which he could not refrain from exhibiting in his introduction. If he did not discern what spirit was leading him on to contradict himself, he should beware lest it lead him into more serious difficulty.

#### REPLY TO THE CONTROVERSY.

On page 3 of his former writing referring to the Brighamites, Josephites, and Hedrickites, Mr. Haupt says: "Which is the original church is a matter of debate among those who believe Joseph Smith was a prophet of God." What of it? Every time the matter has been discussed or tested, our position has been maintained. We could return the compliment by saying: "Which is the church in succession is a matter of dispute among the various Catholic churches themselves." Mr. Haupt, however, cuts the life-line of his own church when he says, "by its very nature as Christ's body, it has the power within to grow, to renew its strength and cast off disease and diseased members affected by parasites crept in unawares." According to that admission, Rome had the authority to sever his line of succession, which we shall show presently his church can only trace through Rome, however hard he may try to trace it elsewhere.

True some have gone out from us, but that only affects themselves; they must look to that. They have never as yet been able to establish their claims to succession, either by law, gospel, or gifts of the Spirit. The Hedrickites, as Mr. Haupt well knows, hold the Temple Lot merely by right of peaceable possession and not by succession. They lost completely on the latter point.

Passing over the first one hundred pages of my book Mr. Haupt begins his reply to certain ten objections to present revelation which I answered, not that he thinks any of the ten are Catholic objections as he says, but my replies seem to indicate "that Joseph Smith was a prophet of God and the Latter Day Saint Church a divine institution demanding our allegiance"; and as that strikes through his pet theory, and the heart of his own institution, he essays to reply, although what he writes is more in the nature of stating what he believes, than a reply to the doctrine of present revelation. As many texts that I used fatally weaken his doctrine of succession, he doubtless felt to redeem them

if possible. Whether or not he has succeeded will appear as we proceed. We are ready to notice his supposed truth and let it strike the so-called error as vividly as possible. But after the flash and the roar, he will find the so-called error a Gibraltar, and his supposed truth a broken reed. If he did not think any of the ten objections I answered were Catholic ones, why did he not give us some that are? We are ready to answer any objection to present-day revelation from God which Mr. Haupt or others may offer.

On page 3 of his revised tract, after quoting from page 68 a part of a historic reference in my book on this point he says: "It would appear from the above and the claims of the Utah Mormons, that Brigham Young and Co., included the officials duly elected and qualified according to the laws of the Church of Jesus Christ of Latter Day Saints." What of it? It does not necessarily follow that men once in the truth and duly authorized to represent the truth can not forsake it and lose their authority. Brigham Young and Co. were authorized to do certain things, but they were not authorized to do certain other things diametrically opposed to the "laws of the Church of Jesus Christ of Latter Day Saints" and the gospel of our Lord. When, shortly after the death of Joseph Smith, as soon as the leading officials could get together, Elder Sidney Rigdon, the remaining one of the three presidents of the church, after consultation with proper authorities, called a conference to meet August 8, 1844, Brigham Young assumed full control of that conference, a thing repugnant to justice, common honor, and courtesy. If no other act of his life than this had occurred it would have proved him a transgressor of the law of the Latter Day Saints founded on justice and courtesy, but that was only the beginning of a long list of unchristian acts. Had Elder Rigdon maintained his position and in righteousness properly and meekly asserted his right till Joseph Smith's successor was properly installed, the writer would here claim that with him and his followers the true church could be found; but he, like Brigham Young, stepped out of his place, climbed up in "Moses' seat" without divine invitation, when at a conference held in Pittsburg, Pennsylvania, April, 1845, he assumed to occupy as "president of the church made vacant by the death of Joseph Smith." Like Brigham Young and Co., Sidney Rigdon was "duly elected and qualified to do certain things," but not to act as president of the church.

At the conference of August 8, 1844, where Brigham Young assumed control, the following question was voted on: "All in favor of supporting the Twelve [only of whom Brigham Young was

then president] in their calling signify it by the uplifted hands." The vote was unanimous.

April 27, 1845, Orson Hyde, one of the Twelve, stated in a public lecture that the original vote on this point was: "All in favor of supporting the Twelve in their calling." However sadly Mr. Hyde suffered himself to forsake the right, does not affect the truth of the matter. On the 15th of August, 1844, in an "Epistle of the Twelve," they made this statement in speaking of Joseph Smith: "Let no man presume for a moment that his place will be filled by another; for remember he stands in his own place and always will; and the Twelve Apostles of this dispensation stand in their place and always will." Shortly after this, September 2, John Taylor, editor of the church paper, changed the meaning of this vote to read, "that the Twelve should preside over the whole church," whereas the original motion said nothing about presiding. Acting on this false publication not only Brigham Young but the Twelve, or so many as would, about eight or nine of them, left the place to which they had been "duly elected and qualified" and climbed "up in Moses' seat."

On that memorable day of August 8, 1844, Brigham Young said: "So long as we remain as we are the heavenly head is in constant coöperation with us and if you go out of that course God will have nothing to do with you . . . no man can stand at our head except God reveals it from the heavens." In this matter Brigham stated the law and order of the church, notwithstanding he was within that hour a usurper pure and simple. But let us see how he kept the faith. On the 5th of December, 1847, at the house of Orson Hyde, a "grand council was held [from this event comes the name Council Bluffs], and Elder Hyde moved that Brigham Young be president of the Church of Jesus Christ of Latter Day Saints." Thus in two years and a half the man who said "no man can stand at the head except God reveals it from the heavens," suffered himself to be nominated by a man who had said the "Twelve should be supported in their calling," and that too in his own house. This nomination was supported by five others of the Twelve who were also pledged to the same thought, that the Twelve should "act in their own calling." Eighteen days after that an epistle was sent out from Winter Quarters, near where Omaha, Nebraska, now stands, written by Willard Richards, clerk of the Quorum of Twelve Apostles, in behalf of the quorum which contained these words: "And we now, having it in contemplation soon to reorganize the church according to the original pattern, with a first presidency," etc. Here is a public deception; for they had already claimed the First Presidency. The

next day, December 24, a conference of one thousand members assembled and the action of choosing Brigham Young as president of the church was confirmed. Mr. Young did not have a majority vote of his own quorum unless he voted for himself, and only a thousand persons out of two hundred thousand indorsed it. In July following, these wanderers in the wilderness and wanderers from the "law" of the Church of Jesus Christ, after reorganizing, reached the Salt Lake Valley, and on the 6th of August seven of the Twelve were rebaptized, reconfirmed, and reordained by Brigham Young. The next day fifty-five others were rebaptized and reconfirmed. The next day, August 8, "the entire membership" were rebaptized and reconfirmed.

These are a few of the many steps taken by these men who once had been "duly elected and qualified according to the laws of the Church of Jesus Christ of Latter Day Saints," to administer its laws, but who so sadly misrepresented it. Five years later they indorsed polygamy and went from bad to worse, fulfilling 1 Timothy 4: 1-3: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry [leaving out the words of the translators]; to abstain from meats," etc. If Mr. Haupt is no better acquainted with the first apostasy, as would seem to be the case, than he is with the one in the "latter times," he is to be excused for aiding in the continuation of that old apostasy, the Catholic Church. There seems to be a spot in his ecclesiastical vision so that when looking at former-day saintism or Latter Day Saintism he fails to see that law, truth, and justice must go hand in hand with divine authority to make it effectual unto salvation. As we shall presently show, the Episcopal Church, like the Utah Mormons, departed from the true faith. Like the Mormons, too, he has a most difficult task to trace his line of succession.

Continuing, Mr. Haupt says: "It might be claimed that if Joseph Smith was given the Melchisedec and Aaronic priesthoods, and apostolic and prophetic authority claimed for him, that this flight of Brighamites was the fulfillment of Revelation 12: 6-14." Many things "might be claimed," but I know of no one making such claim for this text. Mr. Haupt wrote me one time and inquired if the Utah Mormons applied this text to themselves and I answered I thought not. Mr. Haupt seems to indorse this view so we will call his attention to the seventeenth verse and see how it will apply: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed,

which keep the commandments of God, and love the testimony of Jesus Christ." If the Reorganization is that remnant, then Reverend Haupt is aiding the dragon in making war on us. But why is he so anxious to get rid of this text? His effort to misapply it shows his fears. The facts in the case are that it is one of the strongest texts in the scripture against his doctrine of apostolic succession. In that text the New Testament church is represented as a woman fleeing into a wilderness away from the face of the "dragon, that old serpent which is the devil" (verse 14). The expression, "from the face of the serpent," the very Reverend Doctor H. Alford, Doctor W. M. L. DeWette, Doctor Frederick Dusterdieck, and Doctor Henry Ewald, according to Eyre and Spotteswoode's *Variorum* edition of the Bible in London, make to read, "nourished away safe from the face of the serpent." There is no place in the world where the Devil may not go, and therefore the church was taken away from the world for "a time and times and a half a time." So away goes Mr. Haupt's theory of apostolic succession. No wonder he would like to saddle the text on the Mormons. "This interpretation is hard on the Christian world and the other branches of Latter Day Saintism," says Mr. Haupt. We fail to see how it is hard on the other branches of Latter Day Saintism when it would prove that they "keep the commandments of God and have the testimony of Jesus Christ." When the church went into the wilderness in the early centuries such remnants as existed in Britain in fifth and sixth centuries were attacked by the dragon and overcome by him. (See chapter 13, verses 5 and 6.) We will have more to say on this point, historically, later on.

Mr. Haupt next makes the following statement: "It might be interesting to know if the 'Reorganization,' the 'Hedrickites,' etc., had any officials, ordained by Joseph Smith, to the apostolic office, the Melchisedec and Aaronic priesthood, etc., or whether it was necessary for the angel of Revelation 14: 6 to 'restore' the second time 'the everlasting gospel,' etc." With Reverend Haupt, we, too, think it an interesting point and we answer, there were hundreds of such parties and many yet living, and we are gathering in the lost sheep each year. The Reorganization is the only faction that accepts the original members in full fellowship and officials at par. Among others that formed the Reorganization were a number of local branches that have kept their organizations intact and their membership inviolate. Above all was the promised seed appointed and designated by revelation to be his father's successor. He only of all leaders came in harmony with the law of the church, ancient and modern. Of the ancient rule we quote from Euse-

bis' Ecclesiastical History, page 37: "The Lord imparted the gifts of knowledge to James the Just, [his nearest male relative] to John and Peter after his resurrection, these delivered it to the rest of the apostles and they to the seventy." Pages 31, 64, 75, and 82 show James the Lord's brother to be at the head. In the 15th of Acts James passes sentence on the apostles' disputed question. (See verses 13 and 19.) After James, succeeded Simeon the Lord's cousin, and this because Jesus and James died childless. Later we find when a persecution arose against the church the relatives of the Lord were first sought and questioned by the Emperor. Finding nothing against them they were released and Eusebius says: "Thus delivered they ruled the churches both as witnesses and *relatives* of the Lord."—Page 92. As late as 211 A. D. their presiding bishops, whom we call presidents now, were made such by relatives both to himself and others. The word of the Lord to Latter Day Saints, and one that Brigham Young and Co. flagrantly traduced, reads as follows: "The president of the church . . . is appointed by revelation . . . and it is his privilege to be assisted by two other presidents appointed after the same manner that he himself was appointed."—Doctrine and Covenants 99: 6. Again: "John . . . filled with the spirit of Elias; which John I have sent unto you my servants Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron: and also as Elijah unto whom I have committed the keys of the powers of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth might not be smitten with a curse; and also with Joseph, and Jacob and Isaac and Abraham your fathers; by whom the promise remain."

Joseph and Oliver received the priesthood through the lineage of their fathers as they of old from father to son where one was worthy, otherwise to the nearest relative if worthy and in the faith. This is a most excellent rule to disarm usurpers and aspirants.

Again: "For this anointing have I put upon his [Joseph Smith's] head, that his blessing shall also be put upon the head [or first] of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed."—Doctrine and Covenants 107: 18.

No matter what the reader may think of present revelation, one thing is true, Brigham Young and Co. are apostates from the Latter Day Saint faith in both theory and practice. In the language of

Reverend Haupt in his letter to me: "Let us have no foolishness but . . . *well digested* discussion." But to answer more fully the question as to how many of the officials of the old church came into the Reorganization, we quote from Judge Sherman in the Kirtland Temple suit. "After the departure of said fragment for Utah a *large number* of the officials and membership of the original church . . . reorganized, etc., . . . and was organized pursuant to the constitution, laws, and usages of said original church." Mr. Haupt's question as to what number went with what claimed to be the original church is immaterial. The fact to be ascertained is, What number kept the faith. His intimation that numbers count is a boomerang and comes back at him in the comparison of the Roman Catholic numbers and those of the Church of England.

J. W. PETERSON.

(To be continued.)

#### NEGLECTED OPPORTUNITIES.

To-day is ours; to-morrow, with all its hopes, its sorrows, its joys, its opportunities, may not be ours. The present is filled with opportunities and can be used as we will; the past is otherwise. We can not say to a certain day that we now see was filled with occasions for well doing, "Come back, that I may make different use of the time allotted me." The past can not be recalled; the future may not come; the only time is now.

Yet as we think over this subject, we believe in a sense both the past and the future are ours. We will think of the future first. To-morrow is bound to come to us either here or in a different world, and is thus ours. What it will be depends upon the use we make of to-day. God gives us opportunities; we use or refuse them and are either the gainers or losers. The ones used may give to us strength, wisdom, knowledge, clearer vision of God's wonderful works, and thus establish a surer foundation for the building of to-morrow, whether it be here or in another sphere of life. If neglected, we do not know what our loss may be; but at some time there will come a realizing sense that there has been loss, and though we can not measure it, there will be on the other hand the thought that we can not measure the good that these neglected opportunities might have done for us if used wisely and well. We take with us into the future all that has become a part of ourselves, all that has formed such a part of our life that it has developed character in us.

God does not compel us to make use of the opportunities that are in our pathway. We must decide for ourselves, and thus modify them by whichever word we prefer: "used" or "neglected," and abide

the results that follow a wise using or a sad neglecting. We find many times when it seems the right time, the right place for saying a word for the Master and doing good for others. Blessed be those persons who have the intuition telling them when is an opportune time for doing a certain work in the Master's cause, and then have the courage to do it.

While we have been thinking of the future and planning to make use of the present so that the future will be brighter, so that our lives will be stronger and nobler, we have left the past and have not given it its place. The past is as inseparably linked with the present as the present is with the future. Shall we lose sight of it then? By no means. The only thing is to be sure that we are looking at it with the right kind of glasses, not those that will distort our vision, not those that will magnify too much or make things too small. Be sure that we have them adjusted right, and it might be well to remember that "thy word shall be a lamp unto my feet, a light unto my pathway."

In looking at the past opportunities we will need to be wise, and where can we find wisdom except in that all-powerful source, the One of whom James says, "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not."

The past is not ours to the extent that we can recall it and make use of its neglected opportunities; it is ours to the extent that we can recall it and let it teach us lessons of how to make use of the present. If we allow this retrospective to discourage us, we had better not go back to the past. If we can call up yesterday and by carefully examining it find the used and the unused opportunities, and let them both strengthen us for greater earnestness in our work to-day and give greater strength for the duties of to-morrow, it will pay us to adjust our glasses properly and then look carefully.

I determined the first of the year, not as a New Year's resolution but because it happened to come to me at that time, to try to see what lessons I could learn each day of this present year. I have been surprised that I did not see them before, for they have been scattered all along the way. One week especially I remember was so filled with them that I was actually surprised and asked myself the question, "How does this come? Have there been no lessons in life's great school for me during the last few weeks?" I began to investigate and I found there were. I had not seen them before. Perhaps I had not had the right kind of glasses on for by looking back I saw an opportunity here and there that had not become mine or a part of myself

by using it. Neglected was the word written over many of the lessons. I have endeavored to write "Reclaimed and Used" to that extent that I have seen the opportunities, have seen the lessons and tried to make them be a helper for improving the present. They can never be fully reclaimed, but that fact will not need to discourage us but rather encourage us that the past opportunities could be linked with those of the present so that "neglected" will not appear so often in the future.

The opportunities that we use will be a help to us in working out our own salvation, and if we wish to work out our own, we will have to help others work out theirs. The ones that we neglect will not help us or any one else either; they are lost.

God helps those who help themselves, is as true as can be. We help ourselves by making use of the means God has given us. These means are the golden opportunities that meet us during all the days and years allotted to us here. If we use them he helps us to see more and more. If we neglect them we do not see them after a while, for our spiritual vision becomes distorted. Let me urge you all to use your opportunities; look for the lessons along life's pathway, and you may be led to exclaim, as one of old, "Whereas I was blind, now I see."

NETTIE I. HEAVENER.

#### IS IT WISE TO DO IT?

##### CONCERNING THE SALE OF MINING STOCK.

Having the spiritual and temporal welfare of the Saints at heart I thought to suggest a word of warning relating to the purchasing of mining stock, knowing that quite a number have wasted their hard-earned savings by making such investments.

In the main this stock is gold, silver, or lead, and usually in the far-off Arizona, Mexico, Nevada, or some place where the purchaser knows but little of the real conditions, and often the one offering such stock knows little or nothing at all about the real value; and in some instances they are so wrought upon by the spirit of prospective, quick speculation they have had no hesitancy in making the most alluring statements of what seems to them a very direct route to a great reservoir of hidden wealth which can be had by just subscribing for a few dollars' worth of this stock.

Often the wonderful benefits that would accrue to you in that you could very soon be relieved from any embarrassment that had or was likely to overtake you, such as securing homes, the paying off of mortgages, helping to build up Zion, etc., is all very vividly placed before you; and while some, perhaps, have been fortunate in mining investments, the greater part never hear of their investments

after made, unless it is by a circular letter telling what they are just about to do and that large dividends will soon be coming, but just now they are in need of a few more dollars which they ask you to furnish if possible, and at the earliest moment.

The promoters of these mining schemes, in the main, are men who care nothing for the interest of the poor. They control the business if it is worth controlling, draw large salaries, and thus the hard earnings of the laboring men and women are often swept away by the single stroke of the pen, or, if the property is of value, by the quick manipulation of stock so small holders are swallowed up.

Many of the stocks that are offered have no valuation at all and never had; merely the taking of a worthless mining claim, digging a shaft, and a company organizing to sell stock and agents appointed to go before the people with their flaming printed matter in which they give a high-sounding title to their mine, and all things being ready the company proceed to receive the people's money and it mattereth not whether it is from rich or poor, saint or sinner. We can take care of it; only let it come.

Now do not understand that we believe all mines to be worthless, as there are many good mines, but their stock is not generally for sale.

Neither do I say that all who offer for sale mining stocks are dishonest, but they are often so affected by the spirit of speculation that they are swallowed up in this alluring delusion and when unrest and dissatisfaction comes to their victims they are told that in time it will be all right and thus they endeavor to calm their fears.

On May 18 there was the greatest decline in mining stock that was ever known in one day, crushing out the small holders and the common people as though they were straws before a raging tempest.

I have had widows and hard-working people admit their mistake in wasting their meager earnings, but alas, too late.

Why not remember the word of the Lord as given through his servant in which we have been advised that "the spirit of speculation, the exhibition of greed for gain is unseemly in the Saints and officers of the church, and should be avoided. It has the appearance of evil"?

Will we heed the counsel?

We should not be dilatory or slack in our temporal affairs, but move along in the scope of legitimate channels.

Do not be deceived by being told that the Lord will open up the way for the redemption of Zion by buying mining stock of those that are entirely

worldly and who own and control whatever worth there is in their enterprise and manage it for their own interests.

Oh, no, the temporal interests of the work will not be greatly enhanced that way, but rather hindered.

If all the money that has been invested in worthless mining stocks had been turned into the treasury of the Lord's house a considerable number of poor Saints could have been assisted in obtaining homes; the sanitarium and children's home could have been built, the Lord's work honored, and confidence strengthened.

Let us be children of the light by honoring the law of Christ, and thus avoid such snares and pitfalls which will redound to our hurt.

Your brother,  
ELLIS SHORT.

## Of General Interest

### A REMARKABLE EXPERIENCE.

PERRY, IOWA, May 22.—Not dead or dying as reported, but with clenched jaws, paralyzed tongue, and helpless limbs, and much of the time in a mysterious trance, Prudence Van Gilder, a pretty twenty-year-old music-teacher, lies in a white little room in her Perry home and tells in deaf and dumb signs of being transported to heaven. She has been unable to speak or to move more than her fingers since the 26th of April, when she fell unconscious on the floor of a branch mission conducted by Mrs. Scott M. Ladd of Des Moines, wife of the judge of the supreme court.

Miss Van Gilder, who has been coming twice a week to the city for lessons at the Enna Conservatory of Music, fell under the spell of the mission at Fifth and Monroe, but was not seized by any special "manifestations" until April 26, when her little nephew at Highland Park caught fire from some burning grass and was burned to death before her eyes. She was awake without rest several days and nights, and then returned to Perry, accompanied by Mrs. Ladd, who conducted her to the Perry mission [of the Pentecostal" movement] to pray for the dead child. After a few minutes Miss Van Gilder fell unconscious and could not be roused. She was carried bodily to her home, where hundreds of people from all over the State have visited her. Mrs. Ladd has gone to her every few days.

Three physicians—Doctor Shyke, an osteopath; Doctor Bowen, a magnetic healer, and a regular physician of the town—were called in. They examined Miss Van Gilder and decided that there is no physical reason for the manifestation. They were discharged. The family and the girl, strangely

enough, do not wish her released. She laughs constantly, says she is very happy and is miraculously cured of all physical ailments that have troubled her for many years. . . .

Miss Van Gilder has partially recovered in the last few days and her tongue is less stiff. She speaks with the strange whine of those with cleft palates, supplemented with deaf and dumb signs, remembered from school days and interpreted by her sister, Mrs. R. C. McKean, who seems to understand the expression of the girl's face.

"I am so happy; I feel so well." she spelled out to the reporter, who could talk deaf mute language with her. "I want to tell people.

"I have been to heaven and Christ is coming. This is a warning. I don't want to speak till God releases me.

"My first vision was a row of great rugged crosses marked with my new name—I can't speak it in world language. The crosses looked heavy till I lifted one, and then it grew light—angels helped me.

"Then I saw throngs of riders on white horses with golden banners, coming over the hills of heaven as far as eye could see. I saw twelve trees with twelve kinds of strange beautiful fruit hanging in great pink and purple clusters. I ate something like an apple and was healed. I have never known the Bible well, but now I know whole chapters with the interpretation.

"Then I was teaching the Bible to groups of dirty, kinky-haired savages in smelly, gaudy rags half covering them—they were unpleasant; teaching them was one of the crosses. I have never sung much, but I shall sing as soon as God releases me. This is the power of Pentecost. I can't talk in strange tongues, but I can understand African. I saw the river of life, and now I can never die."—*Des Moines Capital*, May 22, 1907.

### CUSTOMS OF THE DUNKARDS.

Los Angeles *News*: "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." This statement attributed to the Savior by John, in verse 14 of chapter 13 of his gospel, is the foundation for one of the peculiar and interesting ceremonies of the Dunkards or German Baptist brethren, the world's conference of which will begin in the Temple Auditorium next Tuesday.

Feet-washing is one of the ordinances of the church. The ceremony is introduced by the singing of a hymn, after which the bishop or elder in charge of the meeting reads a chapter, or that portion of the chapter in which the command is given. On closing the book he remarks; "We will now follow

the example of our Lord and Savior." The washing then begins. The brethren are congregated on one side of the church or room and the sisters on the other. The woman and man nearest the platform step into the aisle and gird themselves with towels. Taking basins they proceed, the man to wash the feet of the men, and the woman the feet of the sisters. As fast as the feet of a brother or sister are washed, the one to whom that service has been rendered takes the towel and basin and performs the service for the next one. Thus it passes until all have been served. On rising from the task the one performing the service kisses the one administered to.

The service precedes the partaking of the Lord's supper. Here again the ceremony is peculiar, as compared with the practice of other denominations.

Instead of the bread and wine sacrament, there is a full meal served, including boiled lamb, served in its broth, in which the bread is dipped in imitation of the "sop" told of in the Scriptures. After the meal there is sung a hymn, a portion of scripture is read, and the hand of fellowship is extended. The sisters salute each other with a holy kiss. Then another hymn is sung, the communicants kneel and unleavened bread and unfermented wine are served. Men and women receive the sacrament separately. That is, they are grouped separately, and the bread served the women is broken by the deacons, while that partaken of by the men is broken by themselves and passed to each other.

Dunkard preachers are selected by the congregation. They are selected for life, or until removed for good cause, and serve without pay, consequently most preachers follow some ordinary vocation in connection with their work for the church.

To-day, the Committee of Forty is in session. The work of the coming conference is mapped out; the moderator and reading and writing clerks are being selected. Applications are being entertained from various districts for the next conference to be held within their precincts, and other business matters are being looked after. The most important work of the conference will be accomplished before the body meets. The Committee of Forty transacts most of the business, and makes most of the appointments previous to the opening of the conference. When that body is in session, the committee renders its report and the conference ratifies its work, or rejects it, according to circumstances. It is unusual for the conference to discountenance the acts of the committee.

Religious meetings is the great object of the world's conference, and these meetings begin tomorrow and will continue until June 7. Business

matters are incidental, and are transacted only because necessary. Here will be gained inspiration and zeal which will be taken by those present to all parts of the world, and the several thousand visitors will act as leaven to infuse new life into the denomination throughout the length and breadth of the land.—*Register and Leader*, May, 1907.

#### PLYMOUTH'S EMBARRASSMENT.

Plymouth Congregational Church of Brooklyn, the church of Henry Ward Beecher, Lyman Abbott, and Newell Dwight Hillis, is literally split into two warring factions over the renting of the pulpit to the Christian Science Church for a lecture by Judge Septimus J. Hanna, one of the most ardent followers of Mrs. Eddy. The board of trustees has unahimously given consent, entering into a formal contract. The pastor, Doctor Hillis, has announced his opposition, and at a meeting of the church a unanimous vote was taken against the proposed occupancy of the Beecher-Abbott-Hillis pulpit by any disciple of the Eddy cult.

Doctor Hillis explains his own position by saying: "Plymouth church stands for a personal God and the Christian Scientists do not believe in a personal God. Mr. Beecher and Lyman Abbott always stood for a personal God and I stand for the same thing, and, of course, the church which I have the honor to serve stands for a personal God."

In another statement he says that he has no objection to a Christian Scientist using the pulpit as a lecture platform to speak on patriotism, on hospitals, on the American family, on the working people, on the rights of childhood, on art, science, music, literature, or any other constructive subject calculated to promote the interests of the people of the republic. "Should he speak on any of these subjects," Doctor Hillis says, "I will not only welcome him, but gladly listen and buy a ticket. What I object to is the destructive attack upon everything the church loves." Taking up the situation from another viewpoint Doctor Hillis continues: "No consent from the board of trustees of the mother church-building in Boston could by any possibility lead me to go to that church and attack anything that Judge Hanna loves, in a building dedicated to Mrs. Eddy." He demands the same consideration for himself and the things in which his people believe in the church dedicated to their God.

Notwithstanding the opposition of pastor and church body, the trustees persist in holding to the original contract and announce the lecture will be given as advertised. They explain their position by claiming that a considerable portion of the annual income of the church is derived from rental

for miscellaneous lectures. This is denied by Doctor Hillis, who claims that of the twenty-five thousand dollar income of the church last year only a few hundred dollars, possibly four or five, resulted from rentals.

While the discussion rages within the church, the Christian Scientists, as may be imagined, are relishing the situation, because of its advertising features. If Judge Hanna is permitted to lecture in Plymouth church he will be greeted by such an audience as has not assembled in Brooklyn for many years, for which the agitation will be mainly responsible. In the meantime there is another phase to the situation, on which the Brooklyn *Eagle* comments. "The practical lesson to be drawn from the incident," it says, "is that church societies should not give too much freedom to trustees. A little thought might have suggested to the trustees that the opening of Plymouth as a theater for the exposition of the theories upon which Christian people have chosen to divide with more or less vehemence would be a policy of unique and perilous imprudence." The *Eagle* believes that some good may come out of the whole affair, first in the inside management of churches, and second, in the erection of a suitable hall for such occasions without recourse to the church edifices.—*Register and Leader*, May 16, 1907.

#### UNAPPRECIATED NEGRO PREACHERS.

The negro preacher has not received the credit due him, thinks a religious organ of that race, for his effectual encouragement of patience and endurance among his people, thus promoting peace and harmony. It is difficult to divine, remarks the *National Baptist Union* (Nashville), "what would be the status or the limit of racial feeling throughout the Southland were it not for the constant appeals of the negro preachers to their people to sacrifice the spirit of revenge, promote law, dispense justice, and to look to God for the correction of evils which they sometimes painfully endure." The writer of the editorial in question goes on to say:

"The negro race has passed through some trying periods during recent years; and, as a natural consequence, there has been much of restlessness and discontent among them. The less thoughtful and more indiscreet element in the race has emphasized the old doctrine of 'forbearance ceasing to be a virtue.' In pursuit of this theory, they would have introduced a new order of things but for the fact that admonitions to peace have been most frequent and earnest on the part of the minister of the negro churches. Whatever irregularities the negro ministers have had or may now have, they should be given credit for one valuable piece of work

that they have always been willing to accomplish—that is, the admonishing of the people to the observance of peace; to live peaceably with all men, and to do good to their neighbors. This is equally true of the learned and the uncultured negro minister. Each has recognized the necessity for admonishing his people to be sober, discreet, patient, and forgiving; and each in turn has been rewarded with the fruits of his labors. We venture the assertion that negro preachers admonish their people more frequently to patience, meekness, gentleness, and Christian charity, without regard to race or previous conditions, etc., than do the preachers of any other race or nationality on the continent. It is sometimes urged that their meekness grows out of their weakness. If this were true these admonitions would hardly be given with such a degree of uniformity. Whatever motive may impel them to render such service the fact remains that it is service of the most valuable character and that which should evoke the highest commendation by all who desire to see the races prosperous and happy."—*Literary Digest*, May 11, 1907.

## Selected Poetry

### A Song of the Countryside.

O you of the restless city, tossed on its heaving tide,  
Kinsfolk and friends we greet you, we of the countryside,  
We of the peaceful valley, you of the turbulent mart,  
Though our pathways lie asunder yet are we one in heart.

O you of the clamorous city, for you the seed we sow,  
For you our garnered harvest when the ripened grain falls  
low,  
Our rosy-fruited orchards, our flocks on a hundred hills,  
The plow that breaks our furrows, the wheel that turns our  
mills.

O you of the toiling city, what gifts beside have we?  
The sturdy strength of our forests for your ships that dare  
the sea,  
The breath of our wayside hedgerows blown sweet along  
your track,  
Our winds that lift your smoke-pall and bring God's sunshine  
back.

O you of the thronging city, our kinsfolk scattered wide,  
Treasure yet richer we give you, we of the countryside;  
From the rock-cliffs of New England to the broad slopes  
of the West

We give you our sons and daughters, our dearest gift and  
best!—Blanch Tennor Heath.

### Foolish Little Maiden.

A foolish little maiden bought a foolish little bonnet,  
With a ribbon and a feather and a bit of lace upon it;  
And that the other maidens of the little town might  
know it,  
She thought she'd go to meeting the next Sunday just to  
show it.  
But though the little bonnet was scarce larger than a dime,  
The getting of it settled proved to be a work of time;

So when 'twas fairly tied, all the bells had stopped their ringing,  
 And when she came to the meeting sure enough the folks were singing.  
 So the foolish little maiden stood and waited at the door,  
 And she shook her ruffles out behind and smoothed them down before.  
 "Hallelujah! Hallelujah!" sang the choir above her head.  
 "Hardly knew you! Hardly knew you!" were the words she thought they said.  
 This made the little maiden feel so very, very cross  
 That she gave her little mouth a twist, her little head a toss;  
 For she thought the very hymn they sang was all about her bonnet,  
 With the ribbon and the feather and the bit of lace upon it.  
 And she would not wait to listen to the sermon or the prayers,  
 But pattered down the silent street and hurried up the stairs  
 Till she reached her little bureau, and in a handbox on it  
 Had hidden safe from critic's eye her foolish little bonnet.  
 Which proves, my little maidens, that each of you will find  
 In every Sunday service but an echo of your mind;  
 And the little head that's filled with silly little airs  
 Will never get a blessing from sermon or from prayers.

## Mothers' Home Column

### The Bird and the Baby.

The hour was dull and cheerless,  
 And our souls were as sad as the day;  
 We had talked of the unknown haven,  
 And the loved who had gone away.  
 It came with the softest flutter,  
 A tiny, brilliant form,  
 So near we could feel it tremble  
 In the sunbeams long and warm.  
 How it pulsed with soundless music,  
 And flashed surprises sweet,  
 From the drooping, swinging blue-bells,  
 A cluster near our feet.  
 We held our breath to watch it,  
 When the light of the western sun  
 Touched the gleaming throat of crimson  
 A moment—the bird was gone.  
 In my neighbor's cottage yonder  
 Lived a babe, oh, marvel sweet!  
 From the cooing lips, and laughing eyes,  
 To the dimpled, pink-toed feet.  
 That was yester-morn, this noon-time  
 A marble casket rests,  
 Robed in the baby's garments,  
 By loving hands caressed.  
 One moment, O bird, and baby soul,  
 You catch life's sunniest ray;  
 The next, we are broken, helpless,  
 For lo! you are gone away.

VIDA E. SMITH.

### Temptation, S ruggle, and Victory.

One beautiful moonlight night, when sleep would not come to one weary, ill, nervous sufferer, after days, weeks, yes, and years of keenest suffering, when the sick heart would almost give up in despair of ever again regaining health and

happiness, the tempter came at the silent midnight watch, when all nature and human companions were at rest, and whispered: "Why not end this suffering and these sleepless nights now? Does it not take much more courage to live the life of suffering you live than to end it all? What have you to live for? Only to suffer on; for you can do no good. No one needs you. You are only a burden to yourself as well as to others. Yes, I know your loved ones are so kind, good, and tender of you, and gladly do all they can. No money, no labor is spared for your comfort. Still it is a burden, even if they do not feel it so; and it will be a relief to them as well as to yourself when the end comes. I know how the poor, weary heart and brain long, oh, so intensely, for rest, and for the so-much-needed sleep that will not come. Why then should you feel it a sin to end this useless, suffering life now, instead of wearing it out in bearing still more? Surely if there is a God he can not care for you, or why spare your life when so near the crossing, and when down in the valley and shadow, only to let you die by torture,—such a slow, fearful death, filled with long, weary days and sleepless nights when it seems reason will flee? They tell you 'whom the Lord loveth he chasteneth,' but could or would you punish a loved one as he has permitted you to be chastened? It's no use. You can not stand this much longer. Better death even by your own hand than the madhouse. And the end can come so easily, and without pain. Why hesitate?"

But as the voice of the tempter ceased, the glorious old moonlight that the sufferer loved so well, and that had been her companion on so many weary nights—as well as happy nights in the far-away past—flooded the room and called her, and she followed its lead, out into the silvery light where in happier days in the far-away past she had stood with loved ones, now gone from her, and watched and loved its clear, soothing light, where now she so often sits and dreams of them; and it seems to-night these dear ones can look down in her weary, tempted heart, and pity and comfort through the weakness and the fearful struggle.

She sees the sainted mother who for years bore her own fearful suffering day after day without a murmur till the end came, then gladly entered her rest. Could she meet that pained look on this dear face, if she fell when tempted? Could she meet the darling pure angel boy, her only son, who in all his innocent young life thought mamma had no faults,—could she look into those pure, trusting eyes and say, "I came uninvited"? God forbid!

Then another loved, white face, with reproachful, pleading eyes, comes up before her, and as if in a dream she hears a dear voice repeat these words:

"He chose this path for thee.  
 No feeble chance or hard relentless fate;  
 But love, his love hath placed thy footsteps here.  
 He knew the way was rough and desolate,  
 Knew how thy heart would often sink with fear,  
 Yet how tenderly he whispered, 'Child, I see  
 This path is best for thee.'

"He chose this path for thee.  
 What needst thou more this sweeter truth to know,  
 That along these strange bewildering ways,  
 O'er rocky steep and where dark rivers flow,  
 His loving arms will bear thee all thy days?  
 A few more days and thou shalt see  
 This path is best for thee."

A sob told even the tempter that God and the loved ones had won, and on her knees in the moonlight, with only God's eyes to see, the sufferer poured out a plea for forgiveness for ever letting the evil tempter creep into her heart, and for doubting the dear Father who had been so much to her in

all her suffering, and whom, never before, even when down in the valley and shadow of death, had she for one moment doubted, and who had stood by her side through it all. She also sent up a prayer of thanksgiving that the Father had not let her be tempted more than she was able to bear. But as Jesus had been tempted and had come out victorious, so had God given her strength to resist the tempter. And thank God for the victory.

PRISCILLA.

[In connection with the above touching experience of Sr. Laura Brunson, we publish the following which may be found useful. We have not tried it; but the Lord tells us that alcohol (or strong drink) is for bathing the body, and very many of us know that sea-salt is an excellent ingredient for the bath.—EDITOR.]

#### MEDICINAL BATHS.

Two summers ago, I learned of the soothing, restful properties contained in a certain medicinal bath, told to me by the physician who had labored faithfully for many weeks to bring me to a better state of health.

To be sure, I had improved in many ways, but nervously worn from long neglect of self, there had come a day of reckoning, and, as many a woman can testify, a shattered nervous system seldom recovers in a rapid manner. There are long months of "feeling continually tired," restless, sleepless nights, and that dread foreboding of something dreadful to come, though everything may seem at peace about her. *Nerves!* Ah, me! What were they ever made for?

The following simple medicinal bath, that came like a flash to the mind of our good doctor one day, if not a cure, was, at least, a great relief to me.

"Please write while I dictate," said Doctor H—. And I wrote:

Take of sea-salt four ounces; spirits of ammonia, two ounces; spirits of camphor, two ounces, and of pure alcohol, eight ounces, and sufficient hot, soft water to make a full quart of the liquid.

Dissolve the sea-salt in the hot water, and let stand until cool.

Pour into the alcohol the spirits of ammonia and camphor, and mix them well by a thorough shaking. Add, then, the salt water, and again shake well, and bottle for use. Keep tightly corked.

Keep in the sleeping-room, or somewhere near at hand, a soft sponge, a bottle of the liquid, and a saucer, and, when tired, nervous, and "blue," do not be tempted to neglect this bath, but make the extra effort needed to wet over the whole body with the fluid, and finish with a vigorous rubbing with a soft crash or Turkish towel.

Rub until the skin glows with a reddish tone; slip quickly into a fresh, clean gown, and then just try to lie awake. You can not do it, I'll warrant. At least I never can.

Some months ago, through the columns of a paper, I made known this favorite bath of mine, and, shortly after, there came to me a letter from a woman, saying: "My husband has been in delicate health for years, and at time he nearly loses his mind because of sleeplessness night after night. I prepared that bath for him, and every night I bathe and rub him well, and he sleeps now like a tired child."

Hoping that this bath of nerve-strengthening power may bring sleep and comfort to many another world-weary friend, I send it forth again, trusting that I may be doing unto others as I would that others should do by me.—Nellie Hawks.

"Prayer, 'the Christian's vital breath,' is also the interpreter's clear atmosphere."

## Letter Department

DERBY, Indiana, May 15, 1907.

*Editors Herald:* Having been appointed as a missionary to Southern Indiana, just as soon as I could arrange affairs at home, and learn of some place to go in the new field (to me), I bade my wife and babies good-bye as cheerfully as I could, and May 6 started for Derby, Indiana, arriving on the boat at ten o'clock at night Wednesday, the 8th, where I received a cordial welcome from Bro. John Davis, who keeps the hotel at that place.

The next day I was called on to officiate at the funeral of the little daughter of Mr. and Mrs. R. N. Baggerly, Virginia Eveline, an only child. Bad weather prevented any further services until the next Sunday, when I began preaching in the Cummings Schoolhouse, and am having nice, attentive congregations.

Yesterday Bro. David Baggerly and I rode to Millstone where we officiated at the funeral of Elder James McKinney, president of the Millstone Branch, who had passed away the day before, May 13, after a lingering illness with the dread disease consumption. He was baptized about six years ago by Elder J. E. Porter. He was soon after ordained a teacher. Two years ago he was ordained to the office of elder. He leaves a wife and two children, all members of the church. He had a large circle of friends, as was seen by the large congregation that attended his funeral.

We are here to work for the advancement or growth of the grand latter-day work, and in as sweet harmony with all concerned as we possibly can, anxious on our part to labor where any good can be done, and where those having oversight of the field would have us operate. Any letters addressed to Springerton, White County, Illinois, R. F. D. 2, will be forwarded to me here or where I may be in this field. I am anxious to learn where missionary work is needed, and want to get acquainted especially with Saints in this field. After next Sunday, for a week or ten days, I will be with the Millstone Saints. My address while there will be Cannerton, Perry County, Indiana, where I will wait for instruction where to go next.

In gospel bonds,

F. L. SAWLEY.

STAPLES, Minnesota, May 16, 1907.

*Editors Herald:* I am still struggling on in the Master's service, sometimes in the sunshine of success and cheer, and sometimes under the cloud of discouragement. But so long as I can feel the cheering influence of the divine Spirit leading on, and at times crowning my labors with success, I hope not to falter by the wayside.

Another year in gospel service has been begun. The record of another year's labor has been closed, never to be opened till that great day shall come. Thirteen years have thus gone by. Ten in active mission service, and what shall the harvest be? I fear there will not be lacking some tares in life's harvest.

At the present Bro. George Day and I have the use of a vacant Baptist church in this city, and have been trying to tell the gospel story to those who came; but as usual as soon as the gospel note is sounded, the enemy is on picket ready to sound the cry "Mormon." However, notwithstanding the chilling breeze, and nearly two days of snow-storm, we have had a few out to our meetings, and feel that our labor has not been in vain.

Previously we were holding meetings about ten miles north of here, near Esterly Post-office, where we had comparatively good attendance and interest, and have hopes that in due time the seed sown will bear fruit in the Master's kingdom. The writer is to return there soon and perform a marriage

ceremony. On April 10 at the home of the bride's parents (Bro. and Sr. Lurette Whiting) occurred the pretty wedding of Sr. Irene Whiting, whom so many knew to be a faithful Sunday-school and Religio worker, and Bro. John Rotzien. Sr. Irene is greatly missed in the Clitherall Branch, as a willing worker wherever her hands found labor to do in the Master's service.

Another interesting event not really of the same character was the baptism a few weeks ago of Bro. Frank Whiting and his wife Elsie. Both are true descendants of latter-day Israel, and will be pillars of strength in the church in due time.

We must not fail to mention the serious sorrow that has been in the home of our brother and sister the past few months and in behalf of whom I wish to ask all Saints who know the worth of prayer, to pray. Their little son nine years old, a merry, bright little fellow, last January after a siege of sickness began taking convulsions, increasing in number till having as high as thirty-four in one day. Through prayer we believe he has received help, but he has not entirely recovered, but still lingers a poor little sufferer, almost a living skeleton.

I expect to start for North Dakota, my mission field, soon. Will be glad to meet many of the Saints and others there, whom I, by years of association, have learned to love.

As one among the laborers of the Lord I ask the assistance of the Saints that we all may labor together in love for the accomplishment of the work intrusted to all. My home address is Clitherall, Minnesota.

Your brother in gospel bonds,

LEONARD HOUGHTON.

HUNTER, Desoto Parish, Louisiana, May 15, 1907.

*Dear Herald:* We can not do without you and the *Hope* as you are all the preaching we have or have had in eighteen years. My children have never heard any other preaching or seen any of the Saints except me. I hope some day an elder will come here, so my children can be baptized.

MRS. M. E. BUNYARD.

ROCKVILLE, Missouri, May 19, 1907.

*Editors Herald:* I have to-day organized a Sunday-school here with twelve numbers. I have been holding meeting here a week. Four have given their names for baptism. Expect to administer that ordinance this afternoon.

In bonds,

A. C. SILVERS.

BELLAIRE, Illinois, May 15, 1907.

*Editors Herald:* It often makes me rejoice when reading of the good done by our missionaries and the ministry in this land. We have a great many persecutions to undergo, and we know that the best way is to live the life of a saint. I am interested in the work of Christ, and ask all the Saints to pray that we may carry it on successfully.

We have not had any preaching here since Bro. F. M. Slover was here. I esteem it a great pleasure to have the right to express my gratefulness for the message that has been brought about by the angel. I feel impressed to say that if we all put forth a united effort, and become devoted to the accomplishment of the work that is intrusted to all, not only by our prayers and faith, but also by our means, God will generously love and support us.

Brn. R. T. Walters and F. M. Slover were at Casey, Illinois, in September, 1906, preaching a few days, getting a few quite interested in the angel's message. I believe if the work is properly followed up that good will result therefrom. There are some friends who will look after the wants of missionaries. I mention this place in particular, so that

whoever is sent to this field may know of this opening.

Bro. David Smith was at Bellaire this winter and preached rousing, good sermons for us. We would welcome his return any time, and also others.

Children of God, there is work, there is labor to do.

MARY A. FERGUSON.

LANKIN, North Dakota, May 27, 1907.

*Dear Herald:* Fearing some of you might think, from our long silence, that we were altogether frozen up in this northern clime, I pen a few lines to let you know that through the blessing and kindness of our heavenly Father we are still alive and battling for the truth. The outlook from a human standpoint has been and still is somewhat discouraging; but we try to remember the thought expressed by others, "Effort" is ours; "Results" belong to God; and so breathing an inward prayer to him we obtain strength and press forward. I had the pleasure of leading one humble soul into the waters of baptism, Sr. Clum, wife of Bro. E. H. Clum, formerly of Lamoni. This is another instance of how the good seed of the gospel will sometimes sprout and bring forth fruit after many years.

I was lately called upon to conduct memorial exercises over a twin child of Bro. and Sr. Langton of Lawton, a beautiful flower lent to brighten the home for but a brief season. It is hard to part with them. Such dispensations of providence ought to make us feel that we have a greater interest "over there." May God help us to live so we shall meet the little innocent lambs.

There are some sick around here we are praying for and administering to, endeavoring to exercise "faith." By direction of missionary in charge, Bro. Day and I are expected to labor together in the west half of the State. I would like the scattered Saints to communicate with us as soon as possible. We desire as much as possible to make new openings, so please do not hesitate. Though you may have a sod house and limited accommodations, remember that both of us are old pioneers and have been there before, and what we lack we do not mind being shown how.

Please bear in mind the reunion at Bantry commencing Saturday, July 6. Come on foot, by wagon, or train; only get there. And do not forget your pocketbooks. Remember what was said last year about a new tent. It is coming. Address all correspondence, and send all tithing to my home address, Sherwood, North Dakota. Praying the blessing of God upon our united efforts, I am, as ever,

Your servant in the gospel,

WM. SPARLING.

OOLAGAH, Indian Territory, May 24, 1907.

*Editors Herald:* I have baptized eight adults since coming here, and others are almost ready to unite with us. They have a fine Sunday-school organized here, Bro. William Resser superintendent. The Sunday-school is about two months old, and is in a flourishing condition. Saints number nineteen now. Bright prospects for a branch to be raised up here. I am enjoying the best of liberty in preaching. I shall go to my field the fore part of June.

Dear Saints in Spring River District, who have kindly cared for me for about nine years so that I have not lacked for anything, I bid you all adieu.

Respectfully,

F. C. KECK.

CUCAMONGA, California, May 14, 1907.

*Editors Herald:* I wish to relate a dream I had this winter. I will state first that a lady moved in as my neighbor. She was a Utah Mormon. I called on her and we soon brought up the difference of the churches. I found her an

honest, good woman. We had many talks; among them I suggested that we both pray and ask God to make it plain. The only answer she received was the strong impression to investigate, and this dream was given to me. I would like to hear from some of you the interpretation. It came to me, but I should like to hear it from some others.

I thought I was in a city with some of my friends. My clothing was very beautiful. I left them and went a block to catch a car I wanted and upon arriving there the scene changes to the country. I still went on until there was no road to travel. It was in fields and back yards until I came to a place where filth was running, and I could not cross because of my beautiful clothing. While hesitating about going, some power lifted me up over everything into a room where a lady was waiting dressed in black. She held in her hand the half of a breakfast-food box. Pouring the contents through her fingers, she says, "See what beautiful food." I looked and it was the most beautiful grain I ever saw. She went on saying, "This is the food that the Utah elders,—Mormon elders,—that go two by two are preparing for the people to eat." I took one more careful look, and with sorrow I beheld what she could not see. Fine glass was mixed all through it, but one could not see without very careful notice. I awoke. This has been a great help and strength to me. Hoping it may help others, I remain,

Your sister in Christ,

EFFIE VAN FLEET.

HOUSTON, Texas, May 22, 1907.

*Editors Herald:* I inclose *Houston Post* containing account of Elder "Parham's" decline from leadership in the "Apostolic Movement" at Houston and other prominent strongholds. Although his proselyting by "unknown tongues" drew from the ruins of Dowieism, he failed to profit by the mistakes of its deposed leader. The clipping follows:

"Reverend *Charles F. Parham's* announced retirement from the leadership of the Apostolic Faith movement has created factions in the ranks and now a serious split is threatened. The opposing forces, who demanded the former leader's retirement on charges that he was guilty of "conduct not becoming a minister," remain firm in their original indictment, declare that they will not recognize the ministry of Parham, and call on the various missions throughout the State to refuse him recognition. Others there are who claim that the charges against him are a persecution; that if they be true, as asserted, that they do not amount to sin, for the religious leader is a prophet of God and can not be guilty of sin; they charge the others with jealousy and with falling away from sound doctrine, and threaten those who reject Parham as placing themselves in danger of divine judgment. . . .

"We bear no malice toward Brother Parham," said Mr. Dowling [judge in committee meeting that tried Parham]. 'It is simply to protect the movement from degeneracy through degenerate practice of those representing it that we have been compelled to do what we have done. It was no hearsay evidence upon which we took the action. We had clear cut and definite testimony, proving beyond the shadow of doubt. He absolutely refused to come before the committee. He would answer none of the charges made, saying that he didn't propose to be tried by anybody.

"And in addition to the first hand testimony we had letters in which the accused clearly admitted the charges. There was no question of the validity of the charges, there was no question in our minds, and when he absolutely refused to offer any defense or appear before the committee at all, we could not do other than what we did.'

"In the last issue of the *Apostolic Faith*, the official organ of the movement, a full review of the case and its development appears, and to this Mr. Dowling made reference. He cited the two following telegrams:

"(Carothers to Parham, from Chicago to Los Angeles, November 25, 1906.)

"In view of the S. N. H. experience at League City and older cases same nature, you ought to retire to ministry of prayer. Combination of cases known only to me, so retirement wipes out stain. Alternative—inevitable, hopeless failure of world prospect. (That is, of the Zion movement uniting with the Apostolic Faith movement.) Wire "accepted" or "rejected" only to Ray at Zion City.'

"(Parham to Carothers in reply, November 27, 1906.)

"Mr. Ray Davis, Zion City, Illinois.

"Los Angeles, California, November 27, 1906.—Owing to fact that my position projector of Apostolic movement is misunderstood, many rumors afloat, I resign from such office, to devote myself to private ministry and prayer. Letter of explanation follows. Chas. F. Parham.'

"The trouble came after this, it is claimed, when Parham persisted in preaching and teaching in the name of the Apostolic Faith movement. Some representatives of the various Texas missions were then called to meet in Orchard, where Mr. Parham was holding a meeting, and a regular trial was entered upon. It was this meeting that Mr. Parham refused to attend, according to Dowling's statement, the charges against him were heard, he was adjudged guilty and the action as stated before was taken against him."—*Houston Daily Post*, May 22, 1907.

In my mission, some of Parham's followers have acknowledged the restored gospel, while many *opposed* us, holding out that "great is Parham, the Apostolic Faith projector."

For the worship of none but God, I am, Your brother,  
1814 Preston Avenue. W. H. MANNERING.

#### From Wales.

*Editors Herald:* Just a word to testify that the Lord God of Israel is still working in little Wales. Am pleased to say that our land is yielding her increase in the work of our Father. I have been permitted to bring the following five into the fold: Bro. Paul Ellis was brought in at Aberaman. We hope he may prove himself as Paul of old. Young Sr. Edith Roberts of Aberaman, who is continuing faithful to the commandments of the Master under favorable circumstances, having no other young sister in the mission. Bro. Pugsley of Aberaman mission, who was brought to the fold under favorable circumstances, having been shown the true church through a vision by the inspirational power of God. Am pleased to state that he has proved worthy to the mission, and we look forward to see him an instrument in God's hands, as he was a local preacher with the Independents at Capcach previous to coming into the church. Bro. Picton of Teurbiwceiber has been brought into the fold through the instrumentality of Bro. Mann of Teurbiwceiber, and having been convinced of the truth of the gospel, and the power of God, by the preaching of Bro. Jenkins of Perth, Bro. Picton having been a member with the Baptists for about fifteen years. He has got so much interested since coming into this church, April, 1907, that he has been surprised at the power of God who has led him to search since coming in, and he has told me that he has received more knowledge of God in two months than during the previous fifteen years with the Baptists, and I feel very proud to be honored to go down into the waters of baptism with them, and I think they will be a credit to the church. I have also rebaptized Bro. Roper of Aberaman, and hope he may prove faithful to the end of his days.

I may say that I have had profitable meetings at Aberaman, which is mostly fortnightly. I may say that Teurbwceiber is also my field of battle, I have had meetings there twice with good results, and I hope very shortly to have the flag of the Master hoisted there.

I have been asked to come out to America, and feel very sorry to state that I can not comply with the request just now, having found so much work here to do. On one occasion I was sent for to Sr. Evan's of Aberaman, she being very low at the time, and indeed the doctor had given her up. Bro. Case came with me and we administered to her, and the power of God came with such force that she felt benefited immediately, and we are pleased to say that she has been continually improving from that very hour, and now she has come to perfect health. On another occasion I was called by telegram to Sr. Jane Aberaman, she being very low with anæmia, or weakness of the blood. I administered to her, and am pleased to say she is recovering, and my prayer is that she will soon recover by the power of the divine Doctor. I am pleased to know that my brother, Reese Jenkins, has been called to the mission field, and sincerely hope that by the power of God he may be the means of bringing many souls to the gospel of Christ, trusting that the Saints will support him in his calling.

Your obedient servant in the gospel of Christ,

JOHN G. JENKINS.

"Spider's Castle," Cymer, PERTH, Wales.

#### From Over the Mountains.

*Editors Herald:* From the far-famed city of Salt Lake, almost surrounded by mountains, green foliage, and laughing streamlets, I talk to you this time, over seven hundred miles from Denver.

After preaching twice to the Denver Saints on the 19th, I left them on the morning of the 20th for Colorado Springs. Was kindly met at the depot by Elder J. W. Morgan, who when satisfied of my determination to continue my journey hitherward on the day following, after we had plentifully eaten at his welcome table, very courteously took me around to the feasting of my eyes on what I had for years known only by print and stereoscopic views. I quaffed the mineral water, drank at the soda springs, looked admiringly on Pike's Peak, saw the pioneer Pike's monument, gazed with wonder and amazement on the Garden of the Gods. There we beheld the majesty of towering rocks, Balanced Rock, Steamboat Rock, and the Kissing Camels.

The enchantment of this rare scenery made hours pass without notice. Meeting was appointed for the night, the writer to speak. We found the time unconsciously near; we had to hasten. Missing supper we reached the nice little church in time to do our part, before a strange audience, though the service was already opened by Bro. Clarke, their president.

Next day pulling away from a day's association with these brethren, who certainly have an enviable climate, a most sanitary habitation of retirers and consumptive resorters, nearly six thousand feet elevation, we continued our journey, coming by Pueblo, passing through the Royal Gorge where the mountains have seemingly parted to admit human traffic and where the solid rocks on either side tower to a height of thousands of feet, winding through canyon after canyon for hundreds of miles, threading tunnels, going up grade and down grade, crawling along the precipice again, where to have missed our footing would have hurled us to a dazzling depth below, we reached this peculiar city on the noon of the 22d. We found Bro. E. C. Briggs, who has been here since last fall, vital as usual and anxiously looking forward to the arrival of others of the swift messengers. Have been associated with him thus far. With

interest I have listened to his accounts of his experiences when he came here in 1863 after a long, tedious trip across the plains; of the disadvantages under which he sought to recover those who had been obscured from the truth in the dark and cloudy day, of how he called on Brigham Young in person and was threatened by that tyrant.

I have visited some of the noted Mormon scenery. Some of it one can enter and some of it one has to behold from without. I have seen Beehive House, built by Brigham, now occupied by Joseph F. Smith. It is the White House of Mormondon. I saw Amelia's Palace, Eagle Gate, the temple and tabernacle, the endowment house, the assembly hall, etc.

Last Sunday I preached twice in our church. In the afternoon I attended the tabernacle service, heard Apostles Richards and Lyman (president of the Twelve) preach, saw several leading men including two of the Presidency. I heard the big organ shake the tabernacle, heard the choir sing that took second prize at the world's fair; and was sorry indeed that all this fine display was not devoted to a worthier cause. In the information bureau, after service, I saw many Mormon relics and the pictures of many of their leaders. Saw in person the grandson of Parley P. Pratt, also the son of Orson Pratt. I saw Hyrum Smith's watch, the watch of John Taylor that was struck by a bullet in Carthage Jail; other articles of rarity that have been handed down. We saw the monument of Brigham Young, who stands with his back towards the temple and his hand toward the bank.

Two or three of the finest private residences are here I ever saw in any city, not owned, however, by Mormons. The city claims about seventy-five thousand population, about a third of whom are Mormons. You can calculate, therefore, that about every other person you meet on the street believes in a general way in the Book of Mormon and Joseph Smith. The city is beautifully laid out; with its wide streets and rows of trees on either side affording lodgment to thousands of timid warblers who make the air perfectly resonant as they blend their notes with the prattles of merry children beneath; with its crystal waters flowing down from the mountains to refresh the air and delight the beholder.

Bro. Briggs and the writer had a very pleasant call on the grandson of Samuel H. Smith, brother of the Martyr. His wife is one of our members, and he is not a full-fledged Mormon. A standing invitation exists to come again. Oh! if only we can reach this people. Between them and us stand their leaders.

Yesterday's *Tribune* had a very fair write-up on my Sunday evening's talk, and to-day's *Tribune*, as I see this morning, has about a column and three fourths devoted to an interview between a reporter and the writer yesterday, at his request, in which he wrote dictation at length. But the *Tribune* is an anti-Mormon paper. If we could only get in the *Deseret News* where we could come in more general and more certain contact with the Mormon people who were overcome in the dark and cloudy day!

Of the missionary force, Bro. Vanderwood is here, Bro. E. A. Davis has arrived, and Bro. F. A. Smith is expected daily. May it be that the time has arrived for that to be done which we have long looked forward to, when these people would be recovered, when a trend of events and the Spirit of the Lord would make it so plain that the Reorganization is the succession of the original church that the honest of heart will with little difficulty perceive it.

Permit me to say to our ministry abroad that they can get free copies of a book consisting of extracts from the testimony in the Smoot investigation (containing the important parts and perhaps all that is needed) by addressing The

Gentile Information Bureau, Herald Building, Salt Lake City, Utah, and asking for such book. ALVIN KNISLEY.  
804 Park Avenue, May 28.

#### Extracts from Letters.

Elvonia Westfaul, Orange Grove, Mississippi: "I inclose a notice of the death of my father who died April 25. I am the oldest daughter of seven children. Father would have become a member of the church if an elder had come at the right time, for he believed the latter-day work. Mother has been a member five years; was baptized by Elder W. L. Booker. Father had been sick about fifteen months from heart trouble and other diseases. Pray for mamma and us."

L. L. Gott, Central City, Illinois. "Bro. F. L. Sawley came to this city March 13 and preached a series of nineteen sermons, sowing the good seed, and some are investigating. Bro. Morris and Henson have also been here during the month of May and preached a number of times. I desire to be active; I am not satisfied to sit down with folded hands, knowing that this is an individual work. The teachings of the Savior come to me, when he said if we would not forsake even father and mother we could not be his disciples. Let us renew our covenant with the Lord, and forsake all worldly pleasure."

## News From Branches

### CLEVELAND, OHIO.

We have been favored in hearing a patriotic address of deep spiritual significance from U. W. Greene, of the Twelve, his first attempt at much speaking since his recent illness; the theme appropriate to this Memorial Day was regarding this land choice above all others; and how God's hand has ever been evident in keeping it whole and free, when evil forces have assailed its safety. "In union is strength," the wisdom of which the Saints should appreciate and exemplify as a people.

The local street-services have suffered by reason of unfavorable weather, but it has been made good to us in the interest aroused; one of the sisters of playing and solo ability has volunteered to use the Billhorn organ in this campaign. As a result we noted in the audience of a hundred or more a far greater percentage of listeners of the gentler sex. We try to have plenty of good local advertising matter to pass around.

On one occasion we found the crowd was immediately taken over by advocates of some "Free-and-Easy Route to Heaven," but as a visiting brother had once done the same maneuver to them we do not complain, only look for the "survival of the fittest."

"Ladies' aid" held a social on the evening of the 16th to demonstrate their work and get people acquainted with their plan of conservative buying and purchase of necessary things through them. Many went home carrying various-shaped bundles, containing aprons, waists, caps, sleeves, shoe-polish, gas-mantles, soap, flavoring, chocolate, etc. Bro. and Sr. Calhoun let their home for the occasion: the proceeds go toward paying church debt. Other features were a Zion's Praises quartet and an ice-cream parlor, each very sweet in its way.

E. A. WEBBE.

### BURLINGTON, IOWA.

Sunday, May 19, ushered in a new period of history for the Burlington Branch, for it was Bro. Charles Fry's first day with us as pastor of the flock. Bro. Elbert A. Smith, who was with us the Sunday previous, remarked that he would like to be here to usher the new incumbent into his duties, as he

(Bro. Smith) had introduced Bro. Reiste, and had also been here to see him off, but it later appeared that almost no introduction was needed,—in fact we believe that an outsider would scarcely have been aware of the fact that there was a new pastor. The day was enjoyed by all, as we feel that the rest of the year will be,—and we hope more than the year.

We are all busy now, making preparations for the district conference, which is to meet here on the 15th and 16th of June, the conventions being on Friday, the 14th. Plans for the Friday evening program are progressing fairly well, and we hope to have a good attendance, and a pleasant and profitable time during all the session.

Sr. Fry arrived Sunday afternoon, with her two little sons, and will probably, in a few days, occupy the home which is to become the center of interest to the Burlington Branch. It is to be hoped that their stay in Burlington will prove to be of mutual enjoyment.

Our religio president, Sr. Edith Jarvis, is expecting to be separated from her work for a considerable time this summer, as she is planning a trip to California and Washington, to visit her brother and friends.

ETHEL A. LACEY.

### LAMONI, IOWA.

Sunday was a beautiful day, and the services were largely attended. The stake bishopric occupied the morning hour at the chapel, D. A. Anderson in the evening. Bishop E. L. Kelley spoke at Liberty Home and C. J. Spurlock at the Saints' Home. The attendance at Sunday-school was 530.

The rite of baptism was administered to three at the Home pond Sunday morning, the confirmation occurring at the afternoon social service.

The following brethren labored locally Sunday: D. A. Anderson at Wyan, at 3:30; D. C. White at the Boyer School-house, S. D. Shippy at Ellston, and J. S. Snively at Andover.

J. F. GARVER.

## Miscellaneous Department

### Conference Minutes.

MANCHESTER.—Business-sessions of our annual conference were held in the North Manchester Branch meetinghouse Collyhurst Road. Sunday services were held in the Vestry Hall, Hulme Town Hall, Stretford Road. Convened Saturday, March 30, at 6 p. m., Henry Greenwood in the chair. Elder W. H. Greenwood (of the Seventy) was by vote associated with the district presidency in having charge of the conference sessions. Official communications. A letter from Bro. Caton, Birmingham, who is acting as Bishop's agent in the British Isles, was read to the body. Resolved, "that this letter be read at each service to-morrow, Sunday." Resolved further, "that the president of the district have power to appoint temporarily a collector for the Bishop's agent at to-morrow's service." Elders reporting: H. Greenwood, J. Dewsnup, J. W. Taylor, T. Brien, J. Bailey, F. Naden, G. Towers, F. Bruton, D. Hope, W. Spargo, W. Worth, C. H. Hassall, W. R. Armstrong, S. F. Mather, J. Foden, T. J. Elliott, N. J. Weate, J. Harper, J. Spargo, J. Schofield, J. S. Grundy, J. Dewsnup, Jr., E. Nixon, C. H. Barton, Priest J. W. Green. Branch spiritual reports: South Manchester Branch, North Manchester Branch, East Manchester Branch, North East Manchester Branch, South Salford, Farnworth, Wigan, Warrington, Stockport, Eccles. The following extract is made from the district president's report with his consent: "Personally I have striven to fulfill the duties of my office to the best of my ability. I have visited all the branches in the district once or twice in each quarter. Some of the branches are doing well, others not so well, but in all there is great room for improvement, and I would strongly urge my brethren, the presidents of branches, that they pay more strict attention to the visitation of the members in their homes, by the priest or priests of their respective branches, and that they counsel with their officers, and thus beget a spirit of unity and confidence among

themselves that will spread to the membership, thereby making them feel as one in the work of the Lord." At the Sunday afternoon fellowship meeting, some stirring testimonies were borne towards the middle and close of the meeting. Monday, April 1, we assembled in the North Manchester meeting-room at 9.30 a. m. The district Sunday-school superintendent, Elder S. F. Mather, gave his report verbally. Schools in fair condition; more solid work being done in some of them than hitherto. District secretary's report: We have ten branches within the district, with a total membership of 454; including 1 patriarch, 2 high priests, 29 elders, 18 priests, 8 teachers, 13 deacons. There have been 35 baptisms during the year. Secretary reported having sent the statistical report for the year 1906 to Bro. Stebbins; posted it on March 11. District financial secretary, Elder N. J. Weate, reported: Report referred to the standing committee of auditors. The letter or report of Elder C. H. Hassall in which our brother asked to be released from all appointments on account of infirmity was considered. The letter was again read by the secretary. Bro. Hassall was given permission to speak. He said that the letter was plain and he need not add anything thereto. The district president spoke on the matter, and a motion prevailed that "The matter be left in the hands of the district president." Zion's Religio Society's report was presented verbally by Elder N. J. Weate. Organization is still intact, but no meetings are held at present. Auditors reported financial secretary's account correct. Auditors' report was adopted. In consequence of an interest having been created in Denton and Hyde, it was "Resolved, that provision be made in the forthcoming rota plan to supply the above mentioned places." This was discussed for some time when the following was put to the house and prevailed: "Resolved, that the question re the opening out of mission work in the districts of Hyde and Denton be placed in the hands of the district presidency for their disposal." The rota plan was now considered. Elder J. W. Taylor explained the same. Resolved that the rota plan as explained be received and adopted. Resolved that branch priests who take exception to their branch presidents going on the plan be left off. Resolved that a line be placed on the plan asking brethren who are on the plan, if they can not fulfill their appointments to let the branch president (where they are due) know. W. R. Armstrong handed in the following notice of motion: "I beg to give notice that I shall move (D. V.) at our next conference that in future we hold three quarterly reunions and one annual conference for business." Signed also by W. Worth. Resolved that the question of the advisability of holding a Sunday-school demonstration this year be placed in the hands of the district presidency and the district Sunday-school superintendent, they to report to the branches as early as possible. The district secretary here tendered his resignation, giving his reasons for so doing. It was resolved "that Bro. Brien's resignation be received with regret, and we give him our best thanks for his faithful services of the past." Bro. Brien tendered the resignation of his assistant, A. E. Gayter, who was not present, thus leaving the new secretary free to choose his assistant. W. Worth of Stockport, was elected secretary. He nominated as his assistant H. W. Preston who was elected. Election of officers: "Resolved that we reelect the remaining officers of the district." This was carried unanimously. A suitable letter was ordered to be sent to Sr. Ada Green thanking her for her efforts in regard to the Manchester district fund; a sum of five pounds was turned over to the fund as the result of a concert which the sister got up. Resolved that the presidency of the district be a committee to draw up a letter of condolence to be sent to the relatives of our late bishop, Bro. Thomas Taylor, of Birmingham. A vote of condolence was passed with Sr. Berry (who was present) on her recent bereavement through the death of her sister, Sr. Sharrocks. A letter of condolence was ordered to be sent to the husband of the late Sr. Sharrocks. A vote of thanks was accorded to Elder John Foden and choir for their efforts in rendering some anthems during the Sunday services. Bro. Foden was reelected district chorister. W. R. Armstrong was reelected as district auditor for the ensuing two years. General, mission, and local authorities of the church were sustained by vote. William Worth, secretary.

GALLANDS GROVE.—The conference of the Gallands Grove District met at Dow City, Iowa, May 25, 1907, for prayer-service at 9 a. m. At 10.15 convened for business. The chairman, J. C. Crabb, stated that Elder W. H. Kelley, one of the missionaries in charge was present, and, no objections, he would ask to sit with and form a part of the presidency. Edith Dobson, secretary; assistant, Nellie Hall. Branches

reporting: Gallands Grove, Deloit, Dow City, Mallard, Salem, Harlan, Coalville, Lanesboro. Fourteen ministers and one priest reported. A petition from the Gallands Grove Branch was read as follows. The Gallands Grove Branch passed a resolution to celebrate the forty-eighth anniversary of the organization of the branch and the forty-fourth anniversary of the district. They also requested the conference to be held there at the same time, so as to celebrate jointly with them, which was gladly accepted. The anniversary will be held October 19 and 20, 1907. The conference will convene October 21, 1907, at 9 a. m., at Gallands Grove. All the business having been done until the afternoon session, Elder Crabb called upon Elder W. H. Kelley to fill out at least a part of the time remaining up until the noon hour. Elder Kelley responded by claiming that it was his right to have presided over the conference, whereupon it was moved that Bro. Kelley be recognized as one to preside over the conference from this time on. After some remarks made upon the resolution, it was moved, that this motion be laid on the table. The last was put to vote and lost, by three for, and four against. The original motion was put and carried by four for and three against. Elder Kelley took the chair and asked that the conference associate with him, Elders Crabb and Hunt, which they did. Bishop C. J. Hunt reported as follows: Tithe and offering fund on hand at last report, \$71.69; received, \$1,110.04; expended, \$807.39. Sanitarium fund on hand and received, \$41.50; paid Bishop Kelley, \$31.50. Children's home fund on hand and received, \$22.75; paid Bishop Kelley, \$14.75.

WESTERN MAINE.—Conference of the Western Maine District convened with the Stonington Branch, May 25 and 26, 1907. Business-session called to order at 2 p. m. J. J. Billings in chair. Chose W. E. LaRue president of conference; J. J. Billings, associate. Minutes of last conference read and approved. Statistical reports read and approved as follows: Stonington 100, Little Deer Isle 70, Mountainville report referred back for corrections. Ministerial reports: Elders J. N. Ames, J. J. Billings, H. R. Eaton; Priest H. H. Billings. Bishop's agent, H. R. Eaton, reported as follows: Amount received, \$207.50; expended, \$188; balance due church, \$19.50. District treasurer, Pearl F. Billings, reported as follows: On hand last report, \$15.54; received, \$8.18. Matter of the advisability of disorganizing the Lamoine Branch left with the local and general missionary. The next conference appointed to meet at Little Deer Isle in August, exact date to be named by president. Chose officers as follows: President, J. J. Billings; vice-president, W. E. LaRue; clerk, W. A. Small; treasurer, Pearl F. Billings. Voted to purchase a new district record book, and Bro. W. A. Small, W. E. LaRue, and J. J. Billings were chosen as a revising committee in preparing the new record. W. A. Small, clerk.

#### Convention Minutes.

NEW YORK AND PHILADELPHIA.—The New York and Philadelphia District Sunday-school association met in convention at Elk Mills, Maine, May 18 and 19. District Superintendent O. T. Christy in the chair, E. B. Hull, secretary. On motion, the convention was changed from delegate to mass, so as to allow all to take part. Four schools reported as follows: Broad River, 21, Baldwin, 70, Brooklyn, 70, Philadelphia, 203, besides a cradle roll of 15. The home department of the district now numbers 101. Librarian Clara Zimmermann reported two schools belonging to the library; 117 books now on hand; received \$16.42; expended, \$1.45; balance on hand, \$14.97. Treasurer E. B. Hull reported on hand June 2, 1906, \$10.92; expended, \$12.00; balance due treasurer, \$1.08. W. W. Smith reported as one of the delegates from General Convention of the work done there. Scranton, Pennsylvania, school was admitted into the district association. The executive officers were appointed as a committee to consider the question of coalition of the district Sunday-school library with the church and Religio libraries, and report back to the regular or special convention. The following officers were elected: Superintendent, O. T. Christy; associate superintendent, Benjamin R. McGuire; secretary-treasurer, E. B. Hull; librarian, Clara Zimmermann. Adjourned to meet at the call of the district superintendent, he to consult with the officers of the Religio as to their meeting with the Sunday-school in their convention on the same date and place. On the evening of the 18th an entertainment was given, which was enjoyed by all. Preaching by Benjamin R. McGuire and Daniel C. Carter. Collections, \$7.78, which was equally divided between the Sunday-school and the Religio.

## Pastoral.

To Saints and Friends of Far West, Nodaway, and Southeastern Missouri Districts; Greeting: Having been placed in charge of the above named field, I address this communication to you. The brethren of the missionary force will labor in their fields as appointed by the Twelve. We want the hearty coöperation of the Saints. Please remember that it takes means to travel, therefore help to sustain the brethren with your means and prayers. We would like all the local ministry to help. In the early rise of this church nearly all that held the priesthood worked. Let us follow the admonition of the apostle James, chapter 3, verses 6 to 8, in regard to that unruly member, the tongue. I shall get around over the districts as soon as I can.

Send me reports not later than the first of July, October, January, and March.

Those wanting preaching, let us know. We want to open as many new places as possible. Your colaborer,  
629 North Main Street, NEVADA, Mo. F. C. KECK.

To the Saints and Friends of the Northeastern Illinois District; Greeting: Having been appointed to supervise and direct, in a measure, the missionary interests of the district for the current conference year, we solicit the coöperation of all interested in the success of the Lord's work in this field.

Though our missionary force is limited, it is expected that all opportunities for missionary effort will be utilized to the limit of our capabilities.

There are times when the local church interests can be best conserved by the aid of counsel and advice of the traveling ministry; and it is not infrequent when missionary interests demand the hearty support and coöperation of the local church workers. Harmony and concert of action are essential to the exhibition of the spirit of our heavenly Master. The aim of all should be to move forward in touch with the entire interests of the work. "To be workers together with God," is vital to the success of one and all.

My address is, Box 314, Plano, Illinois.

F. M. COOPER, District Missionary in Charge.

To the Saints of the Utah District; Greeting: Feeling an effort should be put forth by all lovers of truth and more especially by those who have obtained like precious faith, for the carrying into effect of the plans that have been made and arranged for the coming year's work in our immediate district, consider it prudent to address an epistle to the Saints requesting them to aid and encourage the standard-bearers of Israel, by assisting them not only with your moral support but also in a financial way, that the work may roll forward.

And that the work be not hindered we again call attention to the fact that "tithes" and "offerings" are a part of the work that must not be neglected; remember "the Lord loveth a cheerful giver."

The missionary's wife, who is not so fortunate as some of our sisters as to have an income from their husbands' labors, is placed in a critical condition if the Saints fail to bring that which rightly belongs to the Lord into his storehouse.

We feel to congratulate the Saints of Utah for their hearty support in the past year, but in so doing we must again solicit their hearty and unceasing support for the work here until we are summoned home, to reap the reward of our labors:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6:7. If we sow the good seeds of faith, hope, and charity, we can expect to receive the same in return, "pressed down" and "running over." So also if we impart of our substance for the work of the Master, and for the support of those who have sacrificed a husband and father for the work's sake, we shall in no wise lose our reward, but will secure the smiling providence of God upon us, and in the day of accounting will "receive double" for all our work.

Then as followers of the meek and lowly Nazarene, let us rally one and all to the support of truth, and every one act in his office and calling. He that is called to preach let him preach, and he that has been called to the business side of life, let him perform his duties by presenting his tithes and offerings to the Lord.

The undersigned is prepared to receive and receipt for tithes and offerings until official changes are made; so let us hear from you one and all.

J. E. VANDERWOOD.

PLEASANT GROVE, Utah, May 29, 1907.

## Fourth Quorum of Priests.

Dear Brethren: It becomes our duty as presiding officers of the Fourth Quorum of Priests to issue this pastoral letter. We are now entering upon another conference year of faithful service to our Captain, Jesus the Christ. Are we all keeping step with the gospel band? Are we all ready to be placed on picket duty or on the firing-line, go where duty calls us to go, and do what duty requires us to do? Are we ready for the dress-parade—or clean who bear the vessels of the Lord? Do we go from house to house in the Spirit of the Master with a message of love and peace, to raise the fallen, if any there are, and to teach those who have been newly born into the kingdom the duties they owe to God and their fellow men?

The Captain has said: "The blood of this generation will I require at your hands." Therefore it behooves us, one and all, to be at our Master's business. Let us see to it that in this coming year, and when the time shall come to submit our annual report, it will be said of the Fourth Quorum of Priests that by our faith we had a good report.

We do not wish to find fault with those who have done faithful service. God forbid! But we do find fault with those of our number who failed to send in their reports. Out of forty-eight members only thirty reported. This does not make the showing for the quorum that we should have.

The presidency of the quorum desires that each member report his labors at least once every three months. By this system we will keep in touch with each other, exchange ideas, instruct one another pertaining to our duties, and keep step with the good old gospel band—mark time to the Spirit of the Master who is continually admonishing his people to "come up higher." Then let us put on the whole armor of our God, that when we are called upon to give an account for our stewardship we will hear the plaudit: Well done, thou good and faithful servant: thou hast been faithful over a few things, now I will make thee ruler over many.

Ever praying for the welfare of the Fourth Quorum of Priests, and the church in general, we are,

In bonds of peace,

GEORGE EDWARDS, President.

R. F. HILL, First Counselor,.

W. B. TORRANCE, Second Counselor.

## Conference Notices.

Tri-annual conference of Nauvoo District will convene at Burlington, Iowa, June 15 and 16, 1907. Branch secretaries please send reports to W. H. Gunn, 3105 Shawnee Street, Fort Madison, Iowa. W. H. Gunn, secretary.

St. Louis District conference will convene at Lansdowne, Illinois, Saturday, June 22, at 8 o'clock for business, to continue over Sunday. As the matter of holding a district reunion will come up for final action, it is desired that a full representation from each branch in the district be present, so the matter can be disposed of in a satisfactory manner. Would also suggest that each secretary in the district send in his report by June 20. C. J. Remington, secretary.

Central Michigan District conference will convene at Glover, Michigan, June 22 and 23, 1907. All persons will come to Bentley, Michigan, where they will be met. Those from the north will change cars at Pinconning for Bentley. Bring your lunch-baskets well filled, and any extra quilts and pillows you can. Teams will meet trains Thursday night, Friday morning, and Friday night. Branch clerks please send reports early. Addie Grant, secretary, Bentley, Michigan.

Northeastern Kansas District conference will convene at 10 a. m., June 22 and 23, with Atchison, Kansas, Branch. Frank G. Hedrick, secretary, Fanning, Kansas.

Southern Indiana District conference will convene with Byrnsville Branch, Byrnsville, Indiana, June 22 and 23. We hope to have with us J. W. Wight, missionary in charge. Send reports to district secretary, Ed. Byrn, New Salisbury, Indiana.

## Convention Notices.

The Sunday-school convention of Clinton District convenes at Veve chapel, Veve, Missouri, June 21, 1907, at 9 a. m. We would like to have the schools of the district well represented. Zora Lowe, secretary.

The Sunday-school convention of Nauvoo District will

## THE SAINTS' HERALD.

ESTABLISHED 1860.

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All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

convene at 10 a. m., June 14, 1907, at Burlington, Iowa. Sena Bierman, secretary.

Sunday-school convention of Central Michigan District will be held at Glover, Michigan, June 21, at 2 o'clock in the afternoon.

The Religio association of the Nauvoo District will convene at 2.30 p. m., Friday, June 14, 1907. Locals not having reported, please do not fail to do so. Ethel A. Lacey, secretary, 733 Foster Street, Burlington, Iowa.

## Reunion Notices.

By unanimous vote, Bayard, Nebraska, was selected as the place to hold the Western Nebraska and Black Hills reunion, to convene at 2 o'clock, September 18, and continue over Sunday. Wood and hay will be on the ground for those coming from a distance. It is hoped that all Saints in this district will have their business so arranged that they can be present and help make this reunion a success. Come prepared to say where and when we shall hold the next gathering. Committee.

## Notices.

To the Pittsburg District; Greeting: There will be no change of Bishop's agent in said district at present. L. D. Ullom will continue in that office. James Raisbeck, secretary.

Persons in the Lamoni Stake desiring the tent with two elders in their locality, during the present summer, will please address John Smith, Box 112, Lamoni, Iowa.

## Telephoning Without Wires.

After almost a year of constant experiment on radio-telephony Doctor De Forest has reached the conclusion that wireless telephony on a practical and commercial scale has been realized.

The practical development of this invention now has progressed so far that sounds produced in Doctor De Forest's laboratory in New York City have been heard not only at other laboratories, several miles distant, but distinctly at Quarantine, twelve miles, on board the steamer Bermudian. In fact, Doctor De Forest has been informed by numerous amateurs in New York City and Brooklyn that their apparatus has frequently responded to the waves corresponding to music sent out from his transmitter. It might be said here by way of explanation that modern wireless telegraph systems employ almost exclusively for long distance work a telephone to receive the signals. This instrument is one of the most sensitive means of detecting the presence of an electric current or any variation in its intensity or frequency. Consequently, if an experimenter is listening for the click, click, corresponding to the wireless signals sent out at some transmitter station, and hears instead music or the human voice, he must know that his apparatus is responding not to the dots and dashes of the Morse alphabet, but to waves in unison with the original sound waves appropriate to the sound. Now, in wireless telegraphy we do not change the frequency of electric waves, but we produce and interrupt them at such frequency as we desire in order to form our dots and dashes. In wireless telephony we have a similar condition, and while we can not vary the frequency of the waves yet we can vary their amplitude or intensity as we please. Our ability to do this very rapidly, in fact as

rapidly as the vibrations of the human voice or other sound, makes wireless telephony possible, as receivers have been devised sufficiently sensitive to respond to these waves and to translate them into varying electric currents which produce corresponding vibrations in the diaphragm of a telephone receiver and thus produce sound that is audible to the human ear.—From "Wireless telephony by the De Forest system," by Herbert T. Wade, in the *American Monthly Review of Reviews* for June.

## Current Literature for June.

"*Current Literature*," a well-known literary man recently remarked, "is not a magazine, but a liberal education." The characterization may be aptly applied to the June number in which this remarkable electric news-magazine surpasses even itself. "Taft," the "Moyer Haywood Incident," and "The breakdown of American institutions," are brilliantly discussed. The unselfishness of Governor Hughes and the Egotism of Queen Wilhelmina, Sovereign Lady of The Hague, are brought out in brisk personal articles, while a character sketch of Cardinal Merry del Val, "the Pope's Loeb," is equally instructive and amusing. That Literary Sphinx, Henry James, is taken up, likewise in another article the new philosophy of "pragmatism," preached by the novelist's brother, Professor William James. "How Mrs. Eddy won out" and "The immorality of our prison system" vary with articles on vital philosophical problems stripped of their obtuseness by the editorial touch. The same may be said of the scientific articles which embrace the whole circle of human knowledge, including such questions as "Is there such a thing as insanity?" and "Are the lines on Mars optical delusions?" Drama and Music are particularly well represented. The play reprinted this time is "The road to yesterday," a fantasy of reincarnation, a stimulating and delightful product of native dramatic art. "The democracy of music achieved by invention," suggests musical possibilities undreamed of in Bellamy's "Looking Backward." "The golden age of vaudeville," and "Julia Marlowe's victorious invasion of England," crystallize striking events in the dramatic history of America. Readers of "Recent Fiction and the Critics," will not be in doubt as to what novels the opinion of the whole English speaking world has singled out as worth reading. Of the poetry department it has been remarked that on perusing it one feels the approach of a renaissance of verse.

## A Famous Newspaper Man.

William E. Curtis, the famous correspondent of the *Chicago Record-Herald*, writes a two-column letter for his paper every day in the year without intermission. His powers of sustained work are as great a marvel as his faculty of always making his matter interesting.

Probably no other newspaper correspondent in the country is read regularly and eagerly by so many thousands of men and women as Mr. Curtis. Mr. Curtis has traveled several times around the world, visiting every country under the sun, and writing a larger number of brilliant and interesting letters of travel than were ever before produced by a single hand. Many of these have later been reprinted in book form. One of his latest expeditions for the *Record-Herald* was through Mexico, resulting in a series of letters as entertaining as those he wrote a few years ago from India, Turkey, and the Holy Land. His forthcoming letters from Ireland, Russia, and Germany will rival in importance and interest any of his previous contributions.

Beginning his career in Chicago as a reporter in 1872, Mr. Curtis rapidly rose to be managing editor. He resigned that position to accept a government appointment as secretary of the South American commission. So brilliantly did he perform the duties of this office that James G. Blaine, Secretary of State, placed him at the head of the Bureau of American Republics. At the world's fair in Chicago he distinguished himself as the executive head of the Latin-American department. He is a member of almost every learned society in Washington and of many in Europe. It is not strange that the *Record-Herald* prints Mr. Curtis' letter every day in the first column of the front page and that nothing but a California earthquake can displace it from that station of honor.

"'Twere vain to meet, our songs to sing,  
Our words of prayer and praise to bring,  
Unless thy Spirit, Lord, attend  
And with our earnest worship blend."

The Royal Baking Powder costs only a fair price per pound, and is cheaper and better at its price than any similar article in the world. It makes more, better and more healthful food.

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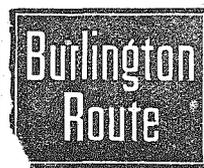
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# THE SAINTS' HERALD

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



"There shall not any man among you be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

E. Kelly Box 125

VOLUME 54

LAMONI, IOWA, JUNE 12, 1907

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## Editorial

### CHURCH-LEADERS AND TITHE-PAYERS.

*"As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."*

Though the head of the church that he organized, Jesus Christ lived and died a poor man. He never fleeced the flock. Other men carried the bag and expended the money. Not every church-builder has seen fit to follow his example.

Every religious leader who possesses any influence of moment gathers followers who are engaged in the secular affairs of life and can not devote their time directly to the advancement of the spiritual matters that are to be fostered by their organization. So they adopt the age-old custom of placing the proceeds of their secular labors upon the altar to be converted in due time into the sermons or books they fain would preach or write but can not or into the institutions that they would build but can not.

The fact that they have consecrated hard-earned money argues their sincerity. The man or men to whom is intrusted the handling of this money bear a grave responsibility. If it is misused they rob their fellows on the one hand and God on the other.

To prevent even the possibility of such an occurrence, those who enter in any way into such a transaction should insist that an accounting be had. It should be made easily possible for the people to ascertain the amounts received; the amounts expended, and the channels of expenditure. It ought to be the rule, too, that means, drawn mainly from people of moderate wealth, at times from people in very straightened circumstances, be not used to further swell the fortunes of one who is already wealthy, even though he may be a spiritual leader and may take refuge under the plea that the laborer is worthy of his hire.

In view of the fact that Mrs. Eddy, John Alexander Dowie, Brigham Young, and others have amassed princely fortunes while posing as spiritual leaders and true followers of the carpenter's Son argues the need of such rules. Whether they were honest or dishonest we do not say; but this much is clear, when they assumed complete control of the finances of their institutions they thereby acquired

## CONTENTS

### EDITORIAL:

Church Leaders and Tithe-Payers	513
General Church Items	515
Current Events, Secular and Religious	515

### ELDERS' NOTE-BOOK:

America in Prophecy	516
The High Priests' Quorum	516
Gems gathered from Sermons	516

### ORIGINAL ARTICLES:

The "Reorganization"	517
Criticism of the Reverend Mr. Haupt versus "Joseph Smith Defended"	520
"And Still They Trust in a Refuge of Lies"	523

### OF GENERAL INTEREST:

Three Glimpses of Fifteen Cents	524
The Tragedy of a Lie	525
Weight of London Fog	525
Get-Rich-Quick Business; Including Mining Stocks	525
Slaughter in War and Peace	526
The One-Rail Car	527

### ORIGINAL POETRY:

"Auf Wiedersehen"	527
Father Hear My Prayer	528

### MOTHERS' HOME COLUMN:

Just an Accident	528
------------------	-----

### LETTER DEPARTMENT:

Letters	529
Conditions in San Francisco	531
Extracts from Letters	531

### NEWS FROM BRANCHES

	532
--	-----

### MISCELLANEOUS DEPARTMENT:

#### Conference Minutes:

Des Moines	532
Pottawattamie	532
Fremont	532
Kewanee	533

#### Convention Minutes:

Pottawattamie	533
Little Sioux	533

Bishop's Agents' Notices	533
--------------------------	-----

a despotic power that was not right. When they asked others to sacrifice in the interests of the cause while they themselves further augmented their own private fortunes, they did that which was not right.

The position of the Church of Jesus Christ of Latter Day Saints has ever been open and honorable. Between the years 1830 and 1844, which mark first the organization of the church and second the death of Joseph Smith, no man or set of men attained to a position of wealth or power at the expense of the lay membership. Joseph Smith himself lived and died a poor man, sharing the vicissitudes of his brethren as became a follower of Christ—this notwithstanding the fact that he stood at the head of a great church numbering many thousands of adherents and might well have diverted the yearly stream of tithes and offerings to his own advantage. The grinding poverty that came to his widow and children as a result of that policy was ten times more precious than any legacy that might have been left them as a result of questionable methods.

After his death, there obtained conditions among the factions, notably among that faction led by Brigham Young, that were notoriously the reverse of the just rules mentioned in the beginning of this article.

We glean from no enemies of this faction, but from the words of Brigham Young himself, who during the first year of his rule over a poor people in a desert land coined more wealth than Joseph Smith possessed at any time in his life.

"Before I had been one year in this place, the wealthiest man who came from the mines, Father Rhodes, with seventeen thousand dollars, could not buy the possessions I [Brigham Young] had made in one year. It will not begin to do it."—*Millennial Star*, vol 13, p. 18.

The fact that when he died he left over a million dollars to his heirs is significant.

His present successor, Joseph F. Smith, is reputed to be a millionaire. Certain it is that he figures as president, director, or stockholder in a surprising number of prominent business concerns in Utah.

The policy of that church is and has been to return no itemized report of money received and expended. At their late general conference the church was informed that they had paid more tithes during the past year than during any preceding year. How much or how little the amount is was not stated.

To give and not to question; to get and not report: that seems to be the rule.

Whether or not these men are honest in their use of the people's money we do not know; the contention is that under the present rule no one can know. If they are honest, the system is unfair to them, because it places them where they may be unjustly

suspected; in any case it is unfair to the tithe-payers.

Being constantly pressed as to the source of his opulence, Joseph F. Smith made the following statement at their late general conference:

Before I sit down I would like to make another statement. Our enemies have been publishing to the world that the Presidency of the church and the leading officers are consuming the tithes of the people. Now, I am going to tell you a little secret, and it is this: There is not one of the general authorities in the church that draws one dollar from the tithes of the people for his own use. Well, you may say, how do they live? I will give you the key: The church helped to support in its infancy the sugar industry in this country, and it has some means invested in that enterprise. The church helped to establish Z. C. M. I., and it has a little interest in that, and in some other institutions which pay dividends. In other words, tithing funds were invested in these institutions, which give employment to many, for which the trustee-in-trust holds stock certificates, which are worth more to-day than what was given for them; and the dividends from these investments more than pay for the support of the general authorities of the church. So we do not use one dollar of your tithing. I thought I would like to tell you that much, so that when you hear men talking about Joseph F. Smith and his associates consuming the tithes of the people you can throw it back into their teeth that they do not use a dollar of the tithing for their support. I would like our "friends," if I might be permitted to use a vulgar expression, to "put that in their pipe and smoke it." (Laughter.)—*Improvement Era*, May, 1907.

The laborer who gave ten dollars to help spread the gospel abroad did not give it to be invested in beet-sugar factories the dividends of which were to support men whose fortunes already exceeded his own by many fold. Nor are his rights and the rights of his colaborers fully recognized by the grudging admission that such has been done, while no statement as to the amount so invested and the profits thus resulting is given.

Well knowing the abuses that had obtained and that would continue the Lord spoke to the Reorganization early in its history upon the subject of church finances. The revelation was one of the very first to come through "Young Joseph," and its teachings marked the Reorganization as being at least thus far in strict line of succession with the church formed in 1830; yes, and with the church during the days of Christ when it was considered a shame for men to make merchandise of the work of saving souls. The following is the revelation:

In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the twelve will take measures in connection with the bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by any one, be he whomsoever he may be. As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment.

This safe and wise rule is the true basis of church finance: First, the gathering of means by the biblical system of tithing. Second, its honest and open disbursement along the lines intended by the members of the church when they toiled and prayed and sacrificed that they might have the means withal to help advance the work.

Under the operation of this rule, it has never been possible for any man or set of men to accumulate wealth at the expense of the church. The financial records of the church are open to the yearly inspection of a board of auditors appointed by the church members, and yearly the report of moneys received and expended is made public to be scanned by those who choose.

No man is required to crucify his common sense every time he pays a dollar in tithing.

E. A. SMITH.

#### GENERAL CHURCH ITEMS.

Almost every day one notes in contemporaneous literature some new proof of the divinity of the Book of Mormon. Mr. James M. Hutchings, an ardent pedestrian, writes in the "Walking Club" department of *Good Health* for June, describing a recent visit to the cliff-dwellings of Colorado. Of the ancient Cliff-dwellers he says: "The hair on nearly all the mummies found in the cliff ruins is soft, fine, and generally from brown to blonde in color, and the skulls resemble a white man's."

A reorganization of the Decatur County (Iowa) Historical Society was effected at Leon, Iowa, June 1, at a meeting called by President F. M. Smith. Elder Heman C. Smith was elected secretary of the permanent organization. The books and documents of the society will be kept in the library at Leon.

Elders S. M. Reiste and C. E. Willey report seven baptisms at Ottumwa, Iowa, June 3.

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

The whirlwind began to reap its annual harvest June 8, when parts of Indiana, Kentucky, and Illinois were visited by heavy tornadoes which damaged several towns and destroyed about thirty lives.

If men live long enough they forget and forgive past differences; probably if they die ere that happy event they do not carry the quarrel over the border, because it is to be supposed that marvelously new scenes will loom high in the foreground to the exclusion of past events. Recently three companies of the original "Johnny Rebs," armed with weapons once used against the United States Government, marched through the streets of Washington, follow-

ing the stars and stripes, and deposited their weapons and furled flags of the Confederacy in the president's office. Scores of Union soldiers cheered them as they passed and smiled to catch the echo of the famous "rebel yell." The intense bitterness engendered by the great Civil War was forgotten. Time had done its work.

Press reports of a religious gathering in a Pennsylvania city are as follows: "Reading, Pennsylvania, May 19.—Washing of feet and the giving of the 'holy kiss' were two of the features of the love-feast of the German Baptist Brethren of eastern Pennsylvania last night. There was such kissing as is seldom seen in a church. The Reverend A. L. Grater, of Norristown, leaned over and kissed the Reverend D. P. Zienler, of Royers-Ford, who, in turn, passed the kiss along the line through the entire congregation, the last man in turn kissing Grater.

"The sisters also kissed on the side of the church occupied by them. At least two hundred and fifty people exchanged kisses.

"The Reverend A. L. P. Martin, of Harrisburg, explained: 'We are taught in the New Testament that Christ instituted feet washing. Some say: "You are old fogies for washing feet, because it is not necessary." The actual act of washing feet may not benefit those whose hearts are impure, but we believe the command of Christ is upon us, and it is of more spiritual significance than many people are willing to admit.'"

The New York *World* contains the following account of a sermon by Reverend Berry, president of the Epworth League: "Philadelphia, May 19.—Bishop Joseph F. Berry, of the Methodist Church of Buffalo, in a sermon here to-day declared Methodists must modify their strictures on card-playing and dancing. Bishop Berry is president of the Epworth League."

Not only are doctors of divinity urging modified treatment of sin, but doctors of medicine are calling for reforms in the treatments of disease. We note the following from the *Chicago Tribune*, June 9:

"LONDON, June 8.—The king's favorite physician, Sir Frederick Treves, frequently has startled the united kingdom by his frank utterances or bright paradoxes. It was he who called the crowd of 'nurses' who flocked to South Africa out of love for sensational advertising 'the plague of women.' In speaking yesterday at the opening of an isolation hospital he observed that the time was not far distant when the bottles on doctors' shelves would be reduced to a small number, and that resort would

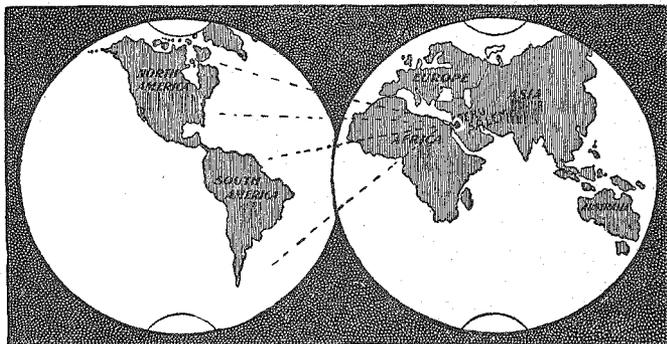
be had to simple living, suitable diet, plenty of sunshine, and fresh air. He looked forward to the time when people would leave off the extraordinary habit of taking medicine when sick, and referred to the new discoveries in bacteriological science and the great results achieved in the reduction of the mortality of infectious diseases."

Science knows no friends. Wolfram Fuchs, one of the first to labor in developing the X-ray, died in Chicago recently as a result of X-ray burns received during the course of some experiments two years ago.

Archbishop Ireland in his memorial address at St. Paul, Minnesota, in addressing Grand Army of the Republic men, and enlisted men from Ft. Snelling, decried the horrors of war, yet declared that noble war was preferable to ignoble peace. It is to be noted, however, that all wars are noble to those who engage therein.

## Elders' Note-Book

### AMERICA IN PROPHECY.



#### PREACHING-SERVICES.

Elder Tellit A. Briefly will preach at the Latter Day Saint Chapel, Twelfth and Locust Streets, Sunday evening, June 16. All are invited.

#### SUBJECT.

"America in Prophecy."

#### BIBLE REFERENCES.

"The land shadowing with wings, which is beyond the rivers of Ethiopia."—Isaiah 18.

"Joseph's land."—Deuteronomy 33.

"The fruitful bough whose branches run over the wall."—Genesis 49.

Query.—Did Ingersoll tell the truth when he charged that the Christian God was ignorant of the existence of America until Columbus told him of it?

Come and hear the answer from the Bible and other inspired records.

Good singing. A hearty welcome. No collection.

### GEMS GATHERED FROM SERMONS.

(Arranged by Mary E. Gillen.)

"Every loss you suffer here through no fault of your own God will give it back with interest. Comfort yourselves with these thoughts."—Joseph Smith.

"Love your enemies because it sweetens your own life."—Heman C. Smith.

"Those who will not comply with the law in this church will work out of it as naturally as anything else that is a foreign substance. If we comply with God's law more fully than we have yet done, we will see more thrilling times in the next few years than we have ever dreamed of, for spiritual dreams have revealed it."—E. L. Kelley.

"Measure not ourselves by ourselves nor by others but by the rule that God has given."

"All things are bought with a price. Think not that God is partial, for whenever those great blessings are given sometime and somewhere the price has been paid."—Emma Burton.

"And so far as your knowledge reaches God will require of you and no farther."—Amos Berve.

"When we reflect the light of the Spirit of God, our life shows others their faults, and helps them to see themselves as they are."—O. H. Bailey.

"Are you witnessing by your life daily? Is your life a living argument in favor of this gospel?"—F. A. Russell.

"Thought is mighty and has its effect, whether expressed or unexpressed."

### THE HIGH PRIESTS' QUORUM.

#### SUGGESTIONS FOR IMPROVEMENT.

(Read before the High Priests' Quorum during the late General Conference.)

The writer has not much to present upon this subject; and possibly those ideas presented may not be of real benefit to the quorum. However, we will suggest the following thoughts:

We may improve ourselves as a quorum by improving individually, thus adding to the sum total of the strength of the quorum as it now exists; and we may further improve by the accession of new members whose ability, worth, and past work commend them to our notice as suitable recruits.

A larger, stronger quorum, with better equipped members, should be our aim.

Taking up the thought of personal improvement first, we may suggest that it is to be obtained along the line suggested in the commandment that every man shall learn his own duty. As high priests we can improve our usefulness in our special line of work by a careful study of those laws governing

in branches and districts, so that in the execution of them we may be correct in our procedure and always be found within our constitutional rights. We may further improve by a study of the scriptures and all else that will help to increase our power as public speakers or private instructors. This may well include study and observation of other successful workers and of human nature, so that we may fit ourselves for pastoral work, which brings us in close touch with many phases of human nature, and calls for the constant exercise of good judgment. We must add to this the habit of prayer and spiritual exercise, without which the best informed and most able man will certainly fail as a minister of this restored gospel.

Three of the Twelve in reporting their missions report an urgent need of presiding officers for districts and branches. We should do all in our power to meet this demand, which one of them describes as a positive dearth.

If there is any truth at all in the charge sometimes made that the high priests are not equal to the opportunities offered them, we should do what we can to improve and meet the needs of the hour; if there is no truth in it, then we should establish a record for ability that will for ever discredit the charge.

In regard to building up the quorum numerically, we may say this: In our opinion there is an urgent need of recruits from the ranks of young men. They will help the quorum considerably right now, and to an inestimable extent in future years, when they have acquired experience.

The average age of the quorum is too high—about fifty-six years, if we are correctly informed. There are not enough young men in the quorum coming on to take the places of the aged.

We should follow the example of the Seven Presidents of Seventy, who are constantly on the watch for able men to fill the ranks of the Seventy.

If we find a man who is not a member of the quorum, who is doing well, we have *direct* evidence that he is qualified for membership, and we have *at least indirect evidence* that God wants him in the particular quorum whose members are supposed to be the best adapted to pastoral work. We should carefully consider the case of such a man, and unless very serious objections are found, we should see that he is recommended for membership.

The fact (if it be a fact) that in the past high priests have not been properly recognized in their calling should not be urged as an objection against ordaining other high priests. We must build up the quorum until it becomes a power that can not be ignored. We must put it in such condition that if the appointing powers are in search of presiding

officers they must of necessity turn to the High Priests' Quorum to find what they want.

As to the question of programs, I have no criticism to pass upon the plan at present pursued. It seems satisfactory and profitable so far as I have been able to observe.

ELBERT A. SMITH.

The foregoing paper was read before the quorum, and by them I was instructed to present it to the HERALD for publication.

Respectfully submitted,

ROBT. M. ELVIN, Secretary.

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## Original Articles

### THE "REORGANIZATION."

Lately there has been growing upon me a great respect for that word *Reorganization*. Time was when I viewed it as a superlative appellation to an already lengthy title; and as a new acquaintance with this work I sometimes found a little difficulty in getting the sections in their proper order; the "press" gets mixed in like manner as I have many times noticed, and but recently our people were distinguished from the Brighamites by the term *Reorganizers* in a local press notice.

Now, I want to bring that word into a proper focus before you. It may not be a very smooth, flowing article of speech, but nevertheless it has a world of meaning attached in its relation to our work. It will carry you back past the little nucleus of which Bro. E. C. Briggs loves to tell us, after the shame of the Brighamite apostasy had left the bleeding and wounded church suffering in silence like the poor maimed creature of the thicket; it will carry you back beyond the earlier little company in New York State, and Joseph and Oliver's human trials and divine encouragements to set this work upon its mission; back beyond the early days when plain men carried a simple message among the hills of Palestine to free men from a rock-ribbed theology; back past him who came in the zenith of time to show that there was a path where human feet could travel bringing the soul in safety past death; back past that great travail of a bonded nation who, between bitter experiences and divine counsel, gained majesty—and *lost it*; back past the group that stood on Ararat and viewed the water-baptized world as some day a proportionate few shall stand and see it baptized *by fire*; back even to that day when a great central intelligence communed upon the evidence of his labors, and seeing all things therein in their divinely *organized* state, pronounced them "very good." And perceiving this, and the evil that *disorganized* that perfect condition, we shall be better able to comprehend the significance of this work of the *Reorganization*.

pointing as it does to the millennial period soon to come.

That it should at all be necessary to reorganize conditions for man's peace and happiness admits that disorder exists. Let us then view these disorderly things and see how closely they sit at our own hearthstones; for whatsoever things are not conducive to our welfare as workers for the restored order of things should be weeded out. We recognize at once the necessity of a restored gospel as of primary importance and sing,

"Thank the Lord for the *plan* he has given  
That will render us pure as a child:  
*That will change this cold world into heaven*  
By his [gospel]...so holy and mild."

Repeating the lines of warning against "the rocks on the shore," we note that the most dangerous rocks are below the surface and we pray the privilege of noting some here and there as we pass; and if they look harsh, remember, please, it is not their *beauty* but their *danger* we need to know most!

The purpose of this restored gospel is to reclaim us and to wean us from the thralldom of the world and its false standard of life, where custom has usurped the place of reason! Our new liberty should emancipate us, till all the world should desire the same blessings we exemplify, yet how few "go on to perfection." Custom and formality still dictate, and reason is slurred over; from the cradle to the grave the same rule governs, but must give way before the purpose of the Reorganization.

How very human we are when death has crept into our circle: how we bow meekly to the absurd demands of fashion as it blatantly displays our sorrow to an uncaring, morbid, sordid world, piling up cost (and debt oftentimes) that were better spent for the living, for in our grief and humiliation is our judgment taken away—who would dare protest the fifty dollars demanded for the ten-dollar sweatshop casket, or affront the "faithful" friends—who turn up at marriages and funerals if at none other times—by not providing "carriages," though we may never have been so privileged ourselves in life; then, too, we are assailed at this dark hour by the "floral tribute" sympathizing salesman, and the family is expected to expend five dollars each for a two-dollar emblem, possibly with a slaughtered pigeon attached "beautifully indicative of the Spirit!" increasing the cost of course. The entire lot necessitating another carriage to convey them to the graveyard.

I have seen such as this even among Saints; seen it swallowing up the benefits of an insurance—"a wise provision for those left dependent"—whose premium was many years kept up under sacrifice and privation. Beside such the law of tithing gains

new beauty. I have seen the crowded, stuffy, gossipy congregation in their mourning uniforms, and have been forced to reflect with a sigh of relief that *the world has indeed need of all this gloomy and incongruous formality* for the object it mourns has passed out of its hands at last, and it has but a poor shell to make mock form over even to the long "respectful" string of carriages and the granite block of no use to any one but the mason's bank account.

I have seen other and simpler, where the bereaved had learned a great new truth in their trial and its knowledge shone out through the showers of the countenance, and those who came to mourn felt cheered and comforted instead; so it ever should be, and oft is, thank God, with Saints.

But "let the dead bury the dead"; we turn our thoughts to those whom we have with us this little while: some may be persuaded to view these hindrances to our "perfection" in their proper light and thus be watchful, to be

"... Faithful to our mission,  
And crush each error low;  
Keep back no words of knowledge  
That human minds *should* know!"

Many of these errors come to us in childhood, and we never get far from them, hence the necessity of becoming a child again, discarding this world-wisdom and in simplicity of mind allowing the wisdom that is from above to take possession of our being, else we shall not be able to even *see* the kingdom now being *reorganized*, which we are to seek *first* and then help establish in its righteousness. When we are conforming to the ways of the world out of sheer custom we are oftentimes aiding and abetting that which is in direct opposition to the work of reorganization which God is carrying out under a well-defined plan.

Those things nearest to us then will be the things most affected because of their influence on us or our confidence in them. You or I could not walk ten feet in safety with our eyes shut; yet I see, daily, a blind man who delivers papers on a city route. I know a man who is fretful and out of sorts without his pipe; its corn-cob bowl blots out a good portion of the landscape to him and stands in the way of his seeing God properly, just as if you held your thumb before your eye when talking to a friend.

So sometimes in church I try to see the speaker and there obtrudes upon my vision dead birds and stolen feathers and the furry coats of tortured animals! What a cry they would raise were they not in the bondage of death! Let us read here a moment from Moroni's forecast of these latter days:

Behold the Lord hath shown unto me great and marvelous things concerning that which must shortly come at that day

when these things shall come forth among you: . . . There are none, save a few only, who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel. . . . Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick, and the afflicted to pass by you, and notice them not?—Mormon 4: 4 (page 497).

But the demand of "hats off" at the play will be heeded long before the admonition to discard feathers at spiritual gatherings. I am grieved at this. "Things" "which hath no life" in them forestall my interest because I like to see every facial expression of the speaker. What an uninspiring house he must face! And if even a sparrow's fall is kept account of in the divine economy, it would seem that the bird killed on its nest for its bridal plumes, and the starving little ones left, have some claim upon the compassion of the *Saints* if not on more fashionable church-goers. This adornment also sets a wrong example for the children, Zion's "hope." I have sorrowed in Sunday-school at the incongruity of a hat upon the rostrum bearing these mother-murdered aigrettes whose present possessor was leading baby voices to sing: "*Happy little birds of praise are we,*" etc.

Do you not see how the beauty of the song lesson was being stifled by the ocular example before them?—and so it goes. I do not blame, but should not we be more careful? If the person who wears these plumes is accounted a *criminal* in certain States, and both President of country and President of church speak against this unlovely practice, is it not time the little "hopes" of Zion saw the difference between their mothers, sisters, and teachers, and "the ladies outside"?

I would plead for simplicity in dress because I see too often a wrong standard followed, not because the "dressy" ones are sometimes negligent of financial duties, but because even in their rights they are making it hard for their hard-working sister, who has a family to keep looking nice, causing discouragement and trial to her though they be the very best and dearest of sisters (this, too, is from real life).

Observance of these things teach us the sublime lesson of *sacrifice*, parting with only selfish pleasures, eliminating those things that do not do us so much good after all, and yet make life far better all about us. Now, are we working for the *reorganization*, getting back to God and happiness?

Custom dictates how we shall pinch and contort our bodies, injure our feet and hands, and choke ourselves with "correct" (!) collars, how we shall impose upon the long-suffering of our stomachs, and stifle our lungs, to keep "in the pace." The Lord is good enough under the plan of reorganization to counsel us against this "wearing-out" pro-

cess which Satan is operating against the Saints and humanity in general, but do we heed the counsel? No, we have not the time to study it! Satan sees to that. Woe to the minister who "shuns to declare" it; he offends these little ones.

So we forsake the green trees and fields that God formed for us, and build house to house and suffer the curse thereof, the great "white plague." No more do we understand what we eat, and why we eat; but fancy rules and doctors "alleviate" the effects left by each other's treatment. We feed the baby on stall-fed cows' milk, and ourselves on "chicken" that never used its feet since it was a few weeks old, but has been kept in a dark pigeon-hole and fed with a "squirt-gun" every day till market-fat. This the wholesale way of supplying a demand; do we help to create it? Why do we complain when *we* suffer, if our perverted appetites cause suffering and distress all about us?

These things are told because they are things which shorten our lives and usefulness—rocks below the surface!

Look at men of old and their great ages, compare with the short span allotted to man to-day; just as we gain wisdom by our experiences we are ready to pass over. No more do the young seek counsel of the old, "honoring their father and their mother that *their* days may be long," in like manner. But here we see in the Reorganization the patriarchal order for this very purpose *restored* that by their example and admonition we may have our days lengthened and made vigorous till succeeding generations may live out long lives of usefulness and happiness, while the careless and wicked bring about their own extinction, as a species of mankind, in course of time. It is the inevitable.

Our duty then as Saints is to abide the law of this great Reorganization, this more abundant life, of which the divine Reorganizer of his Father's kingdom, Jesus the Christ, came to teach us, from whom great rivers of living water flow out to whomsoever will drink, absorb, and be refreshed.

"As it was in the days of Noe . . . eating and drinking, marrying and giving in marriage"—this must indicate a specific time. Such things were ever going on since Adam, so that time is now—judged by the late food scandals, our national liquor bill, and divorce court records—unprecedented in the annals of man! "A time of surfeiting," yes, everything carried to the very limit, the rush and struggle of this age of commercialism whose wage-slaves feeling they are getting the worst of it fly to the other extreme for their pleasure; the factory girl to the Sunday dance and the laborer to his "good time." No wonder God has set about this great Reorganization marking the latter days.

I heard two mechanics commenting on a great automobile works just erected—said one with pride, "That's a model factory, they say; the most complete and modern shop of the kind in the world."

The other replied with bitterness: "Man! that's not a shop, but a *fortress!* Don't you see in all the length of that building there is *not a window*, just an iron grated door? See the barbed wire on the walls. I tell you they're *prepared for trouble* down there, that's the model they follow!"

This means labor troubles, strikes, civil war, and why? Because graft and selfishness rule, and man has little confidence in his brother at large. What is the remedy? Some say the Golden Rule—an intuitive recognition of the Reorganized way (or church) of Jesus Christ, which is destined to bring us, according to the wise old monitors of all ages, the prophets, to that condition of peace and security, such as God placed man first in, "where none shall hurt or destroy," or "make afraid"; and *every living creature* shall sing aloud in their joy of that great, full, and complete REORGANIZATION at last effected for all. Amen. ERNEST WEBBE.

#### CRITICISM OF THE REVEREND MR. HAUPT VERSUS "JOSEPH SMITH DEFENDED."—NO. 4.

We will next take up the ten objections before referred to, and answer Reverend Haupt's replies.

Objection No. 1. "It is unreasonable to expect prophets or revelations now."

To that I replied:

"It is not unreasonable for: God is just the same to-day as formerly. His ear is not dull. His mouth is not dumb. His love for man is not abated. He loves his younger children as much as the older ones. He is no respecter of persons. We need his Spirit to guide us in the religious confusion of to-day. His Spirit will have the same effect on us to-day as of olden time. We can not say that Jesus is the Lord but by the Holy Ghost—by revelation. We need prophets now to settle disputed questions. . . . Any one of the above statements is a sufficient answer to the above objection and taken altogether they form a strong case that we have yet to see answered."

Mr. Haupt does not attempt an answer to the above statements, but says: "Mr. Peterson's arguments apply as much to the 'Dark Ages' as to this age. God being the same yesterday, to-day, and for ever, he has never left himself without witness. In a certain sense he has had prophets alway, and his will has been revealed to the righteous in all ages."

We fail to see wherein our argument was in favor of prophets during the "Dark Ages" neither are we willing to accept his conclusions from the text he

quotes which shows the unchangeability of Christ. For Christ and the Father may be and doubtless are unchangeable, yet were not able in certain ages of the world to find a prophet who would be faithful to declare the divine word against the apostate church, nor was there a people who would receive his message. Indeed it is with extreme difficulty in this age of religious freedom that people can be persuaded to hear his prophet, much less when the dominant church anathematized and put to the rack all heretics. We admit that God was willing to reveal himself all along, but the people would not



ELDER J. W. PETERSON.

"God is just the same to-day as formerly. His ear is not dull. His mouth is not dumb. His love for man is not abated. He loves his younger children as much as the older ones."

listen. Mr. Haupt's argument can hold good only when he proves that the church kept the faith, or would permit others to do so. It is not a question of God's willingness or unwillingness, but the faithfulness of the church. Concerning the faithfulness of the church the reader will notice Mr. Haupt seldom mentions it but glides by and around it very carefully every time he approaches it. This is a very prominent point to bear in mind.

As to prophets in a Bible sense, there has not existed in the Episcopal Church, in a thousand years and more, a real true prophet as in Bible times. Amos prophesied of a time when, "Behold, the days

come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."—Amos 8: 11, 12. We repeat the last clause, "and shall not find it." But Mr. Haupt says "there were prophets alway. And God has never left himself without witness." This prophecy was either fulfilled before or since Christ and in either case relieves Mr. Haupt of his inflated interpretation of Hebrews 13: 8: "Jesus Christ the same yesterday, and to-day, and for ever." He would argue from this text that there has been an accepted church in the world ever since the days of Christ. But that text proves just as clearly that there must have been a church all the while before Christ, provided we put his construction on it. In speaking of the work of Joseph Smith, Mr. Haupt says, "He should have presented his new revelation to the ancient people of God for their inspection," meaning as the ancient people of God the Catholic Church. Using his own ground against himself we would say in this connection, When, therefore, Jesus came, he should have appeared to one or more of the Jewish churches, and presented his new revelation for the inspection of the ancient people of God." Will Mr. Haupt tell us that baptism and confirmation in the church of the ancient people of God, the Pharisees or the Sadducees, were acceptable to God? If so, why did not Jesus apply to them to administer the rite of baptism to himself? If not, then before Christ came the "ancient people of God" had lost divine authority. If during the "yesterday" of this text it was possible for the church which Moses established in the wilderness to lose her authority and be ignored of Christ, then, during the "to-day" and "for ever" could not the same thing have occurred among the Gentiles, and the "ancient people of God" be rejected? So much so that in 1830 he found none of the sects acceptable with him, but ignored them all? This text does not prove Mr. Haupt's position but very materially weakens it, if we allow his interpretation. The text proves only the unchangeability of Christ, but says nothing whatever of the unchangeability of the church. Mr. Haupt, therefore, inflates this text and reads into it what is not there, and which, if there, would destroy his own argument. Let Mr. Haupt present proof that the church has continued in the faith, and then let us examine that faith in the light of scripture. Mr. Haupt's advice is good just here: "A man should therefore be careful not to thus endanger his own salvation and that of others by wrongly dividing the word of truth."

In Mr. Haupt's revision his language differs from the original, but the thought is the same. Not knowing that his writing would be criticised, his first writing is more plain and less diplomatic than his revision. As he is the author of both, we are justified in replying to both. Other things as they appeared in his former tract under objection No. 1 are replied to elsewhere.

Objection No. 2. "It is out of harmony with the Bible to expect prophets from God now."

The substance of my reply to this objection was, the Comforter which Jesus promised was the spirit of revelation and prophecy (see St. John 16: 13; and Revelation 19: 10), and if received in this age would reveal God's will to its recipients and make prophets of some of them. I then proved that a number of prophets lived in New Testament times and are mentioned by name therein. Afterward I proved from history that there were prophets in the church of Jesus Christ for several hundreds of years. I ended my argument by quoting Ephesians 4: 8, 11-13. "When he ascended up on high . . . he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith."

Mr. Haupt's reply was: "Again the argument is as much in favor of the continuance of the gift of prophecy, as that God would renew it."

My answer to his former criticism of a similar character, holds good here too. His conclusions are jumped at, and a good long jump at that. For what God desired the church to become was one thing, and what they became is quite another. Mr. Haupt's argument seems all the while to show what the Lord wanted the church to be, and ours has been to show that it failed. This text does not indicate that the church would remain in the faith during all time to come. Paul merely mentioned the order of God whereby he proposed to bring the church in the unity of the faith and it can not and will not be accomplished in any other way, hence our need of prophets now. Not only in this matter did man go contrary to God's will, but it is a common fault of the creature. All of God's laws are fixed, whether natural or spiritual. Our attitude toward them differs in each individual case and collectively as well. Take the force of electricity: it has been the same from the beginning, but for hundreds of years men did not know of its existence. But because that force is eternal and perpetual one would hardly argue that the church of God was to continue. The same might be said of heat and cold; light and darkness; sound, air, etc. Man can use these forces to his great advantage, but

he does not always do so. The forces that pertain to our spiritual natures are also immutable and unchangeable; but man does not always honor the conditions. It is folly, then, for one to spend so much time in harping on the unchangeability of God and his law when the real point is, Did the church keep the faith? It has not been proved that she did, and the lack of the gifts of the Spirit in the churches which claim to have done so prove their claims untrue. "The proof of the pudding is in the eating of it." Jesus' promise to be with certain men always was on the condition that they taught all things which he had taught them.

In this connection Mr. Haupt says again: "It seems strange that the 'till' of this passage (Ephesians 4:13) is overlooked by Mormons, Irvingites, Byramites, Dowieites, etc. Not only had Christ at the beginning given apostles, prophets, etc., to the church, but that without a break they should continue 'till' we all come in the unity of the faith," etc.

"Without a break." Why did he find it necessary to add that to the apostle's words unless he saw that the text did not prove his point without it? I wonder if he remembers what he said in another place about adding to the Bible, when commenting on Revelation 22:18? I can not answer for the Mormons, Irvingites, or others, but as for the Latter Day Saints of the Reorganization, I think many of them have noticed the word "till." "Till we all come to the unity of the faith." We; who? The church, certainly. Paul used the word *we*, first person, and not *you*, second person, or *they*, third person. Apostles, prophets, and all the officers, together with "helps, governments, and diversity of tongues," were placed in the church to bring men to the unity of the faith, and to "the measure of the fullness of the stature of Christ." But schism soon arose. Antichrist entered in. Grievous wolves drew away disciples after them. They turned away from the truth and heaped to themselves false teachers. And thus failing to come to a unity of the faith or to arrive at the measure of the stature of Christ, they failed to honor the conditions of the spiritual code. They failed to teach all things which their Master had commanded them, and no longer continuing in the apostles' doctrine and fellowship they fell away from God and rejected the order of God against themselves. God's offer to bring them to a unity of the faith was rejected and their own way set up with a pope and other unscriptural officers at the head. Perhaps a few in England did not depart so soon, but in time were amalgamated with Rome and were with her rejected, so that to-day we must return and accept the divine order. The authority having been lost

through transgression, it was necessary to restore it again from heaven. God will continue to insist on the divine plan being accepted "till" he develops a people who will arrive at "the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Mr. Haupt's rendering of this text is strained, unscriptural, and impossible. Wonder if he ever noticed that the apostles and prophets and all their quondam successors and all that he claims for them, did not, will not, and can not, bring the whole world into the faith? That was not what Paul meant. The church will never in this world be catholic, and less so toward the end. Therefore to make this passage teach a theory so out of harmony with reason, history, and fact, Mr. Haupt calls "sacrilegious." Catholic means universal, and the church has never been that. The term is a misnomer and more especially when applied to the Church of England, "by law established" (the law of the land, not the law of God). The term "Holy Catholic" is worse yet, as holiness has never been universal. The bride should be called after the name of the bridegroom, "Jesus Christ," and not assume a strange name.

Mr. Haupt continues, "If this be true, [that prophets, etc., were to continue without a break,] then before present-day revelation and writings can be forced upon the ancient people of God these Latter Day Saints should read the writings of the apostolic Fathers and Doctors of the church which excel the writings of Joseph Smith, including the Book of Mormon, as the glory of the sun excels that of the moon."

Latter Day Saints are not trying to "force" their faith on the Episcopal Church if they are who he means by "the ancient people of God." The Christian service to their Master to be effectual must be voluntary in all its parts. A religion of coercion is not the religion of Christ. Until the Church of England ceases to coerce their infants in baptism, their charge of "force" against others comes with poor grace.

"Should read the writings of the apostolic Fathers," etc. Indeed! How does he know that Latter Day Saints do not read them? That sounds considerably like, "I am learned, but you are not." We freely confess that we put more dependence in the Bible than in those writings, and it would be better if some modern Doctors (D. Ds.) would put less faith in man and more in God. (See Jeremiah 17:5.)

"The writings of the apostolic Fathers excel the writings of Joseph Smith." What he intended to say was, he "thought" those writings excelled, etc. At least that is what he should have said. Mr.

Haupt is not the literary judge for others. But if he knows no more of the authorship of those writings than he knows of the authorship of the Book of Mormon, his knowledge is exceedingly faulty. He says, "the writings of Joseph Smith, including the Book of Mormon." But Joseph Smith was not the author of the Book of Mormon. His claim was that even the translating of it was done through the urim and thummim. How does it come that Mr. Haupt did not accept the story that Solomon Spalding or Sidney Rigdon wrote it? We credit him with good judgment in evading that error. In his revised writing he says, "The writings of Joseph Smith *and* the Book of Mormon." Glad he is improving.

Objection No. 3. "We have the word of God and therefore do not need prophets now."

The substance of my reply was:

We have in the Bible only a history of the word of God. We need the word direct to us. If God will not speak now it robs him of his love, makes him changeable, and forbids the full operation of the Holy Spirit. Though we have the New Testament, we do not agree as to its meaning. Why will not God direct men as literally as of old? Why will he not speak to them? Where is the man who would deny the exercise of God's love and kindness in answering literally the consistent prayer of searchers after truth? If there ever was a time when we needed prophets it is now when the religious world has been thrown into such a conglomeration of beliefs as it has not seen since its creation. It is a great lesson to onlookers if others can not see their folly in trying to limit God's love and the gifts of the Holy Ghost, many times fighting each other and at the same time claiming that each is a branch of the great tree of truth. A kingdom divided against itself is not the kingdom of God. Positively no two churches can differ and both be right.

To these conclusions Mr. Haupt replied:

"The author argues that prophets are needed and that the loss of the prophetic office has caused all the divisions."

No, sir, my argument was that the loss of inspiration and revelation had left men in darkness to fight against each other and oppose the love of God. The loss of the prophetic office is one thing and the loss of revelation may be another. To be sure there could be no prophet without revelation, but there could be revelation without a prophet.

But Mr. Haupt says, "if the office ceased it must have been because God ceased to send prophets."

May it not have been because there were no prophets to send and no people to receive their message? The dominant church claimed that unless they

presented their "new revelation to the ancient people of God for their inspection," they were heretics and ought to be killed. They claimed all power and all authority, the canon of scripture had been closed, their doctrines were called infallible, and their church Catholic. Where was there any room for a prophet to come and correct their errors and add a few more chapters of revelation? It was the fault of the people, the dominant church, and not the decree of God. So before and all along, Mr. Haupt fails to see or to concede that there is another party to consider when we speak of an apostasy, and that party was the church. When we speak of an apostasy, of a failure, of departing from the faith, of cessation of prophets and the gifts of the Holy Spirit, he tries to turn the matter and make it appear that it could apply only to God. He seems unwilling to concede even another side to the question. Is he afraid to do so or is he blinded and can not see it? Many times a man gets so deep in a groove that he can not see what is outside of it. Let him show that the church did not depart from the faith, that they have throughout nineteen centuries taught all things that Jesus commanded them, that they have all the officers intact; that they enjoy the favor of God, and have the full operation of the Holy Ghost.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."—2 John 9. Let him wrestle with St. John till we come again.

J. W. PETERSON.

(To be continued.)

#### "AND STILL THEY TRUST IN A REFUGE OF LIES."

In volume 54, number 16, page 326 of the HERALD, is to be found an article under the above caption; and having been associated with the writer of that article at the time he was corresponding with the Deseret News Book Store, regarding the latest addition of their Doctrine and Covenants, and having a personal knowledge of the facts in the case, I pen this article to serve as an appendix to the one above referred to.

The wise man has said: "A false witness shall not be unpunished, and he that speaketh lies shall not escape."—Proverbs 19: 5. Whenever an individual undertakes to maintain his ground or position by resorting to falsehood, that moment he lays a snare in which to catch himself, and we have a case in point where the above is verified. By referring to the Proceedings before the Committee on Privileges and Elections of the United States Senate in the Matter of the Protests Against the Right of Honorable Reed Smoot, a Senator from Utah, to retain his seat, pages 291 and 336, volume 1, we find Joseph F. Smith declaring under oath that

the reason why the Manifesto had not been printed in their Doctrine and Covenants was that it was an oversight, and that he would use his influence to have it published in the next edition, and an edition having been published in the latter part of the summer of 1906, called forth the article above referred to. Of course they were very careful to remove the date line of the late edition so that the public would be at sea in deciding as to whether the undated issue is of a recent date or whether it had been published for some time.

But the text which declares, "He that speaketh lies shall not escape," is brought to bear forcibly upon the case in point, when we find they have made another oversight, in that they have published the Doctrine and Covenants, with the concordance to it, in one volume; and while they have been very careful to omit the date line in the Doctrine and Covenants, the concordance bears date of 1906; and it does not require very much intelligence to know they were both published at the same time, when they are bound in one volume.

And besides that, we have seen on sale at their book stores at Salt Lake City and Ogden an edition of the Doctrine and Covenants published by Heber J. Grant in Liverpool, England, and bearing date of 1906, and it does not contain the Manifesto either.

So we are forced to conclude that Joseph F. Smith has wilfully falsified and caught himself in his own trap, or else he is losing his influence greatly among his followers and coloborers.

How long shall this state of affairs exist, and the people uphold their leaders in this kind of deception? Is it not time that those who love truth were awakening to the awful situation their leaders are plunging them into by their system of blind and unquestioning obedience?

J. E. VANDERWOOD.

PLEASANT GROVE, Utah, June 4, 1907.

## Of General Interest

### THREE GLIMPSES OF FIFTEEN CENTS.

Three small cottages, exactly alike, stood in the glaring heat of an August sun. Toward them walked three tired young workmen, carrying dinner pails.

As Workman Number One turned in at the first cottage, a tired mother face brightened at the sound of his footsteps. Gently she put aside four clinging little hands and hurried to the door to greet papa with a kiss.

Papa gave her a peck on the cheek, in return, growled something indefinite at the babies, dropped heavily into the one rocking-chair, and sent the

elder baby after a glass of water, while the second toddler brought his slippers.

The wife stood longingly at his side brushing the damp hair from his forehead. If only he had drawn her down into his lap and cuddled her for one brief moment, all the dark cares of the day would have dropped from her shoulders like a heavy mantle.

He lighted his pipe and buried himself in the evening paper until supper was served. Rested and refreshed, he sauntered around to the nearest bar-room, where he paid fifteen cents for a mug of superfluous beer and the social privilege of crackling jokes with his mates until bed-time.

Meanwhile the babies slept. The little mother sat alone in the long twilight, and no one but God saw her tears.

As Workman Number Two opened his door, a loving smile searched out a frowsy young wife and a sickly babe. He kissed them both, dropping fifteen cents into the frowsy one's lap.

"Thank the Lord," said she. "I feel as if I'd die if I couldn't git away from this squallin' kid onct in a while. You take her, an' I'll git ready right away. The girls is expectin' me. She's cried the hull blessed day."

The father took the fretful little one and gave her a cool bath. Then he spread a quilt in the shade of a tiny back porch, laid the babe upon it, and fanned her to sleep.

The frowsy one hurried into her cheap finery, topped her enormous "pompadour" with a flowered hat, waved a soiled glove at her husband, and left for her outing with "the girls."

A glass of soda-water and a ticket to a ten-cent show disposed of the fifteen cents.

Late in the evening she returned to the untidy home, more than ever discontented with the responsibilities of married life and motherhood.

Workman Number Three was waylaid on his own doorstep by two small brigands who grabbed him by both knees; but his laughing first kiss was for the little wife.

"Have you had a hard day, darling?" The day had been unusually hard with the heat, the ironing, and the care of two lively boys; but all at once the memory of its weariness left her mind.

"It seemed hard before you came, dearest; it doesn't seem so now." He swung both youngsters to his broad shoulders.

"I'll get cleaned up and dress the kiddies, while you put some bread and milk and cookies in the dinner pail. We'll have our supper in the park!"

The youngsters gave a squeal of delight. "But,

John, you've lunched once to-day; you——" He interrupted her gaily—

"It will cost fifteen cents to ride three miles, eat supper by the cool waters of the lake, visit the animals"—another squeal from the youngsters—"and listen to the music—three and three fourths cents apiece. Isn't that cheap enough? At bedtime I'll put you and the babies on the car, and I'll walk home. Come, kiddies, a race for the bathroom!"

In the cool of the evening two happy boys and a little mother with a glorified expression boarded the car and waved their little hands to a strong young workman who swung away in the moonlight as if he might beat them home.—*The Public*.

#### THE TRAGEDY OF A LIFE.

Theodore Tilton, who lies dead in the seclusion of his obscure home in Paris, represents all that is mortal of a once brilliant and happy man. In the midst of his country-wide fame, he was stricken a mortal blow by that most deadly foe of human happiness, domestic infidelity. The wife whom he had cherished, confessed herself untrue to him and named his dearest friend and benefactor as a party to the wrong. From that day, Tilton's fame waned, and he sank lower and lower in the world's regard until it lost sight of him, buried amid the life of a foreign city, and only became aware of his continued mortal existence when the announcement of his serious illness was made.

The story of the Beecher-Tilton case is of well-known history among the older people of this generation. Tilton was an ambitious young graduate of a business college. Beecher took interest in him and employed him as stenographer. The personal relations between the two became intimate, and when Tilton fell in love with the girl who was to become his wife, Beecher gave him his aid and ultimately performed the marriage ceremony. Mrs. Tilton was a charming and brilliant woman, and her home was the mecca of many prominent thinkers and writers. Beecher became a frequent caller.

Meanwhile Tilton had risen to fame as a lawyer and lecturer. His great platform effort, "The Problem of Life," contained, however, no remedy for the insidious wrong that was creeping into his own. One day Mrs. Tilton confessed the wrong she had done him, and he brought suit against his erstwhile friend and benefactor, now the despoiler, he believed, of his home. The trial was one of the sensations of that generation. It was the topic of every tongue. No home was so well guarded that its slimy details did not enter for discussion. The case ended in a mistrial. The jury could not agree, and Tilton, too heartsick and weary to go farther

with the matter, abandoned it and soon left the country, never to reappear in public life. His wayward wife died, and the man whom he and the world believed had wrecked his life also passed to his reward. The stain of the accusation remained with Beecher till his dying day, and it still mars his memory. The shadow that fell across the brilliant career of Tilton eventually blotted him from the world, and athwart the tablet that will mark his grave it will always lie, a grim symbol of a human tragedy.—*Hawk Eye*, May 28.

#### WEIGHT OF LONDON FOG.

At a recent meeting of the Coal Smoke Abatement Society in London, Sir Frederick Treves, the famous physician, said that in a three days' fog in Manchester it was calculated that for every square mile there were one and a half hundredweights of sulphuric acid, and thirteen hundredweights of soot. A similar examination in Chelsea revealed that for every square mile there were six tons of soot. The lung of a young child was the color of a fine tinted pink—pink on the surface, and pink right through. The lung of an adult, especially if he lived in a big city, was dingy blue—thundercloud blue, marked with lines of blue patches and streaks, a color which permeated the inner depths of the organ. That was absolutely due to dirt and soot. Sir Frederick declared he could say from what he had seen of the lungs of dead persons in London that they were absolutely black on the surface and down to their depths. "In London," said Sir Frederick, "fogs killed people, not by scores and hundreds, but by thousands. During the great fog of 1880 the death rate in the metropolis in one week rose from twenty-seven to the thousand of population to forty-eight."—*Kansas City Journal*, May, 1907.

#### GET-RICH-QUICK BUSINESS; INCLUDING MINING STOCKS.

Anent the get-rich-quick schemes of all sorts that are being promoted by eloquent chaps and voluminous advertising, it may be remarked that in this age of concrete self-seeking there are not many people possessed of sure enough fortunes which they are earnestly seeking to unload and bestow upon absolute strangers or even their best friends. Of course, there have been angels in disguise going around to bless people; but there is no well-verified instance where that sort of celestial visitant was revealed in the form of a promoter of mining schemes or oil stock companies. There are very many philanthropists in the world, but they almost always overflow with beneficence and do not ask

the recipients to pour out a little cash to start the fountain to their bounties.

So when one is asked to subscribe or pay money to get in on the ground floor of some syndicate he may be sure that the enterprise is in the experimental stage, or a matter of speculation, lacking the element of certainty.

Sure-thing fortunes do not go begging in these days of plethoric bank deposits, and when one goes fishing in the sea of speculation, with hook and line well baited with glittering coin, remember that there are millions of small fish for every whale. So do not be disappointed if your catch is small fry, and you may be thankful to get the worth of your bait.—Selected.

#### SLAUGHTER IN WAR AND PEACE.

We have before us the casualty lists of that greatest of all fields of carnage—the railroads of the United States. Lest the gentle reader should object to our phraseology, calling it sensational, we ask his attention to the Interstate Commerce Commission statistics of deaths and injuries for the last three months of 1906, which opens with the following statement: "The number of persons killed in train accidents during the months of October, November, and December, 1906, as shown in reports made by the railroad companies to the Interstate Commerce Commission, under the 'accident law' of March 3, 1901, was 474, and of injured 4,940. Accidents of other kinds, including those sustained by employees while at work, and by passengers in getting on and off the cars, etc., bring the total number of casualties up to 20,944 (1,430 killed and 19,514 injured)."

At the above rate, the total number of people killed on the railroads in twelve months would be 5,720, and the total number injured 78,056, or a total of 83,766 casualties in a single year. If we remember rightly, this is more than twice as many as were killed on the British side during all the years of the Boer War; while the total number of injured exceeds the total number that were wounded by bullet and shell. But such wars as the South African trouble come intermittently and with decreasing frequency, whereas the casualties of peace are with us always and increase with the passing of the years.

The deaths and injuries on our railroads, appalling in number though they be, represent after all but a fraction of the total number of casualties occurring every year in the prosecution of the so-called arts of peace. The mine, the quarry, the smelting furnace, the mill, the machine-shop, all present an annual death and casualty roll which, according to the most eminent authority on the sub-

ject in this country, Doctor Josiah Strong, is placed at the stupendous figure of 525,000. The railway accidents and their appalling results are more in the public eye than other disasters, for the reason that practically every citizen travels on the railroads, and that the government collects and publishes the statistics of deaths and injuries. But the grim facts regarding the frequency of deaths and injuries in pursuits other than those identified with railroading are just as real, just as shocking, and every whit as disgraceful to our national good name as those relating to the railroads.

Now, on the basis of over half a million industrial accidents in the United States in a single year, it may be stated that one person out of every one hundred and fifty is sacrificed in a greater or less degree, ranging from a slight injury to death itself, in the task of carrying on our great industrial works. And the pity and shame of it all is that a large proportion of this pain and death is easily preventable. Two things are necessary: first, the public must be awakened to the realization of the disgrace which such a condition of things puts upon the nation, and to a realization of the vast amount of personal loss and suffering which these figures represent; and secondly, they must be taught that, by the enactment of proper ordinances governing the safety of life and limb, and the provision of proper devices of a mechanical kind, it would be possible, in a very few years, to reduce the casualty list by probably not less than fifty per cent.

But after all is said and done, it is a question whether the cause of this ghastly sacrifice is not to be found in our national disregard for the sanctity of human life. It is not in the least exaggerating the question to say that there is greater concern shown in the more advanced European countries over the accidental death of a single individual than is displayed in this country over the death of a dozen people by accident. It is certain that until we have learned "how much a man is better than a sheep," and have acquired a decent regard for the sanctity and dignity of life, we are not likely to make much headway in the provision of means for the prevention of accidents. One of the best ways to promote a proper understanding on this subject would be to pass laws making it obligatory upon the part of all great industrial concerns to report every accident, big or little, to a commission which was qualified to gather such statistics. These statistics should be regularly made public, and should form the subject of persistent comment by the press, in the pulpit, upon the lecture platform, and by means of systematized pamphlet distribution.

We can conceive of no other philanthropic move-

ment that would be so worthy of the use of the name and the millions of such of our capitalists as are of humanitarian bent as this. If the prevention of the comparatively small and intermittent slaughter of war is worthy of a peace palace in Europe, and of a peace congress in the United States to which representatives are invited from the four corners of the earth, surely the abolition of the "carnage of peace," whose victims outnumber those of war immeasurably, should command an even larger liberality and an effort more sustained.—*Scientific American*, June 1, 1907.

#### THE ONE-RAIL CAR.

Those who scoff at the inventor who springs far ahead of his times in daring and ingenuity are not those who have read scientific history carefully or even observingly. The past hundred years is full of many illustrations of the aptness of the old adage, "He laughs best who laughs last," as applied to American genius. The field of invention is fairly crowded with testimony to this fact. Wireless telegraphy, perhaps, has furnished the most recent and significant illustration. People indulged the idea as a good-natured and harmless vagary, fit to amuse the credulous but wholly preposterous in reality. Yet the idea and the man triumphed and put their deriders to scorn.

To the average mind the possibility that a train of cars may be run on one rail, retaining its balance no matter how unequally loaded and operating in perfect safety at a speed of from one hundred and fifty to two hundred miles an hour, is too remote for practical consideration. Yet the world is confronted by just such a possibility as this, which, if worked out successfully, must revolutionize present transportation methods and make obsolete the present double-rail system.

Louis Brennan, the inventor of the mono-rail car, has recently made an exhibition of the merits of his car before the Royal Society of England. The results were astonishing. The car, which may be propelled by either steam, oil, gas, or electricity, met every requirement claimed for it by the inventor. Running on a single wire rope, it ran backward and forward maintaining a perfect equilibrium. The car is balanced by the application of two gyroscopes, the workings of which are kept secret by Mr. Brennan. The gyroscope consists of a single flywheel, the axis of which can turn in any direction. When fixed to a moving body it resists change of direction and serves to balance any object placed on a pivot. Attendants at the exhibition assert that when pushed on one side the car immediately resists and balances itself. When loaded with an unequal weight on the right side, that side

goes up while the left hand side goes down. It is the old principle of the boy's top applied to transportation.

It does not require any great depth of mind to realize what this invention means to the transportation world. Swaying and jolting are done away with, the present rate of speed doubled, insuperable difficulties inseparable from the double rail system smoothed out, the cost of railroad construction more than cut in two, and accidents minimized, for the inventor claims that it would be impossible for a train of mono-rail cars to jump the track. This is in all respects the most startling departure in the scientific history of the past half century. It will not do to sneer at it because it looks impossible of fulfillment. It will be better to wait and laugh with the inventor.—Exchange.

## Original Poetry

### "Auf Wiedersehen."

(Read at the alumni banquet of the Lamoni high school, June 3, 1907.)

Where Iowa's hills lift up with joy  
To springtime's surging wind,  
A feast is spread 'neath Iowa stars,  
A feast for flesh and mind.  
And comes, as sure as comes the toast,  
The uninvited banquet ghost.

His name, Farewell, in sad, sad tones,  
How sink the happy hearts.  
Another comes, sweet phantom she,  
Lo! yonder ghost departs.  
An angel kind to mortal men,  
The Germans call "Auf Wiedersehen."

The friendliest friend at every feast,  
Love's ever welcome guest;  
She hovers near the festive board,  
And smiles this glad behest  
'Tween hearts of many, hearts of twain,  
Low whispered, "Till we meet again."

Oh, jolly class of Nineteen-seven,  
In scarlet and in black,  
Her message read whene'er you pause,  
In mem'ry looking back,  
Where parting care-free maids and men,  
You pledged you, "Till we meet again."

Oh, may it be 'mid scenes as fair,  
With hearts as true and pure,  
As those who heard our gentle "Come,"  
And promptly answered "Sure."  
To tell of "Now," you'll linger "Then,"  
And hear the echo—"meet again."

Some may go far—what matter that,  
The sun on years may rise;  
Forms may grow bent, brows wise, heads gray;  
The same glad loving eyes  
Will smile across the toil and pain,  
Rememb'ring, "Till we meet again."

And if you wear fame's laurel wreath,  
Or sit in some high place;

Come back to our alumni feast,  
And let us see your face.  
Stand, rich or poor, or grand or plain,  
Friends parted, "Till we meet again."

Come pledge a toast, let the water pure  
Touch lips of maid and youth;  
We drink to tears or sad farewell  
But this eternal truth;  
We live our years by one nor ten,  
But only "Till we meet again."

Night's purple shadows hold us fast,  
Night's brooding beauty keep  
Her mystic watch. Good-night! good-night!  
While every feaster sleeps,  
Stand angels, with love-driven pen,  
Recording, "Till we meet again."

VIDA E. SMITH.

#### Father Hear My Prayer.

O Father, hear my pleading, on bended knee I pray  
That thou wilt keep me safely upon this Sabbath day;  
While angels sing their carols to thee in heaven above,  
I pray that I may, like them, sing only of thy love.

Father, lend to me thine ear.  
Father, hear my prayer.

Oh, thou who hearest all our woes, take heed then unto me,  
For not a sparrow falleth, but has been seen by thee.  
Oh, watch my erring footsteps, a little while, I pray,  
And from the snares of evil, oh, keep me now, this day

Father, lend to me thine ear.  
Father, hear my prayer.

Be still, my heart, thy trembling cease, for we have entered  
bliss;

For thou hast whispered to me, What love our Father's is.  
Take thou this blest assurance, the while I breathe a  
prayer,

That God, who gave, shall have us forever in his care.

Father, lend to me thine ear.  
Father, hear my prayer.

SARAH BARNEY.

## Mothers' Home Column

### Just an Accident.

Many scenes and incidents connected with the burning of our publishing plant are still fresh in the memory of the Saints living in Lamoni. This is especially true of the meeting in which subscriptions for its rebuilding were called for.

We have all read and some of us have many times wondered at the faith of the poor widow whose mite as it lay covered, hidden and obscure from human sight by the gold of the rich men, was not hidden or unnoticed by the penetrating eyes of the infinite One standing near—wondered at her faith, for small as was the amount, it was all she had—all her living and in the eyes of the Master it outweighed all the gold cast in.

"When the Son of man cometh shall he find faith on the earth?" We have often thought of this question and to you who have done the same we commend the following as an answer. It is one of the many of those incidents to which we have referred, and while we withhold the name we give the incident in the words of the one most nearly concerned, who says:

"How many times in my life I have felt like saying, 'Oh, that I were a millionaire!' I see so many ways in which

money could be used to aid the distressed, the aged, and the infirm, and to spread the gospel of glad tidings. How many times have I wished for money more than sufficient to supply the daily needs.

"With these feelings I wended my way to the church on Sunday morning where the mass-meeting was to be held by the citizens of Lamoni to consider the raising of funds for the rebuilding of the HERALD Office. As I sat in the crowded room and listened to the speeches which were made, my courage, hope, and faith were renewed, and I believed with those who spoke, that only a united effort, and hearts willing to sacrifice, were necessary to accomplish the object for which this meeting was held. How my heart swelled within my bosom as I heard the names of some read out with their accompanying small donations, and I said, 'Surely the Lord loveth a cheerful giver.' I had said over and over again that I wished I had some money, for it seemed that the need was so great; and I had cast about in my mind to see where *one small silver dollar* could be spared, yet, alas, I did not have it. But now with the overflowing of the spirit of love and hope filling my heart, as every other heart around me, I could not withhold the promise, trusting in God to help me fulfill it. And in this case, as in many another, I proved the Lord able to help in our extreme need, and that it only needs willingness, and an effort on our part, and faith to trust the Lord to do this. Not forty-eight hours had passed after I had put my name down for one dollar before a good sister came to me and asked me to do some work for her for which she would pay me *one dollar*, and it was a kind of work that I am not in the habit of doing outside of my home. Think you not that the Lord did his part in providing the one dollar subscribed? He surely did, and if in this case, why not in all like cases? And if in all like cases, why not put forth the effort? Why lack the means to build the HERALD Office, the children's home, the sanitarium? Why lack the means to send forth the messengers with the gospel of peace to the ends of the earth? Yes, why? Let every heart ask the question, Why? and when we have decided that the reason is, that we, his chosen people, have not willing hearts and the faith required to put forth sufficient effort, let us go to work and see if we cannot do something to bring about this willingness upon our part, and see if the Lord will not prove to our entire satisfaction that it is better to lay up our treasures in the needed work of the gospel and so hasten the day when his "kingdom shall come," and his "will be done on earth as it is in heaven." Let us prove how much better it is to do this, than it is to use our means for the unnecessary things which perish with the using. If the children of Israel could have seen the great blessings which they were missing by their disobedience, think you they would have wandered forty years in the wilderness? Did you ever think that we are doing the same thing? Is not our lack of faith and love keeping us from enjoying the grand privileges that are ours? Why, oh why, will we not put forth the effort that is necessary on our part, and prove the promises to his chosen Israel in these the latter days? Can we not draw a lesson from the experiences growing out of the burning of the HERALD Office? Could we in Lamoni have thought that we could have raised fourteen thousand dollars for the sanitarium, orphan's home, college, etc? Did some great calamity have to come upon us to make us willing? Must we be whipped into obedience? If this amount could be raised in this place, what about the many places throughout the church? Can not we have the necessary equipment for the bettering of the gospel work, and have it *now*?

"Let us awake, not only to our duty, but to our privileges, and prove that the Lord's arm is not shortened, that he can not save. The great question is, how we dare to withhold

that which the Lord has intrusted to our keeping. If we give, it must be with loving service to assure us love in return. If we withhold, it must be to our eternal loss. May we all learn lessons from the things which we suffer, and each one profit by them."

The things of the past—do we venerate them too much, or is it not rather that we regard the living present with eyes which are too critical? The sister who has here poured out her heart, as it were, before you, like the one of whom we read, is also a widow. Jesus has not told us of that other one whether she was strong and well, or whether, like this one of whom we write, she was delicate in form and frail in health. But surely the lesson is the same, and oh, what it should speak to each heart! Provision has been made for rebuilding our publishing house, but is there money to meet all needful expense which the building will incur? If not are we awake to the privilege God is offering us? Nor is the publishing plant all which at this time God is requiring at our hands. The sanitarium is unbuilt, the children's home is not established, Graceland is crippled in its broader sphere of usefulness because of need of a few more dollars, and everywhere the "harvest ripe unto the sickle" is bending ungathered, and why? Is it not because we hold on to that which is intrusted to us as stewards—hold to it calling it our own—and refuse to obey God's beautiful law of equality? "When the Son of man cometh will he find faith on the earth?"

#### Prayer Union.

A sister of Kewanee, Illinois, desires the sisters of the Prayer Union, and Saints, to pray for her husband, who is afflicted with rheumatism, that if it be the Lord's will, he may be healed of his afflictions, and be enabled to do his daily work.

E. N. Beach, 411 East Griffin Avenue, Canon City, Colorado, asks the prayers of the Saints for the recovery of himself and companion from severe afflictions.

#### Notice.

Baedeken's Guide to the Holy Land, or Baedeken's Guide to Sryia and Palestine, is very much wanted by the editors of the HOPE. Any one having a volume that he would loan or dispose of will greatly oblige by corresponding with Mrs. M. Walker, Editor, Lamoni, Iowa.

## Letter Department

TRYON, Nebraska.

*Dear Herald:* It is with gratitude for the help and comfort that I get from your help-laden pages that I try to add my mite. I am pleased to see so much on living righteously. For while the doctrine we believe and teach is grand and beautiful, what does it amount to, to us, unless we adorn it with meek and Christlike lives?

We tell the world that this is the grandest doctrine, the pure and perfect gospel, the best ever taught on earth, or to that effect, then with questioning minds they look to see what it has done for us. What do we see? Christians that will stand every test laid down in this beautiful gospel? Christians who love one another? Christians who visit the fatherless and widows in their afflictions and keep themselves unspotted from the world? Not always; though I believe there are many. And if there are many, why can not the rest of us? What is to hinder each individual from living as pure a life as another? We have many excuses we make to ourselves and sometimes to our friends; but are they excuses God will accept? Did he not say "There hath no

temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able"? When we say we tried but could not keep from doing wrong, do we not, according to the word of God, add a lie to our other wrong-doing? Could you worship a God who would punish you for breaking a law given by him, that you *could not* obey? Sometimes we may sin ignorantly, then of course we are excusable, if we have meant to do God's will. But when we knowingly do a wrong thing, is it not a fact that we prefer the wrong to the right at that instant? I know when I transgress that no one but myself is to blame, though some one may be to blame for the temptation. I alone am to blame for yielding. It is good for us to be tried or God would not have permitted it to be so.

Again we may look on some form of sin as not amounting to much. One will say unkind words, another will use words bordering on profanity, another in some form of worldliness as dancing, theater-going, etc., saying or thinking that God will surely not bar him from heaven for a little thing like that. Of course I do not say that he will; but everything like that is a step in the wrong direction, and barring the fact that one step may lead to another, each little act in the wrong direction may be more far-reaching than one thinks in its influence on weak persons. Then, too, does one feel repaid for yielding to temptation? I for one do not. I never realize that I transgress without a wish that I had not done so. All the pleasure or satisfaction I get is marred. First, by the thought that God is displeased; second, by a loss of self-respect; then, by the thought of what others may think of me and the church. Therefore, by the grace of God I intend to try to live better, so that God may be pleased, I may keep my self-respect, and the church may receive no discredit on my account. And may I be ever ready to help others to be better, slow to judge unjustly, and quick to perceive the good in others! With only kindest feelings for the HERALD and all the Saints,

Your sister in the faith,  
(Mrs.) BLANCHE E. CLINE.

DES MOINES, Iowa, June 3, 1907.

*Dear Herald:* The district conference convened at Boone last week, beginning on Thursday evening with a Religio session, and Sunday-school and Religio work on Friday. The missionaries of the district were all present, except Elder J. S. Roth, who has gone to Colorado in hopes of benefiting his health. Representatives from over the district were present from Nevada, Des Moines, Collins, Baxter, Fraser, State Center, Rhodes, and other places.

Several sessions of the conference have been held since a session was held at Boone, and all of the Saints were glad to met with the Saints there; for the welcome they extend is warm in every way. The district tent was staked there during the week preceding conference and the preaching-services were held in the tent.

The Religio session was full of interest and shows progress in this line of work. The Sunday-school work was shown to be in good condition over the district, and much interest was manifested in the normal work presented by the district superintendent. A good sized class enrolled for this work during the conference and thus a good beginning has been made.

The district reunion will again be held at Rhodes the last week in August. The missionary work will be earnestly prosecuted during the summer, the tent being in use all the time; and the missionaries report more calls for preaching than they are able to fill.

The library work which has been recommended by the General Library Commission was heartily indorsed by the Religio the Sunday-school, and the conference. The district has in

mind some library work in the near future, and it will be carried on in harmony with the recommendations of the commission.

The conference and conventions were pleasant, peaceful, profitable, and enjoyable in every way, all returning to their homes desiring to labor in the Master's vineyard more earnestly than ever. Apostle W. H. Kelley was heartily welcomed in the district; for it had been thirty years since he had been in the district before, so that he was a stranger to almost every one here, only to those whom he had met outside of the district.

The work in the city of Des Moines is progressing and greater efforts will be made to carry it forward during the year. During the year thus far five have been baptized and six received by letter.

Yours respectfully,  
A. A. REAMS.

1050 College Ave., MEMPHIS, Tenn., June 3, 1907.

*Editors Herald:* My companion and I are now located at above address; if any of the Saints and friends have relatives in or near Memphis, or anywhere; whom they would be pleased to have us call on, if they will send me their names and addresses I will be anxious to visit them.

D. E. TUCKER.

WILBURTON, Indian Territory, June 1, 1907.

*Editors Herald:* I am rejoicing in the gospel work as in days of yore. The past month has been a busy month for me in the gospel work. While waiting for my railroad permit I accompanied Bro. A. M. Baker to Niangua and held a few meetings which were well attended. From there I went to Haileyville, where I succeeded in getting a few interested by visiting them in their homes, and trusting the seed sown may at some time in the future be gathered.

I came to Wilburton for over Sunday; but finding two or three here that are interested have been here the past week preaching each night but one. I had planned to go to Sawyer, Indian Territory, where I held a debate two years ago with J. E. Potts of the Missionary Baptist faith, but learned he never came back there to preach again, and had gone back into the hills to make a living some other way, and many others had moved to other parts. I decided to go down to DeQueen, Arkansas. I have found the Saints encouraged and striving to overcome in life, and we have again been privileged to rejoice together in the gospel. My mission address until further notice will be Mena, Arkansas. Any Saints living in Western Arkansas wishing meetings please take notice, as I would be pleased to hear from you, and will come to your aid as opportunity presents.

CHARLES E. IRWIN.

CLEVELAND, Ohio, June 6, 1907.

*Editors Herald:* This morning finds me in Cleveland, preparing to start for Youngston, Ohio. It is a beautiful morning, the sun is shining bright, and we are glad to say that we certainly feel the effect for good. We feel our health is improving; have been encouraged since coming to Cleveland, also at Toledo. It would be difficult indeed to mingle with so pure a people and not catch the inspiration flowing out from them lending cheer and comfort to the afflicted missionaries.

Bro. Ebeling is here, and we wish to ask the Saints of this district to remember him in their devotions. We are pleased to hear of the improvement in the condition of Bro. U. W. Greene's health.

We want to ask the attention of the branch presidents to the necessity of reporting July 1. Please, brother, remember this, for our and the work's sake. We expect to visit

Sharon, Pennsylvania, and Akron, Ohio, and also New Philadelphia, before returning home. During July we expect to visit Bryan, Ohio, and perhaps Euniapolis.

Of course this depends on our health. If the Lord so wills we expect to meet at these points; but twice before this season we had arranged as above, and twice have been disappointed. We are well this time, and if the Lord so wills we shall succeed. Saints here in Cleveland are in excellent condition, and we hope that all the other Saints are enjoying the blessings of peace as we find it here.

We have not had any lack of spiritual blessings since the General Conference that we could enter any complaint to the Lord. We trust that every member of the district may enjoy the inspiration flowing out from the General Conference, as we feel it. Our district reunion convenes August 2 with the Akron Saints, as per notice in the HERALD already sent. We trust every member of the district will try to be there and enjoy the good influence we are anticipating on that occasion. Come with the view of doing good and get good in return.

Toledo seems to be in quite a good condition; have a nice hall waiting for Bro. Elvin, and Bro. Thomas is expected here in Cleveland. Saints in Toledo and Cleveland, remember us in your devotions, and may the richest of God's blessings attend every member of the district.

Your brother hopefully in Christ.

G. A. SMITH.

PISGAH, Iowa, June 4, 1907.

*Editors Herald:* We find plenty to do, but not all is sunshine and flowers. But the saddest thing that has occurred in these parts was the death by fire, on Saturday afternoon, May 25, of the wife and three children of Mr. Lee Chapman, who lives about seven miles east of this place. Mr. Chapman being busy with farm work, Sr. Chapman went to town to do some trading, and among other things she bought some kerosene (or supposed that she had kerosene; but it is thought that she had gasoline). On reaching home in the evening, being in a hurry to build a fire, she put some cobs in the stove and poured some oil on the cobs from the jug she brought home, set the jug on the floor, stepped to the shelf near by, got a match, and lighted the cobs. An explosion occurred, and the flash went from the stove to the jug, and the contents were blown all over the room. Three of the children were in the kitchen with their mother, and the mother and three children were fatally burned. There are three other children in the family; but they were in an adjoining room, and escaped with but little harm. The funeral-service was conducted in the Saints' church at Pisgah on Monday, the 27th, at eleven o'clock by the branch president. It was a sad scene, with four caskets before us at one time. Our church-building was not half large enough to hold the people. The town was draped in mourning; and the business houses were all closed.

The work here is moving along slowly. Our Sunday school is prospering under the supervision of Brn. A. J. Smith and Frank Runkle. They have a number of able and trust-worthy teachers as helps. Two more were added to the branch by baptism May 19. The Saints as a rule are cheerful and hopeful.

In gospel bonds,

JOSEPH LANE.

BAY CITY, Illinois, June 3, 1907.

*Dear Herald:* I came to Southern Illinois about the middle of May. Have found some very good people, and many that are religiously inclined. But our work is so new here in this State that the people are wonderfully surprised when they hear our claims.

I have been preaching in a Christian church for several

nights. Some seem to be very much interested, and some are seeking signs, while others say they do not know what to do or think about it. It seems a little strange that people should be so far behind in those things and live in the home State of Latter Day Saints, and in a State where the work has been so powerfully maintained. There seems to be but one fragment of the old church names or doctrines that remains with the people of this country, and that is the name of Joseph Smith, or, as they call him, "Old Joe Smith."

I labored to show them the proper way in which Joseph Smith was connected with this work; but I know that with many of them it will be a vain effort. But there are some honest-hearted people here. I have been here over a week and see the need of another elder very much; but it has been my lot to labor alone nearly all the time I have been in the ministry. If any of the brethren want to find me they may write me at Bay City, Illinois.

I think there is a good work that can be done here; but it will take time and patience to do it. When I had preached six sermons on the first principles and apostasy, they liked it; but when I touched upon the restoration and showed the prophetic mission of Joseph Smith, some of them went back on me, or my preaching; nevertheless the good Lord blessed me in the presentation of his word. There will be two Campbellite preachers here next Sunday. Do not know just how we will turn out, but will trust the work to the Lord. The people want me to stay, and I shall stay till over next Sunday. They think I will have a fair showing. If I had another elder here with whom to counsel I would be better satisfied. We have not proclaimed that the law of two by two is better than one by one simply because the Lord taught it; but we have also found it to be better by experience. But I will trust the Lord in the defense of his work, and for the victory in all things.

Yours in bonds,  
S. H. FIELDS.

WOODBINE, Iowa, June 7, 1907.

*Saints' Herald:* Will the HERALD kindly permit us, as a family, to express our gratitude for the deep sympathy and brotherly love expressed by so many of our brethren and sisters in their letters of condolence, on the occasion of our beloved but departed wife and mother? And will the dear friends accept this, our feeble expression of gratitude for the deep and earnest love manifest in their efforts to comfort and cheer our bereaved hearts? Be assured, dear brethren and sisters, that although we do not write you each personally, we do appreciate your loving words of comfort, confidence, and esteem, and pray that we may ever be worthy of the same. The pangs of grief at the departure of our loved one were as nothing in comparison to the pains that wrung our hearts as we witnessed her paroxysms of pain and suffering during the long period of her illness. She had long and earnestly prayed for that rest that God has prepared for his Saints, and suffered and died in the blessed assurance that it would be hers to enjoy; hence our grief at her departure was assuaged, because our hearts were assured that the promise of God to his children is yea and amen.

We remain, gratefully, your brothers and sisters in the gospel of Christ,  
CHARLES DERRY and FAMILY.

#### Conditions in San Francisco.

*Editors Herald:* We are having trying times in our city. We were hardly safe on our way toward restoration from the effects of our late calamity, when we were appalled by the reports of graft among our city officials. Under the tireless efforts of some of our law-abiding citizens, they are mostly now under indictment for the crime. Nearly all our supervisors are under the ban. Our mayor, E. E. Schmitz, is now approaching trial. Quite a number of our million-

aires have been indicted—and the end is not yet. Even our chief of police has been placed among the guilty ones, by indictment. To add to our trials, came quite a number of strikes among the laboring people. The laundry workers were among the first, which very much inconvenienced many. Then the brewery drivers and packers struck. This annoyed some people. After this the telephone operators went out. This almost stopped the telephone service in our city. For several days the "phones" were idle, and now after several weeks the service is still very poor, as only non-union, inexperienced help can be had.

Then to make matters still worse, the conductors and motormen on our street-cars went on a strike. For several days not a car moved. All street railroad work stopped. We were compelled to resort to all kinds of means of travel. Every kind of vehicle imaginable was pressed into service, and thousands of men, women, and children were compelled to walk. Soon the company by employing "strike-breakers," began to run a few cars under very difficult circumstances, and have been increasing the number of cars daily until now, when they are running a large number again. There has been much fighting and rioting, many people injured, and several deaths. The strike is not yet settled, although a month has already passed. There are now eighty thousand idle people in our city, on account of it. How do they live? what is their future? are all-important questions at present. The iron workers, about eight thousand, have now been out one month also.

Personally I am quite isolated. I am assistant commander of the Ingleside Camp of refugees, located about six miles from home, away out near the ocean beach. When I go home I must walk—which I do about twice a week. I have not been able to attend any of our church-services for over a month, nor have I seen any of the Saints during that time. The walking is too much for me, and I do not care to brave riding in the cars yet. But we are hoping for better facilities soon. I suppose the branch has kept up the meetings, as quite a few of the members live within walking distance of the hall; but I am among those living very far away, and am quite closely confined to camp work. We had supposed that this branch of relief would have ended this spring, but it still continues, and we still have six hundred and twenty-two people in our care in this camp. But the work is being quite rapidly wound up now. With love to all,

Yours in bonds,  
GEORGE S. LINCOLN.  
242 B Street, SAN FRANCISCO, California, May 31, 1907.

#### Extracts from Letters.

Joseph Arber, Henderson, Iowa: "The conference of this district, which was held at Henderson May 25 and 26, passed off pleasantly, although not so largely attended as usual, owing to the weather being cold and wet. I preached twice for the Saints here again last Sunday. Leave to-morrow for Red Oak. Shall be pleased to hear from any in the district as to prospects for an opening. Our field and home address is 1311 West Walnut Street, Independence, Missouri."

C. W. Forney, Thurman, Iowa: "Will you please make it known to your subscribers that the undersigned has several volumes of THE SAINTS' HERALD and *Zion's Ensign* which he would be glad to send to any one desiring them, provided the costs of transmission are paid by the parties receiving the papers. The volumes are almost entirely complete and in good condition."

There is no death! What seems so is transition;  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call Death.—Longfellow.

## News From Branches

### CHATHAM, ONTARIO.

Elder R. C. Russell, whom the Saints of Chatham had long looked for, commenced a series of mission services on April 14 under favorable circumstances; was well advertised by appropriate cards announcing thirteen special subjects and also daily advertised in our two city newspapers, which brought large and interested congregations nightly to hear one of the most instructive, interesting, and eloquent speakers in Canada Mission, who does not preach smooth things to please but strikes out hard from the shoulder at error and hews to the line and lets the chips fall where they may. It is the fearless man that counts and brings people to a proper understanding, and converts into God's kingdom, that man receives the applause and approval of all honest thinking men, and the smiles and approbation and favor of God. A synopsis of his many excellent sermons was written up daily in the *Planet* and *News*, which papers are generous and favorable to the Saints of Chatham, a privilege we enjoy here of being recognized by the press and having access to the same, for which we are thankful.

The services concluded on the 29th of April with twenty-three baptisms and much good accomplished. He returned by special request May 25 and revived the *Religio* and induced thirty-one new members to join the society and take interest in that important auxiliary from which God will choose his servants to go forth and proclaim his truths to every nation, kindred, and tongue, as a witness prior to the coming of Christ.

Services were conducted until the 30th of May and eight more baptized, which means during the two months mentioned thirty-one were baptized by Elder Russell and seven by the writer, making a total of thirty-eight new members for the Chatham Branch. This speaks very favorably of the work and faithful efforts of the Chatham Saints, and they are gaining more in favor and recognition every day by the citizens of this place. My prayer is that the Saints may continue to work earnestly and faithfully and keep up the spirit of investigation that the honest in heart may be led into God's church and kingdom.

A social evening was given by the *Religio* society Friday, May 31. Elder Russell made a capable chairman and addressed the audience for half an hour on the history of ancient America down to the restoration of the gospel, which was appreciated by those present from all denominations. The church was crowded to the doors, and many could not gain admission for want of space. The best talent in the city took part and an enjoyable and profitable evening was spent.

Elder Russell left the next morning to join the excursion from Toronto to Cummorah's hill. He has the good will and respect of the Saints and citizens of Chatham, for they find in him an honest and jealous worker, not out for vain-glory nor for the mastery, but coming in the spirit of the gospel which says, "It is written."

Elder Russell has baptized one at Arthur, one at Lindsay Branch, sixteen at Wabash, and thirty-one at Chatham, forty-nine in two months.

STEWART LAMONT.

### LAMONI, IOWA.

The graduating exercises of Graceland College have been the feature of the past week at Lamoni. On the evening of Friday, June 7, occurred the graduating musicale of the school of music. Saturday was alumni day. The banquet occurred at five in the evening. The address was given in the evening by Reverend J. H. Yaggy, of Chariton, Iowa. The baccalaureate sermon was delivered Sunday morning, by

Reverend O. M. Johnson of Mt. Ayr, Iowa. Honorable A. I. Smith, of Mt. Ayr, delivered the address before the Athenian Literary Society on Monday evening.

The commencement day exercises occur at the Saints' chapel, Wednesday forenoon of this week. Honorable Edwin A. Nye, of Des Moines, delivers the address. These exercises are being attended with interest; and are educational in their influence.

Reverend O. M. Johnson was the speaker at the chapel Sunday evening, S. D. Shippy at Liberty Home, John Spaulding at the Saints' Home. R. S. Salyards spoke at Lone Rock, Maroni Traxler and J. F. Garver at Andover, R. M. Elvin at Evergreen, J. R. and R. J. Lambert at Jack Wood schoolhouse and Greenville.

J. F. GARVER.

## Miscellaneous Department

### Conference Minutes.

DES MOINES.—Conference convened at Boone, Iowa, June 1 and 2, 1907. The district president, M. H. Cook, was chosen to preside, and was assisted by W. H. Kelley and W. Christy. The reunion committee, C. M. Richeson and W. Christy, reported that the reunion would be held at Rhodes, Iowa, August 23 to September 2. Branches reporting: Boonesboro, Concord, Clear Creek, Des Moines, Oskaloosa, Richland, Rhodes, St. Charles, and Des Moines Valley. Ministry reporting: W. C. Nirk, C. B. Brown, E. O. Clark, Ray Chandler, John Hall, C. E. Hand, J. E. Laughlin, S. McBernie, G. W. Shimel, James Troughear, John Clark, J. R. Epperson, W. D. Hall, C. F. Merrill, W. T. Maitland, J. M. Park, O. L. Sherman, Jesse Roberts, Frank Walters, H. T. Watson, G. E. Davis, Fred Chandler, and William Keyport; Missionaries M. H. Cook, W. Christy, J. F. Mintun, C. J. Peters, J. S. Roth, and N. V. Sheldon. The matter of the library work as recommended by the General Library Commission was approved by the conference and J. F. Mintun appointed in behalf of the district to meet a like committee-man from the Sunday-school and *Religio* in the library work. Reports from the district *Religio* society, and the district Sunday-school association held on May 30 and 31, were read. Election of district officers resulted in M. H. Cook as president; W. Christy and E. O. Clark as assistants; A. A. Reams, secretary; W. Christy sustained as Bishop's agent, and A. A. Reams as district historian. The time and place of holding the next district conference was left with the district presidents. A committee of three was chosen to solicit money for the purchase of a gospel wagon to be used for missionary purposes in the district. The general officers of the church were sustained unanimously. A. A. Reams, secretary.

POTTAWATTAMIE.—Conference met with the Boomer Branch at 10 o'clock, May 25. C. B. Beardsley was chosen to preside over the conference, and J. A. Hansen secretary pro tem, F. G. Hough assisting. Reports were read from all branches: Boomer 60, Carson 32, Council Bluffs 287, Crescent 156, Fontanelle 30, Hazel Dell 62, North Star 136, Wheeler 50. Ministerial reports: J. Carlile baptized 1, Charles Fry, S. K. Sorensen, H. N. Hansen, J. Arber, S. Harding, C. B. Bardsley, J. A. Hansen, D. Parish, R. McKenzie, M. F. Elswick, S. Butler, G. F. Walling; Priests C. C. Larson, S. W. Underwood, F. G. Hough, J. C. Lapworth, J. P. Christensen; Teacher P. W. Frederickson. Verbal report from Elder Hans Peterson. These reports gave 454 meetings attended, 106 sermons, 1 baptism, 5 marriages, 4 children blessed, 51 administrations to sick, 27 official visits. Bishop's agent, J. A. Hansen, reported: Balance on hand last report, \$197.87; received since, \$403.63; disbursed, \$219. Request from Boomer for ordination of Charles H. Wright to office of deacon was granted, and the brother ordained by Elders H. N. Hansen and Joshua Carlile. Conference adjourned to meet at 10 o'clock, August 31, 1907, at Underwood, Iowa. J. Charles Jensen, secretary.

FREMONT.—Conference convened at the Saints' church at Henderson Branch, Saturday, May 25, 1907, with Amazon Badham in the chair. J. W. Peterson was chosen to assist the chair. Reports from branches: Riverton 56, Henderson 84, Hamburg 66, Tabor 71, Glenwood 80, Bartlett 44, Thurman 200. Ministry reporting: T. A. Hougas, C. M. Roberts, D. Hougas, E. S. Wilcox, Frank Goode, J. B. Cline,

N. L. Mortimore, Joseph Roberts, George Kemp, F. Becksted, Joseph Arber, John Huston, F. B. Knight, L. C. Donaldson, C. W. Forney, G. F. Skank, William Eyler, S. S. Clark. Statement of Bishop William Leeka's account read as follows: Receipts, March 3 to May 18, 1907; tithing, \$1,290.65; expenditures, February 20; balance due Bishop Leeka, \$66.92; allowances, \$321; remitted to Bishop Kelley \$1,000; total \$1,387.92; balance due Bishop Leeka, \$97.27. Requests from Tabor and Hamburg Branches asking for the next conference were read. Report from the district Sunday-school and Religio read and approved. The following motion was deferred until afternoon for discussion: Moved that we accept the previous reports from the Shenandoah Branch and request the said branch to report to the district conference in the future. Secretary's financial report read and approved. Balance on hand, district tent fund, \$14.74; received from Hamburg Branch, \$1.75; Bartlett Branch, \$3.20; Tabor Branch, \$5; Thurman Branch, \$8.60; Keystone Branch, \$1; Henderson Branch, \$2; Shenandoah, \$4.65; paid for General Conference expenses to Eli Hayer, \$5.44; Joseph Arber, \$5.44; E. A. Stedman, \$5.44; S. K. Sorensen, \$5.44; M. M. Turpen, \$5.44; balance on hand, \$14.74. Secretary's expense account was read and ordered paid. Postage and post-office orders, 78 cents; branch report blanks, 80 cents; due on last report, 6 cents; total, \$1.64. A motion to take up a collection was passed, which amounted to \$2, and was sent to secretary. The motion of the previous session to take up the matter of accepting the Shenandoah Branch reports was discussed. A motion to defer until next conference was lost. A motion to table carried. Adjourned to meet with Hamburg Branch September 28 and 29, 1907. Joseph Roberts, secretary, pro. tem.

**KEWANEE.**—Conference met with Joy Branch, May 25 and 26. Bro. Berve chosen to preside. Branches reporting: Kewanee 156, Millersburg 105, Tri-city 79, Canton 77, Peoria 53, Buffalo Prairie 53, Dahinda 45, Joy 44, Media 20. Secretary's report showed total membership to be 632, with a loss of 4 since February. Bishop's agent's report: Total collections with balance \$664.14; disbursements, \$552.45; balance, \$111.69. James Norris, agent. District treasurer's report read: Balance at last report, \$38.45; collection at Kewanee conference, \$27.86; disbursements, \$37.86. A resolution requesting the branches to appoint some one to act as a branch historian, keeping a record which shall be read before the branch at the close of each year, and a copy of which shall be sent to the district historian, was adopted. Election of officers: President, O. H. Bailey; vice-president, C. L. Holmes; secretary, Mary E. Gillin; treasurer, James Norris. A motion authorizing the purchase of the organ used by F. A. Russell and O. H. Bailey in their "street work" was carried. Bro. Russell had bought the organ himself, but is leaving the district for the present. The district tent was given into the hands of the district presidency, with instructions to sell if they could. Three were baptized: George Pine, Ralph Stanley, and Henry Yerkey. Next conference to be held at the Tri-cities upon the last Saturday and Sunday of September. Bro Wight, missionary in charge, was requested to be present. Conference peaceful and pleasant throughout. Mary E. Gillin, secretary.

#### Convention Minutes.

**POTTAWATTAMIE.**—Convention met with Grand View Sunday-school at Boomer, May 24, 1907, meeting in charge of J. A. Hansen. Minutes of last meeting, also reports of various schools, were read and approved. A very interesting discussion was had on the "Bible normal lessons." On account of rainy weather no evening program was given. Adjourned to meet on day previous to and at same place as next district conference. Cora Scott, secretary.

**LITTLE SIOUX.**—Sunday-school convention convened at Sioux City, Iowa, May 31, 1907, at 8 p. m. about fifty delegates being present. Reports were received from every school in the district showing a gain of membership of 136; present enrollment, 806. Committee was appointed in regard to consolidating library interests. Reports from officers show a general advancement of the work, and one new school organized. Convention was truly beneficial to all, and much interest manifest in discussion of topics presented. Adjourned to meet in October at Woodbine, Iowa. Annie Stuart, secretary.

#### Bishop's Agents' Notices.

To the Saints of Southern Nebraska; Greeting: I take this means of informing you of the financial need of our district. The Bishop requires us to raise one hundred and twenty-two dollars a month as the stipulated allowance for the missionaries' families. This is a greater amount than we have ever been required to raise before. In order that we may not fail it is necessary that we be prompt and faithful in this part of the work. We can not afford to be negligent and thereby invite failure. We are abundantly able to meet the requirement if each will do his part as God has, and does, prosper him. We have a membership of eight hundred in the district. An average of two dollars a year from each will meet the demand, and while many are poor, and some are young, and therefore unable to contribute, surely there are enough who are strong and prosperous who ought to find pleasure in contributing of their means to much more than overcome the disability resting against those who are unable to contribute.

In the month just closed we have received a little less than forty dollars, or less than one third of the amount needed. Do not pass this by unheeded. It will be impossible for the Bishop's agent to pay out moneys unless they are first contributed. Please bear this in mind, and let each consider the personal responsibility resting upon him. I shall be pleased to receipt for any amount sent to me at Peru, Nebraska, Box 143. C. H. PORTER, Bishop's Agent.  
PERU, Nebraska, June 3, 1907.

Saints of Central Michigan District please take notice that we have moved to a farm, and hereafter my home address will be Standish, Michigan, R. F. D. 2, and my city address 305 North Henry Street, Bay City, Michigan, Station A.  
E. S. WHITE, Bishop's Agent.

To the Saints of the Massachusetts District; Greeting: As I have been appointed to labor in the state of Maine for this conference year, and I will not be able to get among you as in the past, I request you to send your tithes, offerings, and consecrations to Bro. M. C. Fisher, 104 Sycamore Street, Winter Hill, Massachusetts, who will receipt for all moneys forwarded to him, and you will be credited for the same. Bro. Fisher and G. H. Gates will get among you all they can during the year, and either will receipt for what you have to hand over to the Master.

I trust my collectors in every branch will be alive to their duties in this important part of our work. Keep before the Saints continually the needs of the work and the importance of this duty. Make this year one of sacrifice, for we need all your tithes, all your offerings, all your sacrifices or consecrations, that the work of the Lord may be carried on and the law of God honored. Remember the missionary who labors among you, or passes your way. Remember what the Lord says in Doctrine and Covenants 83:16: "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward; and he that doeth not these things is not my disciple: by this you may know my disciples."

Do not leave this duty to the "other fellow" to do, but remember it means you whom God is blessing with temporal blessings. The riches of the Holy Spirit will be with those who observe to do all things whatsoever we are commanded to do. "The liberal soul shall be made fat."

When there are special needs for assisting the poor in your branches, notify me at once, and we will see that no worthy Saint shall go hungry or naked; but their needs shall be met as the law of God provides.

Let not prosperity cause you to partake of the indifference which is so manifest in the world towards the poor and the less fortunate, but cultivate a tender heart towards those who are poor and needy among you, lest they get discouraged and fall by the way. Visit them, share some of your good things with them, learn what it means to love your neighbor as yourself, by a faithful application of that command to your own life. Share some of the sunshine of your life with those whose life is shaded with poverty and hardship. "Then shall your light spring forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. . . . If thou draw out thy soul to the hungry and satisfy the afflicted soul."

Do not think that your debt to the Lord as tithing when paid covers your duty to your neighbor. When thou doest thine alms let not thy right hand know what thy left hand

is doing—or the reverse. It means the same. That thy alms may be in secret. If as a church we would be the light of the world, a city set upon a hill which can not be hid, we must work along these lines of duty. Then the light, the glory of God will dawn upon us and remain with us.

Let our district, as the district of Macedonia in Paul's day, be foremost among the Saints for their liberality, as recorded in 2 Corinthians, chapter 8. I write to stir up your minds by way of remembrance, that heaven's richest blessings may abide with you.

Address me for the present at my home address, as all mail will be forwarded. 107 North Street, Medford Hillside, Massachusetts.

RICHARD BULLARD.

BIRCH HARBOR, Maine, June 6, 1907.

#### Conference Notices.

Montana District conference will convene at Deer Lodge, June 22, 10 a. m. A good attendance is desired. Gomer Reese, president.

Southwestern Texas District conference will convene June 21, 1907, at the Pipe Creek Schoolhouse, in Bandera County, Texas. Come everybody. W. H. Davenport, secretary.

#### Convention Notices.

Religio will meet in convention at Veve, Missouri, June 21, 1907. At this convention new district officers will be elected. We hope each local in the district will be well represented at the convention. Dora Lowe, secretary.

North Dakota Sunday-school convention will convene at Bantry, North Dakota, on the day following district conference, July 9, 1907, for the purpose of electing officers and transacting other business. Expect to have several short sessions of institute work. Sunday-school workers come prepared to work. Mrs. Mable Braden, secretary.

Central Michigan Sunday-school convention will meet with Glover Branch, June 21, at 2 o'clock. George W. Burt, superintendent.

Eastern Michigan District Religio convention will meet with Flint local June 28, at 10 a. m. Will the Saints please attend and make this convention a success. W. T. Smith, president, 205 Oakland Avenue, Detroit, Michigan.

#### Reunion Notices.

Western Iowa reunion will be held at Moorhead, Iowa, September 13 to 22. T. O. Strand, for reunion committee.

Kirtland District reunion will convene at Akron, Ohio, August 3 to 11, inclusive, at Lakeside Park. Conference will convene at 10 a. m. Saturday, the 10th, by concurrence of district and reunion officers. E. E. Cozadd, secretary.

North Dakota District reunion convened this year at Bantry, North Dakota, commencing July 6, and continuing over the 13th. Understand, the annual district conference will be held at above named place on Monday, July 8. Officers of branches please take notice and see that your branch is reported at this time. Let all come who can, and make the reunions as they grow in number grow more helpful to us. Warren McElwain, secretary reunion and district, Lansford, North Dakota, June 3, 1907.

To the Members of the Branches of the Southern California District: At present everything looks flattering for one of the best reunions ever held in this part of the State. At our last reunion, it was not until the members got together shoulder to shoulder that the Spirit came to us, and the resultant happiness of the session ensued. It is the hope of this committee that every member of this association, every member of each branch in the Southern District, every Latter Day Saint in Southern California will make an unusual effort to be present at our next reunion, and that each will come with the determination to cast aside at that time all matters worldly, all strife and differences of opinion of whatever character, and work as a unit that we may attain the end we so earnestly desire—the omnipresent Spirit of the Most High at every session. The date of reunion is August 16 to 26 inclusive. The site selected by your committee for the reunion is "Seal Gardens," located just outside the city limits of Los Angeles on the Long Beach line of the Pacific Electric railway, it being conceded by all of us that it is the most convenient for all to reach as well as the best adapted for camping purposes, there being plenty of shade, good water, plenty of room, an auditorium already

completed, and everything admirably adapted for the purpose of this committee. There will be no houses upon the grounds, except the main auditorium, and it will be necessary for all who come, aside from those living in Los Angeles, to dwell in tents. Rental prices are as follows: Tents, 10x12, \$2.50; tents, 12x14, \$3; three quarter beds, complete with mattresses and springs, 75 cents. Chairs, 10 cents. Tents will be put up and taken down by owner. The regular round trip ticket rate from Los Angeles is 15c but books of tickets may be purchased by members living in the city and by those of the Saints who may stop there during the session at the following rates: Ten-ride tickets (five round trips), 70 cents. This ticket is good only for the passage of the party buying the ticket. Thirty-ride ticket (fifteen round trips), \$2. This ticket may be used by one or more members of the same family, a coupon being torn out for each member of the family. Every one coming with the intention of camping must bring with him bedding and such other small articles as will contribute to his personal comfort. So far as we can learn there will be no lack at the coming reunion of workers for the cause of the Master, and we believe that when the members of the church glance at the array of names we here present, they will see even greater cause of their getting ready to attend. We have the assurance that we will have with us President R. C. Evans, Bishop E. L. Kelley, Fred A. Smith and F. M. Sheehy of the Twelve, as well as our old stand-bys, T. W. Williams, Charles E. Crumley, Albert Carmichael, and Alonzo Jones, together with the elder recently appointed by the late conference to missionary work in the Southern California-Arizona District. This committee hopes that each member of each branch will constitute himself a committee of one to boom the reunion from now until it convenes. Interest your neighbor and come yourself; that each member who contemplates attending will notify Bro. William Crumley, 107½ North Main Street, Los Angeles, not later than three weeks before the date of the reunion (August 16), stating the size of tent desired, the number of beds wanted, the number of chairs wanted, and also if possible remit to him the amount to cover the articles desired to be rented, so that he may pay for the same when the equipment is ordered placed on the grounds. This is important: please do not overlook it; that aged Saints who desire to attend the reunion will write to the committee in care of Bro. Crumley, stating when and by what train they will arrive in Los Angeles, that we may see they are met, if that is desired. Inquiries from any of the Saints relative to any of the details will be gladly answered. The arrangements of Bro. Peter Kufman, to care for the inner man are well under way, and report of his plans will be made before the reunion convenes, if desired, but do not worry about that—you will be well fed and taken care of, both physically and spiritually. Ed C. Thomas, chairman; Wm. Crumley, secretary, reunion committee.

#### Addresses.

Elder Charles Fry 1410 Summer Street, Burlington, Iowa.  
E. J. Goodenough, Box 133, Wilmington, Illinois.  
J. A. Becker, changed to Beloit, Ohio.

#### Notices.

To the Presidents of Branches of the Pittsburg District: Please remember that July 1 is the time for reporting of the branches to the district president; and if you should need report blanks let me know, and I will forward them. James Craig, president, Glen Easton, West Virginia.

#### Died.

MORRIS.—David Morris was born August 4, 1869, at Pembroke, South Wales. He was married to Miss Helen Jones in March, 1892; was baptized May 4, 1893, by John Jenkins, at Cillyndd, South Wales, and ordained a priest February, 1895, by Rees Jenkins. He came to America in October, 1903, and died at Scranton, Pennsylvania, May 26, 1907, from the effect of injuries received in the mines by a premature blast. He leaves a wife and six children to mourn their loss. The funeral-service was in charge of Tallie T. Jones and William F. Hawkins.

JONES.—Grandma Elizabeth Jones departed this life May 10, 1907. She was in her ninety-third year. Was born in Montgomery, Wales. She united with the church in an early day, refused to accept the evils of Brighamism, and united

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with the Reorganization in 1864. She leaves one daughter and a son, nineteen grandchildren, and twenty-six great-grandchildren. Her life has been a good one, her counsel always on the Lord's side, and she is now gone to her long-earned rest to meet with loved ones gone before. Funeral in charge of W. J. Allen.

STALEY.—Lennie May Staley was born September 18, 1891, in Kansas, and died April 23, 1907, near Tabor, Iowa, of consumption. From her infancy she was without her hearing and was in attendance at the school for the deaf at Council Bluffs when she was taken sick, after which she lingered but a few weeks. Funeral services conducted by Charles Fry at the Saints' church near Tabor.

HAWLEY.—Miles L. Hawley was born February 14, 1833, at Zanesville, Ohio. Came to Minnesota in 1870. United with the church July 18, 1897. Was ordained deacon. Died May 17, 1907, in Audubon, Minnesota. His last words were, "I am not rich in this world's goods, but I am rich in the gospel"; then reaching out his hand he said, "I am coming, Father, I have felt your presence all the way through." Prayer at the home by W. C. Griffin; sermon at the church by T. J. Martin. He leaves wife and two married daughters to mourn.

PETTER.—At Fall River, Massachusetts, Amanda M. Petter. Died April 1, 1907. Was born December 31, 1844, at Westport, Massachusetts. Baptized April 13, 1897, by T. W. Smith. She was loved by all who knew her, and leaves many friends to mourn her departure. Sermon by John E. Roger-son.

DERRY.—Eliza Herbert, daughter of John and Mary Herbert, was born on or about the first of August, 1831, at Castle Eaton, Wiltshire, England. Emigrated with her father and sister to the United States in March, 1854. Was married to Charles Derry on the 28th day of October, 1854. United with the Reorganized church early in 1861. Upon her marriage to Charles Derry she was called upon to assume the care of two motherless babes, one of whom was at the point of death; but who, through God's blessing and her loving care survived, and still lives to bless her memory.

In after-years, in the providence of God, she was privileged to have the care of two more sweet and tender babes, and rear them to a true and noble womanhood. While not loud in her profession of religion, she was true to her God, faithful to her husband, and ever watchful over the best interests, both of body and mind of the children committed to her care. In a word, it can be as truly said of her as of one of old, "She hath done what she could." She and her companion walked together in love for nearly fifty-three years, until in the providence of God, she was called to the haven of rest, at one o'clock on the morning of Friday, May 31, 1907. She was loved by all who knew her. She leaves her husband, the four children committed to her care, three grandsons, three granddaughters, and five great-grandchildren, and a numerous host of loving friends to mourn their loss, who truly mourn, yet not without hope, because of her abiding faith in God and Christ. Death had no terrors for her; but she earnestly desired to depart and "be with Christ," realizing that through the great sacrifice he had made, her redemption was made sure; and this assurance came to her through obedience to his gospel.

The funeral services were conducted and the sermon delivered by her brother and friend in Christ, Charles E. Butterworth, from the words of Christ, "She hath done what she could." The bereaved desire to acknowledge the loving

kindness of the Saints in Woodbine in aiding them to care for their loved one while she lingered in affliction so long, and then in the hour of her departure, till the moment when all of her that was earthly was hidden from their tearful gaze. May God in his mercy reward them for their love.

## Correct English: How to Use It.

By Josephine Turck Baker, editor of the magazine, *Correct English: How to Use It*. Evanston, Illinois. Copyright 1904, by Josephine Turck Baker.

Article 3. Suggestions for the Speaker.

What to say and what not to say.

Don't Say: I know a *party* who will buy the lot. Say: I know a *person* who will buy the lot. Note.—"Party" is a legal term, and should not be used in the sense of "person."

Don't Say: I *would* if I *was* her, or I *would* if I *was* him. Say: I *should* if I *were* she, or I *should* if I *were* he. Note that "should" in the first person is the correct form to indicate simple subjunctive futurity. Note that "were" is correct, for the reason that the subjunctive mode, and not the indicative, is required.

Don't Say: It is twenty minutes *to* five. Say: It is twenty minutes *of* five. Note.—"Of," and not "to," is required to show the proper relation.

Don't Say: I *expect* that you did. Say: I *suppose* that you did. Note.—One can not expect anything in the past.

Don't Say: I live *in* Yonkers, or I live *in* Kenwood. Say: I live *at* Yonkers, or I live *at* Kenwood. Note.—One lives *in* New York or *in* Chicago, but *at* Yonkers or *at* Kenwood; that is one lives *in* a large city, but *at* a small place.

Common Errors of the Careless Speaker.

"He don't" and "don't he."

"She don't" and "don't she."

"It don't" and "don't it."

These errors are of common occurrence and are generally made by persons who should know better.

The person who uses the expression "I think he don't," would be astonished to hear the response "I beg to differ with you, but I think he do." If it is proper to say, "he don't," it is certainly equally proper to say "he do," for "don't" is the abbreviated form of "do not." The conjugation runs, "I do not," "you do not," "he does not," consequently the contracted forms are "I don't," "you don't," "he doesn't." So let us eschew "he don't" in the future, and say either "he does not," or what is perfectly permissible in easy utterance, "he doesn't."

Whenever I speak of this particular error, the response that generally greets my ears is, "Isn't it strange that so many well-educated people make that mistake? It must be that when one uses that expression he *don't* think of what he is saying. I never use it."

"It ain't" is another unpardonable error. It sometimes seems as if other mistakes might be overlooked if one would refrain from "it don't" and "it ain't." "Ain't" is a loose contraction of "am not," but not of "is not."

"I am not," "you are not," "he is not," is the proper conjugation, the contracted forms being "I'm not," "you're not" or "you aren't," "he's not," or "he isn't," not "he ain't."

Some persons who endeavor to be correct eschew contractions altogether, but there is no good reason why one should not use contractions if one will use the proper ones. To refrain from using them has a tendency to lend a pedantic air to one's speech. In dignified utterance before large assemblies one has less license, but in conversational utterances, contractions are permissible.

## Peace Congress a Memorable Gathering.

The Peace Congress, held in New York City during April, was indeed a world event, and Mr. Andrew Carnegie richly deserved the high honors there bestowed upon him. In heart, soul and fortune, Mr. Carnegie is consecrated to one of the loftiest missions allotted to men. The Peace Congress was a memorable gathering, with an influence far-reaching—in fact, it was one of the most noted international events ever held outside of the City of Washington. It did much to impress the American people with the broad-gauged ideals of peace as a practical business proposition for this age. It brought to mind the dreams of Cobden, whose life was devoted to effort for the prevention of war and destruction, and to furtherance of the science that will lead to the general happiness of mankind, and make this life of ours a pattern for the happiness of another life. One of the books that largely influenced the life and thought of Cobden was none other than Benjamin Franklin's "Essays."—Joe Mitchell Chapple, in "Affairs at Washington," *National Magazine* for June.

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



"There shall not any man among you be one wife; and concubines he shall have of Mormon, Jacob 2:6.

Bishop's Office  
210 1/2 No. Main st

save it  
—Book

VOLUME 54

LAMONI, IOWA, JUNE 19, 1907

NUM 25

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

## Editorial

### THE COURSE OF HONOR.

At the inception of the Church of Jesus Christ of Latter Day Saints it was "regularly organized and established agreeably to the laws of our country"; and the fact of such organization was duly published to the world, in a section of the first authentic book of rules, faith, and doctrine ever compiled and published by the church. This compilation of declared beliefs and regulations was adopted by the church in "solemn assembly" August 17, 1835; and has been included in every edition of the Book of Doctrine and Covenants issued by the church, or any division of it, until the year of 1876, when the church in Utah, under the presidency of Brigham Young, published an edition from which one of the organic laws of the church was taken out, and a rule of faith and practice entirely subversive of and in direct opposition to the one so eliminated was introduced and published in its stead. It will be the object of this article to show that the church organized April 6, in the year 1830, as stated in the historical statement authorized and ordered to be published by that "solemn assembly" of August 17, 1835, was under the most solemn obligation to observe the laws of the country and to conduct themselves in accordance with those laws, and that there has not been an authoritative repeal of any portion of those rules and regulations by which the members of that church or any division of it has been relieved of the obligation to continue to observe the laws of our country.

The church was organized in the state of New York, at the time of the organization, and ever since, a sovereign state of the United States; and always up to the death of Joseph and Hyrum Smith (in June, 1844,) the church existed and its eldership preached, taught the principles of the gospel according to the New Testament of the King James version of the Bible, told the story of the coming of the angel and the revelation of the Book of Mormon, made and baptized converts, and built up congregations and organized them into separate branches of the church, all within the organized States and Territories of the United States and agreeably to the laws of the same. In not a single State or organized Territory of the United States was there a statute

## CONTENTS

### EDITORIAL:

The Course of Honor - - - - -	537
Notice - - - - -	540
An Incompetent Witness - - - - -	541
Correction - - - - -	541
Recollections of Nauvoo - - - - -	541
General Church Items - - - - -	542
Current Events, Secular and Religious - - - - -	543

### THE STRAIGHT ROAD:

Just a Word About Repentance - - - - -	543
--	-----

### ORIGINAL ARTICLES:

Observations - - - - -	544
Criticism of the Reverend Mr. Haupt versus "Joseph Smith Defended" - - - - -	546
Fasting - - - - -	550

### OF GENERAL INTEREST:

Temperance in the South - - - - -	551
From Whence the Power - - - - -	551
Infidelity and the New Theology in Wedlock - - - - -	552

### MOTHERS' HOME COLUMN:

"The Least of These" - - - - -	552
Summer Gathering for Winter's Need - - - - -	553

### LETTER DEPARTMENT:

Letters - - - - -	554
-------------------	-----

### NEWS FROM BRANCHES

- - - - -	557
-----------	-----

### MISCELLANEOUS DEPARTMENT:

Church Secretary - - - - -	558
Fourth Quorum of Elders - - - - -	558

"If you were to bring from the grave some old inhabitant of Pompeii and show him the dark side of New York, he would look wearily up into your face and tell you that they did all these things in his day, only perhaps a little more heartily and vivaciously than we do now. If you were to call up some ancient Babylonian and lead him through these scenes of vice and shame, he would assure you that it is old to him, and not half so interesting as it was in the open life of Babylon."

enactment or law which permitted a man to marry and live with more wives than one, or to live in a condition of concubinage.

In the formative period of the church revelations were received from the Lord containing provisions for the guidance and government of the members in their spiritual and temporal affairs, all having consideration of and relation to the laws of the country.

Among the first of these revelations is one given in February, 1831, in which is found the following:

"Ye shall observe the laws which ye have received, and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here, and in the New Jerusalem."

It is a material fact, of which those in and those out of the church must take knowledge, that the teaching of the revelation known as the "new covenant, even the Book of Mormon," and the teaching of the direct revelations to the church itself, show clearly that the United States, in territory and in its institutional government, was selected as designed of God for the express purpose of the origination and establishing of the church. Hence, it must follow that all the rules and governmental regulations which would be given to the church for the guidance and control of the propagandizing forces of the church, for the purpose of preaching, teaching, and expounding the doctrines, faiths, and beliefs of the church, and for making of converts, gathering them into congregations, organizing them into branches, and establishing a grand general organization known as the Church of Jesus Christ of Latter Day Saints, would and must be enacted, established, published, and observed by the church as an organization, and by the membership as integral portions of such organization, with direct reference to the Constitution of the United States and the laws enacted by the Congress and the several States of the Union under it; and that at no time, in no place, and under no circumstances would there be given revelations containing commandments requiring spiritual or temporal conduct involving disregard of or breaking of the laws of the land.

This view must be taken, for the reason that the prophecies of the Old Testament point to the Western Hemisphere as the place where certain things declared by the prophets must take place. Besides this, it must be taken for granted that the divine mind in which the design of planting the work of the church in America, and under the national institutions there prevailing, knew the legal and economical conditions which would be existing there at the time when the work would begin and

continue unto the end of its accomplishment. Anything short of this conclusion would impugn the inspiration of the prophets, attack the character of the Great Designer as lacking the qualification of foreknowledge, and cast a cloud of doubt upon the wisdom of the council in which the determination to redeem the fallen race was made and the plan of procedure decided upon.

Seen in the light of the foregoing reasoning, the imperative nature of the revelations enjoining obedience to the national and State laws, and the possible duration of the period in which such obedience would be required, assume their due importance in relation to the divine design itself and the proceedings permissive and mandatory by which the design was to be carried into effect.

What laws had been received by the church at the time covered in the quotation, "Ye shall observe the laws ye have received"?

1. The "elders, priests and teachers . . . shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel."
2. "Thou shalt not kill."
3. "He that killeth shall die."
4. "Thou shalt not steal."
5. "He that stealeth and will not repent, shall be cast out."
6. "Thou shalt not lie."
7. "He that lieth and will not repent, shall be cast out."
8. "Thou shalt love thy wife with all thy heart."
9. Thou shalt "cleave unto her and none else."
10. "Thou shalt not commit adultery."
11. "Thou shalt not speak evil of thy neighbor, nor do him any harm."
12. "Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out."
13. "Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church."
14. "He that doth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues."

All these provisions of law and rules of personal conduct were given in the second year of the organization of the church and were adopted by the church in the solemn assembly of August 17, 1835. There is no ambiguity in any one of them. Each one of them is clear and definite, whether permissive, prohibitive, or mandatory. Thou shalt; thou shalt not; if thou doest according to these, thou shalt be saved; if thou doest not according to

these, thou shalt be damned, is the absolute tenor of them, every one.

It is further provided in the same revelation to the church that if any persons among them should kill, rob, steal, lie, or be guilty of any wrong-doing which by the law of the land was a misdemeanor or a crime, such persons should "be delivered up to the law of the land." This should be done especially in cases of killing, robbing, stealing, or lying, in which injury to the life, person, property, or character of others resulted.

In these provisions it is easily seen that the safeguarding of the lives, persons, property, and characters of the citizens of the country was delegated to the executives of the civil government under the legislative enactments of the nation and the state.

The question legitimately may be asked, How long was it intended that this regard for and obedience to the laws of the land should continue? If this can be definitely ascertained from the revelations and commandments of the Lord to the church, it will determine very clearly the course of honor which a man should pursue in order to be accounted an honorable man in the sight of both God and man.

That this question as to the duration of the obligation imposed upon the members of the church, the kingdom of God upon the earth, in which they are required to observe and keep the laws of the land, the statutes of the secular law, is a legitimate one, is apparent, because of developments which have occurred in the history of the church in which it has been stated that revelation was received permitting or commanding the acceptance of dogma and practice quite the opposite of the already accepted faith, doctrine, and practice of the church, and which required the ignoring of the rules of the church in regard to observing statute enactments, and involved those who carried the new dogma and practice into effect in a direct breaking of the laws they were pledged to keep by the fundamental principles and the spirit of their organization. Hence, it is right to ask the question; and it is right to answer it.

In August of the same year, 1831, in which the revelation containing the commandments, which are herein cited and numbered 1 to 14, there was a commandment given by revelation, which definitely fixes the period during which the church and its membership were to observe and keep the laws of the land.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet.

Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom."

By the foregoing commandment every person belonging to the church is forbidden to break any portion of the laws of the land. Indeed, every man is informed, clearly and specifically, that the man who keeps the laws of God has no need to break the laws enacted by the legislative bodies of the people, the laws of the land. All are enjoined to be subject to the powers that are set for the enforcement of the laws. And this subjection is set to continue until he who has been ordained to "rule and reign in righteousness" shall come and establish his kingdom of peace from the "rivers to the ends of the earth." And, further, it seems most remarkable that the Lord should have added to the force of the commands given in the revelation these significant words, "Behold, here is wisdom." It inevitably follows as a proper and logical deduction that any course which might be pursued by any body of the people of the church, no matter how many or how few, which would be in disregard of or in opposition to the things commanded in the revelation, would be not only unlawful and contrary to the will and command of God, but would be a course of folly, as the Lord counts foolishness, that which is opposed to divine wisdom. Could it have been possible for the Lord to have given the church a clearer, stricter, and a more positive commandment expressive of his will as to the course of honor the church and its membership should pursue? The answer is clear and comprehensive: He could not.

At least one of the prominent advocates of polygamy in America has affirmed that "the eternity of the marriage covenant was revealed to the prophet Joseph in 1831."

In saying this, the prominent apologist for wrong-doing under the guise of religion has unintentionally stated the truth against himself and his associates in the desecration of the laws of God and man. The "eternity" of the principle upon which the domestic relation in marriage between the sexes is based was established by divine revelation at the opening of the latter-day dispensation in the following terse terms: "There shall not any man among you have save it be one wife, and concubines he shall have none." This was the first revelation on the general subject of marriage that the church received through the "prophet Joseph," and was in 1829 and 1830. It was followed in 1831, by a revelation and commandment so sweeping in its nature and wide in its scope that it embraces time and as a sequence eternity; because it reveals the unchangeable character of God, and as a con-

sequence the undeviating and unchanging nature of his laws and commandments to the church.

1. "Marriage is ordained of God unto man."
2. "Wherefore it is lawful that he should have one wife."
3. "And they twain shall be one flesh."
4. "And all this that the earth might answer the end of its creation."
5. "And that it might be filled with the measure of man."
6. "According to his creation before the world was made."—Revelation, March, 1831, Doctrine and Covenants 49:3.

The foregoing is divided into periods for the purpose of emphasis, and clearness of understanding. There are six definite propositions in the foregoing statement from the revelation of 1831. Taken with the interpretation of their meaning given by the band of the officers and membership of the church which composed that first "solemn assembly" held August 17, 1835, the eternal nature of the institution of marriage, both as to the relative number of either sex lawfully forming one bond and the duration of the period in which the provision of two in the "one flesh" companionship was to continue is unmistakably stated. This rendition is: "May God add his blessings and keep you to fulfill your covenants from henceforth and for ever. Amen."

According to what has just been stated in the two preceding paragraphs the institution of marriage was designed of God before the world was made. It was designed for the purpose of filling the earth with the measure, the kind and number of man, male and female, as the earth could receive and maintain in answering the end of its creation. It was designed that the earth should fill the measure of its creation; the purpose intended by divine wisdom for the occupation and continuation of the human race. To carry this design and purpose into effect, man was created male and female, to occupy, subdue, multiply, and replenish the earth. In order that this might be done in compliance with divine wisdom, and the earth be filled with a "godly seed," such as the prophet Malachi has stated God sought when he made man, the same divine wisdom established the institution of marriage with certain provisions, permissive and restrictive, fixing the number between whom a bond could be entered into and be within the spirit and genius of the institution. This number was restricted to two, one of either sex; and this restriction was established by both precept and example; the precept being found in the enactment, "It is lawful that he should have one wife"; the example in the creation of the first pair, Adam and Eve, and

placing them upon the earth, with the restrictive statement, "they shall be one flesh," as found in Genesis; and, "they twain shall be one flesh," as found in Matthew and in Mark; and as found in the revelation from which the foregoing statements

Accepting the statement made in the revelation have been formulated.

of August, 1831, as expressing the will of God regarding the attitude of the members of the church, including the officials in the priesthood, towards the institutions and laws of the government, it is not difficult to discover the binding nature of the command, "Let no man break the laws of the land." And as God has in a most remarkable way in many of the cases in which he has given commands assigned the reasons why the commands should be observed that men should not obey blindly, so in this instance the reason is given: "for he that keepeth the laws of God hath no need to break the laws of the land."

Can any honorable man so far set aside the persistently claimed unchangeable character of God as to assume, with any degree of reasonableness, that at some time after the giving of the above cited command with the reason assigned, the God who gave the command would give another, the complying with which would at once put those doing so in direct antagonism to the laws of the land and cause them to break the laws which he had commanded them to keep and obey? Surely not.

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#### NOTICE.

The Saints will please take notice, that from and after this date, all having business communications, or business correspondence, or correspondence on church matters of any kind, for the consideration and attention of the Presidency, should direct their communications and correspondence to the care of Frederick M. Smith, who is First Counselor to the President, and also secretary of the Quorum. Tracts intended for the examination of the Presidency, whether in manuscript or in print, should also be sent to the same care. Address F. M. Smith, No. 630 South Crysler Street, Independence, Missouri. Please to bear this in mind, and continue to so address your communications, until further notice shall be given.

Any correspondence intended for President Joseph Smith, personally, must be addressed to him at No. 1214 West Short Street, Independence, Missouri. Compliance with this notice, will not only save trouble in some instances; but will greatly oblige President Joseph Smith, and aid him in his work.

JOSEPH SMITH,  
For the Presidency.

Done at Independence, Missouri, May 13, 1907.

**AN INCOMPETENT WITNESS.**

When President Joseph F. Smith, presiding over the Utah Mormon church, states that he knows that his father, Hyrum Smith, was a polygamist, and had lived with another woman other than his own (Joseph F. Smith's) mother, as a wife, such statement is subject to challenge; for the reason, that he was born November 13, 1838, and his father Hyrum Smith was killed June 27, 1844; at which date his son Joseph F. would be but five and one half years of age.

It is not at all likely that Hyrum Smith admitted his infant son of that tender age into his confidence in a transaction which made him a party to the existence of a condition of things which he emphatically denied publicly in the official organ of the church, in its issue March 15, 1844, only three months and twelve days before his tragic death. (See *Times and Seasons*, vol. 5, p. 474.)

It is pertinent to suggest that at the time when Joseph F. Smith affirms that "to his knowledge" his father Hyrum Smith was the husband of more than one wife, the said Hyrum Smith was living in the state of Illinois; and if he so had more than one wife he was a criminal before the law and was liable to prosecution and punishment for bigamy, or for "living in a state of lewd and lascivious cohabitation," and it is not likely that he would let his son know that he was thus a law-breaker.

Joseph Smith, the uncle of Joseph F. Smith, denounced polygamy in February, 1844. (See *Times and Seasons*, vol. 5, p. 423.)

This Joseph F. Smith, president of the Utah Mormon church, must know that neither son nor daughter was born to his father, Hyrum Smith, by any woman, except Jerusha Barden, the mother of John Smith, the patriarch of the Utah church, the older half brother of the president, and Mary Fielding, his own mother; and these two were the legal wives of Hyrum Smith, the last named having been married to him after the death of the first named. None were born in polygamy. This is a fact, as yet unaccounted for by this witness, who testifies of personal knowledge under such peculiar circumstances. Is he anxious to prove his father to be a dishonest man and a liar? He is an unreliable witness in the case.

**CORRECTION.**

If people made no mistakes, they would never know the stings of regret, the agony of remorse, the pleasure of acknowledging an error, nor the satisfaction which follows "making things right."

In our editorial, HERALD for May 15, we gave a quotation as a basis of our argument, giving Moroni 7: 9 as the place where the quotation would

be found. This reference was wrong. The quotation is from Ether 1: 94, large edition.

Bro. Joseph R. Lambert, seeking to verify the quotation for the sake of examining the contexts, discovered our mistake, and called our attention to it; for which we assure him we are thankful; as the wrong reference would continue to be a source of trouble to those who might choose to read the contexts, for which we would be sorry. So, we acknowledge our error, and ask the readers of the HERALD to take this as an apology for making it. It does not matter how the error was made; it was a bit of carelessness anyway, and needed to be corrected. The teaching of the quotation and that of the reference we gave are alike; the sense nearly the same; and we commend both to the HERALD readers.

**RECOLLECTIONS OF NAUVOO.**

Julius Chambers in *Brooklyn Eagle*: To prove that polygamy was not the corner-stone of Mormonism, a Gentile banker at Salt Lake City tells me that the "Church of Latter Day Saints" never has grown so rapidly as since the action of Congress making the practice of polygamy a felony. This thoroughly observant and traveled man is warm in his defense of the Mormons, as a people. His dealings with them, financially, are large. The only reason he asks me to withhold his name is because he does not want to be open to an imputation of talking to secure patrons.

A Protestant church member himself, he sees many excellent features in the Mormon church of the present time.

The polygamous features of Mormonism were engrafted upon the church by Brigham Young. My authority for this statement is no less a person than the widow of Joseph Smith, founder of the sect and finder of the alleged tablets containing the "Book of Mormon." To me it is a pretty bit of memory. Let us talk about it:

In the summer of 1872 I was paddling down the Mississippi in a canoe, built for the trip at Troy, New York. At the nightfall of a July evening, after a long day's work, I saw on the Illinois shore, upon a fine bluff, a red brick building that indicated a town of more than village size. Making a landing, I climbed to the top of the plateau and learned that the building that had attracted my attention was the only hotel in the place. What was much more important, I was told that the town was Nauvoo, for six years (1840 to 1846) the seat of Mormonism.

When I applied at the office for supper I was received by an elderly woman. My eye-memory of the face and the figure of the distinguished old lady

is quite distinct. She was tall, for her sex; her hair was gray, not white, and was combed straight over her temples. Her face was thin; her nose lean, aquiline, and pointed. Her mouth was small; her chin was badly shaped and protruded; her eyes were very noticeable, although their color can not be recalled. They were gray or blue, in all likelihood. I also remember her hands, which were small and had well-cared-for nails. Of course, all these characteristics were not noticed the first meeting, but were the result of studious observation that evening and during an hour passed in her interesting company next morning—because I remained at Nauvoo for the night.

This lady was the widow of Joseph Smith, only wife of the first prophet of Mormonism, killed at Carthage, not many miles distant. Smith was an editor, and his kind of religion he printed in his newspaper, the *Nauvoo Expositor*, [*Times and Seasons*] did not suit the people of that part of Illinois.

Mrs. Smith was a sincere believer in her husband's faith, but she took the earliest occasion to say that she did not believe in polygamy. She denounced the practice as "vile and infamous." She said it had "blighted and dishonored a beautiful doctrine that came direct from an angel of God, inscribed upon plates of gold."

The dear old woman put me to shame with her dignified forbearance when I asked if she ever had seen those plates, or the miraculous pair of spectacles, known in Mormon history as "Urim and Thummim." She had not; but they veritably existed. Had I seen the "Tables of Stone" that Moses received? Did I doubt the miracles of the Savior? Faith was comprised in the acceptance of things not seen, she said to me.

We talked long into the evening, for this aged woman appeared glad to see even a boy from the great east, which to her mind embodied the activities of the western world. She asked me a thousand questions, many of which I could not answer; not because they required a knowledge of science, art, or literature to reply to them, but for the reason that they were along lines outside of my personal experience. She appeared to know very little about the literature of the time and to care nothing about it. I remember she had read several of Dickens' novels. But her waking hours were largely passed seated in a tall-backed rocking-chair, near the edge of the bluff, with her eyes fixed upon the majestic Mississippi before her; after darkness fell she turned her vision down the river, toward the flickering lights of Keokuk, on the Iowa shore.

She was a picture of a fine woman, stranded on the lee-shore of age, amid surroundings with which she was entirely out of sympathy and among peo-

ple who did not appreciate her intellect or her innate refinement. I believe she had a husband about the place, a native to the soil; but the pride of living she felt was not as his spouse.

What earthly honor and renown she claimed was solely as "the widow of Joseph Smith, a sincere believer, a devout man, and a loving husband." Thus did she speak of the dead Prophet to me.

My last sight of this venerable woman occurred next forenoon, as she stood upon the bluff in front of the red hotel and waved her hand when I headed for the center of the broad stream to get into deep water on the Keokuk rapids.

And now, my Salt Lake friend assures me Mormonism is gaining in converts more rapidly than ever before in its history.

May it not be possible that a return to the original doctrine of "Joseph the true prophet" will cause the "Church of Latter Day Saints" to thrive, at least as lustily as the "Church of Christ, Scientist"?—*Register and Leader*, (Des Moines, Iowa,) June 13, 1907.

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#### GENERAL CHURCH ITEMS.

The June number of one of our widely-read eastern magazines, *Human Life*, contains an article from the pen of Elder W. E. LaRue, entitled, "The Two Joseph Smiths." Pictures of Joseph Smith, president of the Reorganization, and Joseph F. Smith, president of the church in Utah, appear side by side and the distinction is made in a way that will be remembered.

The *St. Louis Globe-Democrat*, June 10, contains an account of the history of the Book of Mormon, together with the announcement that Elder J. A. Tanner will deliver a series of sermons on that subject before the Religio society of that city. The same paper of a little earlier date contained Bro. Tanner's picture and mention of his work in St. Louis.

From a copy of the Vinton County, Ohio, *Republican*, of June 6, we discover that Lamoni is not the only place where children of the Saints graduate with honors. Gard H. and Rothlee Hammond, sons of Bro. A. B. Kirkendall, of McArthur, Ohio, are among the graduates of the McArthur high schools; the first named with a paper affirming "Agitation, the instrument of reform"; the second, a well-received exhortation to "Keep stepping." Both efforts are given excellent notice in the local journal. We congratulate Judge Kirkendall on the good record of his sons. May their after-lives show the good choice of the faith of their father, and their reward be assured.

On Wednesday of last week Graceland College graduated a class of seventeen. Hon. Edwin A. Nye, editor of the Des Moines Daily News, delivered the address. His address was well received and was one of the best ever heard in Lamoni. The program as carried out during commencement week has been reported in the Lamoni Branch news.

The following press report is of interest:

"ROCHESTER, New York, June 1.—A pilgrimage of Mormons from Canada and other points arrived in Palmyra to-day on a visit to Mormon Hill. The purchase of Mormon Hill is contemplated by the Mormon church of Salt Lake, and some sort of memorial monument or building erected on the spot where they believe the gold plates of the 'Book of Mormon' were found."

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

Mr. R. W. Peck, a British subject and a prominent Methodist, is in America endeavoring to enlist the Methodist Church in a scheme intended to better the social condition of its members. His plan includes some of the ideas put in practice by the Salvation Army and some institutional churches and consists of four definite lines, namely: oversight of emigration, to include a welcome for the Methodist emigrant to this land; a savings or loan bank, to provide temporary relief to worthy members who are in financial difficulty; an employment agency; and last, a system of old-age pensions.

Mayor Schmitz of San Francisco has been convicted of extortion and will probably be sentenced to San Quentin for a term of years.

It is reported that the Church of England in Canada finds it difficult to secure a sufficient supply of ministers for work on the frontier, and at the request of the Bishop of Saskatchewan, lay members are being sent out to work. About forty young men have been sent out, each equipped with a horse, a tent, and a supply of provisions.

The Kansas City *Journal* of June 10 gravely reports a shower of fish said to have occurred at Independence, Missouri, during a heavy rainstorm, Sunday, June 9. Mountain trout fell in abundance and many of the good citizens enjoyed a square meal of fish. Some "doubting Thomas" seems to have challenged the story and the *Journal* of June 13 goes into details in a way intended to silence the most skeptical. Not only did mountain trout fall but one jelly fish was discovered and also one large fish that was evidently a cod, as it had a strong

salty taste when cooked—we suspected the presence of a cod when the first report came out.

The Chicago *Inter Ocean* tells of a new church yell recently invented and voiced by members of the Methodist and Christian denominations. It combines the picturesqueness of the college yell with the fervor of the savage warwhoop and is well calculated to make the Devil tremble. Our only criticism is that like some creeds and some conversions it starts out well with Faith and Hope but ends in inarticulate, imbecile, meaningless "Rah, Roo, Ree." We quote:

"WAUKEE, Iowa, June 13.—Religious enthusiasm in this community, unable to find vent in the 'amens' and pious ejaculations of a former generation, has resulted in the evolving of a church yell, which has been introduced at a revival here, and which promises to be adopted permanently as an expression of religious fervor.

"Here it is:

Faith, hope, char-i-ty;  
Noblest Christian graces three;  
We will ever practice thee;  
Hallelujah, Rah, Roo, Ree.

"An evangelist named Burch is responsible for this new slogan of holy enthusiasm, and both Methodist and Christian denominations can be heard giving the yell with a will some time during every religious service."

## The Straight Road

### JUST A WORD ABOUT REPENTANCE.

Repentance is the most important work the wicked world can do. The wickedness and deformity of the human family can be seen on our right and left, and everywhere we go. Great destruction and punishment will come upon the wicked and ungodly, and the only escape for any of us is to live right, to change from wrong to the right, to be good, and to do good. To cease to do evil, and learn to do well, is true repentance.

Cease to do evil; learn to do well.—Isaiah 1:16, 17. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isaiah 55:7-9.

True repentance will lead us to God's ways, and to give up man's ways.

The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised

him from the dead.—Acts 17: 30, 31. I tell you . . . except ye repent, ye shall all likewise perish.—Jesus Christ, in Luke 13: 5. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them to obey him.—Acts 5: 32.

J. D. ERWIN.

## Original Articles

### OBSERVATIONS.



ELDER T. W. WILLIAMS.

There is an indefinable yearning for something beyond that which we now possess. To desire is to obtain—when men are honest before God. Is it not barely possible that one of the needs all along the line is confidence? . . . We must have confidence in God, in the church and her institutions, and in her *loyal* representatives. To destroy confidence is to commit spiritual homicide as well as suicide.

I attended the late General Conference. It proved an educational treat. My faith remains unshaken in the ultimate triumph and vindication of the truth. We were again reminded that "all men are human." Humanity in the limelight oftentimes discovers God behind the cloud.

The fact that men hold adverse opinions in no sense impairs their mutual service to the body. *Honest* difference of opinion safeguards any institution. Men can not express their opinion freely

in Russia: as a result of this reign of tyranny the people grope in mental and spiritual darkness.

The clashing of ideas and the ultimate dominancy of the truth hath made America what it is to-day.

Catholicism and Utah Mormonism represent the centralization of power and the conformity of the many to the opinions and dictation of a few. Our church stands for the widest research and the conformity of the few to the decision of the many.

The zealot reasons, *if at all*, by induction. The scientist makes deductive reasoning his strong bower. We employ both.

To my mind there was more of God in the *honest* clash of ideas reflected in our late General Conference than could possibly be expressed in a prearranged program carried out in a perfunctory way.

There is no room for discouragement among us. A good man is never permanently injured by unwise or impertinent criticism. He is and should be helped by honest suggestion and friendly counsel. May we always remember that we are brethren, our aim identical, our service mutual.

I can not force back the conviction developed from contact with many others from various parts of the compass, that there is something lacking in the church! There is an indefinable yearning for something beyond that which we now possess. To desire is to obtain—when men are *honest* before God.

Is it not barely possible that one of the needs all along the line is *confidence*? Surely no institution can long survive if confidence is gone!

We must have confidence in God, in the church and her institutions, and in her *loyal* representatives. To destroy confidence is to commit spiritual homicide as well as suicide.

Surely none of us have lost faith in God! He still rules and he overrules. He very frequently circumvents our folly, and through the process of denial effects a development otherwise impossible.

Let us maintain confidence. No word or act of ours should serve to shake the confidence of the weakest in God. Infidelity is rife in the land. There is already enough in the world to perplex, bewilder, and confuse. We should not accentuate this.

Why need we bother our minds about abstruse questions and unsolvable problems? Why discuss vague and visionary doctrines? It is enough for us to deal with the problems immediately demanding our action, and defer the analysis of dogmas and tenets which are conjectural until some future time. It seems plausible that wherein God desires us to know he has revealed sufficient; his failure to disclose implies that it is for some wise provision upon his part. Speculation and theoretical assump-

tion has or should have no place in this latter-day work.

We have so many sublime truths, so plain and simple and so capable of complete substantiation, that it seems ill-advised to waste time, and oftentimes try patience in discussing things for which there is no warrant in the standard works of the church.

Again, there are other doctrines that are undoubtedly true which we can make an unwise use of: the origin of man and his pre-existence, the physical resurrection, the millennial reign, and the future state of man, are questions which no Latter Day Saint can well discard, and yet they are fraught with perplexities and mystifying features. In dealing with them we can afford to generalize and pass on awaiting the further revelations of the Almighty to make them plain. It would be much better if we would spend our energy in calling men to *present duty and service*. It is not what we are *going to be*, but *what we are*; not what we are *going to do* but *what we are doing now* that counts. It is not what I am going to get, but what I contribute which determines my worth to society.

The pages of history are filled with the record of blood, murder, carnage, cruelty, and indescribable torture inflicted in the name of religion over questions which could not be solved, and did not even relate to this life at all. I maintain that a man can be saved and know practically nothing about the "origin of man," or the truth or falsity of his individual preëxistence. Neither is it essential to salvation for a man to be able to minutely elucidate the nature and character of the life to come. His salvation is surely dependent, however, on his proper disposition of the questions which relate to this life. These are simple, explicit, and capable of demonstration.

Our slogan for seventy-seven years has been, "Faith alone will not save you," "We are rewarded according to our works." Though we may fondly cherish the thought of prenatal individuality, and likewise anticipate an existence after this life is over, yet after all it is not this which saves us. We must conform our life to the divine pattern, and harmonize our actions with the law relating to present service.

We need no "knockers" in the church. There is no place for pessimist or calamitist. In saying this I do not wish to be understood as advocating blind subserviency and tacit submission to those above us—far from that; but breeding discord and undermining the influence of others never brings about desired reform.

Is there wrong or injustice in the church? Are some of the men we trust failing in service to the body? Then apply the *divine remedy*.

We owe it to ourselves and to the church, whose servants we are, to see that there is no iniquity in the church, and to bring wrong-doers to justice. Let me again emphasize the fact that if there is iniquity in the church, and I am knowing to the fact, it is my duty—not privilege but absolute duty—to take the necessary steps to correct it. Failing in this I become a party to the wrong.

If you think there is a man holding office in the branch, whether president or associate officer, who is unfitted for the office from any cause, then have the courage of your convictions; do the manly part and openly express yourself accordingly; and in an honorable, frank manner do your best to place a better man in his place. But do not play the coward, vote for him when election time comes, and then in a covert, suggestive way do all you can to slur, insinuate, and hamper the man after he is legitimately chosen.

Do you know of any general church official who is not doing right, or is failing in fulfilling the service due the body, or who is unfitted to occupy this lofty and exalted position? Then go to the General Conference, or if you can not go, enter your protest with the proper official, and do all you can legitimately to have him displaced.

But before you even go this far, it would be your duty to go to this brother and acquaint him with your objections, thus affording him an opportunity to rectify. This is equally true in branch, district, or mission.

We can not establish confidence by coercive methods. It is folly to attempt harmony by abridging the rights of free speech, whether by tongue or pen. I verily believe if the ministry of this church, one and all, will put their ear to the ground and catch, comprehend, and retain the message coming up from the rank and file of the general body, they can better shape their service to make it both profitable and educational to the body.

Is there individual or collective criticism on the part of the membership of a branch, district, or mission, as to the action or policy of its president? He surely can not afford to ignore it; neither is it policy for him to cry, "Persecution!" It is more than probable that the objectionable feature can be corrected to conform to others' views without any moral sacrifice.

No public man can afford to resent the courteous criticism of his peers or to ignore the sentiment obtaining among them. To maintain confidence in the church it behooves every servant of the body to see to it that every act of his is conducive thereto. All of our acts relating to the body should be open so that no occasion may exist for distrust or suspicion. Secrecy is no part of this gospel work. It

is dangerous to our welfare and progress to rest upon our laurels, or to feel that inasmuch as we are God's children and this his church, he will bring it through somehow, and we be all right in the end. This is a delusion! God works through human instrumentality. It is as possible, aye, probable, that the Reorganization may fail of its purpose as the organizations of the past have done. Our safety lies in hewing to the line and executing all of God's plans. We are not called upon to become apologists for the Almighty. It is not pleasing to him for us to seek to do his will after the ways of the world.

The duty of the hour is to apply here and now the law of God relating to the present time, leaving the things appertaining to the life to come to the disposal of the Almighty.

GARDENA, California.

T. W. WILLIAMS.

**CRITICISM OF THE REVEREND MR. HAUPT VERSUS "JOSEPH SMITH DEFENDED."—NO. 5.**

Says Mr. Haupt: "To the apostles Christ had said, 'All power is given me in heaven and in earth.' 'As my father has sent me so send I you.'" Mr. Haupt has the wrong text first. Two texts are here grouped to prove one point. Here is a case of wrongly dividing the word of God. Mr. Haupt would say: "A man should be careful not to thus endanger his own salvation and that of others by wrongly dividing the word of truth." Up to this point he has been very careful to give references, but somehow he failed to do so here. The last quotation is used to prove that Jesus transferred to the eleven the power he possessed, whereas the language was spoken at another time when nothing at all was said of power. Jesus did not say that he gave to the eleven all power as the Father had given it to him. In such case he would have been void of it himself, and could not have sent them into all the world a month later. He based his right to send them at that time on the fact that he still had all power. Taken singly and in their proper connection they do not even hint at transferred authority. In proof of that fact he continued to command them through the Holy Ghost after his ascension. (See Acts 1:2.) When he ascended on high he gave some apostles, etc. (See Ephesians 4:8.) Through the Revelator he continued to command and direct the churches, many years after his resurrection and many years after he had commissioned his apostles as recorded in Matthew 28; all of which proves very clearly he had not delegated that authority to the church. If the church held that right and authority in 96 A. D., Jesus would not have assumed it. He then and does yet retain that power and authority so that to-day if any prophet, apostle, or minister has any divine au-

thority he must obtain it from Christ, and not the church, and much less from the Bible. Hence the need of present revelation. Our defense is for the rights of the Master, and we are not willing that any church, not even the Latter Day Saint Church, should rob him of his rights. Alas for the egotism of man that he should imagine to sit "in the temple of God" and show himself to be God and assume the right to authorize ministers in his stead, close the canon of scripture, and interpret the word which they did not give and of which they were not the authors.

As if to atone for the mistake that he had just made, Mr. Haupt says: "The unity of the disciples was manifest as long as they 'continued steadfastly in the apostles' doctrine and fellowship.'" "

In one sense it was the apostles' doctrine, but in the real sense it was the doctrine of Christ. "If we walk in the light, as he is in the light, we have fellowship one with another." But, "whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." (2 John 9.) The real point at issue is, Did the disciples continue in that doctrine? No matter what their claim to divine authority or apostolic succession, the true test is the doctrine of Christ.

Mr. Haupt's next objection is: "First apostles, secondarily prophets' (1 Corinthians 12:28); whenever this divine order was changed, not only the followers of the prophet left the fellowship of the apostles, but have lost the unity of the faith and their heresy has been manifest to all, by their own divisions into sects. Examples: Ana-Baptists, 50. Presbyterians, 20. Lutherans, 17. Methodists, 25. Mormons, 3."

What a sad admission here for a clergyman of the Established Church of England claiming succession from "the king at Jerusalem, 33 A. D." Where does he place his own church when he says the fifty Ana-Baptist sects left "the unity of the Faith and the fellowship of the apostles?" Does he not know that they did not leave the fellowship of the Church of England? The Roman Catholics would not want a clearer admission than this. Did the Presbyterians leave the fellowship of the Episcopalians? Did the Lutherans leave the faith of the Anglican church? And pray tell how the three classes of Mormons left the fellowship of either branch of the Catholic church, or lost the unity of the faith of either? If the mere fact of not being of one faith is fatal, what of the many Catholic sects, some of which are, the Hellenic Catholic, the Greek Catholic, the Holy Catholic, the Roman Catholic, and last of all the Christian Catholic? If reversing the divine order, as stated by Mr. Haupt, caused the divisions and loss of apostolic fellowship, is the Episcopal Church

able to show apostles at the head and prophets next? In fact, are they able to show either one in a true Bible sense? But did he state the divine order correctly? We think we can show that he did not. Did Paul mean that apostles should be superior to prophets, or did he mean that apostles were placed in the church first in point of time? That is, were apostles or prophets set in the church first? Apostles were the first sent out as ministers and propagandists of the gospel economy. Afterward we learn by reading the New Testament that there were prophets in the church. In the very text of which Mr. Haupt quotes a part, there is evidence of that fact. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

The words *after that* and *then* are adverbs of time, also the word *first*. The word *thirdly* can also legitimately be made to apply to time, and that leaves us only the word *secondarily* to harmonize with the others or else each of the others must be made to harmonize with it in the sense Mr. Haupt would use it. To make it more plain, each one of these expressions must, without fail, refer either to time or to position. The words *after that* and *then* can not possibly be made to apply to position, while the others can more easily be made to apply to time. Of course Mr. Haupt will make his fight on the word *secondarily*, but it is not sound reason to tie to one point when there are four or five other points in the same verse against it. That would be willful blindness. The history of the case as we have intimated strengthens my position, as apostles were the first officers which Jesus set in the church. Latter Day Saints are not committed to the belief that the prophets mentioned in the above verse are the presiding prophet; in fact to no office at all, but to those exercising the gift of prophecy. As in the same verse it refers to the "gifts of healing," and the "diversities of tongues." Paul was merely mentioning the development of the church as it developed from one stage to another in its formative period. This being the order of the development of the primitive church it is no proof of official position in the church.

Mr. Haupt's charge of heresy and the reasons he assigns are not well taken, but if they were they reflect fatally on his own sect. The "church in the wilderness" in Moses' day also had prophets, twelve apostles, seventies, elders, etc.; Moses was the chief but not the only prophet. In Christ's day he was the great prophet like unto Moses, and was in the church before apostles or other officers and in that position was succeeded by James his brother. That was the divine order. But 1 Corinthians 12: 24 says nothing of order or official position.

Mr. Haupt next quotes St. John 14: 16: "The spirit of truth was given that he may 'abide with you [the apostles] for ever.'" His explanation inclosed in brackets limits the promise to the apostles. Clearly and positively there is no provision here for their successors, and even if there were the promise thus explained does not reach to them. If it could be made to appear in the third person (spoken of) instead of the second (spoken to) yet the Church of England is void of apostles in a scriptural sense. We are of the opinion that this was a personal conversation between Jesus and his apostles. The promise of the Spirit of faith was personal, and assured them that whether in life or in death they were entitled to it even "for ever." This is a substantial proof of the immortality of man. This text does not indicate an unbroken line of apostles, "for ever," as Mr. Haupt would have it do.

"The apostles," says Mr. Haupt, "imparted the gift of the Holy Spirit by the laying on of hands with prayer." But the Bible says it was given "through" not "by" the laying on of hands. (Acts 8: 18.) That made man the medium through which God bestowed the Spirit. Man could not give it.

Again Mr. Haupt says: "Upon fit persons they also laid hands conferring the authority and power given them by our Lord, so that in their successors continues the great commission, 'Go ye therefore and teach all nations'—'preach the gospel to every creature,'—'teaching them to observe all things whatsoever I have commanded you and lo I am with you alway [all the time] even unto the end of the world.'" We looked in vain for a Bible reference after the first and second commas. We could not find even a quotation mark. One would think that so important a point should have at least a little divine sanction. There is no proof that the apostles conferred their authority on others. Divine authority must come from God and not man. Every succeeding apostle or other minister must receive it as they received it. Witness the call of Paul and Barnabas, also others whom Jesus set in the church, "when he ascended up on high." The great commission was no greater to those men than it will be to every other true apostle. The Magna Charta of Catholicism in all its divisions and subdivisions reaching even to her Protestant daughters, unfortunately for them all, robs them of divine authority for it was spoken in the second person and not the third; it was spoken to the original apostles and not to others. Others even in this day must receive it as they received it, hence the need of present revelation.

If it be argued that those eleven men could not perform all the work mentioned in the commission

and therefore their successors must do it, our reply is, the same argument that shows that they could not do that work also loses its force in their successors for they could not and did not reach every creature and their quondam successors have not yet succeeded in reaching one half the population of the world. A recent computation states that eight and one half millions now living have never seen the Bible. For that reason the interpretation of Catholicism is wrong and much read into this text that was not intended by the Master to be there at all. But the clear meaning was that no nation and no creature were exempt. This view of it is strengthened when we remember that "the Jews had no dealings with the Samaritans." They believed that "salvation was of the Jews," and it was not for some time that one of the chief apostles was told "What God hath cleansed, that call not thou common." "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost."—Acts 10:15, 45. Peter learned "of a truth . . . that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Verses 34, 35.) The disciples also "when they heard these things, held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." (11:18.) The idea that the Gentiles were as precious in God's sight as the Jews was therefore doubted for some time and even caused some discussion in the church at first. To prepare them against that error Jesus had told them that the gospel was for all the world and to every creature; but they were slow to learn his meaning. They put too little dependence on it, as others to-day put too much stress on it.

"Alway even unto the end of the world." Here is the hub of Catholicism. From this radiate all its points. To this run all its doctrines. If, however, it means all that Mr. Haupt claims for it, he will have great difficulty to prove his succession outside of Rome, and greater yet through her. Even though he could prove a line of undoubted succession, his impossible task would be to prove that the Episcopal Church has not "transgressed," but has abided "in the doctrine of Christ." In reality we ought not to spend much time on the doctrine of succession, as there is nothing in it after all, as the true test is the doctrine of Christ. From the fact that no church can show that they have kept the faith unchanged since Christ, shows that the idea of succession was not what Jesus indicated, for he would not have falsely foretold something that has not occurred. From the further fact that a restoration is so often spoken of in the Bible and that restoration is here, proves the Catholic rendering

of this text fallacious. What, therefore, could Jesus have meant by, "Alway even unto the end of the world"? Evidently the same thing as when he promised the Comforter to be with them for ever. The language in each case is specific and not generic. Paul explains it in this language: "For I am persuaded, that neither death nor life . . . shall be able to separate us from the love of God."—Romans 8:38, 39. He would be with them "alway even unto the end of the world."

Strange, strange, indeed, that all classes of successionists do not notice to whom this language was addressed. No clearer case of perverting the truth can be found in all Christendom. Men of talent and education traducing one of the most simple and fundamental rules of grammar so as to apply to themselves language and promises made to eleven men nineteen hundred years ago. Surely "darkness has covered the earth and gross darkness the people." Men would not risk a dollar in business on a contract so old and made to other men, and yet they will risk their eternal salvation on such a one. What awful consequences will follow such a mistake at the judgment! Thousands of honest souls deceived by a misapplication of scripture, and a bold violation of the most common rules of the their own language!

Mr. Haupt says: "How was this possible if the apostolic order and authority ceased for fifteen hundred, fifty, or even eight years?"

I have shown that the texts he uses do not mean all he claims for them and therefore his conclusions are unwarranted. God's purposes were no more disturbed by an apostasy since Christ than they were before Christ. A church can exist during its formative period for a time without apostles. It was some time before Jesus placed apostles in the primitive church. The same was true of the early church and also of the Reorganization. I presume what he means by eight years is the time between the partial apostasy under Brigham Young and the Reorganization. I think we have sufficiently answered that above.

Coupled to the foregoing statement is: "Must we contradict these and other plain scriptures in order to make Revelation 14:6,7 mean more than it says?"

We do not contradict them, neither do we accept his inflated interpretation of them. If we accept his rendering to prove a succession of authority and gospel truth then Revelation 14:6,7 can not mean anything. We can ask with considerable more propriety, Must we exclude Revelation 14:6,7 entirely, in order to accept his interpretation and then at the last fail to find the church in true succession, because it does not exist? Notice his answer to my first statement. "Because the angel comes with the everlasting gospel is no more proof that

the gospel has been lost and is about to be restored than that John wrote because Matthew's account had been destroyed." But the cases are not parallel. One would be the work of man while the other is of God. The work of man is finite while that of God is infinite. That system of faith that believes the Lord will make the mistake of sending us something we already have, and have been in possession of for nineteen hundred years, is hard pressed for Bible interpretation.

My position on this point was:

"Just before the judgment an angel is to fly with the gospel to be preached on earth. . . . and to every nation, kindred, tongue, and people. We naturally inquire, Why should an angel bring the gospel from heaven when it has been on earth continuously since the days of Jesus, as some believe? This question reveals the weakness of those faiths which claim a succession since Christ, for it would be folly to bring us something that we were already in possession of. On the contrary, if the gospel was to be restored to every nation, kindred tongue, and people, then it had been taken away and did not during that time (the Dark Ages) exist in its fullness in all this broad earth anywhere. It is certain that there was to be a restoration of the gospel after the year 96 A. D., and that too by an angel." Mr. Haupt did not attempt to move my position but says I "make it mean more than it says." He was careful not to show where.

"The everlasting gospel," says Mr. Haupt, "is that which was preached by Jesus, Peter, Paul, and the church continuously to this day."

That Jesus, Peter, Paul, and the early church preached the everlasting gospel we admit; but that it was preached "continuously to this day" is the point yet to be proved. If it be argued that the word *everlasting* indicates that fact, then we urge the following objections:

1. It must have existed before Christ continuously as well as since, hence no need of the primitive church of Christ as the Jewish church was the "pillar and ground of the truth," and any other would be an innovation. Christ should have appeared "to the ancient people of God and presented his new revelation to them for inspection."

2. Such interpretation contradicts the facts of history both before and since Christ.

3. Under that rendering, it admits of an apostasy from the everlasting gospel before Christ, but there could be none since.

Such are the contradictions and weaknesses that interpretation will lead us into. It should be avoided and a more reasonable one accepted that agrees with the facts.

It is no new thing that the church should depart

from the faith. "Early in the morning" of the world's history, again in the "third," the "sixth," the "ninth," and last of all the "eleventh" hour, there were dispensations of truth from heaven to man (Matthew 20:1-7), and between these times the church rejected the counsel of God against themselves.

When the householder of Matthew 21:33-41 desired the rent of his vineyard, he sent at three separate times his servants to secure it. That is, early in the morning, the third, and the sixth hours; but they beat one and killed another. Again he sent other servants, and last of all his son, and they "killed the heir," and seized on the inheritance. Rome killed the Son and finally seized the church. But Jesus said the vineyard was to be "let out unto other husbandmen." This was to be in the eleventh hour. Human nature being the same since Christ as before, we could expect "history to repeat itself." Men could as easily depart from the truth since Christ as before and in either case affect the "everlasting gospel." Mr. Haupt's argument proves too much for him.

Closely connected with his former statement Mr. Haupt says: "For though we or an angel from heaven preach any other gospel unto you let him be accursed." "Let God be true and every man a liar." God's word does not contradict itself."

The passage in Galatians just quoted, is the very one we could wish used to prove his church rejected, from the fact that they do not teach what Paul taught, as we are proving in this writing, page after page. In their very first effort to follow Christ they miss the mark in their two baptisms, the one of the water and the other of the Spirit. The water baptism is by immersion for the remission of sins, the other imparts prophecy, tongues, and the interpretation as well as the other gifts. Another point wherein they are at variance with Paul is in the following: "Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." Paul here shows very plainly that there had been one apostasy—the Jews had been cut off, and as plainly shows the possibility of the Gentiles being cut off unless they abide in his goodness. But Mr. Haupt does not admit in the least of such a possibility. Hear him: "More evidence can be produced to prove that Christ's church can not be overcome." Paul argues the possibility of a failure. Mr. Haupt the reverse. If we were so

minded we could hand back his thrust, "Let God be true and every man a liar." God's word does not contradict itself." But we will simply say, Paul and Mr. Haupt differ. J. W. PETERSON.

(To be continued.)

#### FASTING.

The fact that, as a church, we believe in fasting is made evident from time to time by published requests that the members fast for the attainment of some special blessing. That this is an important principle need not be argued, but do we realize how very important it is as a means of obtaining blessings?

Examples are numerous in the scriptures of holy men fasting. In the early days, and on down to Christ, our pattern, and from his time to our day, the principle extends. David speaks of being "weak with fasting." (Psalm 109:24.) Paul tells of "fasting often," and of ordaining elders after "prayer with fasting." Moses, after forty days in the mount with God, when he "did neither eat bread nor drink water," came down and found Israel committing grievous sin against the Lord. In anguish of soul he "fell down before the Lord as at the first, forty days and forty nights I did neither eat bread nor drink water because of all your sins." (Deuteronomy 9:18.) Think of the blessings that came to Israel at this time, when the Lord in his fierce anger was ready to destroy them, but through the fasting and prayers of the faithful man of God his anger was turned away. What a grand type of the love of our great Mediator is here furnished by the sacrificing love and forbearance of Moses, standing between a justly offended God and his sinning brethren.

Our Savior prepared for his ministry by a season of prayer and fasting alone in the wilderness; and upon one occasion his disciples had the importance of fasting forcibly illustrated when they were called upon to cast out a deaf and dumb spirit and they could not, and Jesus, when questioned as to the reason of their failure, explained: "This kind can come forth by nothing but by prayer and fasting." There is something in this instance for us to think about.

While fasting is understood to mean abstinence from food, either partially or entirely, for a time, that we may receive a desired blessing, yet it has a deep significance if we fast truly unto the Lord; not going about thinking complacently of the great sacrifice we are making, but rather making our offering cheerfully, happy in the thought that we are availing ourselves of one means by which we may aid in giving our spiritual nature the ascendancy over the carnal. Every time we fast in this

spirit, we really gain a little in overcoming self; so that though we may fast solely for the benefit of others, we can not miss receiving a blessing ourselves. Is not this a grand principle? and ought we not to make frequent uses of this means of spiritual advancement?

Some are too weak in body to do very much fasting, but the writer truly believes—and with good reason—that it is acceptable to our Father who "knoweth our frame," if such should only partially abstain or give up some favorite food for a time. It is the spirit of self-denial and prayer that counts more than the mere act of going without food. Again, fasting is beneficial physically, if engaged in wisely. Reason would suggest that when the body is more or less weakened through being deprived of the usual amount of nourishment, the digestive organs should not be loaded with too hearty a meal; but we are apt to imagine that because our system has been deprived of a meal or two, we must make that up when we break our fast. The better way would be to come to the meal still in possession of the spirit of self-denial which we have been striving to cultivate, and to eat sparingly. It is really surprising how little food will restore the strength because the digestive organs have had a rest, and consequently can appropriate the food more readily and completely if a small amount is taken—that is, reasonably small, and we will feel invigorated and refreshed. On the contrary, if we partake too heartily the weakened organs may rebel at the task, and we will feel worse than before, and conclude that fasting does not agree with us. It is possible, of course, that some are so constituted that they can not fast without injury. If so, they need sympathy, not blame; but let us who are able not fail to avail ourselves of the help that surely comes in response to sincere prayer with fasting. Fast in spirit; fast unto the Lord; and likewise *eat* unto the Lord. So shall a blessing come, both spiritual and physical.

CLARA M. FRICK.

INDEPENDENCE, Missouri.

"Since Christ died, emperors have ruled, carved out great empires, done everything for themselves, and their names are forgotten or fading away.

"Since Christ died, generals with courage and genius and murder have written their names as high as they could on the wall of fame. But they are forgotten, or soon will be forgotten. Those that work for themselves are forgotten by the world. Those that work for others are remembered.

"And chief among all those whom men remember is the Child of nineteen hundred years ago, and the Man who died for the sake of the weak and the friendless."

## Of General Interest

### TEMPERANCE IN THE SOUTH.

The liquor press view with alarm the changing attitude of the South toward temperance. The religious journals and the organs of the Prohibition Party and the Women's Christian Temperance Union are correspondingly elated, while the daily papers generally share their attitude though in varying degrees of enthusiasm. "The South is to-day," says the New York *Tribune*, "the section of the country which is doing most to lift the curse of intemperance and to combat the crimes which flow from indulgence to liquor." From time to time we have noted in these pages many movements of importance in this Southern crusade. Now there appears in the *Christian Advocate* (Nashville) a summary of the various steps taken successfully to restrict the trade in intoxicants. After describing the old way of the saloon, this paper continues:

"Now how wonderfully changed are the conditions! It seems scarcely the same land—this broad, prosperous, smiling one, above which the star of temperance glows with such promise. By careful estimate it is shown that fully one half of the counties of the States that lie south of Mason and Dixon's line are prohibition counties. Best of all, in most of them it is prohibition that really prohibits. Mississippi takes the lead. In ninety per cent of her territory liquor has been voted out, and the unvarying vigilance of her people keeps it so. All but five of the seventy-seven counties of Mississippi are prohibition counties. In all the others high license prevails. It costs one thousand dollars a year tax to open a saloon in some, and in others one thousand five hundred dollars. In Jackson, the capital and the home of Bishop Galloway, not a saloon is to be found. . . .

"In Arkansas fifty-nine of the seventy-three counties have declared for prohibition, while in a large percentage of the remaining counties local option prevails.

"Of the one hundred and one counties in Virginia, seventy-four of them have voted out whisky. Others will no doubt soon follow this example and set themselves free of the rum curse.

"A most astounding showing is made by the prohibition forces in Kentucky, the very name of which has for years been synonymous with intemperance. The time is still fresh in memory when whisky flowed like water in Kentucky. The State boasted of its fine horses, fine whisky, and fine women. Now ninety-six of Kentucky's one hundred and seventeen counties have declared for prohibition, while in several others the prohibition sentiment is growing stronger every day. . . .

"A remarkable record has been won by the Prohibitionists in Georgia. Eighty-five per cent of the territory of that State is now under temperance rule. The saloon flourishes in but few of the larger towns and cities. Tennessee is a close second on this roll of honor, if she has not recently won first place. In only eight or nine of her larger cities and towns is the sale of liquor allowed. Strong prohibition forces are at work to secure legislative enactment tending to a general statutory provision whereby whisky will be banished from the entire State.

"Texas, too, is fast coming over into the prohibition column. Out of her two hundred and twenty-four counties, one hundred and forty-seven are now in the prohibition ranks. That others will steadily follow is a foregone conclusion.

"The dispensary system, after a test of twelve years in South Carolina, has proved anything else than the 'stepping-stone' to prohibition, as was predicted by its supporters. With the dispensary closed, renewed struggle will now be made by the prohibition forces throughout the State to gain control of the whisky evil, and it is believed that they will succeed."—*Literary Digest*, June 1, 1907.

### FROM WHENCE THE POWER?

It is very difficult for us, in our undemonstrative life, to comprehend the experiences described in the book of Acts as to the converts who were "filled with the Spirit." But we seem to see apostolic times come down to us when we read the accounts of the extraordinary revival in the Methodist and Presbyterian churches of Korea. One man was making confessions of a sinful life:

"When he finished speaking he flung himself upon the floor in great agony and begged for mercy. The scene that followed was indescribable. Men were stricken to the floor all over the church as if hurled there by a thunderbolt. They writhed upon the floor and cried out for mercy in great agony of remorse. So great was the distress in every direction that no one could turn either to this one or that one to give aid; indeed, the only aid that they seemed to want was the privilege of rising to their feet and confessing their sins."

Another man made confession of a certain sin:

"He was stricken to the floor and wallowed there as if tortured. Later he arose to his feet and continued a moment with his confession, when he was again hurled to the floor. He lay there some time unconscious. Our physician spent a few moments over him and some of the brethren gathered at his side, but directly retired leaving the man in the hands of God. Soon he recovered and again attempted to get to his feet, and two of the brethren

ren supported him, but he was unable to continue his confession that day. At this meeting others were in as deep distress as he, and the church floor was covered with the slain of the Lord, and their agony for their sins is indescribable. On one occasion, a man beat the floor till he left the marks of his bloody fist on the boards, and appeared utterly unconscious of what he had done. The sobs and groans of the penitents could be heard at a great distance from the church and the repetition of such scenes filled the city with wonder and fear. During a number of the meetings many outsiders came in, some to mock and jeer, but among them were those who were also overwhelmed with the rest."

Koreans are generally regarded as of a very impassive temperament, and this outbreak has astonished the missionaries, but they accept it as from God, just as they have been inclined to accept the Korean idea that demons take possession of people there as they did of the people in the time of our Lord. The experiences are of both psychological and religious interest and importance, and help us to interpret New Testament language.—*The Independent*, June 6, 1907.

#### INFIDELITY AND THE NEW THEOLOGY IN WEDLOCK.

The theological position of the Reverend R. J. Campbell [author of the "new theology" that has stirred England] has become so anomalous that he has been claimed as yoke-fellow by many and various professors of creeds. Now it is Mr. Robert Blatchford, editor of the *Clarion* (London), who declares: "Mr. Campbell is a Christian minister and I am an infidel editor; and the difference between his religion and mine is too small to argue about. But I sail under the Jolly Roger." The "New Theology," asserts Mr. Blatchford, is "God and My Neighbor" (his own book) "with the soft pedal on." It is, continues the exuberant Mr. Blatchford, "Thomas Paine in a white tie, . . . the Ingersoll fist muffled in a boxing-glove." The editor of the *Clarion*, avowing himself "an agnostic socialist," confesses himself "naturally pleased" with Mr. Campbell's book, and hopes "every Christian in the Empire will read it, and will read God and My Neighbor immediately after it." The "conjunction," he says, "will prove surprising," and he goes on to indicate some of the ways thereof:

"Mr. Campbell believes—I think—in the immortality of the soul. I express no opinion on that subject, as I have no data.

"Mr. Campbell calls nature God. I call nature nature.

"Mr. Campbell thinks we ought to have some form of supernatural religion, and that we ought to

associate with Christ. I prefer a religion of humanity without idolatry.

"Mr. Campbell thinks Jesus the most perfect man that ever lived. I think there have been many men as good, and some better. But beyond those differences I think I may venture to say that there is nothing Mr. Campbell believes that I deny, and nothing I believe that he denies. Beyond those differences I am as much a Christian as is the Reverend R. J. Campbell, and the Reverend R. J. Campbell is as much an infidel as the editor of the *Clarion*.

"Mr. Campbell rejects the doctrines of the fall and the atonement. He denies the divinity of Christ, the virgin birth, and the resurrection. He denies the inspiration and infallibility of the Bible and he rejects the idea of divine punishment and an everlasting hell. So do I.

"Mr. Campbell abandons the orthodox theory of sin, and says that selfishness is sin, and that unselfishness is morality and salvation. So do I.

"Mr. Campbell meets me more than half way on the subject of determinism, and will, I believe, come the other half when he has thoroughly mastered the problem.

"These are bold assertions, and perhaps Mr. Campbell may think them too sweeping; but the proof is easy.

"The best proof is a comparison of 'The New Theology' with my 'infidel' books."—*Literary Digest*, June 8, 1907.

## Mothers' Home Column

### Notice.

The Readings for the Daughters of Zion locals are printed each month in leaflet form and can be procured, at the following rates, from Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri. Ten copies each month for one year, fifty cents; Twenty-five copies each month for one year, one dollar and twenty cents. Fifty copies each month for one year, one dollar and eighty cents.

### "The Least of These."

She had little of earthly beauty,  
She had less of earthly lore;  
She climbed by a path so narrow,  
Such wearisome burdens bore!  
And she came, with heart a-tremble,  
To the warder at heaven's door.

And said, "There were hearts of heroes";  
She said, "There were hands of might;  
I had only my little children,  
That called to me day and night;  
I could only soothe their sorrows,  
Their childish hearts make light."

And she bowed her head in silence,  
She hid her face in shame;  
When, out from a blaze of glory,

A form majestic came;  
And sweeter than all heaven's music,  
Lo, some one called her name!

"Dear heart, that hath self forgotten,  
That never its own has sought.  
Who keepeth the weak from falling  
To the King hath jewels brought,  
Lo, what thou hast done for the children,  
For the Lord himself has wrought!"

#### Summer Gathering for Winter's Need.

This is the title of a small booklet by J. K. Miller, D. D., from which we select the following. They are gems of thought, which we feel must commend themselves to each thoughtful parent who reads them. And is there a parent who is not thoughtful? One who does not at some time in serious mood ask himself the question: What am I doing to equip my child for resisting the many temptations of life which he is sure to encounter upon its untried highway? I am responsible for his being here. God granted his life because of my desire that he should be. How am I meeting this responsibility? I ought to do more for him than my parents did for me, but am I doing it?

If perchance any one who may read this is constrained to answer in the negative, then to such a one we commend the following—but not alone to him but to each one who reads. And if among those who read both the poem and the quotation there should be found some weary, overburdened mother—some mother who, in the midst of her serving, may more than once have wiped away the unbidden tear caused by the thought of how her life was circumscribed by the constant recurrence of the daily round of petty cares—cares which held out insistent hands—hands not to be turned aside though the heart was longing for freedom, if this should be, we repeat, then may they be enabled to realize how trivial is all else in comparison—of how little worth when this is left undone:

"Yet," says Doctor Miller, "there is another sense in which, even in our spiritual life, we may gather in summer for winter's use. For example, in times of quietness and security we may store in our hearts the resources we shall need to draw upon for meeting temptation. Childhood and early youth, in a true Christian home, are sheltered in a large measure from stern assaults and conflicts. The atmosphere is kindly and genial. The influences are helpful. There is a mother's bosom to hide in. There is a father's hand to lead and protect. The family altar, with its daily worship, which brings all together in prayer, holds all the household close to God's feet. The sin of the world outside washes the very threshold, the spray of its tides dashing against the windows; yet within the sacred walls there is a holy life, unperturbed, unstained, loving, gentle, and true. The child that grows up amid such influences and in a home like that pictured with such beauty in the Cotter's Saturday Night is sheltered from the temptations that make the world without so perilous a place in which to live. This period is the summer of life to those who are blessed with its privileges.

"But the winter comes. No young person can live always in such shelter. There is a time, earlier or later, when the children must go out of the sweet, safe home to face the temptations and conflicts of the world. It is possible, however, in the days of quiet in the home so to gather spiritual resources in the heart that in the conflicts and temptations of the after-days the life shall be safe.

"When men build a great ship to go upon the sea, they pile away in its keel tremendous reserves of strength—stanch ribs, immense beams and stays, and heavy plates of

steel. What does it all mean? There is no need for such strength now. If the ship were to sail only in some peaceful river, or even on the ocean in its quiet days, it would be foolish expenditure at such cost to put such strength in her frame. But the builders are preparing the vessel for the wildest storms that she may ever have to face on the sea. They are building her, not for ordinary sailing in smooth waters, but for the fury of the most terrific tempest.

"So human lives should be built in the home, in the days of happy youth; not merely for the sweet experiences of the sheltered home itself, with its love, gentleness, and peace, but to meet the sternest buffetings and the sorest testings that any possible future may bring. Principles should be fixed in the heart so firmly that nothing can ever swerve the life from them. Habits should be so wrought into the conduct that nothing can ever change them. Conscience should be so trained that it shall do its duty with inexorable fidelity in the sorest stress of temptation.

"We know how it was, for example, with Daniel and his young Hebrew friends. They had been brought up in godly homes, where they were taught the word of God with great faithfulness. There they had gathered into their souls rich stores of divine truth which had been wrought into materials for noble character—reverence for God, courage, strength, wisdom, and all needful moral qualities. In their early manhood, when they were scarcely more than boys, they were carried away into a strange land, among heathen people. There they were exposed to peculiar trials. But they resisted every temptation and stood the severest test. It was because in their childhood hours, away back in the quiet days of early training and discipline, they had gathered reserves of moral strength and courage in their hearts.

"The same thing has occurred thousands of times since Daniel's day and is continually occurring. Young people go out from their sweet homes of love and prayer and obedience into a world of spiritual enmity and antagonism, where they encounter all forms of subtle temptation. Yet they pass unharmed through all these insidious dangers because in the summer days they have gathered into their souls the qualities of character which make them invincible.

"We have a suggestion here of the responsibility of parents and teachers and others who have to do with the education and training of children and young people. Their sacred work must be well done if the lives they send out into the world are to be prepared not only for the largest usefulness but for stanchness, stability, and incorruptibility of character. In the summer of childhood and early youth the gathering and storing must be done largely by others, not by the persons themselves. This puts a tremendous responsibility on those who must do this work and furnishes a mighty motive for diligence and faithfulness. They should teach truth with conscientious carefulness. They should train mind and heart with all wisdom. They should seek the most perfect discipline of character in those they are training. They know not in what circumstances these lives shall be placed in after-years, through what experiences they shall pass, what solemn and delicate duties shall be put into their hands, in what positions responsibility and trust they shall be called to stand, what vital interest may sometimes depend on their wisdom, fidelity, and strength.

"Men said the old smith was foolishly careful as he wrought on the great chain he was making in his dingy shop in the heart of the great city. But he heeded not their words and only wrought with greater painstaking. Link after link he fashioned and at last the chain was finished and carried away. In time it lay coiled on the deck of a great ship which sped back and forth on the ocean. There seemed no use for it, for the great anchor was never needed and the chain lay there uncoiled. So years passed. But one night there

was a terrible storm and the ship was in sore peril of being hurled upon the rocks. Anchor after anchor was dropped, but none of them availed. The chains were broken like threads. At last the mighty sheet anchor was cast into the sea and the old chain was quickly uncoiled and run out until it grew taut. All watched to see if it would bear the awful strain. It sang in the wild storm as the vessel's weight surged upon it. It was a moment of intense anxiety. The ship with its cargo of a thousand lives depended upon this one chain. What now if the old smith had wrought carelessly even on one link of this chain! But he had put honesty and truth and invincible strength into every part of it, and it stood the test, holding the ship in safety until the storm was over and the morning came.

"Those who in home or school or college train a young life know not for what momentous responsibilities they are fashioning it. But they should do their work so well that never in any circumstances shall the life fail through ignorance, through weakness, through lack of truth. It is theirs now in the life's summer to store away in it the reserve of wisdom, of strength, of faith, of love, of endurance, which it may need. Should the life break or fail in the testings of future years, because of the inadequacy of its early furnishing, the mistakes of its training and the imperfectness of its discipline, it will be the fault, not of the person who fails, but of those who were unfaithful as parents or teachers.

"There are several ways in which this lesson may be applied. One is in preparation for meeting temptation. In one of Holman Hunt's pictures he shows Jesus in the carpenter's shop at Nazareth. It was in his early youth. Along the side of the shop is a little case containing a collection of ancient rolls. The artist would represent our Lord as having the books of the Bible in the shop where he worked at his trade, the suggestion being that in his resting moments he turned often to them to read and ponder their words. Thus he stored the sacred truths in his memory. No doubt this was his custom. He studied his father's words diligently until his heart was full of them. Then when he went out from his quiet home and the tempter came to him, he had but to bring out a divine promise, a word of scripture, as one who would draw an arrow from a full quiver, and with it repel the enemy.

"The young people should take the lesson. Now life is easy to them. Home's shelter is over them. Home's love shields them. By and by they must meet temptation in some of its insidious forms. In these bright, sunny days they should gather into their lives stores of moral and spiritual strength from which to draw when they go forth to encounter the world's fierce temptations. Memory should then be filled with the words of God. The great essential principles of Christianity should be so established in their minds that no assaults of scepticism can ever make them doubt. The fundamental laws of morality should be firmly fixed in their consciences as the inflexible rule of conduct from which nothing can ever cause them to depart. Their habits of spiritual life should be so wrought into the very texture of their being that they will carry their religion with them out into the world as they carry the features of their face or their throbbing heart. Into the ship of their life, their character, they should pile massive strength which no wrathful energy of life can ever possibly overcome. Gathering in summer they shall not want in winter."

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Humble men often shrink from positions of responsibility from a sense of unworthiness and liability, but, after all, the best evidence that any man can have that a certain work is his allotment, is the call of God and his brethren.—*Christian Standard.*

## Letter Department

BIRD'S EYE, Indiana.

*Editors Herald:* Having just read the article, "Laws of health," by Ralph W. Farrell, I heartily indorse the movement to organize a Word of Wisdom club in our eating and drinking, also wisdom in dress. We should be the "salt of the earth." Salt is a saving power, but if it has lost its savor it is of no use to man. We should take the lead in all movements to elevate mankind. If we will but keep our eyes open and watch as well as pray, we shall see that we are needed as a "light to the world, a city that is set upon a hill that can not be hid." We should arise in the strength that God has given us, cultivate the talents intrusted to us, and by keeping the Word of Wisdom we have the promise of receiving hidden treasures of wisdom and knowledge, also great strength, so much so that we could "run and not be weary, walk and not faint," and that the destroying angel would pass us by and not destroy us. In other words we would be pleasing in our heavenly Father's sight, and he would prosper us in health, wealth, happiness, and long life. Then it is for our own good we obey the Lord in keeping the Word of Wisdom.

I have just been reading a little booklet entitled Guide to Autology, by Doctor E. R. Moras, M. D., Chicago, Illinois. He is a graduate of Harvard University Medical School, also from the College of Physicians and Surgeons, Chicago, Professor of Obstetrics, College of Physicians and Surgeons, and a member of the Chicago Medical Society, so if there is anything in title he surely has a show of knowing something about the human system. Autology is to know thyself. Autopathy is to cure thyself. From the quotations I have read it is a grand book, and should be read by all. He has torn away from the drug system, and turns to nature for remedies for all ills. He says, Learn to work out your brain and body's salvation as you do your dollars and cents. That we are as plants—need the air, sunshine,—live and survive on the same. As plants that are from the earth, the air, water, that our food and drink are responsible for all our sickness, and the ignorance on our part of not knowing that health is so easy to obtain.

Can not we arise and shine as we are commanded of God? and take the lead in such movements as this? We have the great God of heaven and earth as our counsel and guide in all matters of importance? Let us move forward in the discharge of our duty, do as he had told us, build our sanitarium, show to the world that God is the great physician through the Lord Jesus Christ of both soul and body. Then, and not until then, will the world come to learn of Zion. We must move forward, do all we are commanded. Light is springing up in various places. Babylon has been trembling. Many good and honest ones are longing for a place of safety, but know not where to go. It is to us God has intrusted his work in the kingdom on earth. What are we doing more than the world? Let us talk gospel, act, and live it. No matter what others may do our enemies will flee. Zion will be redeemed, and that blessed day we all long for will be insured. Ever living and working for Zion's cause I remain,  
Your sister,  
LIZZIE BAGGERLY.

*Editors Herald:* I, this afternoon, feel impressed to write to the dear old HERALD. I just wish to correct some misunderstanding in regard to my becoming a Latter Day Saint. I, at one time, belonged to the Brighamite church and had many friends—that is, I thought they were friends, but when I found out what they believed, and the doctrine they taught, I was God-fearing enough to come out and say, "I can not be one with you any longer," and I now wish to tell the reason I left them. I do not want any one to get

the wrong idea of the matter. I suppose some think I was over-persuaded to join the Reorganized Church; but all who think that please read this, and they will find that I was persuaded, but not by man nor any set of men. I have not as yet found such in our church. They preach the gospel to all, and we have our privilege to accept or reject. I have found good, honest men in the Reorganized Church. They do not preach one thing and practice another.

I came into the church through my own good will. I investigated Mormonism, and found that it would not stand investigation, so I denounced it and united myself with a church that could stand criticism. I wish now to tell my reason for taking the step I have. I am honest and want to do the right thing, and I do not feel like supporting a man or any set of men in their wickedness. Now think for one moment. The prophet, seer and revelator of the Mormon church before the Senate Committee in Washington, himself declared that he was living in open violation of both the laws of God and man, and intended to do so and suffer the consequences. We are told in the Scriptures that "an open confession is good for the soul," but when a man comes out and says that he is living in open violation to God and intends to do so, that confession will not be good for his soul; but he will have to stand before his God and give an account for such blasphemy. I do not want any one to think that I had to be persuaded to come out of such evil. I can not nor will not support such wickedness.

I will refer you to some of Joseph F. Smith's errors while he was in Washington before the Senate committee. He stated there that it was only a short while after he went into polygamy that his first wife left him. Now I will ask you, reader, to get the pamphlet Blood Atonement and the Origin of Plural Marriage, published by Joseph F. Smith, Jr. On page 71 you will find it claimed that it was long after he had taken his second wife that his first wife left him. Now can any one tell me when and where he told the truth? We surely will have to admit that one of these statements is untrue. "A faithful witness will not lie; but a false witness will utter lies."—Proverbs 14:6. "A righteous man hateth lying, but a wicked man is loathsome and cometh to shame."—Proverbs 12:5. Judge for yourself. Yes, the tree is known by its fruit. A man living with five wives to-day, claiming to be living in open violation both of the laws of God and of man, and intends to do so and suffer the consequences! "Yes, yes, double shame!" this is the chorus. I can not nor will not support such in their wickedness.

The Utah elders will go out in the world pretending to represent Christ and the Father, but when we get here we find out who the father is. They do just what the prophet Joseph said they should not do, come telling us that there is not only one God but many, and that Adam is our god and the only god we have to do with; and when the humble servants of God come telling us that we have not the fullness of the gospel, then they will say that the old Josephites are picking their religion to pieces. But if all honest hearts will search, they will find out that the so-called religion is already torn down and so badly scattered that if all the good points were put together I think that the evils practiced would overbalance. But as we are told that truth is mighty and will prevail, truth would come to the front and crush that evil; it is not because the Josephites are an enemy to the Utah people, but they have the truth, the plan of life and salvation and want to show them where they have been led astray. I know that it is not every one that will be saved in the kingdom of God; but one thing I know, and that is, the man or woman who keeps the commandments of God will be saved, but he has not commanded us to support any man in his wickedness.

Now to the elders in Alabama, I have relatives in south Alabama that have been led astray by the Utah elders, and if it should be convenient would like the elders to call and see them. They live at a little place called High Hill, near Mt. Pleasant, Alabama. Ask for G. W. Murphy.

Now may this work roll forth and fill the whole earth. I ask the prayers of all the Saints, and my prayers will be for the people of the Lord.

Your sincere sister in the cause of truth,

A. C. GRAHAM.

191 East Fifth Street, PROVO, Utah.

BOZEMAN, Montana, June 8, 1907.

*Editors Herald:* Since my last communication to your columns, I have labored in many different places. Leaving Montana in the early part of February, I passed down through Idaho, stopping at Blackfoot for a few days, and then going on to Eight Mile, where the district conference was held on the 23d and 24th. Here I found a thriving branch of Saints striving to do all they can to keep the banner of King Immanuel before the people. I enjoyed the conference and association of the Saints during my stay there. While in Blackfoot I spoke a few times to the Saints, and found them laboring under discouraging conditions, surrounded as they are with people not friendly to the cause of Christ, and only a few in number. It seems almost impossible to do much. I sympathize with many of the Saints in the West; isolated as they are it is no wonder that they give up in despair.

From Eight Mile I went to Salt Lake City, stopping on the way at Ogden, also a few hours in Pocatello, Idaho.

I attended the Utah District conference, and while there studied the Mormon situation from a close view-point. Some lessons received while there, I shall not soon forget. I could discover the power that held thousands of honest people under the bond of priestcraft. It is a deplorable condition when a few men can rule and domineer hundreds of people who are bright, intelligent people in many ways. From the reports of the missionary force in that field, we are led to believe that a brighter day is dawning for those poor, benighted people in Utah. May the day speedily come when the honest in heart may hear the glorious gospel, and throw off the error that will prove to be a successful one in that mission; and my prayer is that our labors there may be blessed in separating truth from error, and bringing many souls to a knowledge of the truth.

From Salt Lake City I went direct home, stopping over night in St. Joseph, Missouri, where I enjoyed the hospitality of Bro. Don. Kinnamon, arriving at home on March 16. Here I remained until May 20 when I started for my field of labor, the Montana District.

I noticed while in General Conference that the church was advancing in many ways. While there were some things that we could improve upon, yet in the main we are becoming more united, and our leading quorums are standing firmly united together on important questions coming before them.

Since my return to the field, I have labored in Reese Creek, where we had a flourishing branch at one time, but only a few now remain to carry on the work. While there I was called to preach the funeral-sermon of a Miss Elizabeth Brown, who was not a member of our church. We tried to show the justice of the infinite One in providing for every son and daughter of Adam's posterity, and think good was effected as a result of our talk.

I was also invited by the ladies' aid society of the Christian Church in Bozeman to define the difference between our people and the Salt Lake Mormons, which invitation was gladly accepted, and in a thirty-minute speech we tried to

set clearly but briefly the difference before them. There seems to be a chance to open up the work in many new localities, and before the year is out I hope to report some good being done out here in the Rockies.

Our district conference convenes in Deer Lodge on the 22d and 23d of this month. We hope to have a good attendance and trust the Saints will make an effort to be present. We are expecting Bro. Edgar Smith, our colaborer, and are wondering why we have not heard from him. Ever praying for the cause of Zion, I remain,

Your brother in bonds,

L. G. HOLLOWAY.

Mission address: 629 W Main St., Bozeman, Mont.

DEFIANCE, Ohio, June 9, 1907.

*Editors Herald:* The HERALD is a very welcome guest every week, and I could not afford to be without it, more especially since we moved to this place, as there is no branch here, and I have not yet been able to find any Saints here. So we have to be satisfied with our Sabbath-school home class, and the preaching we get through our paper but I hope that our missionaries will soon find an entrance here, and have great success; at least I am praying for it and hope to see it fulfilled in the near future. We are only three Saints in our family—my wife, one daughter, and myself, but hope soon to add another daughter to the fold.

Defiance is a nice little place with between eleven and twelve thousand inhabitants, and as all the different denominations seem to be represented, the true church certainly ought to be.

In gospel bonds,

O. TANDBERG.

HOLDEN, Missouri, June 2, 1907.

*Editors Herald:* Before starting for my mission field, which is in Ohio, I have a few words to write for the HERALD. In a day or two I shall be leaving home, perhaps for nine or ten months, and in consulting my feelings I find that it is harder for me to say farewell to loved ones at home than when I first entered the ministry, and yet my love for the Lord's work has not decreased. My valuation of my parents' interest in my early welfare increases with the years, and I am loath to leave their presence.

When a child my mind was so filled with the thought of the existence of God that I bowed before him frequently when alone, and desired him to manifest himself to me, that I might serve him aright. Frequently I found myself in communion with the Lord; ideals of right-living rose before me; in dealing with me the Lord was merciful, longsuffering, and kind, and I learned to love his ways. Holiness I found belonged to the Lord.

At the age of sixteen years I united with the church, was ordained a priest when eighteen, and in two years devoted my whole time to the ministry. Knowing what conflicts, mental and spiritual, the young have in their early religious experiences I have been made glad to see many of the youth in the church showing an interest in things that bear the seal of the Lord. It is eminently proper and pleasing to God that every member of the church be a faithful disciple of the master of men; this the young should keep in mind as well as those in the noon-day of life and those advanced in years.

The Lord is good to all in the multiplicity of his blessing; we have hope beyond the tomb, death does not end all. Yet God oftentimes is not given our supreme consideration; we allow things that are transitory, that which glitters and perishes, to receive our chief thought, and then we wonder sometimes why God's ear appears to be a little dull. Every nation that has turned its attention away from the Lord and

found chief delight in the riches of the earth, has gone down to destruction. Think of the Egyptians, the Babylonians, the Romans, and other great peoples—as with nations, so it has been, and shall be, with individuals. The principle holds good. What a great mistake, and very illogical is it, to center the affections upon what, without God, could not exist; nevertheless many are “lovers of pleasures more than lovers of God.”

As Zion's light begins to brighten, let us be happy, and trust in the Lord in those things he asks of us. God is strong; the great seas testify of his power, the earth declares his wisdom, the heavens his majesty. God's work seems to be to make known to men his existence and character; that men may become like him, and partake of his glory. What a tremendous truth for the consciousness of man, in his unregenerated state, to be awakened to a knowledge of the existence of God! Sad is the state of one to whom has come this knowledge, if he be careless as to whether his ways are right before the Lord. Such a person is moving downward, not toward the Lord.

There is in the church of God, power; every child of God, by reason of being a part of the church, has, or should have, in his possession a part of his power. We have a right to stir up this divine element and at an opportune time if occasion calls for it, roar, if need be, like a lion in the forest, inside or out of the church. We are charged with sending forth the word of the Lord, first to the Gentiles, and then to the Jews. The world is our mission-field. Quite large it is. So there is a vast field for us to enter in upon—a field which, many years ago, was whitening to the harvest. Perhaps many of the young that are now putting forth an effort to serve the Lord will be called upon to assist in the great harvest day, the noon-time of which, if not its eventide has come.

Having traveled somewhat outside of my home country, I keenly perceive that “the harvest truly is great, but the laborers are few,” and that we should “pray the Lord of the harvest, that he would send forth laborers into his harvest.”

About all that Elder D. E. Tucker and myself could do in New Zealand was to pack off rubbish; our church was almost unknown; we were confounded with the dominant church of Utah, and their evils were laid at our door; about all that any one can do in a new, especially a foreign field, is to clear the way for the building up of the kingdom of God. Clearing a site for a building is not unimportant work; nor is it a matter of small import to prepare the way of the Lord. Now and again good reports come to me from that far-off land, and I shall be glad when the work of the Lord moves with rapid strides, and the people of that country learn of the existence on earth of the church of God, which has come to us and filled us with effulgent glory.

Palestine, too, awaits the coming of representatives of this church as I walked about on the city walls and through the streets of Jerusalem, meditating on these things, tears trickled down my cheeks, and I rejoiced that the time was near when the angel's message would be sounded in the city, and my soul broke forth in praise to the Lord.

Then there are fields in South America, Japan, Europe, and in other countries where, with a united effort on the part of the church, there could be messengers of the Lord gathering sheaves. Great is the work that lies before us; the bugle calls; let us now move on to victory.

I trust that in the performance of my part in the great work of the Master, and in the conflict of life, I shall be humble, diligent, and careful in all that I do, that my work finally shall pass the inspection of God, whose eye is quick to see what has been well done—men shall be “rewarded according to their works.”

PAUL M. HANSON,

## News From Branches

### PERTH, WEST AUSTRALIA.

When I came to Perth a little over two years ago, there were then but three families of Saints, namely, those of Henry Broadway, W. Clark, and J. H. Manning, the head of one of the families, Bro. Clark, being absent working in the country. Two meetings were then held, but very shortly afterwards the few Saints of Perth (about eight altogether) commenced to hold meetings at the home of Bro. Manning at Luderville, one of the suburbs of Perth, prayer- and testimony-meeting being the order of the day.

After some months our numbers were increased by the arrival of Bro. and Sr. Davies from Melbourne, Victoria, and shortly after their arrival we were greatly blessed of the Lord and strengthened by the ministrations of Elder Paul M. Hanson, who sojourned with us one month on his homeward journey. We took advantage of the presence of the elder and held meetings in one of the local halls. We also held meetings on the street. During his stay in West Australia, Bro. Hanson visited Mr. and Mrs. Robinson of East Fremantle, Mrs. Robinson being the daughter of Bro. Francis White who was baptized in the days of Joseph the Seer. The ultimate result of that visit was that the family and fold of God was strengthened by the addition of two noble, precious souls. Bro. and Sr. Robinson have since had the gratification of seeing five of their children and several of their grandchildren unite with the church. Bro. and Sr. Mills, then Mr. and Mrs. Mills, having kindly offered the use of their house to Saints, the meetings were held in their home close to the Luderville Railway station, good attendance and fair interest being manifested.

In the course of events Bro. E. H. Davies was ordained to the office of priest under the hands of Elder Broadway, and he ministered to the spiritual needs of the Saints until the crowning joy of our times, the advent of Apostle C. A. Butterworth, who before his return to the eastern States ordained Bro. J. H. Manning to the office of priest, Bro. Alma Robinson to the office of deacon, and organized the first branch of the church in the western portion of the Continent of Australia. We have had many happy spiritual times since then, and trust to have many more such. We number about thirty Saints and have a few regular visitors. Hold services every Sunday afternoon at Bro. Mills' house, and street-meetings Sunday evenings in Perth to fair crowds and fair interest.

One, Bro. Buffington was recently baptized as a result of the efforts on the street. Said brother is over seventy years of age, and has never been a member of any church, but has had the witness of the Spirit that he has found the truth.

The branch holds prayer- and testimony-meeting every Tuesday evening, while a Sunday-school has been running some time. Just a week ago a Religio was formed and all who have attended testify to the blessings already received through the same. We desire to affiliate with the Religio society who meet in convention from time to time, but as I have forgotten the method of procedure, I must ask those interested and in authority to send instruction. I know we should have a charter as fortunately for myself I was permitted to be a charter member of the Zion's Religio-Literary society organized by Bro. J. W. Wight in Richmond, Victoria. The Religio has, according to the general custom, undertaken the study of the Book of Mormon, so if the general officers of the Religio can send any matter or information which will help us along that line of study, will be grateful and send along sufficient to cover expense incurred.

I have been about seven years in the church during which I have seen the Melbourne Central Branch, now Richmond,

and the Perth Branch organized, being a member of each at its inception, while the Adelaide Branch with Elder J. H. N. Jones at its head has been organized between times, and I may add between places, Perth being distant from Melbourne over one thousand miles. These last two branches have been organized in fulfillment of a revelation given in the former by a sister under the inspiration of the Spirit, telling of some who would be moved out by the Lord in order that they might be instruments to assist in the formation of branches in other parts of the country.

The work has taken shape in New Zealand, while Brisbane, Queensland, has been strengthened. There seems also to be strong reasons to believe that a branch of the church will again be established in Geelong, Victoria. The whole of these and the progress of the work generally, seems to me a strong testimony of the fulfillment of Daniel's interpretation of King Nebuchadnezzar's dream wherein the king saw the stone cut out of the mountain without hands, this representing the kingdom which was never to be destroyed, but was to roll until it filled the whole earth.

All the Saints here are pleased with the splendid recovery made by the HERALD. We could ill afford to lose so great an evangelist, so great a medium of exchange of thought. It is truly pleasant to be able to read in the pages of the "silent missionary" of the doings, of the thoughts of those we have met and who have passed on. It keeps them fresh in our memories, and through its pages we are enabled to feel indeed the close relationship of brotherhood and sisterhood, of those we have not seen, but whose thoughts we have so often read. May it, having risen like the fabled phenix, from its ashes, continue to go forth and spread comfort and cheer to the Saints until the time comes when its services will be no longer required.

GEORGE W. MILLARD.

"Marmion," Bennet Street, PERTH, West Australia.

### CHICAGO ITEMS.

Monday night, June 3, our regular branch business-meeting was held, for the election of branch officers, and other business. Bro. J. W. Wight was present, and occupied the chair. All branch officers were sustained in their former order.

It having been the intimation of the Spirit to many and on different occasions that the kind Father had named Bro. Harry Passman for the priesthood, on motion of Bro. Mead the matter was taken up and discussed, all agreeing, and the brother after ascertaining that all were agreed, gave consent to be ordained to the office of priest. He was accordingly ordained at once. Bro. Passman is of the seed of Abraham, and no doubt one designated therein, to be brought to the knowledge of Jesus Christ, by the Book of Mormon. Bro. Passman, however, had been affiliated with the belief in Christ, but never giving his whole heart to the Master, till that wonderful personage was so vividly burned into his heart by the inspiring pages of the book so "wonderful." To-day, the first Sabbath after his ordination, Bro. Passman occupied the stand, with remarkable liberty.

Bro. Mead announced that those interested in the study of the Book of Doctrine and Covenants would meet at the hall for organization and arrangements. This ought to take the form of a priesthood meeting with open doors and free floor, as the writer recalls being so profitably done by St. Joseph Branch. It is a fact too true to be jested with, that many of the Saints, including many of the local priesthood, know nothing more about the Book of Doctrine and Covenants than to have a general idea of what it contains. This ought not to be. Thanks to the Religio for bringing the Book of Mormon to the attention of the "passive" few, and for better acquainting the "studious" with that portion of God's word

which to too many, does not seem so important as the Bible, wafted to them by every wind of tradition.

So let us all now sing, "Awake Saints, awake," and rally to the support of the Religio, and everywhere "brighten up" in our Doctrine and Covenants "lore," for therein are we told that Zion can not be redeemed, except upon the principle of the law of the celestial kingdom; and nowhere is this law taught so plainly, and so definitely, as in the Book of Doctrine and Covenants.

J. H. CAMP.

2270 West 25th Street, June 9.

#### BUFFALO, NEW YORK.

The work here I am pleased to say is in a fairly good condition, it being in its infancy at this place, Bro. Pitt having labored here for a short time getting the work started; and to-day quite a few that have never heard of the restored gospel before are coming to our meetings quite regularly and good interest is shown by all. So far as the Saints are concerned, I must say they have as fine a body to start with as you would wish to meet, and if they continue in the same spirit as they have started, I predict that you will hear from them in the future in a way that will be well pleasing.

J. C. FARNFIELD.

#### DES MOINES.

Several from the city attended the district conventions and conference which met at Boone the first week in June.

Apostle W. H. Kelley was in the city June 3 on his way home to Lamoni from the conference at Boone.

Arrangements for the children's day service are all being made, but a change in the former custom is being made and the service will be held in the park on a week-day.

The Seventh Day Adventist people held their annual state campmeeting in this city May 30 to June 9. It was estimated that eight thousand people attended the meeting. On the closing day fifty-five persons were received into the church, the baptismal service being at the river, two elders administrating the rite.

The Sunday-school on June 9 approved the recommendations of the Library Commission, and made provision for a local representative of the school to meet a like representative from the branch and the Religio.

Bishop Kelly of Independence, Missouri, was with us one Sunday in May and was gladly welcomed by the Saints. Also Elder Allen, in charge of the rebuilding of the Herald Publishing House plant, was with us one Sunday recently.

An effort will be made to organize a class in the new normal work in the Sunday-school here, and we expect to see a large class take up the work.

A. A. REAMS.

June 12.

#### INDEPENDENCE, MISSOURI.

All of the auxiliary departments of the Independence Branch are "working." Our reception committee is not only doing its work among the Saints at the Sunday services, but, by systematic effort, is working continuously through the week in creating and maintaining the social side of our branch affairs.

An effort is being made by the Religio to replace the gas fixtures in the church basement with electric lights, and we hope soon to see the latter installed, as the additional light is much needed, especially by the Religio classes.

Both Religio and Sunday-school workers are at this time intensely interested in starting the "normal work." One class meets Thursday evening, and the other Sunday morning, and next Friday evening a class will be organized in the Religio; thus three opportunities will be afforded for class work along this line for those who are interested.

Children's day for the Sunday-school is due here at an

early date and our committees are all busily engaged in preparing the programs and arranging the accompanying details, etc.

J. A. GARDNER.

#### KEOKUK, IOWA.

Last Sunday was a happy day at Keokuk, although it was very stormy. Five were baptized by the writer, and several more expressed themselves that they soon would follow. We have been laboring and praying for this.

Keokuk Branch is flourishing just now. We received three new members at our last business-meeting. Also a sister with her family has moved here from Wilber, Nebraska. I am informed she is a good worker.

The confirmation-meeting took place at the chapel during a heavy rain-storm. The Spirit was present and the writer felt blessed in his calling.

Our Sunday-school is progressing nicely. We saw several new faces the last few Sundays. But how could it be otherwise? Show me a set of active teachers and I will show you an active Sunday-school.

Our children's day was celebrated last Sunday. It was a success.

A. C. ANDERSON.

June 10.

#### LAMONI, IOWA.

The Lamoni Saints had a rare treat on Wednesday of last week in the Graceland College commencement address, delivered by the Honorable Edwin A. Nye, editor of the Des Moines Daily News. His address, "Seein' Things, or the point of View," was handled in a masterly and an edifying manner.

The Saints everywhere will no doubt be glad to learn that the brick work on the new HERALD Office building has begun. The first brick was laid Monday morning by Bro. Harry Hatty, of Independence, Missouri, who is foreman of the brick-laying crew. Brn. R. M. Maloney of Oklahoma, Will Toddy, and A. B. Austin, of Independence, and Richard Judson, of Lamoni, are assisting with the brick work.

Heman C. Smith was the speaker at the chapel Sunday morning, R. M. Maloney in the evening. John Spaulding spoke at the Saints' Home, J. R. Lambert at Liberty Home, R. M. Elvin occupied at the Wion school-house at three, Elbert A. Smith at Greenville at four, Moroni Traxler at Andover in the evening, James E. Kelley at Oland morning and evening, and John Smith at Evergreen, morning and evening.

JOHN F. GARVER.

## Miscellaneous Department

#### Church Secretary.

##### GENERAL CONFERENCE MINUTES.

The minutes of the late General Conference will be issued just as soon as the present facilities of the HERALD Office will permit. The office is doing the best it can to avoid delay.

##### BLANKS FOR MINISTERS IN GENERAL CHARGE.

Blank forms issued by direction of the Quorum of Twelve, also those issued by the Secretary, will be forwarded as soon as off the press.

##### LICENSES.

Licenses issued by the Church Secretary will be issued as soon as possible to have the forms printed. Respectfully,

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, June 12, 1907.

#### Fourth Quorum of Elders.

Dear Brethren: In order that we may be able to issue a circular letter as instructed at the last meetings of the quorum, we need the address of all who did not report at last

## THE SAINTS' HERALD.

ESTABLISHED 1860.

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conference. I received only sixty-four reports in answer to my call through HERALD and *Ensign*. Brother, are you one who failed to report? If so, please send me your name and address, so I can send you a blank on which to report next time. Send all names to William C. Chapman, Higbee, Missouri, R. F. D. No. 3, Box 92.

## Conference Notices.

Northeastern Illinois District conference having left the time and place of their next meeting to us, we have decided on January, 1908—exact date to be noted in due time—as the time, and First Chicago Branch, west side, as the place. J. W. Wight, missionary in charge; W. A. McDowell, district president.

Conference of the Alabama District will meet with Flat Rock Branch at 10 o'clock, June 22, 1907. Missionaries please be present if you can. Branches please send or bring report. J. R. Harper, president, McKenzie, Alabama.

The conference of the Eastern Michigan District will convene at Flint, in the Armory, June 29 and 30. Religio and Sunday-school convention June 28. President R. C. Evans and Apostle J. W. Wight are both expected to be present. George M. Shippy, 2054 Tenth Street, Port Huron, Michigan.

Conference of the Southeastern Illinois District will convene with Tunnelhill Branch, on the fourth Saturday, the twenty-second day of June, 1907. All officials please take notice and get all reports to me by that time. Let us have a good representation from all the branches. P. G. McMahon, clerk.

## Convention Notices.

Convention of the Religio society and the Sunday-school association of Eastern Michigan District, will convene at Flint, Michigan, Friday, June 28, 1907, Religio convention beginning at 9.30 a. m., standard time, Sunday-school at 1.30 p. m. A joint prayer-meeting will be held at 8.30 a. m. We trust all will be interested in this department of the work, and also as many as can kindly prepare for a part in the program for the evening. Emma Hale Whitford, secretary.

## Reunion Notices.

The next session of the Eastern Reunion Association will be held July 27, 1907, at Highland Lake station, Massachusetts. This lake is on the Midland Division of the New York, New Haven & Hartford Railroad, about twenty-five miles from Providence (53 cents), forty from Fall River (80 cents), and twenty-one from Boston (45 cents). It is in the midst of a beautiful pine grove. The depot is situated on one side of the lake within three minutes' walk of our grove, making it very handy for all baggage and passenger traffic; plenty of lumber, wood, and ice within five hundred feet of our camp, and everything seems to be favorable for a very profitable time. Arrangements have already been made for teaming, storage, milk, lumber, etc., and I see no reason why we can not have as good a time here as at any place we have ever been located. In many ways, it is an ideal spot although it does not afford salt water privileges. Rates on board, tents, etc., will probably be same as in past. M. C. Fisher, chairman.

Western Oklahoma reunion will begin July 12 at Richmond in the southeast corner of Woodward County, about thirty-five miles from Woodward, and nearly the same distance from the railroad on the east. Brn. I. N. White, W. M. Aylor, A. M. Chase, and others are expected to be present. Any of these brethren coming to Canton, please notify Bro. George Steele, of the committee, Seiling, Oklahoma, when they will arrive, and arrangements will be made to meet them, or they may come out on the mail hack for a dollar to Seiling. Every possible convenience for the comfort and enjoyment of the Saints who attend, will be arranged for. In this connection a coöperative boarding-table will be established. There is economy in this method. Saves time and toil to the sisters, liberating to enjoy the services more closely, and it is a saving in expense. By the sacrifice in labor of some faithful committeemen in our past reunions, this method has always proved a success. Cost of meals has been about six cents per meal which speaks for itself, considering the fact that an abundance of good, wholesome food was served—no attempt at fancy dishes however. Owing to advance in commodities, rate may be just a trifle more this year; but it would be more to board separately as well. Small children not counted at full fare. Provisions of various kinds may be turned over to the committee at a just price, and applied on board. We urge the Saints of the western part, especially, not to miss this opportunity of ten days in a pleasant camp, partaking of spiritual blessing through the ministrations of the pure gospel, which is the power of God to save. Let no small hindrance keep you away. Come, not only to partake, but prepared by a prayerful contrite spirit to be used of God in blessing others. Come! Yours in the faith, James E. Yates, assistant to the district president.

## Notices.

Until the new church now in course of erection, corner of Park Place and Schenectady, is ready for occupancy, branch services will be held at Ceres Hall, corner Fulton Street and Troy Avenue, Brooklyn, New York. Entrance on Troy Avenue. Sunday-school, 9.45 a. m. Preaching, 11 a. m., and 7.30 p. m. Sacrament, first Sunday in each month, 11 a. m. George Potts, branch president, 1402 Decatur Street, Brooklyn, New York.

## Addresses.

J. M. Baker, 1000 West Seventh Street, Sioux City, Iowa.

## Married.

SMITH-YINGLING.—At the home of the bride's father, Bro. A. L. Yingling, 909 West Waldo Avenue, Independence, Missouri, May 29, 1907, President Joseph Smith officiating, Bro. Lewis Alvin Smith and Edna, eldest daughter of Bro. Yingling, pledged themselves to each other in the bonds of wedlock, according to the rules of the sacred rite of the Church of Christ, and the laws of the State. The ceremony was very simple and yet beautiful in its sedateness and solemnity; and was performed in the presence of a company of the friends and neighbors of the families of the contracting parties; who enjoyed the occasion, and gave the young couple the encouragement of their earnest wishes for their continued happiness in the new relationship. Both are residents of Independence, and will be at home at the number on Waldo Avenue, given above.

## Chance to Write for the Paper.

Who has not at times had ideas which he or she would like to see in some newspaper? Many a good thought has slumbered in the brain of the thinker because of the difficulties and rebuffs which are always supposed to lie in the path to the editorial sanctum. The *Chicago Record-Herald*, however, welcomes such ideas and has a page in its Sunday issue called "The battle ground of modern thought," which is devoted exclusively to letters from its readers. The best articles received each week are carefully edited and printed over the writers' names. The amount of really valuable matter that finds its way into the department is remarkable and is proof that the ability to write well and entertainingly is not confined to professional writers. The only restriction the *Record-Herald* put upon writers for this interesting page is that articles must be of a controversial nature and devoted to the discussion of some current topic.

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## N. B. AMENT :: Holden, Missouri

### FARM AND CITY PROPERTY FOR SALE.

I have a large number of farms for sale and acre tracts in and near Holden, Missouri. Write for list or price of them. The L. D. S. Church has a membership of over three hundred here.

37-ly N. B. AMENT, Real Estate Agent.

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# THE SAINTS' HERALD

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



"There shall not any man among you have it be one wife; and concubines he shall have none of Mormon, Jacob 2:6."

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## Editorial

### LEGITIMATE BUSINESS.

It seems to us that there ought to be a halt called upon the indiscriminate attacks upon all classes of business, made by extremists both in the church and among citizens of the world.

The prayer of the Savior for his disciples was, not that they should be taken out of the world, but that they should be kept from the evils of the world. As a disciple, we reiterate that prayer with all our heart; and while we do so we can not help but see that there is a just discrimination which should be made between what is right and justifiable in business, and what is wrong and unjustifiable.

There is absolutely no labor, employment, or business in which men may engage for the benefit of themselves or others which is right in itself but what may be made injurious by improper methods the result of ignorance, or by wrong and evil methods the result of cupidity and the unrestrained lust for gain. It is nowhere said that money is in itself evil; but it is said that "the love of money is the root of all evil." The proper use of money is everywhere commanded or commended in all the standard books of the church; and in all the works of all the writers on the economic and socialistic conditions existent in the world, from Job to the latest epistle on "frenzied finance."

Even Jesus in warning his disciples against the undue consideration to be taken concerning the things of this world after which the Gentiles sought, said; "For your heavenly Father knoweth that ye have need of all these things." Then came the injunction, "Seek ye first to build up the kingdom of God and establish his righteousness, and all these things shall be added unto you."

As all manner of theft and robbery by which men accumulate the things of this world are forbidden by direct commandment through revelation to the Saints, it follows that provident and foreseeing means must be employed by them in order to sustain themselves in the world and put themselves into condition to do those things which God has commanded them.

There is just now a fierce and persistent fusilade of assumption and argument against what some leading mind has designated as "predatory wealth."

## CONTENTS

### EDITORIAL:

Legitimate Business	- - - - -	561
An Apology	- - - - -	563
Melchisedec Priesthood—Ordination	- - - - -	563
Questions and Answers	- - - - -	564
Those Photographs	- - - - -	565
General Church Items	- - - - -	565

### ELDER'S NOTE-BOOK:

The Fate of Prophets	- - - - -	566
----------------------	-----------	-----

### ORIGINAL ARTICLES:

Joseph Smith Compared With the Reformers	- - - - -	568
Canada Saints Visit Palmyra	- - - - -	569
Criticism of the Reverend Mr. Haupt versus "Joseph Smith Defended"	- - - - -	571

### OF GENERAL INTEREST:

From the Realms of Evil Spirits	- - - - -	578
---------------------------------	-----------	-----

### MOTHERS' HOME COLUMN:

July Reading for Daughter's of Zion Locals	- - - - -	579
--	-----------	-----

### LETTER DEPARTMENT:

A Request for Prayers	- - - - -	580
Bogard-Case Debate	- - - - -	580

### NEWS FROM BRANCHES:

	- - - - -	581
--	-----------	-----

### MISCELLANEOUS DEPARTMENT:

Conference Minutes:		
Central Illinois	- - - - -	582
Release of Missionary	- - - - -	582
The Bishopric	- - - - -	582
Dedication	- - - - -	582

"The great Architect has placed the phenomena of birth and death under the veil at the two extremities of our earthly career. The one produces the inconceivable gift of life, which the other is ever ready to devour."

"When we fly at obstacles we must endeavor to make the point of our impact such that it will not interfere with others whose zeal, integrity, and wisdom equal our own."

E. L. Kelley  
Box 125

This term means nothing more and nothing less than that class of personal or associated accumulation of marketable goods, wares, and merchandise, moneys, or lands, or their equivalents in exchange paper of the commercial world, which is the result of improper, wrong, unjustifiable, or evil methods of business transactions. These improper or evil methods of business prey upon the honest, striving, laboring, consuming classes, who by their small but persistent contributions made for the purpose of supplying their daily necessities, swell the enormous aggregations of the fortunes of the millionaires. It is because of this absorbing traffic in the things which our heavenly Father knoweth we have need, that these accumulations are called "predatory wealth"; the result of preying on the necessities of the people.

None should more certainly or more positively condemn the improper and wicked methods employed in conducting business, by the men of the world, or the men of the church, than the Saints themselves. And while this is true, as a matter of fact, whatever the extremists outside the pales of the church may do, there should be none found in the church so wild and unwise in their extreme views as to condemn all classes of business carried on by men of the world, and incidentally by men in the church, because some of the various kinds of business being pursued have been made the ways and means of robbing the people by selfish and dishonest methods.

The church undoubtedly has the right to guard its membership from the imposition of men prosecuting wild, improvident, and visionary schemes called "business propositions" promising great returns for small investments; promoted by irresponsible persons, in which business propositions there is no real basis of honest business. But while the church has this right and may very properly exercise it, neither the church as a body nor individuals of it can justifiably condemn men of the world or members of the church for engaging in the legitimate pursuit and prosecution of business enterprises, the prospective results of which are to be derived from the use of money, or property as capital, the employment of labor as a means of development, the oversight of forethought and business experience, as investments for success.

Of the classes of business ventures which lately have come in for rather more than their full share of denunciation, associations, incorporations, banks, railroads, speculations in grains and stocks on the "board of trade," coal, copper, gold, and other mining, and creative manufacturing of various sorts may be named.

It is very certain that the Saints and their dependencies must have fuel of some sort, or their fires

will go out and chill and desolation will ensue. Prospecting for coal deposits is a legitimate business venture. Somebody must have what is called, in enterprising circles, "sand" enough to go first in putting energy and capital into an effort to "find" coal deposits. If he finds these, he is justified in endeavoring to enlist others with him in developing the "mine"; that is, digging the shaft, or drift, to reach the deposit, putting in the necessary plant of machinery for getting the coal out and into market, if he has not the necessary funds to do all this within his own resources. Such men and such enterprises we are not warranted in condemning because coal-mines have failed and men have lost investments in them.

There is another side to this. The man, or company of men, who with a view to speculative venture "promote" a coal-mine, locating that mine where coal is not known to exist and selling the stock to others upon improper representations, pursue an improper method, and it is not a legitimate business, but purely speculative; and such should be condemned. But, because such things are being done in the coal-mining industry, causing loss of money and confidence, is it wise, right, or just to indiscriminately attack the industry, and throw discredit upon all who may have been or may be now engaged in legitimate coal-mining as a business? We say, No!

There may be any number of copper, silver, lead, zinc, and gold-mining schemes afloat in the speculative "Wall Streets" of the world of finance. But this by no means asserts or proves that there are no real mines of copper, tin, or gold and silver existent, into which men may put their time, energies, and moneys, for the purpose of putting the ores from those mines upon the market as business ventures. Why should we assert directly, or by implication, that all who are engaged in promoting the developing of mining ventures, or absolutely operating the mines themselves, are swindlers, money sharks, or other hard names we may choose to employ to show our disapproval of the disreputable ways men have used and may use again to deceive the people by illusory and visionary schemes to acquire wealth, using speculative mining stocks as a means to do it with?

"Joseph's Land" is blessed beyond other lands with "treasures of the everlasting hills," for the "precious things under the earth," for "the things put forth by the moon," the "things put forth by the sun," and a great variety of similar representatives of natural wealth. Has it not occurred to some of those who are condemning all mining enterprises and those engaging in them, that when a temple is built the metals, ziff, copper, lead, zinc, brass, iron, steel, silver, gold, platinum, or other metallic sub-

stances entering into its stability or ornamentation, the fire-clay, terra-cotta, and fine clays out of which the vessels for the use of the building will be made, must be mined from the earth, "the treasures of the everlasting hills," or purchased from the Gentile communities with which Zion may be surrounded? In the one case, the Saints as a body, or enterprising men from among them, must essay the ventures, advance the capital (the labor agitator's red flag), and employ the forces who delve in the fastnesses of the mountains, search its canyons, pry into its fissures and its leads, and bring all these "necessary" things from their hidden sources, giving employment and food to the thousands of willing workers, or the supplies of the mined and smelted products must be purchased with the modicum of the garnered stores of the poor of the Lord's people. Which is the wiser, the more sensible course? Those who rashly assail all mining projects as being illegitimate ought to withhold their too harsh denunciations, for the reason that God has placed these treasures in the hills of this favored land to be used in righteousness by his people; and his people are entitled to the privilege of "going after them" in honest and legitimate ways.

To throw discredit upon honest endeavors to develop industrial, mercantile, mining, and other trades and business ventures, is to stifle the energies of the men of business spirit, and cripple the resources whence the speedy realization of the "good time coming" might receive inception and impetus and be carried to completion. Is it wise to do this? Honest men engaged in lawful callings, and doing business in legitimate ways by proper methods and for righteous purposes, grow sensitive and discouraged when implications of dishonesty and deceitfulness are cast upon them by those who might be benefited by the efforts which they denounce.

It is vain for us to decry the apparent dilatoriness of public servants of whom much enterprise is expected, when by our suspicions and innuendoes of wrong-doing, or the influences of speculation, we cast reflections of dishonesty and evil motive upon those who seek earnestly to be of service to their fellow men, as well as themselves.

In what we have written we have in no sense intended to defend improper kinds of business, nor evil and fraudulent business methods; but have intended to suggest a halt in the indiscriminate denunciation of legitimate business enterprises, because forsooth there have been and may be again evil-minded men who counterfeit business enterprises, by evil practices, for the purpose of robbing their fellow men. It is just as sensible to denounce the use of meat, because men become gluttons.

JOSEPH SMITH.

#### AN APOLOGY.

In the HERALD for December 17, 1902, there was an editorial published under the caption of, "As to space in the HERALD."

In the statement and argument of that editorial, a stricture was passed upon a writer, a member of the Denver, Colorado, Branch, who wrote in reference to a communication sent to the HERALD, which did not find place in the paper. To this stricture the brother at Denver took exception, being offended thereby. He has sought to have the Board of Publication adjust the matter; but as the Editor was the writer of the editorial which gave offense, the board has declined to take any further steps than to call the attention of the Editor to the article which gave offense, at the suggestion of the offended brother, and ask him for an action.

The correspondence upon the affair, so far as we are informed, was lost in the burning of the HERALD Office, except a letter or two passing since the fire; thus preventing a review of anything except the editorial itself. From this, however, we are quite willing to make all the reparation which a just demand would require. There is nothing in the editorial which would require a retraction, as the Editor understands the letter and the spirit of it; but, as the matter therein contained gave offense to the brother at Denver, and possibly to others there interested with him, we hereby apologize to him, and them, trusting that the spirit of good will apparently broken by the offense given may secure the pardon offenses need when acknowledged.

JOSEPH SMITH, Senior Editor.

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#### MELCHISEDEC PRIESTHOOD - ORDINATION.

One of the articles of the Epitome of Faith published by us, reads thus: "We believe that a man must be called of God, and ordained by the laying on of hands of those who have authority from God to entitle him to preach the gospel and administer in the ordinances thereof."

This has been a cardinal belief of the church from its inception; and has been accepted by the Reorganized Church as a matter of fact, and of vital necessity as a part of the practice of the church, in the calling and ordaining of those authorized to represent the organization known as the church of the divine Master upon the earth, and to administer among men officially for the redemption of the race.

We have never known a refutation of this rule in the practice of the church, since our acquaintance with it. It is the rule of the church that all those called to office in the church must be called by revelation; in some way the equivalent of the calling of Aaron by the prophet Moses; and we are not aware that the rule has been ignored. It may be

that there has been an instance or so in which the rule apparently may have been carelessly overlooked; but inquiry would have shown that it had been ascertained that the person ordained had been called, and the fact recognized by the church through its officers at the time the ordination took place. Especially is this true in regard to the Melchisedec order of the priesthood.

Priesthood is delegated authority to act in the name of Jesus Christ through the ministration of the Spirit, calling and qualifying men to act in the ordinances of the gospel, through the administration of which men through obedience may be saved. The laying on of hands is the outward and visible token by which the church, the body of Christ, gives evidence of the recognition of the call of the man to Christ's ministry through the choice of the people and the setting apart by ordination performed by the officers, in which they confer upon the one so ordained the right to act in the office named on behalf of the church, according to the gifts and callings of God unto him, by virtue of the Holy Ghost in those who ordain.

We are asked, "Can a man be ordained to the Melchisedec priesthood without a revelation from God?"

We answer, that it would be possible for a man to receive the outward form of an ordination; but, unless the church in assembly where the ordination should take place, whether branch, district, or conference, had some assurance that the man was called of God to represent the divine authority, when they vote to lay the official hands of the church upon him, the ordination would prove to be unavailing, and no benefit would come to the church or the man. No such ordination should be made. Whom God calls the church should not hesitate to accept, choose, and ordain to the office to which they are called. "Many are called, but few are chosen"; for what reason we do not know, or affirm. It is possible for humanity to err in either direction, be too slow to acknowledge by choice those whom God has called, or too swift to accept those whom human wisdom seems to find of apparent value to the work.

Apostles have been chosen apparently under the ministration of the Spirit of "wisdom and revelation." Witness the choosing of Matthias, upon whom "the lot fell." (Acts 1:26.) Again, the Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13:2.

The choosing of the first apostles in the church in these last days is on this wise, as we understand. The Lord by revelation stated that there were others besides Oliver Cowdery and David Whitmer, who were called to preach the gospel, and these others were to be chosen and called apostles, "even twelve."

These were to be chosen from those who had "a desire to take upon them" the name of Christ, "with full purpose of heart"; and for this reason they were "called to go into all the world to preach" the "gospel to every creature." Oliver Cowdery and David Whitmer were appointed to "search these men" out from among the disciples; and when they had so sought them out by "the Spirit of wisdom and revelation" they were chosen and ordained; and the Lord went with them confirming their ministry by signs following, and the conferring of the Holy Spirit on those who were baptized by them.

A similar method was employed in an exigency occurring in the Reorganized Church. All these examples but prove that the principle adopted by the church that men are to be called by revelation to the offices in the priesthood, and be ordained by the laying on of hands, is sound, in accord with the Lord's will, and should be followed in our practice.

---

#### QUESTIONS AND ANSWERS.

Does the New Testament teach that no one is qualified to become an apostle, unless he shall have seen Jesus Christ in person?

We know of no such teaching. We are aware that it is contended that because those disciples whom Jesus chose as his apostles during his ministry were apparently chosen from those who had personally seen, heard, and believed on his teaching, none others could be qualified, or chosen to represent him as his apostles. But this seems to be taken from inferential evidence only, and not from any specific teaching to that effect.

It is very clear, from the teaching found in the gospel according to St. John, that Jesus sought to impress upon his followers that if they fully believed on him to the keeping of his words they should be qualified to do the work he had called men to, though they had not seen, nor known him personally in the flesh; and that the works which he did they should do also, because he should go to his Father. In that chapter he made the promise which has not yet been abrogated nor disqualified. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14:21.

Any one to whom Jesus has been manifested as the Son of God, is qualified to be called as an apostle to testify of him and his gospel, though he has never seen Jesus personally in the flesh; he has seen him, by the manifestation of the Father, through the Spirit, by which he knows Jesus Christ to be the Son of God just as certainly, and as obviously, as Peter did when he gave utterance to that impassioned affirmation: "Thou art the Christ, the Son

of the living God." The answer of Jesus to this reply of Peter's fixes, for ever, the fact that the man of any nation, of any land, who through obedience to the gospel receives the testimony that Jesus is the Christ, is qualified to testify of him, and may be called as "one sent," an apostle of the Lamb. That answer was and yet is, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matthew 16: 16, 17.

"Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."—John 14: 23.

Those who make the argument that a man to be qualified to be an apostle must see, or have seen, Jesus Christ in the flesh personally, forget to give Jesus credit for honesty in the keeping of his promises to the race. To this class of men the words of Jesus, "And, lo, I am with you alway, even unto the end of the world, Amen," mean nothing. Such men deny the august import of the last testimony of the Son of God found in the last chapters of both Matthew and Mark.

Is a priest, or any higher officer, properly qualified to bless the bread and wine at a sacrament-meeting, when he thinks he is himself unworthy to partake of the emblems, if administered by another officer?

Decidedly not. If an officer authorized by his office to administer the sacrament, for any cause feels that he is disqualified from partaking of the elements, the bread and the wine used in the rite, he is disqualified from administering the rite to others, and ought not to officiate. If presiding, he should ask another officer to take charge and administer, for the sake of consistency, and to honor the Master who said, Except ye eat and drink worthily, ye eat and drink condemnation to yourselves.

Will children dying before attaining to the years of accountability, be subjected to trial, through being tempted by the Devil?

It would appear very strange that the class of children of whom the Lord said, "Their angels do always behold the face of my Father which is in heaven"; and, "Except ye become as a little child, ye can in no case inherit the kingdom of God," should be subjected to the temptations to which a life in the flesh must, or may, pass through. But, as we are not aware of any specific statement of scripture which fixes the condition of children of the class referred to, as being liable to be tempted by the Devil in the world to come, we content ourselves by the saying, that we do not so believe, and will not until it be shown.

Is it the duty of a teacher to travel fifteen to twenty miles to preach? or is it his duty to make official visits? Which of the two does his office require: preaching on such subjects

as the condition of children after death, and other like subjects? or to make official visits?

It is the duty of the teacher to preach, as he may have opportunity, or as the Spirit may lead; but he is not required to travel, only as he may find time and opportunity, and willingness. He is to be a standing minister to the church; a visiting and comforting officer to those who are striving to become faithful and perfect in their callings; but a monitor and an accuser against the evil-doer and disturber of the peace. So that we may answer the questions, Yes, in both instances; he is both a preacher and a visiting officer, as opportunity and inclination may offer or necessity demand.

Will all people that are saved be saved by obedience?

Yes; that is, all who are sufficiently intelligent to hear, believe, and obey. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Romans 5: 19.

It is fair to presume that those of defective intellect, deprived of the proper use of their better judgment by injury, normal or abnormal, will be saved, so far as earth life is concerned, and be permitted to develop under the good conditions to prevail in the other world. Children who die before the age of accountability are of this class, and hence we believe that they will be progressive in the millennial reign. A good many do not so believe; and we do not know what the consensus of the opinion among the eldership may be; and so do not answer for the church, which has not spoken on the topic that we are aware of.

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#### THOSE PHOTOGRAPHS.

The HERALD Editors still desire photographs of the elders. One brother, "down in Arkansas," sends in his photo and writes,

"It may be none of my biz,  
What you want with my phiz; but here it is."

This may not be the offspring of the true spirit of poesy, but it expresses humility and an accommodating spirit that may well be emulated by others.

---

#### GENERAL CHURCH ITEMS.

The Book of Doctrine and Covenants sells for a nominal price, yet some of its teachings are worth something on a cash basis when written out and signed by a physician. We quote from the *Ohio State Journal*, June 14: "A Chicago physician charged a rich man \$6,000 for a prescription, and it was the shortest prescription on record. It was as follows: "Stop smoking," and the rich man paid the bill and followed the directions and fully

recovered from a condition of ill-health that would have soon landed him in the grave. There it is, price \$6,000—worth that to any man who has surrendered himself to the slavery of tobacco. This man was dying. This prescription saved his life. He had enough self-respect left to make himself feel that his life was worth \$6,000, especially as he had a great deal of money."

Work on the new HERALD Office building is progressing satisfactorily. By the time this issue appears the walls of the first story will have been completed and work will have been commenced on the second story. The foundation of the powerhouse, which is separate from the main building, is completed. The new office will be one of which the church may well be proud.

The recent tour of the Canadian Saints to the Hill Cumorah was an interesting event and is well written up by one of the participants.

## Elders' Note-Book

### THE FATE OF PROPHETS.



The statements of scripture, and especially those of the Lord Jesus Christ, indicate that prophets are held in high esteem by the Lord; and special blessings are promised to those who recognize them and accept their message, while those who reject them are held under condemnation for their rejection. This is suggestive that special care and investigation should be used before one assumes to either receive or reject. If to receive the message of the

true prophet sent of God is attendant with such consequences for good, corresponding consequences of evil are to be expected if one is imposed upon by a deceiver in the name of a prophet.

The declaration of the Master is:

He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.—Matthew 10: 40, 41.

Notwithstanding the great blessings offered to those who accept a prophet sent of the Lord, the Master states that it would be very common to reject them, especially in the country where they are best known. His language as found in Luke 4: 24 is as follows:

"Verily I say unto you, no prophet is accepted in his own country."

It follows, therefore, that if a man claiming to be a prophet is rejected by his neighbors and those who are expected to know most about him, it is not conclusive evidence that he is wrong.

It is further indicated by the words of the Lord Jesus Christ, that it would be quite common for prophets to be persecuted and put to death. He says:

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!—Matthew 23: 29-37.

This language conveys the idea that it had been the disposition of the people prior to the coming of Christ to persecute even unto death the prophets of the Lord. It also indicates that it would be the disposition of the people to conclude that if they had had the opportunity they would have done better than their fathers in this regard. In this they would deceive themselves; for the disposition of the people in all generations according to the language of the Master would be to shed the blood of the prophets. Two instances are given in the above quotation, that of the shedding of the blood of Abel and the prophet

Zacharias, and the inference is clear that there were many others whose blood would be required at their hands.

Turning back to the history of the Israelites as contained in the Scriptures we find confirmation of this statement. In 2 Chronicles 24: 20, 21, we find a statement in regard to the killing of Zachariah as referred to in the above quotation from the Lord Jesus. The language is as follows:

And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye can not prosper? because ye have forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord.

In Nehemiah 9: 26, speaking of the people of Israel, we find the following language, indicating that it was quite a common thing for the people at that time to slay those who came in the name of the Lord:

Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee; and they wrought great provocations.

In Jeremiah we find the following language purporting to be the language of the Lord: "In vain have I smitten your children; they receive no correction; your own sword hath devoured your prophets, like a destroying lion."

Further evidence is not necessary to show that prophets were not popular in any age of the world among the people. In connection with this take the case of John the Baptist, of whom the Lord said a greater prophet had not been born of woman. His life paid the penalty for rebuking a ruler for his iniquity.

Take also the case of all the apostles chosen by the Lord Jesus Christ as his special ambassadors. We are informed that each of them met death by violence except John, and it is said by some historians that his life was attempted by his being boiled in a vat of oil; but his life was preserved.

Stephen, improperly called the first martyr, was stoned to death. This evil work was not always at the hands of willfully wicked men; but the Lord himself said that the time would come when they that kill you will think they are doing God's service.

In the case of the apostle Paul, before his conversion he was delivering men up to death; he afterwards tells us that he lived with a clear conscience toward God in his persecution of the saints. It is not a question of honesty or sincerity upon the part of the persecutors. They may be and in many instances are honest, devoted, pious people. To establish the character of the persecutor for strict religious scruples is not enough to condemn the

persecuted. The fact of their being persecuted and put to death is not enough to establish their guilt. And even the Lord Jesus Christ was not only put to death by his enemies, but it had the form of a legal execution, being condemned by the authorities of the law and his execution ordered.

The fact, then, that Joseph Smith, who came in this generation, was rejected by his neighbors, spoken evil of, and his life placed in peril from time to time, and his blood finally shed at Carthage, Illinois, is not sufficient to establish the contention that he was a bad man. It does not necessarily follow from this that he was what he professed to be; but wise men will investigate and determine according to the test given in the word of God whether he was true or false. That test is, "By their fruits ye shall know them." The fruits of a prophet are not to be determined by the reputation he may have among his neighbors or friends. His reputation is the creature of others; it is the opinion of others expressed; and to judge a prophet or any one else by his reputation is not to judge him by his own works, but by the works of another. To judge him properly his inner life, known best to those most intimate with him, must be considered. In fact this is the only safe test. Even if we undertake to judge him by that we must take into consideration our own fallibility of judgment, and our liability to misunderstand the words and acts of another. A prophet nor any one else can be finally judged until he appears before one of infallible judgment. Any conclusion that we may come to may be erroneous. Then we should be careful with all inquiry and humility and love for all concerned.

We can safely accept whatever is good and noble, and tends to the elevation of mankind; and if the mission of an individual claiming to be a prophet from God has that tendency upon those who receive it, then his mission is a success. His judgment at the hands of his fellow creatures, even though that judgment may be rendered in sincerity, and lead to a punishment executed according to his supposed deserts, bringing him to an untimely death, the procedure may be wrong, the conclusion erroneous, and the consequence a mistake to be visited upon the heads of the judges and executors.

The general fate of prophets has been to be misunderstood, maltreated, and in many instances slain for their testimony. All should, therefore, be slow to decide, and slow to act, do nothing in the heat of anger or in prejudice, but let all their actions be in love toward those affected by the action. This is the only safe course to pursue. Any other, though it may be supposed to reflect upon some one else, will reflect upon the actor.

HEMAN C. SMITH.

## Original Articles

### JOSEPH SMITH COMPARED WITH THE REFORMERS.



ELDER CHARLES FRY.

The *reformed* institutions of the learned reformers have since been reformed, and new reforms are being urged. The church *restored* through the instrumentality of Joseph Smith, the unlearned boy, has no need of reform, nor is any contemplated.

Comparisons are made by showing differences and similarities. Of the latter there are very, very few (if any) with Joseph Smith and the Reformers, hence we shall be under the necessity of showing the differences.

Let us note some points pertaining to the Reformers:

1. They all were men of learning.
2. They all were men of experience.
3. They all were ordained ministers in the churches they tried to reform, with the possible exception of Henry VIII of England, (if he may be called a reformer).
4. They all commenced their work because of being dissatisfied or disaffected with the church to which they belonged.
5. Nearly all succeeded in bringing into existence a new church distinct from the one to which they formerly belonged.
6. They did not receive their authority for establishing the new churches from the old one.
7. None of them claimed to have received direc-

tion or authority from God for the establishment of new churches.

Let us quote also some of the features pertaining to Joseph Smith and his work.

1. He was unlearned.
2. He was young and without experience.
3. He was not a minister of any church nor even a member.
4. He did not begin his work because of being disaffected with any other church, but by command of God.

5. He brought into existence a new church—distinct from any other in the world.

6. He received no authority from the world neither did he assume it, but received it from heaven by the ministration of angels.

Since it is claimed that Joseph Smith restored the church of Christ, and that the Reformers reformed the church of Christ, it might appear that the difference was merely between a restoration and a reformation, but is it so?

Did the one really restore, and did the other really reform the church?

If the church of Christ existed in the time of the Reformers it did not need reforming. If the church that did exist needed reforming it was not the church of Christ. If the church of Christ did not exist it could not be reformed, only restored. The very name *reformer* is inconsistent with the work of Christ and his church and no man has ever been authorized of God to change or reform in the least that which he has established. The scriptures condemn any effort along that line. The great preacher said, "Whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it, and God doeth it, that men should fear before him."—Ecclesiastes 3:14. God's work is perfect and any attempt at reformation by man will make it imperfect. If the church that existed in the time of the Reformers needed reforming it was because men had tampered with it previously and changed it, in which case it ceased to be the church of Christ, and no amount of reforming by men could ever bring a corrupted church back to perfection. God would have to *restore* it.

A restoration is not only consistent, but the scriptures actually tell us that after a time of apostasy, in which the church established by Christ would be corrupted and rejected of him, there would come a restoration of the gospel and kingdom. Any effort tending to a restoration must originate with God and not with man.

Joseph Smith was a *restorer* in the true sense of the word. His movement did not originate with him, but with God. The Lord appeared to him and gave him directions and authorized him to proceed, and the Lord gave him power to do what he nor any

other man could have done of himself. Under the light and power which continued to come, the gospel in its ancient purity and power was restored, the church and kingdom of God was established again after the ancient pattern, and men were authorized through the ordinances and power of God to preach the gospel, administer in its ordinances, and build up the kingdom.

Joseph Smith's work was not of this world, he did not receive his inspiration from men, nor was he prompted to do his work because of being disaffected with what already existed. The reformed institutions of the learned reformers have since been reformed, and new reforms are still being urged. The church restored through the instrumentality of Joseph Smith—the unlearned boy—has had no need of reformation, nor is any contemplated.

*Reformation* is of man and can not endure.

*Restoration* is of God and will endure for ever.

CHARLES FRY.

#### CANADA SAINTS VISIT PALMYRA.

It is not often that physical, intellectual, and spiritual enjoyment are associated and combined to the degree that obtained during the recent pilgrimage of the Canadian Saints to that spot whose memories enshrine it in our heart of hearts, viz.; "Cumorah's lonely hill."

The inception of the idea, it is almost needless to relate, originated in the active brain and fertile resources of President R. C. Evans. But the suggestion once evolved and announced was taken up with the characteristic zeal and energy and enthusiasm of the Canadian Saints and friends to an extent which made its complete success a foregone conclusion.

Arrangements were promptly entered into with the Richlieu & Ontario Steam Navigation Company, by which the journey across Lake Ontario, and the railway fare from Charlotte to Palmyra, via the Lakeshore Railroad, was agreed to for the very reasonable sum of three dollars and thirty-eight cents each "for the round trip," as they say in this country.

Promptly at half past three on Saturday, June 1, the steamer Kingston left Yonge Street wharf, with about one hundred and thirty Saints and friends on board, amidst warm and brotherly greeting with Saints hailing from London, Hamilton, and other localities; although the major portion of the passengers were certainly from Toronto. The six hours' journey across Lake Ontario was pleasantly beguiled by the singing of hymns, under the leadership of Elder George Henley, and some admirable recitations by Elder John Shields, Sr. Eva Milligan,

Sr. Marjorie Swainson, of Toronto, and others diversified the proceedings; also two nice solos by President R. C. Evans.

The saloon piano, upon which our young Bro. and Sr. Buschlen gave us some excellent selections, was a very useful assistant and adjunct to the lively and spiritual hymns sung during the voyage over.

At about half past nine in the evening, the lights of Coney Island, on the American shore of the lake, came into view, and a very pretty sight indeed was witnessed in the blending of the many and parti-colored lights of the islands. In perhaps a quarter of an hour we landed at Charlotte, New York. (This word, though familiar enough to my many English readers, is not pronounced as *they* are accustomed to hear it, but with the accent on the penultimate syllable, like the French Chalotte.)

Here we at once embarked per special train to Palmyra, New York, which station was reached somewhere in the neighborhood of midnight. Here, in spite of the prompt exertions of President Evans, and a committee, it was practicably impossible to procure hotel or other sleeping accommodations for all, so an adjournment was made to the railway car, kindly placed at our disposal by the railway authorities; and, as the majority certainly had come prepared to "make the best of things," this little contretemps did not trouble us much.

Sunday morning the sun dawned upon the quaint, pretty, and old-world-looking town of Palmyra, the very name of which inscribed upon the little railway station awoke in our breasts pleasing anticipations of scenes and associations which we were all happily destined to realize ere that same sun should sink below the horizon to the west.

After an enjoyable breakfast we commenced our four-mile journey to Cumorah in conveyances hired at a price per head, which was certainly, to say the very least of it, extremely moderate and reasonable.

After a most enjoyable ride through some beautiful country scenery, we arrived at the destination of our pilgrimage, Cumorah Hill. Here a moderately stiff climb awaited us; but the scene from the hilltop amply repaid exertions of that nature. Here,—like the disciples of old,—we "sat down upon the grass," and presently when the services commenced by the singing of that memorable hymn,

"Book of Mormon hid for ages,  
On Cumorah's lonely hill,"

(which had to our mind seemed never so sweet before), the entire audience felt the presence of the Spirit of the Lord in "great power, and in much assurance." In many cases our emotion was too deep for words, and the unaccustomed tear gave mute evidence of depths of feeling.

After an earnest intercessory prayer by Elder Archie McLean, the president of the Toronto Branch, another hymn was sung, when our respected President R. C. Evans entered upon a masterly and eloquent disquisition of the chain of events which had culminated in the present enjoyable and profitable gathering upon the sacred hill of the angelic message to our beloved prophet Joseph Smith. As the speaker took up, in earnest and feeling tones, the sad, yet stirring vicissitudes of that mountain's history, in the dim ages of the distant past, he was followed by that large audience with close and absorbing attention; undoubtedly deepened and emphasized by the fact that we were all of us (and the large majority for the first time in our lives) eye-witnesses of the scenes hallowed and made sacred by such accessories and such world-renowned history. Here, also, kneeling upon the very spot rendered doubly sacred as the exact place where were discovered the original plates deposited by Moroni, Elder George Buschlen was ordained, under the hands of President R. C. Evans and Elder A. E. Mortimer, to the sacred office of a high priest.

The sacrament of the Lord's supper was then administered under the hands of Elders R. C. Russell and Frederick Gregory, during which, at the president's invitation and suggestion, the Saints entered upon a most spiritual and solemn prayer-meeting.

After the adjournment for lunch, many there present dispersed into the adjacent woods to collect flowers and ferns, or other little mementoes of Cumorah, not knowing whether in the varied vicissitudes of this life our feet would ever again tread that hallowed ground. After perhaps an hour or an hour and a half's rest the return journey was commenced, when, after a half hour's ride, at the gate of a large and old-fashioned, but substantial residence, we were bidden to alight, and at the invitation of its gentlemanly proprietor and his fair partner, we were permitted the great pleasure of gathering under the very tree made sacred by the angel's first appearance to the latter-day prophet, of beholding the very rooms where the second and third angelic visits were made, also the lower room, in which was contained the brick fireplace behind which the golden plates were concealed to hide them from the cupidity or curiosity of those who would in any event have either stolen or destroyed them.

The proprietor of the residence, an elderly but remarkably active gentleman, kindly gave us, as each party in turn visited the clean and nicely-furnished apartments, the assurance that, with the exception of the new paintwork, everything is precisely as it was in the time of the former proprie-

tors of the house and farm, viz., the family of Joseph Smith, Sr., and his excellent lady.

The Saints on departing gave this gentleman (whose name I omitted to mention is Mr. W. A. Chapman), and his respected partner and family, three hearty cheers for their kindly hospitality toward us during our visit.

Prior to our departure Elder R. C. Evans pointed out several interesting landmarks here, redolent of the history of the "early thirties," such as the spring which was once open to the sky, but which now is roofed in and forms part of a stable, in which we found several fine horses, and the beautiful, clear waters of whose well we were kindly permitted to sample for ourselves. President R. C. Evans also showed us the stream in which, early in 1830, the baptisms were performed, with other small but interesting landmarks, which we were extremely happy to know that the present proprietor is determined shall not be disarranged or disturbed.

It was well on toward six o'clock, and the people felt that to reach our distant destination it was necessary to embark in the conveyances without delay further than was involved in the collection of our fares (only fifty cents each for the entire journey there and back to Palmyra).

Arriving once more at the latter place, one more halt was made, viz., at the First National Bank of Palmyra, whose president, the Honorable Pliny T. Sexton, exhibited to us the first proof-sheets of the Book of Mormon, accompanied by some well-chosen words of introduction and explanation. Here we were much gratified by the kind and friendly bearing and demeanor of many of Palmyra's prominent citizens, who flocked in also to view the book, and seemed interested and impressed.

When at length we reached Charlotte Station, tired but gratified, we were somewhat taken aback on learning that a telegram from the owners of the steamship Kingston to our respected president, conveyed the unwelcome intelligence that that vessel having met with an accident would not arrive to embark our party till at least six o'clock the next morning.

A futile attempt was then made by our president to secure beds for all, but the hotel accommodations being extremely limited (as Charlotte is only a small and thinly populated village), the president announced that perhaps it would be best for each to endeavor to procure accommodations for himself, which was done, though many of our men folks perambulated the wharf and landing-stages all night so that the ladies and the more elderly people of our number might obtain their much-needed rest and sleep at the hotels.

At half past twelve in the afternoon, instead of

six in the morning the deep siren or horn of a large steamer saluted our ears, and needless to say the satisfaction was general when we beheld, as she came nearer, the name "Kingston" in large letters upon the steamer's paddle-boxes.

The journey home, which was commenced at three o'clock, was enlivened by some excellent recitations contributed by Elder Shields and several of the young ladies of our party. Speeches were made by President R. C. Evans, Elder A. E. Mortimer, James Pycok, Frederick Gregory, and Clark Russell, who made a most able and efficient director of the concert, and chairman. I ought to add that a young man belonging to the ship's staff kindly rendered us an admirable selection upon the piano.

Arriving at Yonge Street wharf, Toronto, at about a quarter after eight, we closed a journey which will long live in our remembrance, for its pleasing memories, its hallowed associations, and its spiritual recollections.

Perhaps I can not more fittingly or more appropriately conclude this dispatch than by quoting the concluding paragraph of a most able and interesting article in the *Wayne County Journal*, published at Palmyra, New York, and dated June 6, 1907. Alluding to our visit there, the editor concludes with these words:

Certainly, the bearing of the entire congregation in the face of all the troubles that they met with upon their tour was such as will make a favorable impression upon all who came in contact with them; and these same troubles can not fail to make their pilgrimage a most memorable one in their respective experiences.

The Rochester, New York, *Herald*, of June 3, also contained a well-written and picturesque description of our journey and its varied experiences.

F. R. TUBB.

#### CRITICISM OF THE REVEREND MR. HAUPT VERSUS "JOSEPH SMITH DEFENDED."—NO. 6.

"The Bible contains all that God ever intended to give for man's instruction."

To this objection I made answer as follows:

"Those who urge this objection are not of that class who are best acquainted with what is in the book itself, for in the twenty-ninth chapter of Isaiah is mention of a book that was to come out of the ground in the last days. In the thirty-seventh chapter of Ezekiel is mention of the stick of Ephraim as well as the stick of Judah (the Bible). In the last of Daniel is mention of a book that was to be revealed at the time of the end. Besides these references to what was to be, there are twenty-four or more books mentioned in the Bible which are not in it now." I then gave many references to these books and ended by saying: "There are in

the Bible the names of many prophets and prophetesses, yet not one of their prophecies."

Mr. Haupt stated the following as a partial reply:

"Before taking up Mr. Peterson's answer let us note the following truths: The Bible is only the text-book given by inspiration *to the church*. Not one book is written to a heathen nation, city, or man, but as we see in Luke 1:1-4, to persons having previous instruction and been made members of the body of Christ which is his church."

If that be true, then the Bible should have been kept as a text-book in the church and not carried to the heathen nor yet to those out of Christ in our own country. Very few I think will accept Mr. Haupt's statement as being orthodox. How does he know to whom many of the books of the Bible were written? For instance: Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Songs of Solomon, Daniel, Obadiah, Jonah, Nahum, Matthew, Mark, John, and the last of the Revelation. In many of these books is a positive denial of Mr. Haupt's statement and the very reference he gives furnishes no proof at all that Theopholis was a member of the church. On the contrary if he had been it is hardly probable that he had not heard repeatedly of the things that Luke wrote and been "assured" of them. Luke's address, "Most excellent Theopholis," and "O Theopholis," indicate that he was not addressing one of the brethren, but one of the rulers of the land. Hunt where you will in any of Luke's writings and you will not find that or a similar expression used when addressing or speaking of any of the brethren in the church, even including the apostles. The expression, "That thou might know the certainty of those things wherein thou hast been instructed," doubtless had reference to the writings of others.

The Lord evidently intended the Bible not only as a text-book to the church, but the "sword of the Spirit" in all the world and to every creature.

"Neither is any prophecy of the scripture of any private interpretation," says Mr. Haupt, with which we agree. But who shall interpret it? Mr. Haupt and his class I believe say, "The church." We say with the poet:

"God is his own interpreter  
And he will make it plain."

A multiplicity of private opinions can never be anything else but private.

A multiplicity of human opinions can never be anything else but human.

A multiplicity of fallible opinions can never be anything else but fallible.

Only God or Christ or the Holy Spirit can be infallible.

St. James has said: "If any of you lack wisdom let him ask of God, [not the church] . . . and it shall be given him." Jesus said: "When he, the Spirit of truth, is come, he will guide you into all truth." See also Ephesians 1:17, 18, and such texts as, "Then opened he their understanding that they might understand the scriptures"; and, "No man can say that Jesus is the Lord, but by the Holy Ghost." This being the work of the Trinity, will a church try to usurp their rights and prerogatives? Again we plead for the rights of the Master, and are not willing that any church should rob him of his rights, or come between God and the people.

Continuing his assertion Mr. Haupt says: "Therefore Christ (for three years) instructed, and ordained his apostles, who in turn taught their followers 'to do all things' which Christ 'had commanded them,' (Matthew 28:20), and ordained their successors in the various offices, and in this way are even still fulfilling the commission 'to every creature' and 'nation' by the inspiration of truth who abides with the church which is his body the fullness of him that filleth all in all."

The apostles may have ordained their successors but they did not call them nor bestow upon them priesthood. Had the church continued to teach and obey all things that Jesus had said unto the eleven she might yet have been in such favor with God that he would yet favor her with divinely-appointed officers instead of leaving them to "heap to themselves teachers" to turn them "unto fables."

That the Spirit abides with the Episcopal Church as Mr. Haupt intimates is in the opinion of the writer a matter that can be settled by asking a few questions. Do they obtain knowledge and wisdom direct as a result of the operation of the Holy Ghost? Is their faith an inspiration or a result of tradition and human instruction? Are their sick healed by the Spirit of God and the laying on of hands according to the promise of the Lord and the teaching of Paul? Do they work miracles as a gift of that "one spirit"? Do they prophesy as did prophets of old as a result of inspiration? Do they discern the nature and character of the various spirits operating among the children of men, and can they detect the bad, all as a result of the gift of the Holy Ghost? Do they speak in languages which they have never known, while under the power of the Holy Ghost, as on Pentecost? And when thus spoken do they interpret it into their own language as a result of the operation of the Spirit of God? "The proof of the pudding is in the eating of it."

Miraculous manifestations are not the only sign of the presence and baptism of the Holy Spirit, but if not received now as then there has been a change

in a changeless being. All the manifestations of the Spirit must be in their proper place and used for the proper purpose or there will be a hole in the doctrine of Christ. We do not intimate that all miraculous power is of God. Far from it. The Devil is very profuse in distributing his miracles. They must be associated with the truth and used to "confirm" members in that truth and not going before to make believers.

"The head continues with his body, the church unto the end of the world," says Mr. Haupt. If that be a fact the head would govern the body and not the body the head. He would interpret the scripture, call their ministry and infuse the life necessary to bear the fruits above mentioned. Let us see the results and not mere passages of scripture.

Mr. Haupt says: "So that the word we preach is his." But is it? Is sprinkling a little water on converts and calling it baptism, his word? Is baptism of unbelievers (infants) his, and more especially when they are only sprinkled? Is it his word to preach that the canon of scripture is now full?

Further he says: "Who has given unto us the ministry of reconciliation." But where is the proof of it, or is only an assertion insisted on. Surely, the baptism of the Spirit does not follow them as in Bible times.

Mr. Haupt seems little inclined to notice my answer to this objection, number four. He seems little inclined to offer proofs to show that God desired to close the canon of scripture fifteen hundred years ago. After a long preamble, he concludes to notice three texts of scripture I quoted to prove that the Bible did not contain a full record of all of God's word. Those texts were Isaiah 29:1-24, Ezekiel 37:16-20, and Daniel 12:44. I did not quote the last as applying to the Book of Mormon in any way, so when he says, "But there is no mention of such a book as the Book of Mormon to be revealed at the time of the end," he is only beating the air. I used it to show that at the time of the end some words of Daniel would be revealed, hence the Bible did not contain all that had been written for man's instruction. But as to both the other references we believe they have direct reference to the Book of Mormon.

#### CLAIMS OF THE BOOK OF MORMON.

Before noticing these scriptural references it will be necessary to notice what the Book of Mormon is and what it is not, so that we will be able to see whether or not the texts apply.

The Book of Mormon is not a new Bible. It does not contradict the Bible. It teaches complete obedience to Christ and his gospel. Its doctrines

are faultless. It is not the writing of Solomon Spalding. It is not the writings of Joseph Smith. It is not a modern production. It was written many hundreds of years ago on the American continent by the ancestors of the American Indians, and others, who came from Jerusalem and crossed the Pacific Ocean six hundred years before Christ. A part of it was written by a colony who came from the Tower of Babel and became extinct before the second colony of which we have spoken came from Jerusalem. The book gives an account of their religion (which agrees with the Bible), their wars, governments, etc. It gives an account of Christ's visit to the ancient Americans when he had ended his work in Palestine, thus fulfilling the promise of Jesus to the Jews: "And other sheep I have [present tense] which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—St. John 10: 16.

That a great and once enlightened people have occupied this continent in ages past no one will deny. That they lived and perished without a knowledge of God no Bible-believer can admit, for he has made of one blood all nations of men for to dwell on all the face of the earth, . . . that they should seek the Lord. (See Acts 17: 26, 27.) That they wrote their history is quite probable. That the Book of Mormon is that history is a demonstrated fact, proved by archæology and the Bible. Let us notice some of these Bible texts, Isaiah 29: Space will hardly admit of reprinting three pages of Mr. Haupt's deductions from this chapter; but I think we can extract all the points and get them in smaller compass and not do violence to his arguments. They are:

1. Ariel, the city where David dwelt, Jerusalem, and Zion are the same place, and that out of that city, and not a hill in New York, Ariel should speak out of the ground.

2. The ninth to thirteenth verses are another paragraph, and therefore the book mentioned therein has no connection with the speech and voice out of the ground spoken of in the previous paragraph.

Summing up his deductions he puts them under the heading: "But Note," and numbers them 1, 2, 3, and 4, but which we will number 3, 4, 5, and 6, as we have noticed two points and already marked them for reference.

3. "No book is said to come out of the ground."

4. "The book is said to be delivered to both the learned and unlearned man," and,

5. "Neither one of them began to do anything but to excuse himself for reading it."

6. "The teaching of the eleventh verse can only apply to America in the broad sense in which truth

is truth the world over and that truth is, that to a careless and indifferent people, the Scriptures become a sealed book, and such are ever ready to excuse themselves from its study, so that a learned man says it is sealed and the unlearned says I do not read well enough to understand it."

Mr. Haupt is therefore committed to the belief that the book here mentioned is the "Scriptures," while Latter Day Saints are committed to the belief that it refers to the Book of Mormon.

Reply:

1. The word *as* in the latter part of the second verse introduces a comparison. Ariel is spoken of and something compared "as Ariel." "It shall be unto me as Ariel." We can not agree with Mr. Haupt therefore that all these terms refer to the same place. They do not refer to the same thing either. The thing that was to be unto the Lord as Ariel was the special thing under discussion or prophesied of. Ariel means "The lion of God" (see margin), and the work that was to be as the lion of the Lord "of the" city where David dwelt (see margin again) was to be camped against with a "mount" and besieged until they would be brought down and should "speak out of the ground" and "whisper out of the dust." The word *mount* here is prophetic, and as in other places in the prophets means nation. This will appear further along when we come to consider Isaiah 2: 2 and Daniel 2: 35. How nicely the above prophecy fits the account in the Book of Mormon of the colony of Jews of the city where David dwelt who came to America and were afterward divided, the wicked against the righteous, for a thousand years until the righteous were destroyed and their words have whispered unto us out of the dust and spoken out of the ground in the Book of Mormon, as one that has a "familiar" spirit, or in other words, of similar spirit and import as the work of God on the eastern continent.

2. I need not remind Mr. Haupt that paragraphing was not necessarily the work of inspiration; and even if it was, a new paragraph need not entirely dismiss the old. Entire new matter may be introduced by a paragraph, but it is not always so. Sometimes a new paragraph may explain something in a number of paragraphs preceding as this chapter will show further along. A book is mentioned in the third paragraph (verse 11), and referred to again in the fifth paragraph (verse 18). It does not therefore follow that because a new paragraph is introduced at verse 9 the book of verse 11 is not the speech out of the ground, for "the vision" of it all is "a book."

3. Certainly the chief matter in this chapter from first to last is a book and is the speech out of the ground.

4. Mr. Haupt is wrong when he says the book is delivered to both the learned and the unlearned man. Only the words of the book are delivered to the learned, but the book itself to the unlearned man. (See verses 11 and 12.) That is not true of the Bible; for the unlearned are no more in possession of it than he learned. How will Mr. Haupt make this to apply using the term *man* as he does in the generic sense and not specific? We will notice further along that this language is in the singular number, "learned man" and "unlearned man," which would make it specific and not generic.

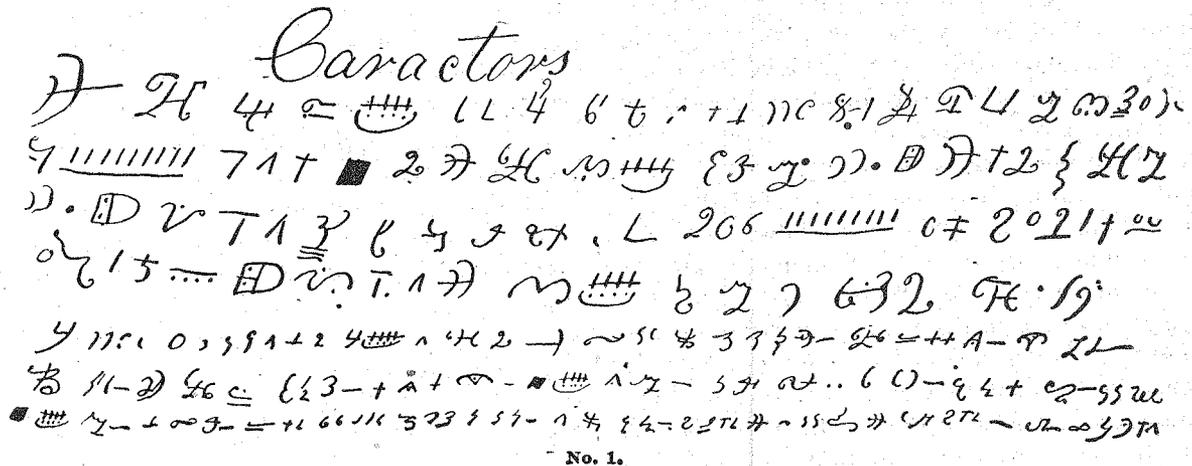
When Joseph Smith received the ancient records, obtaining them in the very dust of the ground, he transcribes some of the hieroglyphics and by the use of the Urim and Thummim found with them, translated the words into English and sent both, by Mr. Martin Harris to the city of New York where he called on Professor Charles Anthon, a linguist of that city. Following is a photograph copy of that paper:

those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it in my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

"He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, "I can not read a sealed book."— Church History, vol. 1, p. 19.

Mr. Harris afterward became estranged in a certain sense from the church, yet never wavered from his statement as given here.

Mr. Anthon also corroborates Mr. Harris' statement although his aim was to contradict it. How



These characters with others and their translation was sent to New York the account of which is as follows:

By this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there I commenced copying the characters of the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following (1828).

Sometime in this month of February the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return, which was as follows: "I went to the city of New York and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him

many times we have seen parties so anxious to testify for their friends that they overdo it and before they are through give away the case of their friends. Such were the facts in this case. In a letter of 1834 Mr. Anthon describes the paper presented to him by Mr. Harris as follows:

This paper, in question, was in fact a singular scroll. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some one who had before him at the time a book containing various alphabets, Greek and Hebrew letters, crosses, and flourishes. Roman letters inverted and placed sideways, were arranged and placed in perpendicular columns; and the whole ended in a rude delineation of a circle, divided into various compartments, decked with various strange marks and evidently copied after the Mexican Calendar, given by Humbolt, but copied in such a way as not to betray the source whence it was derived.

If the reader will take the characters (the unlearned man spelled them "Caractors") and hold the columns perpendicular with the word "Carac-

tors" on the left, he will see that Mr. Anthon's description of it was not so bad, to be given several years after having seen it, and that, too, only once. But in 1841 in answer to a letter from an Episcopalian minister he published in the *Church Record* the following:

The characters were arranged in columns, like the Chinese mode of writing, and presented the most singular medley that I ever beheld. Greek, Hebrew, and all sorts of letters, more or less distorted, either through unskillfulness or from actual designs, were intermingled with sundry delineations of half moons, stars and other natural objects, and the whole ended in a rude representation of the Mexican zodiac.

A careful study of this paper and the statements of Mr. Anthon will reveal the fact that he had remembered it in general. We think, however, that Mr. Anthon or any one else will have hard work to find any Greek letters on that paper. Mr. Anthon, it will be seen, says nothing about his certificate which he gave to Mr. Harris. If he gave him none why did he not at this time deny it? It will be noticed that the two men do not agree as to the kind of writing that was on the paper, but it must be remembered that Mr. Anthon is writing several years after the event and with a view to refute what was said "by the Mormons," as he called them. On this point his testimony is shown to be faulty, as there does not appear any Greek letters on the paper. Latter Day Saints are not dependent on the memory of either men, however. Mr. Harris was unacquainted with ancient languages and may have failed to correctly note what Mr. Anthon said, thinking to reply on the certificate; but when that was torn up he may have failed to remember *exactly* what had been said and perhaps was nonplussed at the attitude of the Professor as well, but the point we want to make is that Mr. Anthon did say that he "could not read a sealed book." One paper is still in existence and will speak for itself as to the kind of characters on it.

Here we have a literal fulfillment of this text. Mr. Haupt's rendition will not do, for the book of this text is not delivered to the learned, the Bible is, and the unlearned are no more in possession of the Bible than the learned.

5. Mr. Haupt does not state the facts of verse 11 when he says, "The learned man said it is sealed." The facts are he will say "I can not" read it. Not that he was too "careless and indifferent" to try. He could not for it was "sealed." Neither is it true the unlearned will say, "I do not read well enough to understand it," for they understand it, quite as well as the learned. If it were otherwise the book would be a failure and dependent on man. Observation proves that the learned differ more widely in the interpretation of the Scripture than the unlearned.

6. Mr. Haupt says the ground from which the "speech" was to come was "Jerusalem." Isaiah does not say where it was. In verse four the word *ground* is used twice, and the word *dust* is also used the same number of times. In neither instance does it restrict it to Jerusalem. So Mr. Haupt should guess again.

We notice the following points in this chapter all in favor of the Book of Mormon.

1. The lion of God, i. e., the strength of God's work.

2. Of the city of David, i. e., from Jerusalem.

3. As Ariel; i. e., a companion.

4. That compared as Ariel to be camped against and besieged with a mount; i. e., a nation. (See Daniel 2: 35 and Isaiah 2, discussed further along.)

5. Ariel from Jerusalem thus brought low would speak out of the ground and whisper out of the dust. The Book of Mormon fits this description even though it does whisper out of American dust.

6. Though a multitude of "strangers" and "terrible ones" yet they should "pass away at an instant suddenly." The great ancient American civilization has passed away and archæology and the Book of Mormon says it was done suddenly.

7. All that "fight against" and that "distress her" shall pass away as a dream.

So shall the multitude of all the nations be that fight against Mount Zion—the mount or lion of God, from Jerusalem. The American Indians are only a dreamy remembrance of what they once were when about 420 A. D. they slew in a few weeks a whole civilized nation, as recorded in the Book of Mormon.

8. To be visited of the Lord with thunder, earthquake, great noise, storm, tempest, and fire!

In the old books of the Peruvians and Aztecs there was a very clear account of just such a catastrophe. The traditions of the inhabitants of Central and South America were also to the same effect, as given to the world in the writings of Humbolt, Catherwood, and Stephens, Short, Baldwin, Prescott, Charnay, Bancroft, and other writers on American archæology. So severe, runs the account, that part of the western continent was sunk in the depths of the sea. The Book of Mormon account of it at the time when "the Lord of hosts visited" his sheep on this continent, is as follows:

And it came to pass in the thirty and fourth year, in the first month, and the fourth day of the month there arose a great storm, such an one as never had been known in all the land; and here was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did

take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moroniha, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward: for behold, the whole face of the land was changed, because of the tempests, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceedingly great, and there were many in them who were saints; and there were some who were carried away in the whirlwind; and whither they went, no man knoweth, save they know that they were carried away; and thus the face of the whole earth became deformed, because of the tempests, and the thundering, and the lightning, and the quaking of the earth. And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon the face of the land.—Pages 437, 438.

Surely here is a literal fulfillment of Isaiah's prophecy.

9. Their rulers, prophets, and seers covered. (See verse 10.) Until the Book of Mormon came forth, the rulers, prophets of the lion of God on the western continent, were unknown. A profound mystery covered ancient America.

10. The wisdom of it all is a book sealed to the learned. The language of the ancient Americans was and is yet sealed to the learned. Especially was this true of the learned man to whom the words of the Book of Mormon were delivered.

11. The words of a book and not the book itself is delivered to one (singular number) that is learned. This in no way fits the Bible, but is strictly true of the Book of Mormon as we have seen.

12. He saith, I can not read it; for it is sealed. Mr. Anthon said to Mr. Harris, "I can not read a sealed book." The Bible was never called a sealed book.

13. The book is delivered to him that is not learned. The original plates of the Book of Mormon were delivered to Joseph Smith; but he was not well enough read in ancient languages to read it. The man mentioned in this verse is singular and not plural as Mr. Haupt would have it read.

14. "Wherefore" and "forasmuch" as the fear of the people toward God was directed by the "precepts of men," the Lord proposed to do "a marvelous work and a wonder." Bringing to light the history of ancient America and Christ's visit to his "other sheep" on the western continent, is indeed

a marvel and a wonder. The precepts of men doubtless refers to sprinkling for baptism, sprinkling infants, appointing god-fathers and god-mothers, etc., etc.

15. The marvelous work was to excel the wisdom of the wise and the understanding of the prudent. This the Book of Mormon does, over and above all the works on ancient America and American archæology. While their writings reveal many facts concerning that ancient people and their civilization, the Book of Mormon stated those and other facts before the spade of the archæologist revealed them. It excels all their works and gives the origin and ending of the people who overspread the Americas in ages past.

16. Verses 14 and 15 intimate that the marvelous work would be set against secret works of darkness. The Book of Mormon is especially opposed to that kind of work. They were on this continent frequently beset with a thieving band "who sallied forth at night to plunder and steal."

17. The Lord informs the world in verse 17 that this marvelous work and a wonder, the coming forth of the book and the speech out of the ground, the matters mentioned in this chapter, were to occur only a little while before the restoration of Palestine. Palestine has been restored since the middle of the nineteenth century. While the Book of Mormon spake out of the ground not half a generation before, the Bible was born many hundred years too soon. Guess again, Mr. Haupt.

18. A new paragraph and the book still the thing under discussion.

19. The deaf shall hear the words of the book. This is true of many in the Reorganization. The father of the writer, living in Independence, was unable to read when first he saw the Book of Mormon. He had recently come from Denmark when both his parents died leaving him an orphan in a strange land among those who spoke a strange language, a boy of twelve. The opportunities of an education were denied him by force of circumstances. But after hearing a few pages of the Book of Mormon read, he became so interested that he could scarcely wait for my mother to do her work and resume its reading, and picking up the book soon began to read it. That was, as near as I can remember, in 1878. Though he can read well to this day, especially church papers and the word of God, it is with extreme difficulty that he can spell more than the most common words. To his son, that was a strong testimony of the power of God in connection with the Book of Mormon.

20. The blind to see out of obscurity and out of darkness. Even the blind have been made to read the Book of Mormon, of which there are several

instances in the church, and in that reading have been led out of darkness and into light.

21. The meek to increase their joy in the Lord. The Latter Day Saint faith and the Book of Mormon, do not destroy true religion, but help the honest truth-seekers to increase their joy in the Lord.

22. To rejoice in the Holy One of Israel. This the Book of Mormon does for its believers. It enlarges their idea of Christ when they behold his works on the western continent, and his love and care still for man.

23. Terrible ones and scorners and those that watch for iniquity to be cut off, as well as those who lay a snare for him that reproveth, and make him an offender for a word, and turn aside the just for a thing of naught. These things the Book of Mormon is especially plain on, and lays bare the deception of men in these matters. If space would permit we would like to quote here some of those passages, but we must forbear.

24. Jacob (Israel) not now to wax pale. Since the coming forth of the Book of Mormon, the Jews (a part of Israel) have been more highly favored than for nearly two thousand years before.

25. Shall fear the God of Israel. The coming forth of the book mentioned in this chapter was to be interwoven with the Jewish movement. The Bible came too soon. The prophecy that Israel shall fear the God of Israel, is in harmony with many other prophecies, both in the Book of Mormon and in the Bible.

26. Shall learn doctrine. The Book of Mormon is especially plain on doctrine. Hear what it says about baptism:

Again the Lord [Jesus] called others, and said unto them likewise, and he gave unto them to baptize. And he said unto them, On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them. Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water.—Page 444.

Again page 540:

“Little children can not repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption . . . For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such baptism availeth nothing. But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works.”

Accept the Book of Mormon and the doctrine is settled the world over.

27. They that murmur shall learn doctrine. One could justly murmur at the translators of “King James’” translation, who transferred a Greek word into our English and gave it an English terminus rather than translate it “immersion,” but “they that murmur shall learn doctrine.” We are confident, therefore, that the twenty-ninth chapter of Isaiah refers to the Book of Mormon and not to the Bible.

Ezekiel 37:16-22:

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? say unto them, thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.”

Mr. Haupt does not say much about this text, only it “foretells the reunion of Judah and Ephraim, representing the two kingdoms of Israel.” Mr. Haupt will have hard work to locate the children of Ephraim according to his theory as they became mixed among the nations. Latter Day Saints believe that all Israel will be gathered, including Ephraim, who must first be gathered out by the gospel. Like Mr. Haupt, we also believe this text foretells the return of Israel, and in connection therewith the union of two writings. Will Mr. Haupt tell us what these writings are? Will he locate the stick of Joseph? This language was of course prophetic and represents much in a little. The writers of the New Testament were with one or two exceptions of Judah. The writers of the Book of Mormon were of the descent of Joseph. According to the Book of Mormon and many latter-day prophecies and revelations a great many of the Latter Day Saints are of Ephraim. In this we have the New Testament as the stick of Judah and the Book of Mormon as the stick of Joseph in the hand of Ephraim, brought together at the time when the Lord commenced his preparation to “take the children of Israel from among the heathen, whither they be gone,” and “gather them on every side, and bring them into their own

land." The joining of those two sticks was the token of that work. The return has now begun and is well under way. It is too late now to look for the fulfillment of that prophecy. Mr. Haupt did not think it best to give any very extended explanation of this text, so we will now leave it till he does.

So much, then, for the Book of Mormon. There are other Bible texts referring to it, but at present we only discuss these two referred to by myself, and objected to by Mr. Haupt. We would be glad to discuss the others, but space forbids.

J. W. PETERSON.

(To be continued.)

## Of General Interest

### FROM THE REALMS OF EVIL SPIRITS.

DES MOINES, Iowa, June 17.—Mrs. Scott M. Ladd, wife of Justice Ladd of the Iowa Supreme Court, was arrested here to-night for disturbing the peace at the peculiar religious services over which she presides.

At the religious services which Mrs. Ladd has been conducting the devotees writhe on the floor like epileptics, leap into the air, chatter, scream, gnash their teeth, or beat themselves over the head.

Staid religious circles of Des Moines have been profoundly shocked by the revelations concerning this peculiar religion.

Aroused to the necessity for action by rumors of neglect of children and inhuman practices, Probation Officers Lillian Mathews, Doctor W. A. Guild, and the Reverend Boynton Gage of the Highland Park Presbyterian church attended a meeting at Mrs. Ladd's mission at Fifth and Monroe Streets yesterday.

Two hundred persons were packed in the low-ceilinged mission room. The heat was intolerable. Shouts and cries deafened the religionists. Five persons lay at full length on the floor and beat themselves and uttered gibberish.

Smiling serenely, the wife of Justice Ladd sat back and watched the proceedings. At her feet was stretched out ten-year-old Earl Miller. He was livid. His hands twitched and he seemed as one stricken in epilepsy.

The sounds of chattering and gnashing of teeth came from the floor where Miss Ethel Wallace lay at full length. The women around her fell back as she sprang to her feet. With her hair disheveled and her face contorted as if in pain, she rushed straight at the "skeptics," where Doctor Guild sat. She seemed about to scratch his face. She began vertical jumps that increased in speed and height. With her muscles tense, she sprang higher and higher, all the time uttering strange, unintelligible

gibberish with a volubility that defied the listeners. This lasted for three or four minutes. She seemed in terrible anger and evidently was rebuking the doctor for his temerity.

"Judgment, judgment on him!" cried some one, and the crowd seemed about to make things warm for the doctor. Then the girl weakened and sank back on the ground. Water was poured into her mouth, she was fanned, and the "power" left her limp and helpless and breathing fast. When she awoke she admitted, "I am a physical wreck."—The Chicago Daily Tribune, June 18, 1907.

With Mrs. Ladd and her lieutenant the meetings opened with what they called a song-service. This consists of weird chanting of songs, which soon have a peculiar effect upon the converts, and their nervous system is placed at such a high tension that they begin to twitch and throw themselves to the floor, wallow there for a time and then seem to drop in a semiconscious condition, and when awake are claimed to be endowed with the "power of the tongue," and give out strange and uninterpretable mutterings, said to be heard and repeated from the mouth of God.

In explaining the condition in which the victims appear to be Doctor Guild said: "It is what we would call a religious mania. It is a sort of hypnotism, self-induced. This is contagious and can be easily acquired. This is what happens at the mission. I saw two young ladies there who were quiet and in perfect physical and mental condition, kneel before Mrs. Ladd and as that woman placed her hands upon their heads she began her tremblings from head to foot. This was soon inducted into the system of the girls and before long they were in a pitiable condition.

"Of course the poor children imitate their elders. They are excited and worked up into a state of hysteria that threatens their reason. Then in this deplorable state no one is allowed to comfort them for they claim it to be 'the power of God.' All this is dangerous to the nervous system and should be brought to an immediate end," he said.

Thursday morning the Ministerial Association will meet in special session at the Y. M. C. A. to consider the matter. Doctor Guild will be present and place before the organization the entire condition of affairs. It is probable that a special committee will be appointed to pass upon the authenticity of the alleged miracles and perhaps to issue an ecclesiastical statement in regard to this new religion.

It is said that Mrs. Ladd when cleared of her own case will immediately file counter charges against Gage.—The Des Moines Register and Leader, June 18, 1907.

## Mothers' Home Column

### Notice.

The Readings for the Daughters of Zion locals are printed each month in leaflet form and can be procured, at the following rates, from Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri. Ten copies each month for one year, fifty cents; Twenty-five copies each month for one year, one dollar and twenty cents. Fifty copies each month for one year, one dollar and eighty cents.

*Dear Sisters:* Ever since the close of the General Conference I have been wanting to write to you something of the work that is before us for the present year; but things that I need not mention here have kept me from doing so until now. Perhaps some of you have wondered at my long silence, considering the efforts that have been made by the society in the past, and the success that has thus far attended them, and have been looking to learn what is expected of us for the future.

We are all gratified to know that there is now enough money raised to begin the children's home, and that arrangements have been made so that as soon as the Bishopric is satisfied that conditions are all favorable, the work can be begun; and that time does not seem to be far in the future.

But since so much has been accomplished, we must not think that our work is ended. When the Advisory Board first presented this work to the Daughters of Zion, as a work for them to assume, they had in mind, not only the building of a home but of helping to provide a continuous fund for its support; so, sisters and friends everywhere, having secured the approval of the Bishop, in behalf of our purpose, the Advisory Board now asks you to go to work to gather up the fragments for this fund. And as the work progresses, we hope to be able to suggest to you from time to time different ways in which you can help in this noble work.

There will be a constantly increasing demand, after the home is opened, for supplies of all kinds, and no doubt many opportunities to show our gratitude to our heavenly Father for the blessings of home and home comforts that we enjoy, will be afforded us, in helping the homeless little ones. Do not put off this work, but begin right now to save a nickle here, and a dime there, and so on, and lay them away to be sent in to our treasurer by and by; that at the close of this conference year we may have a good sum to turn over to the Bishop for this purpose, that would not otherwise have come into his hands.

Mrs. B. C. SMITH, President of Advisory Board.

### July Reading for Daughters of Zion Locals.

#### EXAMPLE IN CONVERSATION.

It is no new thing to observe that we have not a member that needs to be more carefully guarded than the tongue. There is no way in our every-day life, perhaps, in which we impress ourselves upon those around us more than by our remarks, our talk. It has been said that you can not tell what a man is until he opens his mouth. People may, on occasions, say what they do not mean, but it is pretty hard for any one to keep up a continual deception. As a rule the conversation is a pretty sure index of the mind and heart. "Out of the abundance of the heart the mouth speaketh," the wise One said. Persons often try to excuse themselves by telling us that they do not mean what they say. I know one individual who frequently resorts to this plea to defend himself. Being so well acquainted with him, however, I know that he deceives himself to a great extent. He voices himself more than he realizes, although he has other faculties

that make him ashamed of himself after he has spoken. He has been advised that if he does mean better than he expresses himself, the more reason why he should consider before he opens his mouth, and learn to govern his tongue, so as to do justice to himself.

We are judged by what we say. We impress or influence our associates by that which they hear fall from our lips. It is our duty to ourselves and to others to let our conversation be the expression of the best sentiments we have. A boy will form his ideas largely from hearing his father talk. "Look for the almighty dollar: remember that when you have money you have friends," was a motto that was preached by one father. Is it strange that that man's son to-day makes everything else subordinate to money-getting; that he counts money the chief thing in life? His father is reaping of the harvest he has sown, too, for the son now criticises his father severely for the attention he gives to his church, and the father laments his son's perversity when that young man tells his parent, "You would be better off if you let religion alone." President Roosevelt has called attention to some things along the line of our topic. "It is common honesty that a man shall not take a bribe," he observes, "but how lightly bribe-taking is talked about by fathers who do not apply the ethics of the home to the processes of political life."

To get down to a homely consideration of the question, what sort of a husband would the boy be expected to make who is used to hearing his father speak disrespectfully to his mother and vent his ill humor in mean, cutting sayings to her; who scolds and growls at her when anything does not just suit him? What effect is it likely to have on the mind and character of the daughter who seldom hears her mother talk about anything but cooking, scrubbing, gossip, or fashion?

Imagine a condition in which there were no language, no conversation. If children were born and grew up never hearing a word spoken, what would the result be? We may not be able to say, fully, but reasoning from comparisons, we conclude that they would be mental dwarfs, or worse, having no thoughts, no emotions beyond those which their physical necessities forced upon them. We see at once that speech is the most important instrument human creatures possess. It is the means by which we develop from mental babes to reasoning, understanding men and women. The mind of the child grows. His soul feeds upon what he hears. Character is shaped, principles are instilled by the conversation a child listens to in his home. Habits are formed there that no books or schools can change. It has been often observed that children coming from illiterate homes do not acquire the practice of grammatical expression by going to school. I know a girl who was a bright student, and was graduated from high school and advanced normal with fine grades, yet to meet her and converse with her, you would never guess it. Another example comes to mind—a girl who greatly surprised me, at the beginning of our acquaintance, by telling me how little schooling she had ever had. "But you use such good language," I said, "and your literary information—how is it?"

"Oh, that is because father and mother speak properly, and I suppose we were led to like books from hearing them discussed so much in our home," she answered.

The home is a school, one way or the other, and it may be made the greatest of schools, according to the conversation that is heard there. A quick-witted girl in the first year of high school came in one day with an animated account of a discussion that had come up in her class. Surprise was expressed at the material she introduced in her argument. "Where did you get it—you have not read it?" she was asked. "Hearing you and papa talk," was the cool,

matter of fact answer. Nothing has more to do with influencing the mental attitude of the child than the everyday talk he hears at home. Conversation, more than anything else, goes to make the atmosphere of the home. In the atmosphere of the home taste is cultivated, interests are born, and the mind receives bent and scope. Intelligent children who are accustomed to hearing ennobling subjects discussed as they grow up are not likely to contribute to the ranks of those men and women who are satisfied with commonplaces and never look above or beyond their own half-acre. I met one of these poor, barren-minded persons recently. She could not entertain herself for half an hour. She was quite a chatterer, but she wearied you with the narrowness of her range. She was not a brainless young person by any means. Hers was a mind with a band around it, figuratively speaking. She had never been led out in the broad, free avenues of thought and imagination. She had been directed to the groveling and given no uplift of soul or outlook of view. Such young men and women come from homes where they never hear of anything but hogs, cattle, or crops, if the father is a farmer, or theaters, fashion, and pink teas, if the mother is a society woman.

If you took every other privilege away from a child but that of listening to what he heard in his home, that would be enough to determine the child's breeding. The child who hears comments passed upon everybody and everything, and belittling, uncharitable remarks made about personal peculiarities or little mistakes, who hears his parents speak of people as Tom, Dick, and Harry—such a child will be unfitted for easy companionship with men and women of cultivation.

If I were asked to name the most influential factor in home life in its effect upon the whole make-up of the child, mental, moral, and spiritual, as well as upon the disposition and manner, I think I should say the conversation. Watch that. Make it what it should be in purity, kindness, and moral rectitude, and as uplifting and outreaching, intellectually and spiritually, as the ability lies with you to do.

LOUISE PALFREY.

#### Questions on July Reading.

Why should the tongue be carefully guarded? Is it true that one is ever misrepresented by his own words? As a rule, of what are our words an index? Is it noble to make a practice of saying "I didn't mean what I said?" What may be the effect of such a habit upon an individual and upon his friends? What should be done to correct it? Can we estimate the extent to which we impress or influence others by our words? What then is our duty in regard to our conversation? If the father makes the dollar prominent in his conversation, what will be the effect upon his son? Are children apt to imitate the tones of their parents whether disrespectful or considerate, harsh or tender? Are we necessarily made grovelling by giving attention to the needs of our bodies, the sewing, the cooking, and the cleaning? Should these things absorb our whole thought? May we not express an interest in our neighbors without allowing our conversation to degenerate into gossip? What should be the standard of a mother's conversation? How does language assist in our development? Do children profit by an example of correct speaking in the home? What should be the attitude in the home in regard to slang? How is it possible to broaden the interest of children by the conversation in the home? Is undue familiarity sometimes shown in addressing older people by their given names? Does this have a tendency to foster irreverence? What should be the home example in regard to this? Should it be difficult to make the home conversation pure and kind? With proper care, can it not also be made intellectually and spiritually uplifting?

#### Program for July Meetings.

Hymn No. 150, Saints' Hymnal; prayer; scripture reading, James 1:26; 3:1-18; Reading from Home Column with discussion; paper, "How may conversation concerning the home work be made uplifting, and to what extent may other conversation be engaged in while busy with this work?" Roll call; business; closing hymn and prayer.

#### Prayer Union.

Sr. James Veach, Harrisburg, Nebraska, desires the prayers of the Prayer Union and Saints in behalf of her daughter, Mrs. R. R. Hampton, who is seriously ill, that if it be the Lord's will she may be healed of her afflictions.

## Letter Department

#### A Request for Prayers.

*Dear Saints:* I desire your prayers for my hearing, and the healing of the drum of my ear. The drum of my ear is slightly torn, and I have been troubled with risings on the drum for nearly two years. I have been benefited by administrations, and my hearing is better at times. I have been treated by an ear specialist, and he tells me there is no cure for my ear.

I would like those who can, to fast and pray the afternoon of the first Sunday in July, which is the 7th of July, that my hearing might be restored, and for the healing of the inner part of my ear.

I will also be administered to on that date.

Your sister in the one faith,

2130 J Street, SACRAMENTO, Cal., PAULINE NAPIER.

#### Bogard-Case Debate.

All arrangements for debate were agreed upon between F. A. Smith and Ben M. Bogard of Little Rock, Arkansas.

F. A. Smith appointed Hubert Case to represent the Saints, and Bogard represented the Missionary Baptists. The usual church propositions were discussed, with the Saints in the lead. We had as much prejudice to meet as I ever met in my life. Here is where Bro. H. E. Moler met Hicks a year ago. Hicks was a vile, abusive, and unfair debater, and said so many mean things about our people that the other people were bitter.

Our debate began March 5 in the Methodist church at Avery, Texas, with Reverend Goode (Methodist) as chairman, and J. F. Grimes as my moderator, and one Mr. Hubbard as moderator for Bogard.

Taking the lead in the debate we outlined the church, in faith, doctrine, organization, and practice. Bogard tried to offset our arguments by repeated statements against the continuation of Bible ordinances, organization, practice, etc., and he proved to be an expert at story-telling, to make the people laugh. He tried to prove Joseph Smith to be a polygamist, but was fair enough to state that the Reorganization never did teach or practice polygamy. He was a Greek and Hebrew scholar; but when he tried to prove that Mark 16 was a fraud and ought not to be in the Bible, I saw an opportunity to show the people he was either no Greek scholar, or else he was trying to deceive them. Wilson's Greek Emphatic Diaglot came in good play, and I won a fine point on him.

He used the Utah Doctrine and Covenants and Book of Mormon; but I raised a point of order on him which the chairman sustained, and ruled the Utah Doctrine and Covenants out; and then he claimed that we had changed the Doctrine and Covenants, and the Saints' Doctrine and Covenants was not the same as the 1835 edition. He spent

one whole half-hour speech on that point, and urged five points of difference; but when I spoke again and proved by reading the two that they were just the same, though chapters were differently arranged in the book, he was again put in a very embarrassing position before the people.

He offered me one thousand dollars for the 1835 edition of the Doctrine and Covenants; but when I took him up at his offer, he refused to stand by his word, and proved himself to be a bluffer. Once he offered me ten dollars to prove that his leaders ever taught and practiced polygamy, which I gladly accepted, reading from Baptist history to prove it. He also said he would quit the debate and let his brethren ride him out of town on a rail; and when I read it from their own records, one of his brethren offered to furnish the rail.

Bogard was more honorable than any of their men I had ever met before. He is a fluent speaker, and tries to keep the good will of his hearers. He tried to prove Baptist succession from the days of John the Baptist to the present time; but I showed the people that even his own history was against his position, proving it fallacious.

Elder Bogard was a little shy about demanding a miracle until the debate was closing, while I was making the closing speech with only about two minutes remaining. He then arose and offered me one dollar to speak in tongues. I reminded him of his bluffs that had failed him every time, and that should I speak for him he would be a disbeliever still; but to prove my point I demanded the money put in the hands of the chairman, which he did, and as I spoke in an unknown tongue to all present, the crowd cheered, and I had proved my point.

He was then very anxious I should speak in Greek; but I reminded the gentleman that he had demanded an unknown tongue, and was again cheered. I then demanded the dollar; but he refused again, thus proving that his word was unreliable, and that signs were not to make believers; for he was still an unbeliever. My hearers understood that I was familiar with other than the English language which I made use of to prove my opponent's position an untenable one.

Bogard denied that they had any missionaries in India, when I read the minutes of the conference of missionaries there which indorsed polygamy; but I wrote to Dallas, Texas, and got the names of their missionaries there from their own publishing house, and several of their ministers.

Bro. Grimes did well as moderator. He also made one speech for me when my voice was bad on account of a cold. He did fine.

Mr. Goode proved himself to be a gentleman as chairman. We made many friends to our cause there, in fact made the name of Latter Day Saint honorable, and left the few Saints there feeling well in the good work of the Lord.

Hopefully in the conflict,

PIEDMONT, Oklahoma, June 13, 1907.

HUBERT CASE.

## News From Branches

### FORT MADISON, IOWA.

The work in Ft. Madison is moving along nicely at present. All are anxious to do their part. I say "all"—I mean all the workers. Ft. Madison, as other places, has a few members who seem to be in the background; however, we have a few who are not afraid to take hold of the burden.

During the winter we purchased a hall building (a building once erected for saloon purposes, but which we have used for four or five years to hold meetings in) and have converted it into a beautiful little church, the work on which is nearly complete. We have some little painting to do yet, then we are ready to invite our friends to our place of worship, and especially the brethren, "ye missionaries." But do not

understand we could not receive visiting brethren and sisters at any time.

We have added considerable to our burden by way of church-building, and have made a debt of about two hundred and fifty dollars, which is great for us, being only a few to carry it. Our financial resources are limited to a very few, all of whom are poor in this world's goods and dependent upon the public for a livelihood, being wage-earners.

The work was begun here by Bro. F. M. Weid in February, 1897, and followed up by Brn. Snively, J. R. Evans, James McKiernan, and others. Since that time there have been many hindering causes to mar the peace of the Saints, but thanks be to Him who rules all things well, we have been enabled to surmount our difficulties inasmuch as we have walked uprightly before God.

The past two years there has been considerable work done here by Brn. Peterson, Siegfried, McKiernan, Willey, Anderson, and last, but not least, Bro. Rieste. Also Bro. Heman C. Smith was with us a few days about a year and a half ago.

Ft. Madison has many needs; but our greatest need is a standing minister (an elder), who could put his entire time to the work. The work is principally in charge of two brethren, a teacher and a deacon, who are doing all they can to promote the cause. We have no organized branch here, but are a part of the Montrose Branch, but being about twelve miles from Montrose we do not get much assistance from there. Bro. George P. Lambert comes once a month (the first Sunday) and preaches for us at eleven o'clock, and administers the sacrament at two o'clock. Our other regular services are, Sunday-school at a quarter after nine, and preaching at eight in the evening; and when the church is in shape, prayer-meeting Wednesday evening at eight o'clock.

J. W. STOBAUGH.

3005 Shawnee St., Ft. MADISON, Iowa, June 19, 1907.

### DENVER, COLORADO.

The writer returned from the Arkansas valley two weeks ago to find Elder Columbus Scott in the city, and ready for business. We are glad to be associated with him this conference year.

While the writer has made a trip to Raton, New Mexico, and one to Loveland, Colorado, in the past two weeks, Bro. Scott has been busy in this city, doing house-to-house work, and preaching as opportunity has presented. There is a good feeling among the Saints, and they are anxious to have the gospel preached; so we have been trying to arrange for a more extended work. We first made application to the fire and police board for a permit to put up the gospel tent in different part of the city, but were refused, with the excuse that all tents in the fire limits were being ordered down. The next move was for a permit to preach on the streets, but we were informed that all religious representatives were to be excluded from holding services on the streets, except possibly the Salvation Army. The excuse for this procedure is that there are so many fakes asking for street favors that in order to keep them off the streets, they have to exclude religious bodies also. Pretty thin, we think. Bro. Scott and the writer, not willing to give up yet, called on the mayor to see if the order could not be countermanded, but received a refusal from him also. Now we have taken the matter up with one of the daily papers, and they have promised to do what they can for us. And all this in the Queen City of the Plains. We wonder if we are in the United States. Whether we are or not, we are in the fight to the finish, if it takes all summer.

There is good attendance at preaching-services, and the Sunday-school and Religio are forging to the front, and we propose to let the people of Denver know that we are here to stay.

Three were baptized lately. Elders J. D. White and E. B. Morgan are in the city for a few days, as they journey to their fields of labor.

At a special business-meeting called for the purpose, Brn. M. E. McConley and J. B. Barrett were ordained priests.

E. F. SHUPE.

#### KANSAS CITY, MISSOURI.

Our preachers for the month have been Brn. D. F. Winn, H. Sandy, T. C. Kelley, and A. J. Koeler.

On last Sunday we had Religio rally day. Quite a good, instructive program was rendered. Our attendance was not as large as was looked for.

On next Sunday it is announced that the stake presidency will be with us all day; also hold meeting on Monday evening.

F. C. WARNKY.

#### TORONTO, ONTARIO.

The account of our recent visit to Palmyra and Cumorah's Hill will be found in another column; it therefore merely remains to add that the varied accessories in connection with Toronto Branch are in full order and activity, as usual, and that the services are well attended; particularly those of the Sunday evenings, when Elder A. E. Mortimer so ably and efficiently dispenses the "bread of life," as conveyed in the angelic gospel message.

There will be a picnic on Saturday afternoon the 15th inst., at High Park, arranged by the East End Mission, in connection with Toronto Branch; also an ice-cream social under the chairmanship of our esteemed President R. C. Evans, is announced for the evening of Thursday the 20th of June, at which songs and recitations will be rendered. The social will be held in the basement of the new church, and is under the patronage and management of the Toronto ladies' auxiliary society. Any American friends, or others of your numerous readers who may contemplate visiting Toronto and inspecting our new church, are hereby earnestly invited, and we believe that their trip to Toronto and its pleasant lake shore will be one to be generally appreciated.

F. R. TUBB.

#### LAMONI, IOWA.

Elbert A. Smith was the speaker at the chapel Sunday morning. Moroni Traxler occupying in the evening. C. I. Carpenter spoke at the Saints' Home, Fred Turnbull at Liberty Home. The following Sunday labor is reported from the adjacent branches and appointments: R. M. Maloney, of Oklahoma, at Andover, H. A. Stebbins at Pleasanton, A. S. Cochran at Jack Wood's and Greenville, J. E. Kelley at the Wion schoolhouse, W. H. Kephart and C. J. Peters at the Downey schoolhouse, J. F. Garver at the Thompson schoolhouse and Evergreen, J. S. Snively at Pawnee. Elders Kephart and Peters baptized one at the Downey schoolhouse, and Elder Snively five at Pawnee.

The Lamoni Stake conference was held at Centerville, Iowa, Saturday and Sunday. The business of the conference was in charge of the president of the stake and the missionary in charge. Upon the recommendation of the stake high council, the resignation of H. A. Stebbins from that council was accepted, and the appointment of Moroni Traxler to fill the vacancy was approved. The Evergreen Branch recommended the following ordinations, which had been favorably passed on by the high council: James Martin, Sr., priest, Roy Young and Willie Shakespeare, teachers, James Martin, Jr., Deacon. The Cleveland Branch likewise recommended J. N. Hooper for the office of elder. All these recommendations were approved. Bro. Hooper was ordained at the con-

ference, the other ordinations being referred to the stake president.

The conference adjourned to convene at Lamoni in October, time being left to the stake president.

J. F. GARVER.

## Miscellaneous Department

### Conference Minutes.

CENTRAL ILLINOIS.—Conference held at Beardstown, Illinois, June 8 and 9. Assembly called to order by Luther Simpson. Moved that Bro. James McKiernan assist Bro. Simpson. Total membership of district, 177. Officers, reports read and accepted. Report of auditing committee read, finding Bishop's agent's and treasurer's reports correct. Election of officers: President, Luther Simpson; secretary treasurer, Charles Simpson; present Bishop's agent sustained. Next conference to be held at Pana, Illinois, on first Saturday and Sunday in October, 1907. J. G. Ettlinger, secretary-treasurer.

### Release of Missionary.

Elder David A. Anderson, of Lamoni, Iowa, having decided to take post graduate course at the Iowa State University, for the purpose of increasing his efficiency for the field, is hereby released from the appointment to the field given at the late conference at Lamoni.

This release is by consultation between the presidency, Bro. U. W. Greene, the missionary in charge of the field to which Bro. Anderson had been appointed, and Bro. Anderson, having been prevented from taking the field for the first part of the year by sickness, till so late that it was deemed not wise to go for the little time that would elapse before the term of school would begin. Bro. Greene regrets the loss of Bro. Anderson from his field, he having been a very faithful and efficient laborer. His classmates will find him a congenial and pleasant student.

June 18, 1907. JOSEPH SMITH, for the Presidency.

### The Bishopric.

APPOINTMENT OF BISHOP'S AGENT FOR UNORGANIZED TERRITORY OF TENNESSEE.

To Whom These Presents May Come: This is to certify that Bro. Lawrence Willey, R. F. D. 1, Box 171, Hernando Road, Memphis, Tennessee, has been duly appointed Bishop's agent in and for the city of Memphis and contiguous territory, that is not included in any district already organized, for the purpose of performing the work usual to agents of the Bishopric in financial matters.

We ask for Bro. Willey the kindest consideration of Saints and friends within this territory, and trust the Lord may bless him in his efforts for the good of the work.

Trusting to give each one who loves the truth an opportunity to assist in its promulgation, in helping the poor and the gospel minister, I am,

Very respectfully,  
In behalf of the Bishopric,  
E. L. KELLEY, Presiding Bishop.

### Dedication.

The annual two-day meeting of the McGregor Branch to be held July 3 and 4 will be characterized by the dedication of their church on the 4th, and elaborate preparations are in progress to make the event a success every way. President R. C. Evans and Apostle J. W. Wight are expected to be present, and the preaching both days will, no doubt, be of the highest order. Arrangements are being made to serve meals at a nominal price, and visitors will be well cared for. An entertainment will be given on the evening of July 2 to help defray the incidental expenses. A cordial invitation is extended to all who may read this announcement to be present at all the services.

### Convention Notices

Chatham District Sunday-school and Religio convention will meet at Blenheim, July 27 and 28, at 10.30 a. m. of the first day. G. Orlow Coburn, secretary.

The Southwestern Oregon District Sunday-school convention will convene on Friday, August 23, 1907, in connection with the reunion to be held at Myrtle Point, Oregon, in the Grove. All come and help make this convention a success. Georgena C. Hayes, secretary.

THE SAINTS' HERALD.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Reunion Notices.

To the members of the Northeastern Missouri District: At the last conference a committee was selected to consider the advisability of holding a reunion this summer. We wish to announce that we have considered the matter and have concluded it advisable to hold a reunion, and that we have decided to hold the reunion at Higbee, Missouri, commencing August 23, and continuing over September 1. Rental prices of tents, and other arrangements, will be published later. Trust all the members in the district will make special efforts to be present. By order of committee. F. T. Mussell, chairman, W. B. Richards, secretary.

The Lamoni Stake reunion will be held in the Dancer Grove, one mile south of the city of Lamoni, Iowa, beginning on Saturday, August 17, and lasting over Sunday, August 25. Particulars, including cost of tents, etc., will be announced later. This reunion has attractive features in its location and general arrangements. Saints and friends in the stake and from other points are invited to participate. R. S. Sal-yards, secretary of committee.

There will be two reunions this year in Oklahoma; one in the western part and one in eastern part. Western reunion will be held near Richmond, in southeastern corner of Woodward County, commencing Friday evening, July 12. Eastern reunion will be held at Riply, in southern part of Payne County, commencing August 16. There is a local committee for each reunion to provide for coöperative boarding at each meeting, also to secure feed and pasture for stock at reasonable price. We are pleased to announce that Apostle I. N. White has written that his health is much improved, and that he will attend both of these reunions. The committees and those in charge will do all that is possible to make these meetings enjoyable and profitable for the Saints. We kindly urge the Saints and friends to make an extra effort to attend. If you have to make a little sacrifice of things at home—temporal affairs, etc.—it will be to your gain to do so; for the spiritual benefit received, the heavenly treasures of a strengthened and rebuilt godly character and spiritual life in Christ, will be more to us than silver and gold. The Lord has commanded: "Neglect not the assembling of yourselves together," for there is where we receive the spiritual growth. R. M. Maloney, president.

Alabama reunion will be held at Pleasant Hill, two and one-half miles west of McKenzie, Alabama, as understood, on Friday, August 16, 1907. All those coming from south, via Louisville and Nashville, will please notify J. J. Hawkins at Garland, Alabama. Those coming from north, via Louisville and Nashville and south via Alabama and Florida will be met at McKenzie, Alabama. Come one and all. Do not be afraid of crowding us out. Let us get acquainted and have a good meeting, and a time of rejoicing. M. S. Wiggins.

Notices.

This is to notify the secretaries of the branches of the eastern Michigan District that I have mailed to them ministerial report blanks to be handed to the various branch officers, they to fill out and send to Elder G. M. Shippy, 1918 Tenth Street, Port Huron, Michigan, at least five days previous to the meeting of district conference to be held at Flint, Michigan, June 29, 1907. Further: Let all branch reports be sent me at Applegate, Michigan, R. F. D. 1, not later than Tuesday, June 25. After that date to be sent to Miss Hattie Benedict, 603 Avon Street, Flint Michigan. F. O. Benedict, secretary.

Corrections.

In J. W. Peterson's article, on page 571, by oversight the introductory sentence, "Objection No. 4," was omitted; on page 573, third line from bottom of first column, read *from* instead of *for*; on page 576, eighteenth line from top of first column, read *slain* instead of *saints*.

In the conference minutes of the Western Maine district of recent date, in the district treasurer's report, the amount on hand at last report should read \$5.54, instead of \$15.54. [It was correctly reported in the minutes; the error was made in printing.] W. A. Small, clerk.

The May "Arena."

The May *Arena* is rich in thoughtful articles. Among those calling for special mention are the following: "The false note in the modernization of Germany," by Maynard Butler, the *Arena's* special European correspondent; "The reconstruction of the House of Lords," by Edwin Maxey, LL.D.; "Religion, philosophy and the drama," by Charles Klein, author of "The lion and the mouse," "The music master," etc.; "The evolution of the trust: its evil element and the true remedy," by John Moody, author of "The truth about the trusts"; "Have we reached the zenith of our industrial efficiency," by J. W. Bennett; "The theater as a potential factor for higher civilization," by B. O. Flower, illustrated; "The spirit versus the letter of the creeds," by Reverend A. R. Kieffer, D. D.; "The meaning of Christian Science," by W. D. McCrackan, A.M., author of "The rise of the Swiss republic" and first reader of the First Church of Christ, Scientist, of Boston, profusely illustrated with half-tones of recently erected Christian Science churches; "Love—the law," a critical book study of Mrs. Katrina Trask's new poem, "Night and morning," prepared by the eminent English book reviewer and critic, D. Ffrangcon-Davies; "Why the Catholic Church opposes socialism," by a leading socialist author and journalist; "Statesmanship and national prosperity," by W. St. Clair Creighton. Among the leading editorials by Mr. Flower are the following: "Some counts in the people's bill of grievances against the corporations," "The London municipal election," "The saturnalia of bribery and corrupt practices in San Francisco," "How the cost of living greatly exceeds the increase of wages," and "A further word on Christian Science." There are also three admirable departments in which Mr. Ralph Albertson, of the Board of Associate Editors of the *Arena*, presents a comprehensive digest of the news of the movements for Public-Ownership, for Direct-Legislation and for voluntary Coöperation. The *Arena* is more than ever a magazine that wide-awake and progressive people will find indispensable.

An Ideal All-around Newspaper.

Probably no other newspaper in the United States can show so brilliant an array of special features suited to the tastes and needs of every member of the family as the *Chicago Record-Herald*. Its regular daily and Sunday features include the letters of William E. Curtis and Walter Wellman, besides the special dispatches from the great centers. Next in importance comes the *Record-Herald's* unparalleled foreign news service, embracing its own special cables and those of the *New York Herald, World, Journal of Commerce* and Associated Press. Its pages devoted to commercial and financial news of all kinds are unsurpassed in scope and accuracy. Among other noteworthy features are its popular sporting page, its sound editorials, Kiser's humorous "Alternating currents," the lively "Stories of the street and town," the railroad and insurance columns, music and drama, society and clubs, daily reviews of the latest books, the continued story, the "Woman beautiful" department, the daily fashion article, "Meals for a day," news of the lakes, etc., besides a complete array of local and domestic news—all uniting to give the people of Chicago and the Northwest a complete and interesting all-around newspaper.

The Sunday Magazine of the *Record-Herald* is an artistic and literary triumph. Famous authors and illustrators, fine paper and presswork, combine to make it the rival of the great independent periodicals and a distinct departure in Sunday journalism.

"Worry is a fire which burns and destroys, but produces no heat."

Good sense is a fund slowly and painfully accumulated by the labor of centuries.—Charles Wagner.

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**STATE SAVINGS BANK OF LAMONI**

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"There shall not any man among you save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

VOLUME 54

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NUMBER 27

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

## Editorial

### AN INVITATION AND A PROMISE.

*Come thou with us, and we will do thee good.*—Numbers 10:29.

Since 1830 as a church we have been inviting people to come with us. Our motive in so doing has been impugned; but we can truly say that it has always been with the desire to do good to those who would accept the invitation.

The impression seemed to gain ground soon after the organization of the Latter Day Saint Church that it had come to destroy the Bible, Christianity, and everything good. Yet the aim of the restoration was the very reverse of that, as is shown by a revelation given to Joseph Smith as early as July, 1828, wherein God says of the restored gospel, "Behold, I do not bring it to destroy that which they have received, but to build it up."

No man can truly say that we have ever urged him to surrender one principle of truth in order to enter this church; but on the contrary individuals have been urged to accept additional truths that had not previously been a part of their creeds. Does one believe in faith and repentance? He is urged to go on and accept baptism of water and of the Spirit. Does one believe that God used to bless men wonderfully? He is asked to go on and believe that God still blesses men wonderfully. In no case is he urged to relinquish his faith in any fact, Biblical or otherwise.

We realize full well that only as we foster the good already in men and bestow other good upon them are we justified in issuing the invitation, "Come thou with us."

The text quoted above is an invitation and a promise. It was Moses who addressed these words to certain of his relatives while he was leading the children of Israel toward the promised land. His words have a general application because they voice the sentiment of the gospel in all ages—an invitation and a promise.

True, the gospel comes with commandments, yet God compels no one to accept it; the *spirit* of it is an *invitation*. Come! Come! Come! has been the gospel call since the world began.

*Come unto me, all ye that labor and are heavy laden, and I will give you rest.*—Matthew 11:28.

## CONTENTS

EDITORIAL:	
An Invitation and a Promise	585
Plow Factory at Independence, Missouri	587
General Church Items	588
Current Events, Secular and Religious	588
THE STRAIGHT ROAD:	
One Baptism	588
ORIGINAL ARTICLES:	
Revelation: Through Whom May It Come	589
Criticism of the Reverend Mr. Haupt versus "Joseph Smith Defended"	592
OF GENERAL INTEREST:	
"Methodist Brotherhood" Organization	598
Jonah on Trial	599
Unmoving Depravity	599
Probation After Death	600
MOTHERS' HOME COLUMN:	
Have Faith in the Boy (Poetry)	600
Have Faith in the Boy (Letter)	601
LETTER DEPARTMENT:	
Letters	602
Extracts from Letters	603
NEWS FROM BRANCHES	604
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
Nauvoo	605
Convention Minutes:	
Northern Wisconsin	605
Southern Michigan and Northern Indiana	605
Church Secretary	605
Church Librarian	605
Bishop's Agents' Notices	605
Fourth Quorum of Priests	606
Expelled	606

"A man may say, 'I have delivered my message; my duty is done.' But his duty is not done, if it be true that by a great deal of careful thought he might have made the delivery of his message more convincing and soul-stirring."

If any man thirst, let him *come* unto me, and drink.—John 7: 37.

And the Spirit and the bride say, *Come*. And let him that heareth say, *Come*. And let him that is athirst come. And whosoever will, let him take of the water of life freely.—Revelation 22: 17.

“Come thou *with us*.” Observe that this invitation must come from a people who are themselves prepared to go the road over which they invite others to walk. There are many who are ready to say, Go and do good; there are fewer who are prepared to say, Come with us and do good.

No man has a right to insist that another shall go over the road that he himself will not take. In fact it is useless to invite others to embark on any more or less arduous undertaking unless they see that we are actively engaged therein.

Every one who issues an invitation attempts to make it attractive, to give it a certain compelling force. This is recognized even by those engaged in a bad cause. Brewers and distillers put color, sparkle, zest into their liquors; and the saloon-keeper supplies music, mirrors, and pictures. Thus the invitation to come in and drink is many times multiplied in force and power.

Should not the people of God give equal thought to the problem of making their invitation attractive and compelling? True, the passerby may not ultimately be lost because we have in a half-hearted way given him the best invitation ever sent forth; but *we* may be lost because of that half-heartedness.

While God forces no man to come, he does persuade, and his Spirit appeals to the one invited. Christ said, “If I be lifted up, I will *draw* all men unto me.”

He is the one who Isaiah said should stand for an ensign to the people. (See Isaiah 11: 10.) The first man who ever tied a piece of cloth to a pole and erected it as an ensign did so that all who sympathized with him in his cause might rally around him. Just so Christ was lifted up as an ensign and all people who desire to engage in the work that he represents must rally around him. He is himself an invitation and a call.

All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.—Isaiah 18: 3.

The sound of the trumpet is another invitation to rally. So from Genesis to Revelation the idea is often repeated in many ways, but it is always the ever-recurring idea of assembling, of rallying, of gathering, of cohesion.

Not only does the gospel call go to people with a spiritual attraction or drawing that in the end shall condemn many who have resisted it; but it also goes with a definitely stated reason for its acceptance. Possibly the idea is expressed in our text, “Come thou with us, *and we will do thee good*.”

This appeal might be thought to be on a level with most earthly appeals which go direct to man's selfishness with the statement, “You will get something out of it.” To an extent it does; but the gospel goes far beyond that in that it invites the man to place himself where he can serve others. Good is promised him, but immediately upon his accepting the invitation he becomes one of those who are issuing the invitation and who are extending good to others.

You stand outside and hear the call, Come in, we will do you good; you enter, and immediately, if you have really understood the invitation, you become one of those who are calling others to enter. In a moment you have ceased to be exclusively a beneficiary and have become a benefactor.

Some may inquire, How will you do us good? We reply that we will do you good in the best possible way: by teaching you without deviation that gospel that will transform your character. Men fancy that when one leaves them money, houses, lands, or other donations he has done them good; but all these are transitory and as often as otherwise they bring a train of evil results. Christ gave no silver or gold, no houses or lands, he endowed no colleges, and builded no libraries, yet he was the greatest benefactor of all time. He gave the people that which the libraries and colleges could not give. It is that which we present to others, confident that it will do them good. Who shall deny it?

It is time that men paused in the work of building fine structures, breeding fine stock, painting fine pictures, and writing fine books, to realize that the human soul is the only eternal thing within their reach upon which to bestow labor with a view to beautifying it.

The work of the church is to urge men to aspire to the highest, to work for a transformed life and character. Individuals will not attain to such a condition in a moment, but will do so by obedience to a series of divine truths set forth in the gospel economy.

The churches have made themselves the interpreters of this series of truths; but as a church we have attempted as nearly as possible to present these truths as found in the word of God, believing them to be in great measure sufficiently plain to interpret themselves. For instance: “He that believeth and is baptized shall be saved,” is a plain statement of fact, and regarding it, we urge people to avoid any spirit or policy of evasion, confident that if they will not evade the issue the true interpretation will come home to them. They will not linger on the bank down which their Master stepped unhesitatingly to claim the right of baptism.

Whatever others may do, we feel determined to

present without addition and without curtailing that series of truths outlined in the word of God that has to do especially with the regeneration of individuals; consequently we feel entirely free to say, "Come thou with us," and we have such confidence in the efficacy of those truths that we do not hesitate to add, "We will do thee good."

Moses prefaced his invitation with the statement, "We are journeying unto the place which the Lord said, I will give it you." We also can repeat that statement. Some hesitated then because they considered it humiliating to ally themselves with such a people; and some will hesitate now. Yet as surely as God lives we can say again the words with which Moses closed his invitation, "The Lord hath spoken good concerning Israel."

God has spoken to Israel in these last days and has said, "Fear not little flock, it is the Father's good pleasure to give you the kingdom." Why? Because we cherish the laws by which Christ said men should enter his kingdom; and without obedience thereto he said that they could not even see the kingdom.

Come thou with us. ELBERT A. SMITH.

#### PLOW FACTORY AT INDEPENDENCE, MISSOURI.

Seventy-four years ago the membership of the church who had located at Independence, Missouri, were forced to move out of the city and the county, by lawlessness, of course; and five years afterwards the whole body of believers was "expelled from the State." Sixty-three years ago, June twenty-seventh, Joseph and Hyrum Smith were murdered in Carthage jail, Hancock County, Illinois. Sixty-three years thereafter, at Independence, the Danielson Plow Company, of Logan, Cache County, Utah, broke ground for the establishing of a plow and other farm implements manufacturing plant. The ceremony attending we give below from the Kansas City *Times*, thinking that we might in our version give it unnecessary coloring:

The occasion was the breaking of ground for the factory to be erected by the Danielson Plow company of Logan, Utah. A feature of the demonstration was that W. G. Danielson, a Utah Mormon, president of the company and inventor of the implements that are to be manufactured, held the handles of the plow with which the ground was to be broken and the implement was pulled several times across the factory site by about twenty-five of these residents of Independence with Mayor Prewitt in the lead. They pulled it by means of long ropes attached to the plow.

The ground at that particular place consists of stiff clay and the plow pulled heavily. "Driver" Danielson, however, did not lose patience and "cuss" and belabor the hind legs of his improvised team. On the contrary only an occasional cluck or "Git up, there!" was needed to keep them going at the desired speed; and if they wavered to the right or left a "gee" or "haw" brought them into line again.

This unique ceremony was preceded by speech-making. S. O. Bennion, president of the Central States Mission of the

Utah Mormon church, in Independence, who is also vice-president of the plow company, was master of ceremonies. B. F. Cummings, editor of *Liahona*, a new Mormon magazine, led in prayer. Elder Bennion and Mr. Danielson told of the plans and purposes of the company to build a big industry in Independence. Brief addresses were then made by Mayor Prewitt, M. G. Wood, W. Z. Hickman, William Southern, Jr., A. M. Ott, Bernard Zick, and others.

In a buggy in the outskirts of the crowd of about one hundred persons were Joseph Smith, president of the Reorganized Latter Day Saints' Church, and R. B. Trowbridge, an official member of the same sect. Elder Bennion called on President Smith for a few remarks. The relations between the Latter Day Saints and the Utah Mormons are not as friendly as they might be. An international struggle for the ascendancy is going on between these rival sects. But President Smith responded that he was ready to welcome to Independence all persons who would obey the laws and make good citizens.—*Times*, June 28, 1907.

It was purely a business affair, participated in by business men for a business purpose, the planting a business enterprise in the midst of a thriving community of law-abiding citizens, to engage in the manufacture of articles of utility for use in all agricultural districts. The mayor, J. Allen Prewitt, and the other business men with him, gave the enterprise a hearty welcome, and a wish for its success. The only religious element entering into the exercises was an opening prayer by the editor of the Mormon paper published at Independence, the *Liahona*.

We were present with other citizens, and, being requested to make a few remarks, did so without prejudice; for what citizen of any city wishing it prosperous increase, would hesitate to approve a welcome to business men, made by the leading business citizens, in a business way? All that the public, all that citizens of any class can ask is that those carrying an enterprise of the kind forward, their agents and employees, shall be sober, industrious, and law-abiding, no matter what their profession of religious belief may be.

The fact that the ceremony of breaking ground for this plow factory at Independence, occurred on the anniversary of the death of the Martyrs Joseph and Hyrum Smith, may have been an accident, so far as intention was concerned. President Bennion, the chairman and leading spirit of the occasion, assured us, however, that so far as the business men of the company present were concerned, the idea of it being the anniversary had not occurred to them. It might have been in the mind of the editor of *Liahona*, but of that he could not say. He was of the opinion, however, that the fixing of the day of the ceremony for the date of the anniversary was not intentional.

There were members of the three branches, Utah Mormons, Reorganized Church, and the Church of Christ, present with the host of other citizens who came out to witness the ceremonies.

**GENERAL CHURCH ITEMS.**

Graceland College management are sending out a circular letter asking the receiver of it to send them the name of any young man or woman of his acquaintance, or within his knowledge, who may be intending to attend a college for the coming year, or who might be likely to attend if proper inducements in the way of opportunities should be offered to such scholar. It is a good idea, and we hope that the brethren, traveling and local, will interest themselves in making a personal canvass of their acquaintances and find out and report to the management at once, that circulars and the catalogue of the contemplated year's work may be sent without delay. It is desired that the attendance at Graceland may be largely increased this coming term. Every elder at home or abroad wants the college to be put on a paying footing. This can be done only by increasing the membership of its classes; and this can be aided greatly in the way the management has instituted.

We are requested to mention the fact that the time of the Northern California reunion is changed to August 30, to continue until September 8. The reunion will be held at Irvington, Alameda County.

**CURRENT EVENTS, SECULAR AND RELIGIOUS.**

By treaty agreement China was bound to pay the United States Government twenty-four million dollars as indemnity for losses incurred during the Boxer uprising. The United States Government now proposes to waive its claims for over thirteen million dollars of this amount. The relief thus afforded China is considerable, as the interest on this amount during the thirty-nine years of payment agreed upon would have been a large sum, in addition to the amount named.

The second international peace conference opened at the Hague June 22. Representatives from forty-seven countries were present. Some advancement toward peace is noted in the fact that the delegates dispensed with military uniforms and decorations.

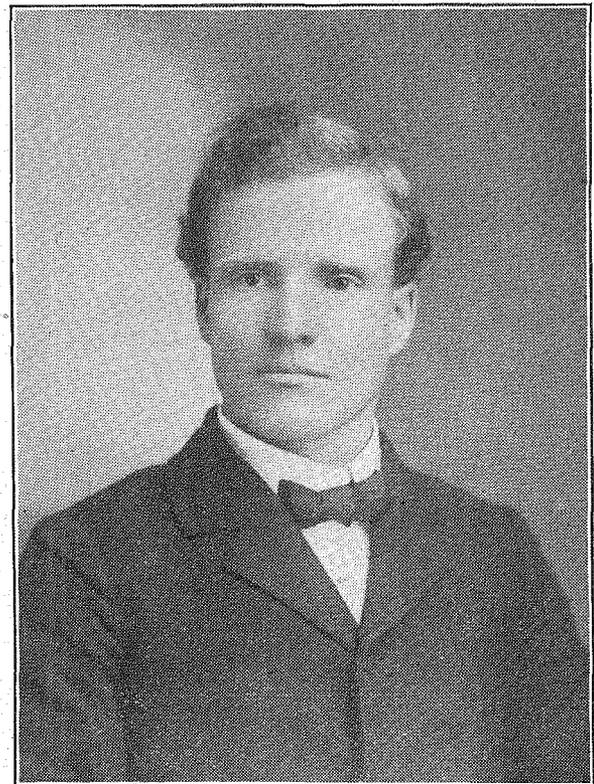
Doctor T. B. Hyslop, superintendent of the Royal Hospital, London, suggests the following cure for the wide-spread nervous disorders of the age: "As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. Let there be a habit of mighty communion, not as a mendicant or repeater of words adapted to the tongue of a sage, but as a humble individual who submerges or

asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me.

The fact that the French people have largely abandoned the custom of wine-drinking in favor of the more plebian beer-drinking, and the further fact that much of the wine used is simply a vile concoction labled wine, has worked such a hardship upon the grape-growers of that land that they have risen in revolt against the government, angry because it does nothing to afford them relief. Serious riots were suppressed by military force.

## The Straight Road

ONE BAPTISM.



ELDER E. E. LONG.

One Lord, one faith, one baptism.—Ephesians 4: 5.

There has been much strife and contention among Christian people as to the meaning of the above text of scripture, or that portion of it relating to baptism.

Some claim that it has reference to water baptism alone; others contend the reference is only to the Holy Ghost. Both classes of contestants appeal to the sacred word for proof. It is evident one class

must be wrong; both may be. The apostle Paul in enumerating the principles of the gospel of Christ uses the word *baptisms*.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of *baptisms*.—Hebrews 6: 1, 2.

This "doctrine of baptisms" was taught by Peter on the day of Pentecost when he told the people: "Be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

John the Baptist referred to this promise of the "gift of the Holy Ghost" as a "baptism" (see Luke 3: 16), and some have thought that it was to supersede the baptism in water; but, as noted, Paul speaks of the "doctrine of baptisms," evidently including both. This is in beautiful harmony with the instruction of Jesus to Nicodemus: "Except a man be born of *water* and of the *Spirit*, he can not enter into the kingdom of God."—John 3: 5.

Are we not justified, then, in saying that it requires both water baptism and the baptism of the Holy Spirit to constitute the "doctrine of baptisms" spoken of by Paul?

Jesus said again, "But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth."—John 10: 2, 3. Jesus is himself the "Shepherd." John the Baptist was the "porter" that opened the "door" when he baptized the Savior in the river Jordan. The Holy Spirit was given to Him, as promised to the people by Peter, *after* his immersion, as a "seal of adoption." (Romans 8: 15; Ephesians 1: 13, 14.)

When a building is erected, an aperture is made in the wall, and it is called a "door." Into the aperture is fitted a frame or barrier of boards by which the entrance into the building is closed. This frame or barrier is also called a "door." These two "doors" constitute the complete door.

So we have in water baptism the "aperture" or entrance into the kingdom of God and in the "baptism of the Holy Ghost" the "closure" or "seal of pardon." "Water baptism" alone will not save a soul; yet one can not obtain the baptism of the Spirit without it. So it takes the two to make the "one."

Except a man be born of *water* and of the *Spirit*, he can not enter into the kingdom of God.—John 3: 5.

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2:38.

Paul understood it as Peter did; and when he found certain disciples at Ephesus, after properly instructing them in the gospel, the record says:

When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on

them, the Holy Ghost came upon them; and they spake with tongues, and prophesied.—Acts 19: 5, 6.

Thus did Deity place his unmistakable seal upon the holy ordinance when properly honored and complied with.

Reader, if you want the approval of the Lord and the assurance that you are a child of God, "Go thou and do likewise."

Said Jesus: "If any man will do his [God's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7: 17.

E. E. LONG.

## Original Articles

### REVELATION: THROUGH WHOM MAY IT COME?

The reception of revelation from the divine Being has ever been, and now is, one of the distinctive doctrines of the church of God. It imposes on the ministers and people of the church one of the gravest and most important responsibilities that has ever been placed upon mortal man! In the fear of God, and with a deep consciousness of our weakness and needs, this responsibility should be assumed and discharged.

How can we properly acquit ourselves as members of the church of Jesus Christ, in this important duty, except as God shall be with us, to help and to bless? The people, "the common people," whom God and his servants always recognize, and never ignore, perform, or should perform, an important part in this work. No room here for blind credulity, unwarranted skepticism, intrigue, or dictation upon the part of the priest, or rebellion upon the part of the people.

The greater part of our coreligionists refuse to believe in the doctrine of present revelation, hence refuse to assume some of the gravest responsibilities which result from our profession of the Christian religion. It is not the leading purpose of this article to prove this doctrine to be true, and operative among the people of God, in all ages, but it may not be amiss to affirm the following facts:

1. The sacred history, contained in the Bible, proves the doctrine to be true. According to this history, which covers a period of over four thousand years, there never was a people who secured the knowledge of God without direct revelation. Can we be saved without the true knowledge of the true God? (See John 17: 3.)

2. It is supported and taught by many of the statements of the word, both doctrinal and prophetic. (See Matthew 11: 27; Acts 17: 22-27; Matthew 7: 7-11; Joel 2: 28, 29; Jeremiah 16: 14-16; Ezekiel 20: 33-38.)

3. The promise and office-work of the Holy Spirit necessitate the doctrine to be true. (See John

14:15-18, 26; 15:26; 16:13-15; 1 Corinthians 2:11-16; 12:3.)

As all who are obedient to God are entitled to the Spirit of promise, so, likewise, are they entitled to revelation from God, as their individual needs and work may require, God being the judge. Our part is to exercise true faith; his part, to give as he may see fit, little or much, or to withhold. He is the only one who knows, fully and accurately, what our real needs are; therefore, we should always "have faith in God."

Nevertheless, we may understand that if all are entitled to divine aid (including revelation when necessary), according to their needs and the work they are called to do, some will need more than others. And, furthermore, as all are required to labor for the benefit of the common cause, each one may present what he receives from the Lord to the people of the church, in some capacity, standing in his own place, or office, and attending to the peculiar duties which belong to his office and calling. By common consent, the privilege is accorded to each member of the church to present the word of the Lord to the people, by revelation, tongues, or prophecy.

In this church we have a graded ministry. Consistently and necessarily, (speaking of them collectively,) their prerogatives are greater than those of the laity. But as there is a gradation of authority, responsibility, and duty, from the office of deacon to that of the president of the church, so, likewise, there is a gradation of privilege and prerogative. Therefore, if there are any who stand next to the first presidency, whose field is the world, and whose duty it is "to build up the church and regulate all the affairs of the same, in all nations," it is their *privilege* and *right* to stand next to them in giving the word of God to the people. All this, without any breach in the order which characterizes the works of God. In all legitimate work belonging to the first presidency, they will be helpers, not opposers.

Can any one reject this view, and at the same time read and believe what was done by the first apostles of the Lamb, as recorded in the New Testament scriptures? What about the revelations of Paul? Do you say that they are binding on us because we have accepted them in General Conference capacity?

Our indorsement of the sacred books of the church, in September, 1878, did not and could not change the character of what was written in the books. If it was true and divine after our action, it was just as true and divine before. Our action was simply a recognition, or expression of willingness, upon our part, to be governed by the things written in the books.

In the second place, this recognition, though not formal, existed and was demonstrated, in a very practical way, from the beginning of the establishment of the restored church.

In the third place, the authority and value of the things contained in the Bible were declared by higher and better authority than that of a General Conference, as early as 1831:

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.—Doctrine and Covenants 42:16.

This was given before the new translation was made, and seems to show the estimate of the divine Being upon the things contained in the Bible, as given through Jesus Christ, the apostles, and prophets.

If it still be said, that notwithstanding the truth and divinity of that which may come to us, we are under no obligation to pay attention to it, unless it comes through the prophet and has been indorsed by the church, our answer is, that, as stated, this is not correct. It is only correct in a certain and limited sense. That no member of the church can be compelled to accept or observe any communication, as divine, contrary to his own judgment, is true, unless it has first been indorsed by the church; but if it commends itself to us as divine, by the rules which God has given to try purported revelations, then we are morally bound to accept and obey it, as much so as if it were indorsed by a hundred General Assemblies of the church! What! Under no obligation to obey a revelation from heaven, unless it comes to us through the president of the church! Think of it! And we call ourselves the children of God!

The sense in which we are required to accept any document which has been indorsed by the body, whether we believe it or not, (as I see it,) is to honor it as the sentiment of the body, both as representatives and members, so long as we act as ministers of the church, or hold membership therein.

Doctrine and Covenants 27:2 and 43:1, 2, teach that the president of the church is to receive revelations and commandments which are to govern the church *as laws*, but these passages do not teach that no other one may give revelation to the people of the church. The first passage cited teaches that Oliver Cowdery could give revelation to the church, even by commandment, when spoken, but not written; and that he could write to the church the mind and will of God "by wisdom"; that is, he could not present written revelations to the church, *as laws*, but nevertheless, we can not but believe

that had he presented to the church, in writing, that which God gave him by wisdom, though it should have been ever so instructive and corrective in its character, its rejection, anywhere and everywhere, would have resulted in individual darkness and condemnation.

The president of the church is the Moses man, and the only one authorized to receive revelations and commandments for law unto the church, provided the conditions are spiritually normal. The president, with his two counselors, constitute the leading quorum of the church. They are high priests, but not the only high priests whom God has set in his church; they are apostles and prophets, but not the only ones who have been placed in the church by divine authority. They are simply chief apostles, prophets, and high priests. The twelve are apostles, and so are the seventy. And at the risk of being called heterodox on this point, I will affirm that the patriarchs are prophets, in the church and to the church, and may upon any proper occasion, by the inspiration and wisdom of God, deliver to the people a corrective and instructive message from heaven.

That the president of the church, and his counselors, for that matter, may deliver divine messages in like manner, in addition to their other extraordinary prerogatives, is freely granted. I know of nothing in our theory or practice to prevent this, though the messages may never have gone before any quorum of the church. Read Doctrine and Covenants, section 121, and you will be convinced that this has been our practice. This section shows that three different communications were presented in open conference, by President Joseph Smith, and action had in harmony with them, though they had never been considered by any quorum of the church. One of these was presented in the midst of a heated discussion over the Chicago Mission. So, if our claim be admitted to be correct, there is no interference with any privilege or duty of the first presidency.

The first Moses man of whom we read in the good book, was Moses; and then, as now, there were some good-meaning people who thought no one should be permitted to speak in the name of the Lord, but he:

And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nunn, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.—Numbers 11: 27-29.

We all ought to be able to commend these words of Moses, as a grand expression by a grand man.

In the TRUE LATTER DAY SAINTS' HERALD for April 15, and May 1, 1869, appears an article under

the caption of "Who may receive revelation?" from the pen of Elder W. W. Blair. Elder Blair, in this article, was evidently defending what he understood to be the position of the Reorganized Church. His positions are important and forcible, because they are in harmony with the word. I quote a few passages for the benefit of those who do not have the HERALDS of these dates at hand. After reading quotations from the Book of Mormon and Doctrine and Covenants, Elder Blair says:

Surely, here is unmistakable evidence that God will reveal his word to others than the President of the church, as claimed by some.—Volume 15, p. 230.

Having shown that all the Saints may receive the testimonies and revelations of God through the Holy Spirit, we now propose to show that all the officers in the church may receive revelations touching their especial and respective duties, and also for others.

Some would pervert the word of God, and gladly make the people believe that none can receive revelations and commandments, for the government of the church in any sense, but the president of the church.—Page 232.

By these last two quotations we learn that the *commandments* upon which the church was organized, came to Joseph and Oliver; and that the ordination of both to be elders and apostles, was administered *under each other's hands*; and this, as before shown, was by the direct command of God to both of them, when neither of them was president of the church or priesthood. Now, if all this could be done in 1830, and before, why not similar revelations and ordinations be had in 1852-3, in the reorganization of the church?

The general, standing law, was to be given by and through the president and seer of the church, but special commands may come, as we have before seen, through others, especially when there is no active president, or when it is so we can not apply to him.—Page 233.

Quoting the Doctrine and Covenants, and the reputed words of the Seer concerning the duties of the twelve apostles, Elder Blair adds this comment:

Their *revelations* were to shape their *decisions*, and their decisions thus made, were to remain "as items of *doctrine* and *covenants*," hence their revelations were to affect, and help to shape, the government of the church.—Page 263.

After quoting largely from the sacred books of the church, the following explanations are given:

But the successor, thus called and qualified, would not have the *exclusive* right to receive revelations and commandments for the church, only so far as relates to the general, universal law. If so, God would change his mode of governing his people, from what it has been in all time past. The President of the church is *unlimited* in his privileges of receiving revelations for the church, but his privileges do not exclude others, only so far as relates to the general law and covenants by which the church is to be governed. This I trust we have shown clearly, especially in the first two divisions of this article.

Joseph the Martyr, in his church history, defines, as we have seen before, the privileges of the members, and officers, in regard to this subject. He further says, *Millennial Star*, volume 14, page 38: "Bro. Hiram Page had got in his possession a certain stone, by which he had obtained certain revelations concerning the upbuilding of Zion, the order of the church, etc., all of which were entirely at variance with the order of God's house, as laid down in the New Testament,

as well as our late revelations." Joseph then inquired of the Lord concerning the matter, and the answer was, "No one shall be appointed to receive commandments and revelations in this church, excepting my servant, Joseph, Jr., for he receiveth them even as Moses." This renders it plain that it was the general law.—Page 265.

Elder Blair concludes by giving the following summary:

1. That it is the privilege and duty of all the Saints, to have the revelations and testimonies of the Holy Spirit.

2nd. That it is the privileges and duty of the officers of the church, to have the revelations of the Spirit, in regard to their callings and duties.

3d. That it is the exclusive privilege of the president of the church to receive the standing law for the government of the church.

4. That it is contrary to the economy of God for any one in the church, to receive revelations for the authoritative instruction or counsel of those above them in authority.

5th. That the word of the Lord has, in some cases, been given through the lesser to the higher, for their learning and edification, if not strictly mandatory. (See Acts 21:4, and also the 14:29-31, of 1 Corinthians, seems to contemplate the same or similar.)

6th. That prophets and teachers have received commandments through the Spirit to ordain men to the office of apostles, and send them away on their mission. (See Acts 13:1-4.)

7th. That Aaronic priests have received a commandment from God to ordain each other to the office of an elder, and to the apostleship, in the Melchisedek priesthood. (See *Millennial Star*, vol. 14, p. 20; Doctrine and Covenants 19: (46) 3; 17: (2) 1.

Therefore, the calling and ordination of apostles in 1853, in the Reorganization, (which calling and ordination was by command of the Holy Ghost, through H. H. Deam, a high priest, ordained in the days of the first Joseph,) was not without precedent, but was after the *pattern* of the calling and ordination of Joseph, Oliver, Paul, and Barnabas. All these callings and ordinations were *extraordinary*, but the circumstances in each case fully justified it; and the Holy Spirit, which always bears witness of the truth, is a witness to these things.—Page 266.

I trust this effort, imperfect as it may be, will start renewed thought upon a very important subject to all true Saints; and while I have implicit confidence in the order of the kingdom of God, as it has come to us in the great restoration, I have no confidence in those interpretations which make the word conflict with itself, and deprive us of the privileges and rights which have been vouchsafed unto us in the revelations of God.

I close with two quotations, the first of which often appears in our HERALD, but the second not so often:

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and *shows* himself not approved, shall not be counted worthy to stand. Even so. Amen.—Doctrine and Covenants 104:44.

Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.—Numbers 11:29.

LAMONI, Iowa, May 25, 1907.

J. R. LAMBERT.

#### CRITICISM OF THE REVEREND MR. HAUPT VERSUS "JOSEPH SMITH DEFENDED."—NO. 7.

Objection No. 5. "God pronounces a curse upon any one who will add anything after the last chapter of Revelation."

To that I replied, "The book here spoken of (Revelation 22:18) is the book of Revelation, for the New Testament was not then compiled, and some of it was not then written. John himself wrote First, Second, and Third John after he wrote the Book of Revelation. Nothing was to be added to it. But nothing is said about God speaking after that. The whole matter hinges on the word *man*. Man is forbidden to add, but God may add when he pleases. God has the right to speak through whomsoever he chooses. This text does not forbid it."

Mr. Haupt replies: "We agree with Elder Peterson that Revelation 22:18 refers only to the Book of Revelation.

"Man may 'add unto' or 'take away from the words of the book of this prophecy,'

"1. By inserting or omitting words.

"2. By attaching false meaning to them as Mr. Peterson does in the case of Revelation 14:6, or by explaining away the proper meaning. If the curse of God falls upon one thus dealing with the words of this book, does it not with like offenses with other parts of God's word?"

My argument was that this text was not a valid objection to the doctrine of present revelation. Mr. Haupt does not move that point, but somehow Revelation 14:6, 7 worries him. We have already noticed this text; and have proved that he himself was the guilty party, in attaching a false meaning to it. While we think it is wrong to attach a false meaning to any part of the Bible, yet that was not our Savior's meaning in the text under consideration. But if it was his meaning, I have not attached a false meaning to the text, nor has Mr. Haupt attempted to show that I did. Until he does, we are under no further obligation to notice it. What we have said stands until disproved. Mr. Haupt refers to this text in another place, so we will notice it again.

Objection No. 6. "The Bible says the gifts of the Spirit were to be done away and a more excellent way was to be established."

Mr. Haupt says: "I question any Christian making this or any of the ten objections, except the third, fourth, fifth, and tenth. We have to deal with the proposition set up in knocking down these men of straw."

Like Mr. Haupt we too question that any Christian would urge not only those but any of the ten objections to present revelation, but the believers

in them thought they were Christian. This sixth objection has been frequently answered by writers in our church papers. If Mr. Haupt thinks I set up a man of straw he might come to a different conclusion after a short correspondence with Clark Braden and those of his sect. John Wesley came near fathering it on the Church of England in his day, in his sermon number 94, entitled "The more excellent way." Throughout that sermon he is replying to the Established Church. In it he says: "It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries . . . the cause was not [notice Mr. Haupt] as has been vulgarly supposed, because there was no more occasion for them because all the world had become Christian. . . ." It is an old objection, Mr. Haupt, even urged in John Wesley's day and charged upon his religious neighbors as being a "vulgar" objection. The charge of a "man of straw" is unkind and untrue. If Mr. Haupt had been called upon to answer this objection nearly every month in the year, as Latter Day Saints have, he would not think I manufactured a man of straw. While I have answered these ten, together with other objections many times, I have answered this sixth more than the others; for that reason I gave more than sixteen pages in reply; six pages more than to the other nine.

Mr. Haupt's answer is not very clear. If I get his meaning, he argues that the gifts of the Spirit mentioned in 1 Corinthians 12, are not for the members but for the officers of the church, while the gifts mentioned in Isaiah 11:2, "are essential to every Christian." If this is true then the officers only are entitled to the gifts of 1 Corinthians 12, while every Christian is entitled to the others mentioned. The fact that the sisters spoke in prophecy (see Acts 21:9) and men spoke in tongues and prophecied as soon as they received the Holy Ghost, and before there was time for an ordination, shows that those gifts were not restricted to officials. If I have thus understood Mr. Haupt correctly, then we have another case of Haupt vs. the Scriptures.

The closing paragraph of Mr. Haupt's reply on this point is: "It is not recorded that all the apostles were workers of miracles." But they were all given that power. (See Luke 9:1, 2.) Perhaps Mr. Haupt is paving the way here for his powerless apostles. Let us glance back a few lines. First prove apostles and prophets are entitled to those special gifts and then excuse them for not exercising their rights and powers.

This is strengthened by his statement in his revised tract, page 15: "So in the body of Christ, the member is given the gift by the Holy Spirit according to the position in which God has set him in the church." But Paul said these gifts of the

Spirit were "given to *every man* [not merely every officer] to profit withal." Mr. Haupt continues, "Therefore all are not apostles, all are not prophets, neither are workers of miracles, nor have all the gift of tongues, these several gifts being conferred only on those who have need of them. But certain gifts are essential to every member," etc. I believe this is the position of Adventists and Dowieites and others. Herein is shown the difference between the true and untrue. One restricts the gifts of prophecy, tongues, and other of the ninefold gifts to one or more of the officers, while the other makes no such restriction, leaving God to bestow on each member or officer a gift or gifts "as it pleases him." Moses wished that all of God's people were prophets, and the history on this point shows that the officers were by no means the only ones who received the gifts of the Holy Spirit spoken of in 1 Corinthians 12. We are justified in saying that the Episcopal Church has drifted from the truth. One way to detect the truth is that it is democratic, while error is more or less despotic.

Objection No. 7. "We have advanced in science, literature, and art. Why not in the gospel of Christ?"

I answered this objection as follows: "Because one is perfect, and, emanating from a perfect being, was always perfect, the other is more or less imperfectly discovered by man. To outgrow the perfect law of the Lord, the everlasting gospel, is to outgrow perfection and become imperfect. And that is what the sectarian world, it occurs to us, has been doing for centuries. Outgrowing perfection."

The last two sentences were not quoted by Mr. Haupt, and then he asks "Which side is he on here?" The last sentences, which he left out, show which side I am on. Up to this time we have noticed only a few efforts at garbling quotations, and we have given him the benefit of the doubt, but here is a clear case of it.

Continuing he says, "He has with his sect been arguing the necessity of further revelation because without it we can not have a perfect knowledge of God." That is still our claim and from the fact that we argue the perfection of the gospel plan does not put us on the other side. From the early centuries till now Catholicism has outgrown the perfect way, and changed and changed to suit its purpose. One point in the perfect law was: Baptism by immersion for the remission of sins to penitent believers. But they outgrew that perfection and practiced sprinkling instead, and not always to believers but sometimes to infants. Do you see, now, Mr. Haupt, which side I am on? But Mr. Haupt himself teaches that further revelation is necessary in order to have a perfect knowledge of

God. He appears to be on our side, notwithstanding he would close the canon of scripture. Hear him: "But to the righteous, Christ gives the Holy Spirit to reveal the truth, so that if any man will do his will he shall know of the doctrine."

He misrepresents us again when he continues to state what he says is the doctrine of my "sect." "The former revelation was insufficient and therefore imperfect." Here his sword is turned with the handle toward me, as he claims "the Spirit will reveal the truth to the righteous." Was the former revelation therefore insufficient? We do not claim the "former revelation" was insufficient in former times. But we do not possess in the Bible all they had, as I have shown in "objection 4." Our position is that revelation must be personal and not second-handed in order to give us a knowledge of God. The history of a revelation to the ancients is not a revelation to us. The commission to the original apostles, or the call to others, does not authorize us to act in their stead. The election of a mayor in Independence will not authorize Mr. Haupt to fulfill the duties of that office when the mayor dies.

Again he says: "The Holy Ghost descended upon the church to abide with it for ever, [we looked in vain for a Bible reference], but the Holy Ghost operates upon each individual, applying the benefits of Calvary's cross (the atonement) and bestowing the gift necessary to the work or office of that individual and inspiring them with truths of that one faith as he grows in grace and knowledge. Thus the everlasting gospel is revealed to all who seek to know God. The revelation is perfect, only man is imperfect and needs the aid of the Holy Spirit to understand it." Which side is he on now? Was the "former revelation" insufficient?

For the reason that "man is imperfect" and the church abode not in the truth, therefore God rejected the priestcraft of Catholicism and restored the priesthood of God.

We have not claimed that God changed, that Christ changed, that the Holy Ghost changed, that truth changed; but that the church changed her doctrine and polity, and broke the line of communication to the divine throne, thereby losing divine favor and authority, and that it has been reopened in latter days. When we said "the gospel is perfect, and, emanating from a perfect being, was always perfect," how did that place us out of harmony with the thought that the church abode in the truth?

Again we quote Mr. Haupt as saying: "The faith once delivered to the apostles was perfect and we do not pretend to understand it better than the apostles did." Does he intimate the Latter Day Saints do pretend to understand it better than the apostles did? If so he is wide of the truth of the

matter, but a man who receives a knowledge of it by revelation ought to understand it as well; at least well enough to be rooted and grounded in the faith. The faith was not once delivered to the apostles as stated by Mr. Haupt; at least not to them alone, but as stated by Jude, "once delivered to the saints."

Mr. Haupt says further: "Christ made an atonement for all the world." Did that include original sin? Did he take away the sin of the world? (See St. John 1:29.) If so, why baptize infants?

Mr. Haupt inserted in his revision on explanatory clause when quoting Jude: "The faith once [for all time] delivered to the saints." Why did he insert that clause? Was not the text plain without it? Did he not feel that he needed to put that in to prove his point? No such thought is contained in that or any other text. In fact as we have shown many texts show a latter-day restoration of the faith.

Mr. Haupt adds to his revised manuscript this thought: "The revelation is perfect, only man is imperfect and needs the aid of the Holy Spirit to understand it. He should not expect a direct revelation of the faith instantaneously given, but should learn from the revelations of the past by the aid of the ever-present Holy Spirit." Why not "instantaneously given"? Has God changed? Is Jesus Christ the same to-day? Has the Holy Spirit lost some of its power? Are his younger children not so precious in his sight as those of other ages? True, the Spirit may give one an understanding of the word; but that is not all that is needed. To illustrate my meaning: If I get a letter purporting to be from a friend I have never seen and making me exceeding bright promises, I may understand every word of it; but the principal thing is, is there such a friend? Did he write it? Is he able to fulfill his promises?

The Bible claims to come from God through many changes and translations, with some additions, and many subtractions. What one desires is not only to understand it, but to know if there is a God, if he has written or caused to be written, the Bible, and is he able to fulfill his promises. This only can be obtained by revelation, and it is promised to every man. "He that doeth the will of my father which is in heaven shall know of the doctrine." "His Spirit beareth witness with our spirits that we are the children of God."

Objection No. 8. "The scriptures were able to make Timothy wise unto salvation; then why not us?"

My reply to that question was: "But it must be remembered that Timothy did not know anything of the New Testament, for the best of all reasons, it was not then in existence. Then, shall we say

that the New Testament is unnecessary, seeing that it was written mostly after that time? If the New Testament did not destroy or change the plan of salvation, would anything that God would give to-day destroy or change it? Certainly not, it would but confirm it. If the Old Testament made men "wise unto salvation," then, the Old and New combined would make men wiser still to meet the increased objections of that time. To meet the great flood of infidelity of to-day it would not make us less wise to further instruct us and prepare us for their attacks."

As a partial reply to the above Mr. Haupt wrote: "It is not only true that Timothy knew nothing of the New Testament, but also none of the twelve or their successors for nearly four hundred years possessed a copy of the same or had even read all the books."

This statement strengthens my position and even answers the objection of some, that, "The miraculous gifts of the Spirit ceased with the death of the first apostles as the church then had the written word." They did not have the written word or at least they did not have access to it for hundreds of years. Thus another objection of our opponents, we have permitted our friend Mr. Haupt to answer. Thanks for the assistance.

But we next approach a point with regard to the canon of scripture that is little if any less important than the "hub" of this controversy, "succession." If "succession" is the hub, then the canon of scripture is the tire. Of this matter Mr. Haupt says: "The Catholic Church is responsible for setting the canon of the New Testament." I am glad Mr. Haupt did not try to place the responsibility with God, for that would have been sacrilegious. God had nothing whatever to do with that act; yet strange to say, it is one in which both the Catholic and the Protestant world put great faith, and in which they put great trust. What authority did the Catholic Church have for "setting the canon of the New Testament"? By the way, was the Established Church of England a part of Rome at that time? Think of a church virtually saying to the Almighty: We have closed the canon of your scripture, and you will not be under the necessity of speaking any more. And if you reject us and speak to others outside of our compact we will kill them as heretics if we can, and anathematize them whether or no. Such are the conclusions and such the result of such a daring act, as history and present observation show. But think, seriously think, a church that would dare do such a thing, still claiming to abide in the vine, still claiming to have kept the faith, still claiming to be the church in legal succession! By what process of reasoning can a man holding such a position still argue for the

perpetuity of prophets and revelation? Let us quote him once more on this point. "Not only had Christ given apostles and prophets to the church at the beginning, but that without a break they would continue till we are come in the unity of the faith, etc. . . . when he will come and time will be no more." And yet the canon of Scripture be closed! It must be that he has a different kind of prophet from those of Bible times. Under objection No. 10 we will be able to show that such is the case.

Mr. Haupt says further: "But the church catholic is not pledged to reject a present-day revelation that will stand the test of the church's scrutiny." Isn't it? I thought they had set the canon of scripture! What a contradictory faith!

The epitomized article of the Latter Day Saint faith on this point is: "We believe that in the Bible is contained the word of God so far as it is translated correctly. We believe the canon of scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time."

All truth is harmonious, and God can not in one age contradict what he gave in another, so that the Bible is a guide to us against deception. Anything not agreeing with that where it is correctly translated will be wrong. But when did he say the canon was full and the world to hear no more from him? Chapter and verse, please.

Mr. Haupt's belief on this point is stated as follows: "The Holy Scriptures containeth all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith or be thought necessary and requisite to salvation." Which system of faith is in harmony with itself and which is contradictory? Which faith is in harmony with God's way in the past? Which faith reverences God, and which puts Him and Christ out of the church? Which faith stops, or tries to stop, the mouth of God, and which says, "Speak, Lord, and let thy servant hear"?

Mr. Haupt next insinuates that Latter Day Saints practice polygamy, and "set aside the scriptures": "All through the ages, sects have arisen claiming later revelation, whereby they set aside the scriptures and denounce the Catholic Church. In every case they split upon the subject of polygamy, with the exception of the Irvingites, the newer sects of Adventists, and Dowieites still to be heard from."

True, some who departed from the faith, sooner or later, practiced polygamy in some form. I think some charge King Henry VIII with even a worse crime than that, and however hard the Episcopal Church may try to trace their origin back of that, their task is extremely difficult, and in the opinion of the writer can not be done. True, in the early

Christian centuries true Christianity existed in England; but in the latter part of the sixth century became amalgamated with the Roman church. Of this point we will have more to say in another place.

Because some went out from us and went into polygamy, is no more against us, however, than it is against the primitive church of Christ, because of the practices of the Nicolaitans. Those alone must be held to the error who practice or condone it. Because some went away from us, and, settling in the valleys of the Rocky Mountains, practiced polygamy (or polygamy) does not cut out the faithful who remained true to virtue. It does cause us, however, to be "evil spoken of" by the evil-minded. (See 2 Peter 2: 2.) As Mr. Haupt only excludes the "Adventist and Dowieites of the newer sects" from the doctrine of polygamy and setting aside the Holy Scriptures, he includes in that charge the Reorganized Church of Latter Day Saints. He knows we do neither. If Mr. Haupt and his class believed the scriptures more and the writings of the "apostolic fathers" and "doctors of the church" less, he would have little cause for throwing stones at others for setting aside the Holy Scriptures. But he says sects thus springing off have "denounced the Catholic Church." I believe that is the very same charge Rome urges against the Church of England. Suppose all Catholicism to be wrong, how could they ever be set right if she will not accept any correction that does not come through her corrupt channel?

Objection No. 9. "I can not accept any prophet who does not die in Jerusalem, for Jesus said: 'It can not be that a prophet perish out of Jerusalem.'"

My reply to the above was: "By turning to this text (see Luke 13: 33) it will be seen that Jesus spoke this of the ancient prophets, for he, himself, did not die in Jerusalem. Neither did Paul, or Jude, or the Revelator. They prophesied and yet they all died outside of that city." Of this Mr. Haupt says: "As Mr. Peterson gives but three sentences to this so-called objection, we pass it by as too foolish to notice." Thank you for calling it a foolish objection. We considered it that from the first, but had a little more respect to our neighbor's opinion.

In his revision Mr. Haupt says: "Objection No. 9, if ever made, is disposed of by three short sentences by the elders and we pass it by." We are not willing to pass it so easily, at least the insinuation that I made up the objection of my imagination. How does he know what objections I have heard? At least three separate times in my life I have heard that objection. His insinuation shows how he jumps at conclusions with no proof at all.

Objection No. 10. "Based on 1 Corinthians

13: 8-10, this objection is, in the future from Paul's letter, 'prophecies were to fail and tongues to cease.'"

My argument was that the perfect time had not yet come, and said in closing, "It is further evident that the Holy Ghost was to continue in full working power *when men would open their hearts to receive it* [italics not in original copy] until the perfect one should come and establish peace and perfection on the earth. If there are three persons in the Godhead as we most certainly believe, and one is 'unchangeable,' the other, 'the same yesterday, and to-day, and for ever,' then what shall we say of the third? Is not his nature similar? We think so. So that those who obtain that Spirit to-day will as surely obtain its gifts, prophecy among others, when and to whom God sees fit to bestow it."

Mr. Haupt makes no reply to my argument on the present power and work of the Holy Ghost, which I imposed against the idea of prophecy failing and tongues ceasing, and in favor of present revelation, but takes up the subject of prophets and discusses that. As this is the matter we have been waiting for him to commit himself on, almost from the first page of this rejoinder, we now proceed to examine his claims. This is what we referred to under Objection No. 8, and said we would discuss it again under No. 10. Heretofore I have said little of his claims to having prophets and apostles in the Episcopal Church, but now we will go down to the bottom of that claim, and see what there is in it.

#### PROPHETS.

Mr. Haupt says, "See prophets in Cruden's Concordance." But Mr. Cruden was not infallible and his definition of terms are only human. Mr. Samuel Blackburn, of London, who was doubtless of Episcopalian sentiment, and who wrote the "Memoir" of Alexander Cruden, says: "Mr. Cruden's sentiments were decidedly Calvinistic, as the definitions of various terms in his concordance sufficiently testify." Mr. Cruden's "definition of terms" therefore are prejudiced, and we could expect a studied effort in giving the definition of a prophet. Indeed, his explanations sufficiently prove that. But notwithstanding that, he is compelled to admit a point that Mr. Haupt can not accept and remain a loyal Episcopalian. It is this: "The most usual [notice Mr. Cruden does not say "usual" but "most usual"] way by which God communicated himself to the prophets was by inspiration, which consisted in illuminating the mind of the prophet, and exciting his will to proclaim what the Lord declared to him. It is in this sense that all the authors of the canonical books of the Scripture, both of the Old

and of the New Testament, are acknowledged as prophets." How can Mr. Haupt accept that definition of a prophet and still think the canon of scripture closed? He is not a loyal Episcopalian. Mr. Cruden continues: "God also communicated himself to the prophets by dreams and nocturnal visions." From the fact that Mr. Cruden did not place the "most usual" work of a prophet first in his definition, shows his prejudice. Every possible turn is taken to magnify the unusual work of a prophet before giving the real definition. From the further fact that Mr. Haupt ties to the unusual and rejects the "most usual" shows him also prejudiced, and in representing the faith of his church reveals also its weakness. If "he whom God has sent, speaketh the words of God" (St. John 3:34), we must reject those as not being sent of God whose teachings do not conform to his word.

While we believe them honest and sincere, and greatly admire their zeal, we must reject their authority. Thus we get at the root of his claim for a church with prophets in it. We have shown according to his own authors they possess only the unusual and not the most usual kind of prophet, but an excitable kind of a preacher. Can Mr. Haupt produce the kind of prophets who are inspired to produce "canonical books" of scripture? If not, how about his claims to having them? If his church possesses such prophets, how, then, about the canon of scripture being full? Which horn of the dilemma will he take, or, will he go back on his friend and witness, Mr. Cruden?

Again he says: "The verb *nibba*, to prophesy, is of great extent. Sometimes it signifies to foretell what is to come. [Do Episcopal prophets do that?] At other times, to be inspired, to speak from God." Latter Day Saints believe there are degrees of inspiration, but perhaps the highest degree is that of prophecy or tongues. Shall we attain to the highest or be satisfied with the lower and anathematize those who do attain to the higher?

The Lord's definition of a prophet is: "And when this cometh to pass, . . . then shall they know that a prophet hath been among them."—Ezekiel 33:33. (See also Deuteronomy 18:22; Jeremiah 23:28-30; 28:9.)

Mr. Haupt next, with Cruden as a basis, proceeds to whittle down the real work of a prophet and magnify and burnish certain obscure texts which indicate rare work of a prophet. Let us notice them.

Aaron as Moses' prophet. (See Exodus 7:1, 2.) "And the Lord said unto Moses, see I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee," etc. Mr. Haupt explains this passage: "That is, explain, and interpret thy sentiments and

commandments to Pharaoh and the people." According to that rendering, any one who explains God's word is a prophet, or any one who properly interprets God's word is a prophet if that be the work of a prophet. Rather a weak prophet, that. But the text in Exodus shows that Moses was to put words in Aaron's mouth, and he was only to speak what Moses commanded him. He is called his spokesman. So with a real prophet of God. He will put words in their mouth and they must speak as God commands them. Does the Church of England have such prophet?

"Poet prophets." (See Titus 1:12.) What reason Mr. Haupt and Mr. Cruden have for calling this man a poet I do not know. The text says nothing of poets. Paul evidently used the word *prophet* in this verse as the pagans used it or as we would put it in quotation marks, or as Mr. Haupt himself says: "Because pagans thought their poets inspired of the gods." Is this the kind of prophet Mr. Haupt argues for?

"Prophecy in song." (1 Samuel 10:5, 6.) I suppose there would be nothing strange in a prophet with the gift of song, singing his prophecy. I have heard such upon several occasions; but this text does not say the prophets whom Saul was to meet sang at all, and there is no proof that Saul sang his prophecy.

"Evil prophets." (1 Samuel 18:10.) In this text it is not stated what Saul said, but it is stated what he did, and I suppose it was used to show that a prophet when operated upon by an evil spirit was "greatly agitated," etc.; but if we admit all that, still it does not follow that the good Spirit will do that, for "God is not the author of confusion, but of peace as in all the churches of the saints." And "the spirits of the prophets are subject to the prophets." (1 Corinthians 14:32, 33.) Any spirit that controls the prophet is not of God, for the spirit is subject to the prophet, and not the prophet to the spirit. Mr. Haupt used these texts to show that "prophets are transported by the motions of God's Spirit, or by evil spirits." These texts say nothing about being "transported" or being "agitated in a violent manner," etc., only so far as the work of an evil spirit is concerned. God's Spirit does not work that way. But has the Episcopal Church prophets that occasionally get "transported" by the Spirit, or, are "agitated in a violent manner," while teaching the people? Such would naturally be one's conclusion.

Now what have we in the above? An effort to show that teaching, explaining, or interpreting, is prophesying, and those who do that to-day are prophets, and therefore the Church of England has prophets. These rare and obscure texts are used to prove the real work of a prophet, and even *they*

are misinterpreted. Mr. Haupt says: "Sometimes the verb *nibba* signifies to foretell what is to come," but the latter texts were used to reduce as much as possible the real work of a prophet. But why cut out the major work of a prophet and tie to the minor? Is it because that is the only kind he can show? Evidently. The Bible Dictionary, by James P. Boyd A. M., defines *prophet* in the Hebrew, "Speaking beforehand." Any dictionary will give a similar definition.

The reader will notice all the way through Mr. Haupt's argument he has sought to cut out or cover up the gift of a prophet in foretelling future events. Why do that if the Holy Ghost is the same to-day as formerly? In all of his arguments in favor of prophets and apostles he did not argue for the true kind but a kind of an enthusiastic instructor, so that we are safe in saying that although Mr. Haupt argues for prophets he can not show a real one in the Catholic Church for hundreds of years.

When therefore we get down to the bottom of Mr. Haupt's claims, there is little or nothing in them, allowing him all he asks, and accepting his own definition and those of his quoted authors.

The rest of Mr. Haupt's reply has no reference to whether prophets were to fail or tongues cease, but is his opinion of the Elias and the gathering of the Jews, so we will leave that to its proper place in the next chapter.

The foregoing twelve objections (two new ones) to present revelation are refuted. We have shown that none of them has any weight, or foundation in scripture or reason.

J. W. PETERSON.

(To be continued.)

## Of General Interest

### "METHODIST BROTHERHOOD" ORGANIZATION.

American Methodism is at present entertaining a British visitor of the same faith, inspired with a novel mission. He is Mr. R. W. Perks, a prominent English layman, who has come to present to the Methodist public a scheme which he hopes will realize the standard set up by John Wesley in "using the influence, the wealth, and the energy" of the Methodist denomination "for the social as well as the spiritual well-being of the people." His plan embraces the fourfold projects of emigration, employment, savings institutions, and old-age pensions. It will be seen that these agencies, though new to the Methodist policy, have in part been put in operation by the institutional church and the Salvation Army. Mr. Perk's plan of assisting emigration, an enterprise extensively carried out by the Salvation Army, is, he asserts, peculiarly adaptable to the Methodist denomination, which possesses,

beyond that of any other religious community, "a complete organization throughout the world." Approval of this part of the plan is expressed by the *Christian Guardian* (Toronto, Methodist) in these words:

"Methodism has agencies in nearly every land. Why not utilize these agencies in wisely directing the streams of emigration from congested lands into channels that shall be very largely under Methodist control? Action in this direction has already been taken by the Canadian church, and there seems to be no valid reason why we should not go even further than we have; nor why Methodism in other lands should not follow. It would make the bitterness of severing old ties lose much of its poignancy if men and women could feel, as they turned their faces toward a new home, that they were going where the Methodist Brotherhood was waiting with a warm welcome for them."

The further elements of Mr. Perk's proposition are set forth by him in words quoted by the *Christian Advocate* (New York), from one of the Wesleyan newspapers of London published on the day of his departure for this country. We read:

"The second way in which Methodists may, I think, help Methodists is in employment. Here I again fall back upon Mr. Wesley's advice and practice. Writing in May, 1741, he says: 'I reminded the United Society that many of our brethren and sisters had not needful food, many were destitute of convenient clothing; many were out of business, and that without their own fault,' and having stated the evil, our founder started with characteristic energy to deal with it, and did so very successfully.

"Working alongside the emigration department and the employment agency of the Brotherhood, I would have a loan society and something in the nature of a church friendly society or savings bank. Many a worthy man has spent his old age with the workhouse staring him in the face, who would have been a prosperous colonist or a successful trader had there been some such loan society as that which John Wesley founded ready to help at the critical moment. I have, in the course of my business life and Methodist experience, met scores of Methodists who have been helped to emigrate, or have been started in life, or assisted over some temporary difficulty through the kindness of friends; but there are multitudes more who have 'gone under' simply because there was no such agency as that which I venture seriously to recommend to the consideration of the business men of Methodism. I am persuaded that such an institution might be managed, as indeed Mr. Wesley's modest loan society was, on sound and successful commercial lines, especially if its funds were to

some considerable extent employed to assist worthy emigrants.

"The fourth branch of social work which the Methodist Brotherhood might, and I think should, undertake, is the encouragement of provision for old age. Possibly the state may some day or another be rich enough to deal with this problem. Even if that be so, it is, I think, still incumbent upon the Methodist people to do everything in their power to shield the aged poor of their church from the sufferings which poverty entails."

This visit of Mr. Perks is designed to inaugurate a movement which shall so develop that when the representatives of Ecumenical Methodism meet in Washington in 1911 for their fourth decennial conference the subject will be ready for definite action.—*Literary Digest*, June 15, 1907.

#### JONAH ON TRIAL.

From time immemorial generations of men have been confronted with the problem of Jonah and the whale. Millions of perplexed men and women have pondered deeply the parable as set forth in holy writ. Perhaps no other disputed point of the Bible has aroused so much argument among the literalists, while many ardent Christians maintain that the story of Jonah and the whale is of no material consequence in the general plan of redemption and salvation.

Now comes an announcement of universal interest that this hoary question is to be threshed out in the courts, and it is promised that early next September we may expect a final legal determination of the mighty issue in the case of the Bible college of Missouri against the Reverend Gustavus A. Hoffman. How Jonah and the whale happened to be mixed up in the troubles of the Reverend Mr. Hoffman is an interesting circumstance. It appears that Hoffman gave his note for \$5,000 to the Bible college, where he was employed as financial secretary. After two years of service he was discharged, and then he refused to pay the note because, as he alleges, the college was teaching that the story of Jonah being swallowed by the whale is a myth. He also says the college denies that Moses was the author of the book of Genesis and the Pentateuch, and that the story of Adam and Eve was only a beautiful fairy tale. But the main point of this singular controversy, as we understand it, rests upon Jonah and the whale.

When the case comes up for trial it will be unique in that some of the foremost Bible authorities of the country will be called to testify. It is admitted that the most of the testimony will be mere hearsay, as it is believed that any eye witness to the famous Jonah episode, if there was any, is dead long since.

The announcement is made by Hoffman that he will take the depositions of J. W. McGarvey, president of the Bible college of Kentucky University at Lexington; J. W. Lord, editor of the *Christian Standard*, of Cincinnati; F. W. Crablett, president of Bethany College, West Virginia, and R. D. Dugan, president of the Bible college of Drake University, Des Moines, Iowa. All these authorities are said to be firmly committed to the Biblical version of the Jonah story. How the defendant in the issue, being the plaintiff in the suit, will prove that the account given in the Bible is not true is hard to realize. Higher criticism is on trial and we shall await the result with respectful patience.—*Kansas City Journal*, June 14, 1907

#### UNMOVING DEPRAVITY.

"I stand exactly where I did ten years ago, namely, that though the church proclaimed against the continuance of this relationship, though the State proclaimed against it, neither the church nor the State may absolve the moral obligations that I am under, or release me from that moral duty."

So spake Roberts to the young people of Zion in the Tabernacle on Sunday. He defies both the law of the State and the revelation of his church; and he sets forth his brazen defiance as an example to the youth of Mormonism. He pleads a "moral obligation" to disobey and defy the command of God, who is the foundation of all morality and excellence. We venture to say that such a thing as a "moral obligation" to disobey the law of God was never heard of before in the history of mankind.

Roberts knows that there is a law of this State which prohibits, and which would punish if properly administered, men of his ilk who entertain views and practices such as the one which his uttered word defends. The Doctrine and Covenants is the supreme doctrinal law of the Mormon church; and this is what it has to say to Roberts and his polygamous associates:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."

But Elder Roberts is rebellious, and teaches the youth to be likewise insubordinate to the "word of the Lord." The highwayman feels that he is under moral obligation to protect his pals. He is obliged to commit robbery, so he thinks, in the exercise of that protection. He knows that his acts are contrary to law, but he continues in them and looks upon the state as his enemy because it seeks to prevent or punish his crime. That is the expressed attitude of Roberts, with reference to the particular lawlessness of himself and polygamous pals. And that is the example and teaching which he sets before the youth.—*Salt Lake Tribune*, June 11, 1907.

### PROBATION AFTER DEATH.

"Son, remember."—St. Luke 16: 25.

The words are put into the mouth of Abraham, but Abraham is here the representative of God; God is the real speaker.

They are spoken to a human soul in the scene of punishment. In this connection many have been struck with the word "remember." It suggests the continuity of memory in a future life. But the most powerful expression is the but seldom noticed, the little word "son." That a man in a state of retribution should experience the burden of memory is not wonderful; retribution demands memory. But that a man in a scene of retribution should still be addressed as a son of God—that is a startling thing! It is as beautiful as it is startling, and it is as true as it is beautiful.

Wherever you and I may pass to at death, we shall never pass out of the divine Fatherhood, nor out of the divine pity.

The man in this parable who is meeting retribution is not punished by his Father; he is punished by his own sin. If a child, in disobedience to an earthly father, goes near a fire and is burned, you would not say he was punished by his father. It would really be more correct to say that his father shared his penalty. The sense of human parentage is never so strong as when the father realizes the child's pain; it immediately becomes his own pain and sorrow.

So it is with the divine Father. The Filial relation is not broken when I burn myself—no flame can consume that cord.

Paul asks: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Thus always and everywhere we are under his eye, and enfolded by his pitying love.

"I know not where his islands lift  
Their fringed palms in air,  
I only know I can not drift  
Beyond his love and care."

Very finely does this narrative suggest that however wide the gulf between Dives and Abraham there is a chain across it. Sympathy can bridge it, and there is a telepathic communication from soul to soul. Dives holds fast by the divine Fatherhood; and the divine Fatherhood claims Dives as still a "son."

My "Father, who art in heaven," by this name shall I ever know thee. Whither shall I flee from

the presence of thy Fatherhood? If I climb up into heaven it is there; if I fly to the uttermost parts of the earth it is there; and even if I make my bed in hell it is there also!

My darkness can not cover me from thy Fatherhood: my sin can not make me less thy son. Unworthy, wicked, rebellious and disgraced—still thy son. Go where my spirit may, it can never get beyond thy pity. It may get into the prison house, but thou wilt not be its jailer. Is it not written that the spirits in prison received a message from thy crucified heart? Blessed message—for them, for me!

It tells every Dives, in every hour, of sin and its penalty, that thou canst span the gulf which Abraham could not span—that fire can not melt the golden chain of thy compassion, nor distance break the bond that bids thee call him, "son."—*Times Dispatch*, Richmond, Virginia.

## Mothers' Home Column

### Notice.

The Readings for the Daughters of Zion locals are printed each month in leaflet form and can be procured, at the following rates, from Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri. Ten copies each month for one year, fifty cents; Twenty-five copies each month for one year, one dollar and twenty cents. Fifty copies each month for one year, one dollar and eighty cents.

### Have Faith in the Boy.

Have faith in the boy, not believing  
That he is the worst of his kind,  
In league with the army of Satan,  
And only to evil inclined.  
But daily, to guide and control him,  
Your wisdom and patience employ;  
And daily, despite disappointments  
And sorrow, have faith in the boy.

Have faith to believe that some moment  
In life's strangely checkered career,  
Convicted, subdued, and repentant,  
The prodigal son will appear.  
The gold in his nature rejecting  
The dark and debasing alloy,  
Illuming your spirit with gladness,  
Because you have faith in the boy.

Though now he is wayward and stubborn,  
And keeps himself sadly aloof  
From those who are anxious and fearful,  
And ready with words of reproof,  
Have faith that the prayers of a mother  
His wandering feet may arrest,  
And turn him away from his follies  
To weep out his tears on her breast.

The brook that goes dashing and dancing,  
We may not divert from its course,  
Until the wild, turbulent spirit  
Has somewhat expended its force.  
The brook is the life of the river;  
And if we the future might scan,

We'd see that a boisterous boyhood  
Gave vigor and life to the man.

Ah, many a boy has been driven  
Away from his home by the thought  
That no one believed in his goodness,  
Or dreamed of the battles he fought.  
So if you would help him to conquer  
The foes that are prone to annoy,  
Encourage him often with kindness,  
And *show* you have faith in the boy.

Have faith in his good resolutions,  
Believe that at last he'll prevail;  
Though now he's forgetful and heedless,  
Though day after day he may fail.  
Your doubts and suspicious misgivings,  
His hopes and his courage destroy;  
So if you'd secure a brave manhood,  
'Tis well to have faith in the boy.

#### Have Faith in the Boy.

*Dear Ones of the "Home Column":* As I have been thinking along this line I will try to put my thoughts, or at least some of them, on paper, hoping some dear one may be helped or encouraged by them.

I know many hearts to-day are aching over the wayward boy. The closer I observe those about me, and the more experience I have as a mother, the more I am led to believe that one *great* reason for the waywardness in many of our boys is because we as parents do not exercise the patience, or such patience as is required to help hold in check the growing, turbulent nature of our boys. We too often reprove in harshness instead of kindness.

I have made the acquaintance of several boys whom people called bad, wild, and reckless, and by ever speaking kindly to them, little by little I have gained their confidence, and have not found one single boy as yet who was all bad or depraved. All have some good traits of character, and all respond to kind, considerate treatment. By closely observing this, I have gained some knowledge that to me has been beneficial. I find that men are too apt to forget their own boyhood days, and not to have the patience with their sons that they should have. And, again, as mothers never have been boys themselves, they do not so easily understand how to rule and control the boys as they do their girls.

Let me give you one of my experiences. I had heard for some years of a boy whom almost every one termed as hopeless. And, to use a slang phrase, he was said by his companions and the boys of the neighborhood (for it was in the country) to "wear the belt" for championship. His parents had given up hope of ever making anything that was good or respectable out of him. He would drink, fight, be bad at home and at school, and make things lively in a general way wherever he was. His father once while speaking to my husband had said, "I have no longer any hopes of ever reclaiming him. I have talked and scolded and whipped and threatened him and could do nothing with him, and now he is a man and I feel his case is hopeless."

Not long after this I met this boy, now a man in size and strength. He was a handsome young fellow with brown curling hair, large brown eyes that always seemed to smile when you spoke kindly to him. A firm look about the mouth and chin that seemed to speak of strength of character. I could hardly believe it was the one of whom I had heard so much; but my curiosity was aroused and I chatted pleasantly with him as though I had met a man I knew to be a gentleman born and bred; for he (be it remembered) belonged to one of the leading families of the community. Two of his sisters and two brothers were all filling places of

honor with credit to themselves, and had the confidence and esteem of all about them. His home was a large country house where evidences of thrift and comfort were to be seen on all sides.

My mind was made up at that first meeting that if it were possible I should in the future satisfy my own mind at least, as to the cause of this boy's waywardness. I talked to him of such things as I thought would interest a boy such as he, and at last invited him to our home. We sang and played for him and invited him to join in the games some of the family played. And one evening he accompanied us to church a distance of three miles, and instead of going out and trying to hunt up a row or taking a drink (for there were some outside who, sad to say, were drinking) he sat very still and seemed to listen very attentively. The elder dwelt at length upon the duty of saints of the most high God. In part he said: "If there is a degraded woman or a man who is a drunkard in this community, and you are not trying with your faith and prayers to lift her or him up, to win from the error of their ways, then you are not coming up to the Christ standard. It is your duty as well as your privilege to help all such; and if you have not been praying for them then see that you get down on your knees and pray earnestly for them and yourself as well." His words sank deep into my heart. Indeed it seemed they were being spoken to me; but the elder was a stranger to me. I knew, of himself, he did not know of my experience, although he looked me straight in the eye for almost a half moment, before he turned his gaze away. How my guilty conscience smote me. And I began to pray for my newly made friend.

That night on the road returning home, I spoke to him about the evil of strong drink, and it seemed he was surprised to know we knew of his bad habits, for we had ever been so kind to him he had thought perhaps we had not known of his waywardness. He said he had been trying to do better ever since he first came to our home; but it seemed it was not much use trying. I assured him it was, and said how glad his parents would be; he said he had told them but they acted as though they thought it an incredible thing for him to reform. Here was a new revelation. His parents had lost confidence in him, and he knew it and this had weakened his confidence in himself. I told him I had confidence in him and said there is surely not a proper understanding between him and his parents. He said that there was not much understanding about it. If they had any business matters they never spoke of them to him, but to his other brothers; and if he knew anything he usually tried to keep all matters hidden from them.

So day by day I prayed earnestly, and even fasted that my prayers might be according to wisdom. He began to avoid his former associates, stay at home and help more about the farm. One evening he came to us and his brown eyes seemed to wear a troubled look. At last he told us his friends had found he was trying to reform, and they laughed and jeered at his folly; and he felt perfectly miserable. He felt he was and had always been misunderstood. I spoke to him in a kind, motherly way, and at last he turned and in his plain, straightforward way of speaking he said: "If there is any one who can help me reform it is you. If a fellow does do wrong you are not always scolding and acting like you thought he was meaner than a dog." I said I had no word of reproof—only pity. I was very sorry for him.

Then I told him how our Savior had loved us all even while we were sinners and said: "Remember him in your youth. He *can* help you overcome all trials and temptations." At last as though unable to listen to more he arose, grasped my hand, and strode away in the gathering twilight. I see him often, and although it is hard to curb

so turbulent a nature at first, I have the assurance he is trying hard to overcome his faults, and I am still praying for him; and many times I feel assured he will make a good and useful man.

Let us pray more and scold less. Pray in faith not doubting, lest our prayers avail us nothing. Did I not have such great faith in the power of prayer, many times I should be sadly discouraged with my own boys; but I know if we pray in faith believing, that we can trust them in His hands who doeth all things well. He will ultimately overrule for our good and theirs.

I often recall to mind the experiences of one of our elders, who had an erring boy over whom he prayed and wept much. But before his death he said to the writer: "I have prayed and fasted much, and now I am perfectly resigned to leave the matter in the hands of the Lord; and I know it will all be well by and by. Perhaps my death will do what my life has failed to accomplish; for it may cause him to stop in his wild career long enough to think over matters a while." Not long after this the prodigal boy come into the fold, and to-day he is preaching the gospel with power and much assurance, the Spirit bearing witness to him through the gift of tongues given through another, "that he it is whom the Lord has chosen [there being other sons] to put on the armor and finish the work which his father left unfinished." Let us, mothers and fathers, be faithful, be patient, constant in prayer, and we then can feel to trust in the Lord for the final overruling for good for our boys.

In gospel bonds,  
A MOTHER.

## Letter Department

MT. NENAN, Illinois.

*Editors Herald:* The HERALD is all the satisfaction we have here. There are about sixteen different church-houses here, but you can not get one to preach the gospel in. Bro. W. R. Smith, F. M. Slover, and F. L. Sawley came here in March, so I got the city hall one night for Bro. Smith, but before we got the cards up some one raised the Mormon cry, so they would not let us have it—not one night, so Brn. Smith and Slover went and Bro. Sawley stayed and preached in our house three nights, but the crowds were very small. It rained nearly every night. It was so cold he could not preach on the streets. It would be a good place if we could get started. My latch-string hangs outside. Any time our elders come this way would be glad for them to come and we will try to get a place for them. I think I could get the court-house, but it would cost about two dollars a night. Ever praying for your success,  
Your brother in bonds,

C. LEURY.

PARIS, Texas, June 9, 1907.

*Editors Herald:* I thought perhaps a few lines from this place would not be amiss. We are the only Saints at this place. We had Bro. Bussell with us a few weeks ago. He preached once at our house to a nice little audience. We should have been glad to have him stay longer; but he was directed toward the country south of here, and so I carried him overland part of the way.

This has been a trying year with us in this far-away land, men's hearts failing them for fear of the things which they see and hear. It is destruction on every hand, storms and tempest, and cyclones, causing poor people to quake and tremble; seemingly they would rather see death itself than to see the dark clouds hurling here and there, leaving death and destruction in their track. Besides, I think crops will be a failure. Cotton should have been in bloom; whereas it

will average but four inches in height, and not one third of a stand.

In these perilous times we are glad we can say we are Latter Day Saints; and, if faithful, will not be forgotten. We gather our little three together day by day, with the rest of the children, and offer our thanks to him who doeth all things well. My wife, son, and myself are the only Saints here. We are poor as to this world's goods; but we have a hope that money can not buy. And we hope ere long to be on the battle-field and help to finish the fight, according to the promise which said, You are not prepared; but go your way to the Lord of the vineyard and prepare yourself, and then go help finish the work. We hope that we have made ready to enter the battle, and open fire on the enemy. I ask an interest in the prayers of all the Saints, and also of the army of the Lord, that I may be faithful. God bless all the Saints, is my prayer.

Your brother,  
G. W. Cox.

SAN ANTONIO, Texas, June 12, 1907.

*Editors Herald:* Possibly a few words from this part would be interesting to some. Last year while opening up some new places and trying to get the restored gospel before the people, we were challenged for debate by the Christians or Campbellites at Pearsall, Frio County, Texas. I notified Bro. S. S. Smith, he being the sub-missionary in charge. The Christian people got a Mr. W. F. Lemmons, the editor of the *Eye-opener*, and after some correspondence between him and Bro. Smith, the debate was set for June 1, 1907.

June 1 we were on the ground and Mr. W. F. Lemmons was there to shake hands with us for the first time. In the meantime we had kept the campfire blazing, and had baptized four from among the best citizens of that neighborhood. The discussion began promptly at ten o'clock, June 1, Bro. S. S. Smith in the affirmative: "Is the Reorganized church of Jesus Christ of Latter Day Saints the church of Jesus Christ in fact, being scriptural in organization, doctrine, and practice?"

Bro. Smith made an able defense for the truth, and showed the identity of the church and was followed as usual by vilifying the characters of Joseph Smith instead of showing where the church was out of harmony with the apostolic church, as he had agreed to do. The encyclopedias he used were the *New American* and *Chambers'*. He also had a few extracts from other historical works. *Chambers'* was dropped like a hot potato, when we read regarding Joseph Smith and the Mormons, that they were in many important respects morally, socially, and industrially far in advance of their neighbors, and that on the night of March 22, 1832, a mob of Methodists, Baptists, *Campbellites*, and other miscellaneous zealots, broke into the prophet's house, tore him from his wife's arms, hurried him into an adjoining meadow, and tarred and feathered him, and again that it can not be shown that Smith was a polygamist.

This did not have the right ring, so he was driven from his own witness, for he never referred to *Chambers'* again. He made a villainous attack on Joseph Smith's character, but it was shown that the slanderous reports were made by his enemies, just as Alexander Campbell's character as a man was sought to be blackened by his enemies, and then was referred to a statement in the *Christian Baptist*, page 217, where the startling revelation is made by the pen of Campbell himself, "In Kentucky some time after my debate with Mr. M. Calla, it was reported that I had stolen a horse; and not long since in Illinois it was said that I was excommunicated for drunkenness. Not far from Lake Erie I was said to have turned Deist, and in many places I was known to be an extremely immoral man in my own vicinity. In fact as a

doctor of divinity told his people near Lexington, I am a *very bad man.*"

How does this sound coming from their own leader and lawgiver? He confesses the enemies accused *him* of the very things they now hurl with such unmerciful report at the character of Joseph Smith. If Joseph Smith is to be condemned by the statement made by his enemies, Alexander Campbell, the originator of their own church, must be condemned likewise. In answer to this he said no historian or writer of any consequence said any good thing of Joseph Smith; but he was as badly mistaken as in the other, for his ears possibly were saluted for the first time with the historian Bancroft's statements of facts in his histories; also court documents, and other historical statements besides Bancroft's such as *Making of Illinois*, a very fine book showing our true history. Thus he got a good smoking in the very hole into which he had dodged to fight us. One thing was clearly shown by about three fourths of the people present, that they were truly satisfied that he had grossly lied about us. The arguments on the church organization that were shown forth, but little was said about. His old theory on qualifications of apostles by seeing Jesus Christ was exploded, and he never did answer the arguments successfully on apostolic succession. The apostasy he argued to, on the first proposition, but it proved a positive detriment to his theory of Pentecost in the second. He paid but little attention to proof-texts showing restoration of the gospel and the kingdom of God. On his side he howled "Pentecost" long and loud, and when it was shown that even before Pentecost, during Christ's personal ministry, his church was begun and was called the kingdom, and that the existence of the church at Pentecost was never denied; but the important thing for him to do was to show his church to be like that one. When he got his church set up and it had only elders and deacons, it made but poor comparison. It was shown they had left off one principle of the gospel, the laying on of hands. Their church, being divested of spiritual gifts, could not possibly agree with the pattern. The farther the debate advanced, the more uneasy they became, and finally at the last stage they made one desperate effort, and to the minds of the majority they failed utterly, and it was plain to be seen when Bro. Smith had taken his seat behind the stand for the last session of the debate the neighbors and friends of the place began to come up and lay money on the table, and when Bro. Smith had counted the offering he had twenty-five dollars. So the good work goes on, and the restored gospel is finding lodgment in the hearts of the Texas people.

Your brother in gospel bonds,

D. S. PALMER.

INDEPENDENCE, Missouri, June 16, 1907.

*Editors Herald:* I have been quite sick for the last five or six weeks and consequently unable to do duty as a minister of the gospel. I wish to state through your columns that I am at this writing very much improved, for which I feel grateful to my Father in heaven. I also wish to state that I believe with all my heart that Bro. Joseph Luff is the right man in the right place. He came to my rescue and administered to me first of all; then, as the one appointed of God, attended me for about three weeks, until now I am able to get around. Now, dear Saints, through the earnest prayers of the Saints, and the faithful administration of the elders, with the means God has appointed, I am what I am to-day. And I feel indeed to praise and adore his holy name for his matchless love bestowed upon me. I am now in my seventy-seventh year and have never before been impaired. I have been unfitted for duty but a very little while at a time, and hope to soon be able to step into the ranks again with my brethren for a few years at least.

I was ordained an elder when in my nineteenth year, and preached five years without purse or scrip in the old country. Emigrated to Utah in 1856, in 1864 united with the Reorganization, and in 1865 returned to the States. I am still in the faith and know that Jesus is the Christ, have the hope of immortality and eternal life begotten within me through the word, and hope to be able to endure to the end and be saved in the kingdom of God.

I am cheered occasionally by the way, as I hear from and see some of the faithful old warriors of the cross that I have labored with in this Reorganization for the last forty-four years, and oh, how sweet their tidings are that their loved ones have endured to the end and entered into their rest. Oh, Bro. Derry, but a few more years of toil and sorrow here, and we shall have finished our course. Through the One mighty and strong we shall triumph. Glory be to his holy name!

As a father in the church let me say to those among whom I have labored so many years, Let us not be discouraged. Let us hold on to the rod of iron that has carried us safely through thus far, the true and safe guide that leadeth to the tree of life. If faithful, we shall surely eat of it and live for ever. May God help us to be humble unto death.

Your brother in gospel bonds,

404 Grand Avenue.

HENRY KEMP.

BLISSFIELD, Michigan, June 13, 1907.

*Editors Herald:* As we have been made to rejoice I thought I would convey the news to your columns. Bro. S. W. L. Scott of Coldwater has been here and given us a few sermons. It revived us who were already in the church, and planted the seed in new ground. Although our attendance was not large, we feel that his labor was not in vain, for we know that he left some thinking, and when he comes back he will reap some of his work for the Father. I know that it was good for my family that Bro. Scott came here. I wish to relate to you a dream I had over one year ago. My husband does not belong to the church, and never heard but two sermons until he heard Bro. Scott, only what he heard through me. Well, my dream was this: I dreamed I planted a morning-glory seed and after a while I went around where it was and it had grown up and was in bloom, that is, one had bloomed out full, the others were ready to bloom, and I said, "I have just planted that seed, and here it is ready to blossom in one day." And I think the seed is planted in the heart of my husband and that he will be planted in the church by baptism when we hear from Bro. Scott again, which I hope will not be long.

Your sister in the gospel bond,

MRS. C. B. TONG.

#### Extracts from Letters.

R. Etzenhouser, Cleveland, Ohio: "Our work is looking up all along the line at points I touched enroute. The spirit of progress that marked the conventions and conferences seems to be in the air and spreading. It was children's day here, and a fine one too. Srs. Florence Lutz and Mary Miller had charge of the juvenile program and decoration and did excellently, as also did the juveniles. The park season was opened auspiciously. A fine audience listened attentively."

F. C. Keck, Norborne, Missouri: "My mission address is Cameron, Missouri. Saints isolated from branches, let us know the prospects for preaching in your communities in Far West, Nodaway, and Northeastern Missouri Districts. Some are to be baptized next Sunday here."

The virtue of a man ought to be measured, not by extraordinary exertions, but by his every-day conduct.—Pascal.

## News From Branches

### CLEVELAND, OHIO.

With a visit from the district president, George A. Smith, to our credit, we invade the HERALD columns again: The sacrament-service in his charge brought much good to all assembled, the evening discourse being delivered by the same brother. Sunday-school of that morning made a pleasing showing and since has rendered a very nice program on the occasion of Children's Day in charge of Srs. Florence Lutz and Mary Miller.

Elder Etzenhouser has participated in our local work, occupying at the Wade Park open-air service and helping the local force in their street campaign to good effect and holding forth the local rostrum.

E. A. WEBBE.

### WINNIPEG, MANITOBA.

Our little branch, which was organized last February by Elder J. L. Mortimer, is growing, and I think is in a fair way to become strong. Our membership has doubled since our organization by baptisms and new members coming from outside points. We are now holding tent-meetings and Elder Dorsett speaks to us every night, assisted by Elder Henderson. There seems to be some interest in some who are only just beginning to know that we are in Winnipeg, and may they realize that we, only, have the everlasting gospel to preach to the people of our large city. We have been told that it depends upon the faithfulness of the Saints here, as to the success of the work.

Our little branch has been wonderfully blessed spiritually; but Satan started his work before we had any spiritual blessings. We were not organized when some of us were greatly tormented by evil spirits that seemed to enter the room about when we were ready to arise from our night's sleep. Bro. Alvin Knisley could tell you something of these evil spirits, I think, as he was here for a while during their visits. But it was just before we received blessings from our heavenly Father. We have great promises for the future if we are faithful, and I would like to ask the prayers of the Saints for us that we may go on in the work purely for the good that we may do, and may we give him all the glory.

We are also to hold a reunion in the city July 11 to 14 inclusive, and would like all of the near-by Saints to come and help us make a success of it. R. C. Evans will be with us and will likely be the principal speaker. Our tent has seating capacity for two hundred, but we may be able to get a theater for our Sunday-services. We will likely be able to give all the visiting Saints free sleeping quarters, and their meals will not cost them more than four dollars per week. We will be able to feed all that come for this price, and none of the Saints will have anything to do with the work of preparing meals, which will allow us all to attend all meetings.

GEORGE T. MCLEOD.

### DENNISPORT, MASSACHUSETTS.

The work is better and more firmly established here than it has been for years.

The branch has passed through many trying scenes, and the end is not yet. Many old Saints have entered the paradise of rest; others have released their hold of the rod of iron and have wandered away into the glittering building of sin; and still others have struggled along fighting the spirit of indifference; praying, hoping, and working.

It was this band of faithful Saints (all sisters with one exception) that I found when I came here. They were holding sisters' meeting, which was the best they could do. I thought of the sisters in Greenwood, New York, who try to keep the sacred fire in their midst, by gathering at the little chapel and offering prayer and testimony to God.

Many years ago a prophecy was given that the Dennisport Branch would "reel to and fro but rise again and blossom as the rose." Mention is often made of the incident, lately, and many think that the former part has come to pass, and that the latter statement is being fulfilled.

Just previous to my coming here the Holiness Church had held a revival, and some forty or less had been "saved"; but either fortunately or unfortunately the baptisms were postponed till warm weather. Before that day came, some thirty had changed their minds, and were not baptized, and three who had risen for prayers embraced the true faith, since which time I have been accused of stealing converts. I think the theft was justified.

Th sound went out that preaching-services were being held in the Saints' chapel, and large audiences came. Old men and women who had heard the gospel before the writer was born came and listened and continued to rebel; but the younger generation received the word and, at that time, six accepted it. Being obliged to leave before my work was finished, I decided to return, which I did in February, and others were added to the fold. Returning again this month, I find the interest good, and others are added, making twelve noble souls, including three young men of promise.

They now enjoy an excellent Religio, in which old and young take part. Five classes are striving to learn the interesting history and very useful teachings contained in the Book of Mormon. The prayer-meetings are well attended by the Saints, and it is most inspiring to see the young members praying and testifying.

An uncommon spectacle was witnessed last Sunday, when baptisms were administered by the Holiness minister and by the Latter Day Saint elder at the same place and at nearly the same time. Several hundred persons were present.

RALPH W. FARRELL.

### ST. LOUIS, MISSOURI.

The past month has been a very busy, as well as profitable one. On June 4 a splendid sacred concert under the auspices of the Religio was given for the benefit of branch expenses. On the evening of June 7 a very instructive lecture was given by Bro. Paul M. Hanson on his trip to the Holy Land. Our branch business-meeting was held June 11, at which time officers were elected for the ensuing term. The same officers were sustained with the exception of presiding teacher, who is now Bro. J. M. Lloyd.

The children's day service by the Sunday-school was a decided success.

On June 16 four young people were led into the kingdom by baptism.

District conference convened at Lansdowne Branch, June 22 and 23, with a large crowd of Saints interested in the advancement of the work in attendance.

Bro. Arthur W. Smith [son of H. O. Smith] having been called some few months ago by Bro. Tanner to the office of priest, was ordained to that office at the Sunday afternoon prayer-service during conference.

We are pleased to note eight baptisms for the past month, all of them by Bro. J. A. Tanner.

Our aged Sr. Grace Remington passed away on June 11, after a lingering and painful illness.

Some splendid achievements have been made among some of our young people the past year in an educational way. Bro. Harold Burgess received a gold medal for being highest in all respects of his class, which graduated from an electrical college in Washington, District of Columbia. His sister Sybil graduated with high honors from one of our high schools; also Bro. Gomer Evans from Washington University; and the daughter of Sr. Crocker from grammar school.

MISS E. M. PATTERSON.

## Miscellaneous Department

### Conference Minutes.

NAUVOO.—Conference met at Burlington, Iowa, June 15 and 16. C. E. Willey in the chair, assisted by James McKiernan. M. H. Siegfried, clerk, assisted by Charles Fry. Keokuk, Ottumwa, Montrose, Rock Creek, Farmington, New London, and Burlington Branches reported. George P. Lambert, bishop, reported: Balance last report, \$269.94; received since, \$294.55; total expenditures, \$517.75. District treasurer reported as follows: Balance on hand last report, \$13.76; received since, \$7.83; total expenditures, \$7.50. Elders G. P. Lambert, S. M. Reiste, James McKiernan, M. H. Siegfried, F. M. McDonald, Charles Fry, and C. E. Willey reported. The historian, M. H. Siegfried, reported and was allowed \$3.75 for expenses. The following officers were elected: C. E. Willey, president; M. H. Siegfried, clerk; S. M. Reiste, associate president; G. P. Lambert, treasurer. Adjourned to meet at Ft. Madison the 5th and 6th of October. M. H. Siegfried, clerk.

### Convention Minutes.

NORTHERN WISCONSIN.—Sunday-school association convened at Chetek, Wisconsin, June 14, 1907; W. P. Robinson presiding; Leroy Colbert appointed secretary pro tem. Reports were read from the following schools: Appleton, Chetek, and Searles Prairie. All reported condition good. A paper furnished by Sr. Aurilla Moore, Searles Prairie, subject, "Lesson study," was read, also a paper, subject, "Example," furnished by Bro. Archie Hook, Searles Prairie. Talks on Sunday-school progress were given by W. P. Robinson and W. A. McDowell. Motion carried that convention be adjourned subject to call of district superintendent. Archie Hook, secretary, Miner, Wisconsin.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—Met with the Clear Lake Saints June 21, Sr. Ella Davis in chair. Secretary reported eleven schools in the district all of which reported save two recently organized. The secretary desires to thank the schools for so promptly reporting but would suggest that a little more care be exercised in filling the report blanks, so a more accurate report can be made annually for the general secretary. A motion prevailed recommending that the reports of each quarter be approved by the schools before sending to district secretary. At the evening session an entertainment was given by the Clear Lake school, followed by a collection for the benefit of the children's home. Elsie Lockerby, secretary.

### Church Secretary.

#### REPORT BLANKS TO MINISTERS IN GENERAL CHARGE.

By arrangement of the secretary of the Quorum of Twelve, representing that quorum, the undersigned has, about ten days ago, mailed to all ministers in general charge of missions supplies of blank reporting forms, as follows:

No. 1. Branch president's quarterly report to district president.

No. 2. District president's quarterly report to ministers in general charge.

No. 3. Quarterly ministerial report (of missionary or general appointees) to assistant minister in charge or to minister in general charge.

Nos. 4, 5, and 6—quarterly report of minister in charge to Presidency, annual report of minister in charge to General Conference, and certificate forms for local appointments by minister in charge—will be mailed to those in general charge as soon as possible to have them printed.

Any desiring blanks No. 1, 2, or 3 should obtain supplies from the minister in general charge, to each of whom has been mailed a sufficient number to meet all demands in his field.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, July 1, 1907.

### Church Librarian.

#### DONATIONS TO THE LIBRARY.

Mabel E. Cochran, Lamoni, Iowa: *Saints' Advocate*, eight volumes.

Richard Farmer (deceased): *Millennial Star*, volume 3.  
H. O. Smith, Independence, Missouri: *Everybody's*, *National*, *Autumn Leaves*, and other magazines.

C. J. Hunt, Deloit, Iowa: *Jewish Monitor* (Reynolds); assortment of tracts; *The Housekeeper*, 1905 and 1906

(incomplete); *Songs of Zion* (Smith); *Songs of Valor* (McDowell); *The Biblical World*, volumes 21, 22, 23, incomplete; *Spiritual Gifts* (Bond); *Star Book on Baptism*; *Dean Stanley on Baptism*; *Lea*; or the *Baptism in the Jordan* (Strauss); *Voice of Warning* (Utah edition); *The Book of Mormon on Trial* (Haworth); *Opinions of 65 Ministers on Isaiah 29 and Ezekiel 37* (Hunt); *Photo of old HERALD Office*; *Bureau of American Ethnology*, seventeen volumes; *Millennial Dawn*, volumes 1, 2, and 3; *History of the United States* (1815); *Aineworth's Dictionary* (Thomas Morrell); *History of the Priesthood* (Winchester); *Discipline of Methodist Episcopal Church*.

Mrs. Margaret Rose, Cherokee, Iowa: *Evangelical Family Library*, volumes 10, 11, 13, and 14; *Infidelity* (Nelson); *The Ten Commandments* (Hopkins).

W. A. Carroll, Auburn, Iowa: *Problem of Human Life* (Hall).

Ed. Llewellyn and wife, Fort Dodge, Iowa: *Story of Pioneer Life* (Chapins); *Our Home* (Sargent).

John T. Vassar, Denison, Iowa: *Heralds*, volumes 15, 16, and 17, incomplete; *Census of Iowa* (1895); *Iowa State Agricultural Society* (Forty-fifth annual report).

N. H. Brogden, Deloit, Iowa: *HERALDS*, odd numbers.

John Pett, Dow City, Iowa: *Deseret News*, 1855, 1856, and 1857, incomplete; *The Seer*, volume 1, incomplete; *HERALDS*, volumes 1 and 19, incomplete.

Nathan Hayes and wife, Cherokee, Iowa; *Conference Minutes*; *The Desire of Ages* (White); *Life and Public Services of Blaine* (Conwell).

W. W. Leonard, Cherokee, Iowa: *His Glorious Appearing* (White); *The Gospel in Creation* (Waggoner).

Mrs. Dwight Patridge, Denison: *Prophecies of Jesus* (Matteson).

Emeline Hall, Persia, Iowa: *Truth* (Snyder); *Bible*, 1837.

J. Bullard, Persia, Iowa: *HERALDS*.

Robert Woodstock, Dunlap, Iowa: *Times and Seasons*, volume 5.

Mrs. Alfred Jackson, Dow City, Iowa: *HERALDS* (volume 18); *General Conference Resolutions*.

Mrs. D. C. Crandall, Dow City, Iowa: *HERALDS*, volumes, 16, 19, and 23.

Peter Anderson, Stanberry, Missouri: *Millennial Harbinger*, 1847 and 1848.

Robert M. Elvin, Lamoni, Iowa: *History of Liberty*, four volumes; *the Apocalypse Revealed* (Swedenborg); *Future Punishment* (Cochrane); *Work-days of God* (Morris).

Albert Kuntz, Burlington, Iowa: *The World's Great Events* (Singleton), five volumes; *Workers of the Nation* (Willett's), two volumes.

Mrs. Staggers, Lamoni, Iowa: *HERALDS*.

It may interest the friends of the library to know we now have seven hundred and twenty-five books in the library. Not so very many, it is true; but if every one would respond to the invitation, and help the library as liberally as those who have already donated—well, we dare not predict the result; only it would be many times double the library we lost by fire.

LAMONI, Iowa.

### Bishop's Agents' Notices.

To the Saints of the Ohio District: We come to you with a plea for help to carry on this great work we all profess to love so well. We do not come begging as one asking alms, but to stir up your pure minds in remembering that all are not doing their duty in regard to the law of tithing and offerings. In fact, a very small portion are so doing. Now, I can hardly think that Saints are neglecting this willfully, but more from some other cause. We often talk to members who will say, "Yes, I know I ought to pay tithes, and I am going to soon." But a year is passed and gone, and nothing heard from them. And if perchance we meet them, the plea is, "I have just neglected." May it not be possible that when we stand before the pearly gate it may neglect to swing open for us to enter? God said to his ancient people, "You have robbed me." Are we not placing ourselves in that class by our neglect? That was all those people did. They did not realize that they were robbing God; yet the Lord said they were.

Now, if the Saints could only realize the great necessity of having means in the Lord's storehouse, so that the Bishop and his agents have not a constant worry as to how the missionaries' families are going to be supplied, there would be no lack. But as it is here in this district (and may be in others), some of the families have gone for months without receiving anything. This should not be, and need not, if we

all do our duty. "But," says, one, "I haven't anything." Certainly the Lord does not require of him that has not. But I feel sure, if a show comes along, there can be found a few quarters and halves just to let the children see, and of course we have to go along to take care of them, while the missionary is away from his family for six or eight or ten months, and every now and then the wife writes, "I am on the last sack of flour, with other things scarce. Children's clothes so poor they can't go to Sunday-school. Isn't the Bishop's agent going to send our allowance soon?"

Has commercialism taken hold of the minds of the Saints as it has the world; and are we each trying to see how much we can get of this world's goods (nothing wrong in that if we get it honestly), and then see how much worldly pleasure we can get out of it?

I do not want the thought entertained that I desire to scold or find fault; but that you might see your duty in the light that others see it who are confronted with the problem day by day. We often hear it said, "This is God's work and he will see that it is accomplished." Yes we believe that too, but what credit are we going to get if we have not done our part? Do not let us forget that faith without works is dead. Remember the Lord said, Let those that work in the ministry, and those that labor in the affairs of men work together with God. Now while we have all faith in the final triumph of this great latter-day work, we also want to be helpers in that triumph, that we may be partakers of the blessings.

Our missionaries are all here at work, hundreds of miles (most of them) from their homes, and we do pray that none of them will be compelled to go home to care for their families; but that our district will make a grand showing financially, and we feel assured that a spiritual harvest will be the result. Can not be otherwise, for when we are doing God's will in all things blessings are sure to come.

S. J. JEFFERS, Bishop's Agent.

#### Fourth Quorum of Priests.

I have mailed out name list and pastoral letter. We hope that every brother will act on the suggestions given, that we may be better prepared for the various duties pertaining to our work. If you fail to receive list, notify me. We have a number of priest's diaries on hand. If you want one, send ten cents.

JAMES D. SCHOFIELD, Corresponding Secretary.  
STANBERRY, Missouri, July 25, 1907.

#### Expelled.

The Southern Missouri District conference voted to expel E. M. Parker (of Ava, Missouri) from the church for apostasy, and instructed secretary to read notice to *HERALD* and *Ensign*.

W. A. BROONER, Secretary.  
GROVE SPRINGS, Missouri, June 22, 1907.

#### Conference Notices.

Spring River District conference will be held July 19 to 21, at Weir City, Kansas. Sunday-school and Religio conventions July 19. Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Kansas.

Annual conference of the British Isles Mission will be held in Birmingham, August 3, 4 and 5, 1907. Business will commence at 6 p. m. in our Priestly Road meeting room, on August 3. Sunday services will be held at 10.30 a. m., and 6.30 p. m. for preaching, and at 2.30 p. m. for social service. An appeal is urgently made to presidents of districts and branches to take up subscriptions to help to defray expenses. All money must be forwarded to Elder Joseph Dewsnup of 12 Albermarle Street, Moss Side, Manchester. As accommodation at the Saints' homes is limited, some will have to be lodged at a hired place to which a number will be sent. The mission officers wish it to be clearly understood that they will not hold themselves responsible for the accommodation of visitors after the close of conference. Elder S. F. Mather of the elders' quorum and Priest J. W. Green of the priests' quorum wish to give notice of the annual meetings of their respective quorums during the sitting of conference. All mission officers are asked to report promptly to the mission secretary not later than July 20. W. R. Armstrong, mission secretary, 10 Rye Street, C. upon M., Manchester, England.

Conference of Central Texas District will convene with Central Texas Branch, near Hearne, Texas, July 20, 10 a. m. There will be preaching as usual the night before. Come one

and all and let us have a conference long to be remembered. Those coming on the cars will be met at Hearne the 19th with conveyance to place of meeting. If you intend coming on any other date write S. R. Hay, Hearne. Johnie Hay, secretary.

The semi-annual conference of Southern Wisconsin District will convene August 17, at Madison, Wisconsin, in connection with the reunion, at 10.30 a. m. All branch presidents will receive blanks for all other branch officials to report to them, also for branch presidents to district president. All presiding officials of branches should see that statistical reports for the past six months are on hand in good season. Please mail all reports to me at 2128 Dunning Street, Madison, Wisconsin, care H. D. Stevens. Jasper O. Dutton, president.

Central Texas District conference will meet with Central Texas Branch, July 20, at 10 a. m. E. W. Nunley, president.

Idaho District conference will convene with Hagerman Branch, at Hagerman, Idaho, July 20, 1907. Teams will meet noon trains at Bliss, Idaho, Thursday and Friday. We desire a report from all branches and officials in District, and would like to have a representative from each branch. Adolphus Hendrickson, vice-president, Badger, Idaho.

#### Date of Reunion Changed.

The reunion of Northern California will convene August 30 instead of September 13, for reasons. So remember the time, August 30 to September 8, 1907, at Irvington, Alameda County, California. Full items next week. J. M. Terry, chairman committee.

#### Reunion Notices.

The annual reunion of the Southwestern Oregon District will meet in Myrtle Point, August 15, continuing to the 25th. The meetings will be held in the Dixon Grove, where pleasant camping-grounds are furnished. Daisy B. Short, secretary.

The annual reunion of the Des Moines District will meet at Rhodes, Iowa, from August 23 to September 2. All are requested to attend and make this reunion a success. Members of association will please remit dues to one of committee. E. O. Clark, 2500 Logan Avenue, Des Moines; W. Christy, Lamoni, Iowa; C. M. Richeson, State Center, Iowa, Committee.

Kirtland District will hold its third annual reunion at Summit Lake Park, Akron, Ohio, under the auspices of the Kirtland District reunion association, which will commence August 2 and continue to the 12th. We anticipate a good reunion there, this season, but to make it such we must have the cooperation of the Saints who intend to meet us there in order to overcome some of the difficulties that we have experienced in the past; which is in ordering the tents and sleeping accommodations. This has always been left to the very last minute, and for that reason it has been impossible for the committees to meet with the emergencies in the proper way. We ask those who anticipate attending this reunion to place themselves in communication with either Eben Miller or C. J. Dalberg, of the committee, as they will have the charge of ordering supplies for the reunion. If you wish to have tents and sleeping accommodations, or cots, you must have them ordered before the 25th of July. This refers to ministers as well as members who intend to attend the reunion. We take this measure to protect ourselves against the experiences that we have had in the past. We shall be pleased to have any of the Saints through the district or other places, who would volunteer to run the dining-tent in Akron for this coming reunion, to write at once to Mr. Eben Miller or C. J. Dalberg, at 1244 East Ninth Street, Cleveland, Ohio. Yours of the committee, Charles J. Dalberg.

Southern Wisconsin District reunion will convene at Madison, August 9 to 19, 1907. Notice as to prices on tents, etc., will appear later. Hope all who can will make the necessary sacrifice to attend. We expect to use the same grounds as last year. For the committee, Jasper O. Dutton.

The annual reunion of the Northwestern Kansas District will be held at Downs, Kansas, beginning September 12 and continuing over two Sundays. Good speakers will be in attendance. A patriarch is also expected to be present. Free hay will be provided for teams, also pasturage may be had close to the city. Everything will be made as comfortable for campers as will be possible, so all come well prepared and equipped for camping if you can, and if you

## THE SAINTS' HERALD.

ESTABLISHED 1860.

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All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

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can not, then come anyway and lodging will be found at moderate prices. Watch the papers for further particulars; but in the meanwhile prepare to attend this reunion and assist in making it one never to be forgotten by reason of the good things of the Spirit enjoyed, though it may be through sacrifice of time, labor, and money. For verily "this is a day of sacrifices," and he who would receive of the blessings to be obtained at such a gathering must needs sacrifice in proportion to that received, which is not loss, but gain. For the committee, Fernando E. Taylor, Osborne, Kansas.

Reunion of Southern Nebraska District will be held in the grove of Bro. E. D. Briggs, one mile west of court-house, Nebraska City, July 12 to 21. Brn. G. H. Hilliard, J. A. Gunsolley, and one of the patriarchs, together with the missionaries of the State, are expected. Meals will be served at ten cents, for all who stay on the grounds. Tent rental will be: 10x12, \$2; 12x14, \$2.50; 14x16, \$3.50; freight additional. Provender for horses at market price. Send all orders, accompanied with cash, for tents, etc. E. D. Briggs, Nebraska City, Nebraska.

The reunion at Weyburn, Saskatchewan, begins on the morning of the 26th of July. President R. C. Evans and wife will be there, also the Saints of Weyburn have invited Brn. Heman C. and H. O. Smith. So all come and let us have a good time. We would like to see a good number of the Saints from across the border. Meals will be served at twenty cents per meal; beds free. For any further information write Elder W. J. Fisher, Weyburn, Saskatchewan, or T. J. Jordan, Halbright, Saskatchewan. Weyburn is on the Soo line. J. L. Mortimer.

Ohio District reunion and conference will be held at Wellston, Ohio, at the Electric Park, commencing August 24, 1907, and continuing to September 1. Conference will convene on Saturday, August 31, at 9 a. m., and Thursday, August 29, can be devoted to Sunday-school work. The leading ministers of the church will be in attendance. All desiring tents, etc., should order them not later than August 10. J. L. Goodrich, secretary-treasurer, Box 440, Wellston, Ohio.

**Married.**

**HARRIS—RUSSELL.**—On Wednesday evening, June 12, 1907, Bro. Don A. Harris and Sr. Elsie E. Russell, at the home of the bride's mother, Sr. S. A. Russell, Colorado Springs, Colorado. At eight o'clock the contracting parties took their places under an arch of smilax and roses, where the marriage vows, as spoken by Elder F. A. Russell, brother of the bride, were made. J. S. Roth assisted in the service. The groom is an exemplary young man, highly esteemed by his associates. The bride is well known in Des Moines District as an active worker in Sunday-school and general church work. May the future possess many blessings for them in their voyage through life together.

**Died.**

**HOLCOMB.**—William Roscoe Holcomb, son of Oliver and Mary Holcomb, was born October 1, 1878, near Gallands Grove, Iowa. He was baptized at the same place August 11, 1889, by Joseph W. Smith. On March 26, 1905, he was married to Sr. Bessie Cross, who, with one child, survives him. His death occurred near Dow City, Iowa May 30, 1907, and he was laid to rest in the Gallands Grove cemetery; sermon by Hyrum O. Smith. That he was held in high esteem by the

the neighbors and friends, was attested by the large attendance at the funeral.

**STANDLEY.**—Emma Standley, wife of Bro. D. Standley, departed this life March 24, 1907, near Boswell, Indian Territory. She was born March 29, 1857, in Rusk County Texas; baptized at Elkart, Texas, by Elder James Bryan, leaving husband and one married son to mourn their loss.

**DAVIS.**—William P. Davis was born in Comas Valley, Oregon, in 1873. Died in Roseburg, Oregon, May 18, 1907, of consumption. Bro. Davis was baptized September 6, 1902, by Elder C. E. Crumbley. He leaves a wife and two small children.

**EVERETT.**—Ann Mary Smith (Everett) was born January 1, 1820, at Griston, England. Married to John Everett, April 26, 1845. They came to America in 1852. Her husband preceded her to the paradise of God. She was the mother of nine children, five of whom are living. She died June 6, 1907. Both she and her husband united with the church in England in their youth and held to the faith during all the vicissitudes of life. Funeral-service at the Everett school-house, June 8, conducted by C. H. Porter, assisted by W. M. Self.

**GREGORY.**—At Raymond, Idaho, May 23, 1907, Sr. Isabel E. Gregory, aged 71 years, 2 months, and 21 days. She was baptized June 5, 1892, at Dingle, Idaho, by A. J. Layland, and was a member of the Dingedell Branch at her death. She leaves one brother, J. M. Westfall, of Tingley, Pennsylvania, and one daughter, Sr. A. J. Layland, of Raymond, Idaho, to mourn their loss. Funeral-sermon by A. J. Layland.

**WARREN.**—Jane Ostler was born in Britpart, England, January 27, 1856. At the age of thirteen years she came to this country with her parents, locating near Elk City, Nebraska. March 13, 1871, she married George E. Warren, who survives her. Became a member of the Reorganized Church, September 16, 1879, continuing faithful until her death, which occurred at her home in Benson, Nebraska, June 8, 1907. She was kind and loving to all. "None knew her but to love her; none spake her name but to praise." Funeral at her home. Sermon by M. M. Turpen.

**RICE.**—At Sugar Creek, Missouri, Anson B. Rice. Was born at Hartford, Connecticut, June 26, 1825. Died June 7, 1907. He fell from the roof of his house and was killed. He leaves a wife and nine children. He was a member of the Advent Church. Buried in Mound Grove Cemetery. Funeral-sermon by Elder J. C. Foss.

**WELCH.**—Sr. Ann E. Welch, born October 8, 1846, Carthage, Hancock County, Illinois. Married to Thomas E. Welch, May 21, 1862. There were born of them seven boys and three girls. Baptized May 30, 1892, by E. Curtis, Richhill, Missouri. Died June 8, 1907, at Richhill, Missouri, of heart failure; illness about one and a half hours. She leaves a husband, one son, one daughter, a host of friends and relatives to mourn their loss. Funeral at the Latter Day Saint church, by George Jenkins, text from Job 14: 14, 15.

**LINN.**—Sr. Sarah E. Linn died at Chatsworth, Illinois, June 8, 1907, after a very painful illness, aged 40 years and 22 days. She became a member of the church by baptism October 21, 1906. She leaves a husband and three children to mourn their loss. She was an ardent lover and faithful exemplifier of the message of life and salvation. She was buried from the Baptist chapel, Chatworth, Illinois, June 11, F. M. Cooper of Plano, Illinois, delivering the funeral-address to a full house. All who knew Sr. Linn loved her.

**KINNEY.**—Sr. Lutie E. Kinney died at her home at Portland, Oregon, May 14, 1907; funeral in charge of N. T. Chapman. Sr. Kinney was born April 12, 1884, at Belaire, Michigan; was baptized June 16, 1889. She will be kindly remembered by the missionaries who traveled in the Oregon District. She leaves husband, two little ones, a father, mother, and two sisters, besides a host of friends to mourn her departure; but all feel that it is well for her, and do not mourn as those who have no hope.

**A "Sweat-Shop" Where Money is Made.**

Joe Mitchell Chapple in the June number of the *National Magazine* quotes Secretary Shaw as using the following rather strong language:

"I doubt if a worse sweat-shop exists on earth than the factory in which the government manufactures its money, its bonds, its internal revenue and post-office stamps. The condition of the employees, especially in the summer-time, is well-nigh unbearable, and every consideration pleads for improvement."

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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

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JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

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## CONTENTS

EDITORIAL:	
Looking Back - - - - -	609
General Church Items - - - - -	610
Current Events, Secular, and Religious - - -	610
ELDERS' NOTE-BOOK:	
An Australian Handbill - - - - -	611
Some Thoughts from My Note-Book for 1906 -	611
ORIGINAL ARTICLES:	
Criticism of the Reverend Mr. Haupt versus "Joseph Smith Defended" - - - - -	612
MOTHERS' HOME COLUMN:	
The Recluse - - - - -	618
Are We Thinking - - - - -	618
LETTER DEPARTMENT:	
Letters - - - - -	619
Over the Mountains - - - - -	626
An Apology - - - - -	627
NEWS FROM BRANCHES - - - - -	627
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
Southern Indiana - - - - -	628
Southern Michigan and Northern Indiana - -	628
Montana - - - - -	628
Minnesota - - - - -	628
Clinton - - - - -	629
Convention Minutes:	
Des Moines - - - - -	629
Minnesota - - - - -	629

"I do not personally know whether Christ turned water into wine or not; but whether he did or not, he did change Saul of Tarsus into Paul the apostle—that was the greater miracle; and this is the kind of miracles that has been the constant accompaniment of Christ's presence in history."

"Saints, do not make heavy burdens unbearable by unwise and unjust criticism. Do a little more visiting of the 'widows and fatherless,' (for the missionary's families come under that heading,) and 'bear ye one another's burdens and thus fulfill the law of Christ.'"

## Editorial

### LOOKING BACK.

*No man, having put his hand to the plow, and looking back, is fit for the kingdom.*

The Master at one time remarked, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

This is a striking simile as one who has followed the plow will understand. The stake is set up at the far side of an unplowed field, the plow is struck into the soil, and then the driver must keep his eye on the mark toward which he drives. A crook in this first furrow will show in all the later furrows. If the driver looks to the right or to the left the team will swerve from the true course. If he looks back he can not go straight.

The furrow behind him will take care of itself; his business is to look at the goal and press onward. If he makes straight furrows they will show for a long time and be an evidence that he is a careful farmer; if he makes crooked furrows they will show just as long and be an evidence to the contrary. They will show after his grain has been sown; even after it has been harvested. They will show until the field is all plowed over again; and sometimes even then they may be discerned. Such a hard matter is it to undo bad work.

It is a great deal the same way in the church. Men must have something to aim at—a fixed goal. If they change it each day the result will be distressing. If they look back at the things left behind them they will take a rainbow course and will not prove worthy of the kingdom. Their crooked work will show even after they have sowed their seed and reaped the harvest. It is liable to show even if they do their work all over.

Our eyes are put in the front of our heads. It is not intended that we shall look back very much; yet we do, most of us, too much. We keep our eyes on the "good old times" so much that we do not see the good new times. When one is looking back too much to the time "when the church had greater blessings" than now, when the "elders had more power," when the "Saints were more sociable," and when all was lovely, he is not apt to see the work that he might do now; so he proves "not worthy of the kingdom" and loses the blessings of to-day.

Bishop's Office  
210 1-2N Main St

Paul's way was better: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

When we are busy we are apt to think better of our surroundings. Work brings happiness and idleness breeds discontent.

Lot's wife was used as an example very early in the history of the world to demonstrate the fact that when God is leading men from danger to safety it is best not to look back. Yet that example was soon forgotten. The children of Israel suffered great hardships under the oppression. They were slaves with scant food and hard labor. Life seemed not worth living. Yet while Moses was leading them to the promised land they were looking back with regrets to the flesh-pots. They regretted their lost portions of garlic. They were not "worthy of the kingdom."

The brothers of Nephi on the way to the land of freedom looked back with regret to the doomed city of Jerusalem, and reproached their father and Nephi for having brought them from their homes. They, too, were unworthy.

The Christians, under the lead of Christ himself, looked back to the world, and went back, many of them. That, perhaps, drew forth this remark of his.

One does not wonder that Adam and Eve looked back with regret to the lost garden of Eden; but one is surprised to note that men, released from the most obnoxious bondage, often regret their deliverance. Many of the negroes freed by President Lincoln mourned out the rest of their days. Freedom meant less to them than did the little cabin in the shadow of the big plantation house. They wanted some one to drive them to work in the morning, to feed them at noon, and to put them to bed at night.

It is often so with those who have been freed from spiritual bondage. We see them looking back at the things of the old life,—the wealth or social position or pleasure of the old life. They miss the stern hand of the Devil that of old guided their destiny. They hate to put forth the effort necessary in striking a straight furrow. The eternal vigilance that is the price of liberty grows wearisome.

Once in a while we see one go back; by his own confession not worthy of the kingdom. What does he gain? Watch the lives of those who have done so. Is their course ever upward? Is it ever happy?

One such, who was once a stanch defender of the faith but now long an opposer, stopped for a little while beneath our roof. He chanced to pick up the

Saints' Hymnal and began to sing some of the old songs. Like a flood the memory of what he had been came over him, and he wept tears of bitterness. His feelings must be the feelings of many like him.

One may be happy before he hears of the work; but never after he has loved it and deserted it.

Let us keep our eyes on the goal and strike a straight, true furrow in the sight of all men.

ELBERT A. SMITH.

#### GENERAL CHURCH ITEMS.

The Spokane *Chronicle* makes the following mention of the work in that city:

"A conference of the Reorganized Church of the Latter Day Saints for the Spokane District and the Panhandle of Idaho took place Saturday evening and Sunday at the Spokane church, corner of Smith Street and Third Avenue. It is reported to have been the largest conference ever held by churches of this denomination and was harmonious. Reverend F. J. Chatburn of Mold, Washington, presided.

"Officers were elected for the ensuing year as follows: Reverend T. W. Chatburn, president; Reverend F. J. Chatburn, vice-president, and M. Fordham, secretary and treasurer. W. W. Fordham, standing Bishop's agent, was sustained for another year for the same office. The conference will assemble again at the same church on the last Saturday and Sunday of December.

"Reverend T. W. Chatburn recently returned from the general conference, which was held at Lamoni, Iowa, where he was ordained high priest and was sent back here to take charge of the Spokane Branch and of the entire Spokane District.

"Next Sunday at eleven o'clock Mr. Chatburn will discuss 'The difference between Brighamism and the doctrine of the Latter Day Saints.' The church represented by Mr. Chatburn rejects polygamy and other doctrines advanced by Brigham Young and vigorously opposes the teachings of the Utah branch.

"The local church is reported to be free from debt and forty-one dollars was raised yesterday to purchase new seats."

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

In all the domain of Uncle Sam July Fourth has long been a day of mingled comedy and tragedy. Such doubts as Great Britain may have entertained regarding the ability of the new States to govern themselves must have been strengthened by observing the way in which they celebrate their independence; any grudge which Great Britain may have cherished because of severed allegiance must have been long ago satisfied by the way in which the

spread eagle has maltreated his subjects on the annual occasion of his exaltation. There is a growing sentiment that it is enough. A general effort was made throughout the United States to secure a safer and saner observance of the Fourth just passed into history. Some communities were awakened by the sound of ringing bells; and with relief for the first time within the memory of man failed to hear the infernal din of shotguns, cannon, and other artillery that usually jars the firmament on the morning when liberty celebrates her birthday on American soil. The toy pistol, the dynamite cane, the giant cracker, and other exponents of contusion, concussion, combustion, and lockjaw were justly ostracized. And yet many deaths and accidents are reported from over the country. It is to be hoped that the reform will go on and gain ground until one will be as safe in the United States on Independence Day as he would be in the domain of some "downtrodden monarchy."

During the past week the world in general has taken some interest in the sport of "hunting the octopus." Some facts regarding the inside workings of the Standard Oil Company were desired in connection with the case now being tried in Chicago before Judge Landis and it was decided to invoke the personal presence of the richest man in the world. When an attempt was made to serve the subpoena the desired witness was not to be found. By a strange coincident he had disappeared. After a long and interesting search he was located at Pittsfield, Massachusetts. The result of the search, however, was disappointing, for the reason that when Mr. Rockefeller appeared in court he testified that his position as president of the concern was merely honorary and that he had little knowledge of its affairs, having rendered no active service for ten or twelve years.

"When the question comes to us to-day, What shall we do with this Jesus who is called the Christ? it is of the Christ of this present hour concerning whom it is asked. Whether he was born of a virgin or not is not the issue; whether he rose from the dead or not, as a tangible form, is not the issue; whether he worked miracles of power is not the issue. The issue is concerning this deathless Person whom multitudes are loving and serving now, who is the inspiration of countless lives to-day, who is the comfort and joy of unnumbered throngs of human souls, the Christ who is every day we live changing poor lost men into new creations, and who is giving hope and courage and redemption to the world. What shall we do with him? We must read the story of Jesus of old in the light of what Christ now is."

## Elders' Note-Book

AN AUSTRALIAN HANDBILL.

### COME AND HEAR

why I became a Latter Day Saint! The answer will be straightforwardly given at the fourteen days' mission to be held at the Saints' church, Gosford Road, Hamilton West, beginning May 12th, and concluding May 26th. The Missioner will be Elder W. J. Haworth, of Sydney, who will be supported by the local ministry. Bring Bibles, pencils, and paper, and thus prepare yourself for a thorough examination of our message later on in your own home. We don't want people to accept our preaching without proper investigation, but would rather that they compare our teachings with the scriptures. Most of the discourse will be illustrated by large pictorial, oil-painted charts. Come, and we will do you good, if plain preaching, the Old Story, and bright singing can do it.

#### SOME OF THE SUBJECTS.

1. The Christian Church during the first three centuries.
2. Has there been a universal falling away from the Truth?
3. How the gospel was changed during the "dark ages."
4. Reformation struggles. Triumph of Religious Liberty.
5. Restoration of the True Gospel.
6. The second coming of Christ. Is it near?
7. The Resurrection and the Millennium.
8. Is baptism essential?
9. A full gospel.

DON'T MISS THIS TREAT.

### SOME THOUGHTS FROM MY NOTE-BOOK FOR 1906.

ELDER JEROME E. WILDERMUTH.

A thought has more power than a bomb.

The world *thinks* we are a deluded people; we *know* the world is deluded.

It takes three elements to make the church of Christ:

First, the Principles of Doctrine and people to believe them; second, offices and men to fill them; third, the power and Spirit of God.

The Bible shows a succession of apostles because the Lord foresaw that men would dispute it.

There are two births: one we had *nothing* to say

about; the other we have *all* to say about, if it shall be, and the life beyond.

The yielding of our bodies to God's will is signified by Baptism.

The yielding of our spirits to God's Spirit gives us the Holy Spirit.

Be baptized as Jesus was, otherwise we are putting the example of some man before that of Christ.

Was the baptism of John of God or of man?  
If of God why do not you receive it?

All born outside the Garden of Eden must be born into the kingdom.

The Bible tells us what to do, the Book of Mormon how to do it.

The New Testament was not accepted for two hundred years after Christ.

The Book of Mormon is being proved true, and agreeing with facts it will yet be accepted by many.

Why do we need the Book of Mormon? for the same reasons that we need the Bible. Either one alone does not prove God just unto all men. It is the testimony of the second witness. Do you believe the teachings of the Bible? then you believe the teachings of the Book of Mormon.

## Original Articles

### CRITICISM OF THE REVEREND MR. HAUPT VERSUS "JOSEPH SMITH DEFENDED."—NO. 8.

#### THE LATTER DAY DISPENSATION.

An answer to Mr. Haupt's criticism on chapter 7. Pages 132 to 143 in Joseph Smith Defended should properly have been placed in chapter 7, and those pages were so considered by me in the summary on page 185. So we will consider them under this heading now. In them I proved from Joel 2: 28 and Acts 3: 16-21 that there were to be prophets in our day; i. e., after the restoration of Palestine. From statistics, I showed that Palestine received her "early and latter rain" first in 1851 and that the land has lately been restored to its former fertility, and thousands of Jews are now gathering to their fatherland. To these eleven pages Mr. Haupt replies: "While it is understood that the 'prophet like unto Moses' was Christ, and that John the Baptist was the Elias which was to come, yet it is a common opinion that another great prophet shall arise among the Jews who shall have characteristics

of Moses and Elias and shall lead the children of Israel from the north country, etc., and settle them again in the Holy Land, after which they shall be led to accept Christ, and Joel 2: 28 will again be fulfilled. The north country is Russia, where five eighths of the Jews live in conditions worse than Egypt.

"The isles of the sea are the British Isles, which is next in the number of its Jews, followed closely by the West, or the United States. Then will the Jews no longer say, 'Behold the Lord which brought us up out of the land of Egypt, but behold the Lord which brought us out of the north country, and from the isles of the sea.'"

While both the Anglican church and the Latter Day Saints are interested in the Jewish question, there is quite a difference of belief. As Mr. Haupt refers to this matter again in another place, we will notice it more fully then, but some points we wish to notice now.

1. Peter said Jesus was "that prophet" spoken of by Moses, and there is no reason to believe that promise will have even a partial fulfillment in the coming of any other prophet.

2. While John the Baptist was to come in latter days, no mention is made of his assisting to lead the Jews out of bondage.

3. The Jews are one people and Israel is usually referred to as another. Israel and not the Jews is to come from a north country. While I understand that the Jews are of Israel, they are only a small part of them. Ten and a half tribes were carried away, and we call them the lost tribes. Various efforts have been made to locate them—some in England, some among the Danes, some among the Nestorians, and elsewhere. But none of them are satisfactory efforts, nor do they furnish conclusive proof of their theories. Israel and Judah are both to be gathered, but Israel is to come from a land in the north. Russia is not theretore that country, for the lost tribes are not there; and, for the same reason, the British Isles is not the land of this prophecy.

4. No scripture indicates that either Israel or Judah will accept their Messiah till they gather back or begin to do so, and it is hardly probable that the Lord would send them a prophet till they are converted to the truth of Christianity.

5. In fact, I know of no prophecy that indicates that a prophet will lead them out of bondage, but that the Gentile nations will do that, of which England is contributing her part. (See Isaiah 49: 22, 23; 60: 3-10; 66: 20.) The common opinion, therefore, that "a prophet having characteristics of Moses and John will lead them out of bondage" is unscriptural.

## THE DISPENSATION OF THE FULLNESS OF TIMES.

Ephesians 1:10: As a general reply to chapter 7, and this text, Mr. Haupt says: "Here we find a mixture of truth and error that needs sifting. Here also is the real point of controversy between the Latter Day Saints and the Catholic Church. Was the Christian dispensation the last, the church which Christ established to continue until he shall come again? Or, was it temporarily to do a work and then Christ and the Holy Ghost be driven out of it, God withdrawing all authority from the Christian ministry and all grace from the Catholic sacraments, so that from the second century on it was the synagogue of Satan?"

Our position is not correctly stated by him, and of course we will not be expected to defend our faith as misstated by others. Often our opponents misstate our position and then become angry because we will not defend it. We believe the latter-day dispensation was a Christian dispensation as well as the former, and identical with the old in authority, organization, doctrine, and divine favor. So that when he says "the Latter Day Saint says 'no,' the Christian dispensation was not the last," he misstates our faith.

The unkind charge that "Latter Day Saints believe the churches who claim succession from Christ are the 'synagogue of Satan,'" does not do us justice and, intentionally or unintentionally, was used to prejudice believers in that doctrine against us, so that they might look with disfavor on any other statement we might make. Our position is: The church in the early centuries (not in the second, however,) departed from the truth, and Christ no longer honored them with his Spirit, and they dwindled to a mere human organization; doing good, no doubt, as other secular societies, but void of divine authority. To say that we look upon them as the "synagogue of Satan," is both unkind and wide of the truth. Every effort of my opponent to thus poison and prejudice his readers against us, will be promptly met and exposed. We admit that the "real point," or one of the real points of this controversy, is whether the church has continued in unbroken authority since Christ, or whether it was rejected in due time and restored again from heaven in the nineteenth century. The easiest and perhaps the plainest way to answer his misstatement of our faith is to paraphrase it as we now proceed to do.

"Here is the real point of controversy [not more so than the closing of the canon of scripture] between the Latter Day Saints and the Catholic [a misnomer] Church. Was the Christian [both were Christian] dispensation the last? Was the church which Christ established, to continue until he shall come again, or, was it temporarily to do a work and

then Christ and the Holy Ghost be driven out of it, [not correctly stated], God withdrawing all authority from the Christian ministry, and all grace from the Catholic sacraments? So that from the second [sixth] century on, it was the synagogue of Satan [was void of divine authority]. Latter Day Saints say 'no' to the former [not correctly stated] and 'yes' to the latter [not correctly stated] question. Let us therefore examine all the texts of scripture bearing on this subject."

Mr. Haupt then quotes a number of texts containing such expressions as "latter day," "latter days," "last days," "last time," and "times," which, so far as I can see, have little or no bearing at all, either for or against a "latter-day dispensation." We are at a loss to know why these texts were used, unless it was to prove that these were not the "latter days"; but as he is on record himself as believing these are the "latter days," he is against himself if that be his object. In his revision he omits them entirely, but as many in the world use these texts as he did we insert them and their answers for the benefit of others. Taking them in their order they are:

Job 19:24. This text refers to the resurrection of the flesh of Job and the appearing of the Redeemer on the earth in the latter days. That time has not yet come.

Jeremiah 23:20 is next referred to, beginning in the middle of the verse and running into the twenty-first, and is made to refer to latter-day prophets whom the Lord had not sent, yet they ran, and to whom he had not spoken, and yet they prophesied. But that language was spoken of Samarian prophets (see verse 15) and does not refer to latter days at all, but the nineteenth and twentieth verses refer to the whirlwind that "in the latter days thou shalt consider it perfectly." The great increase of whirlwinds in the last fifty years locates "the latter days."

Ezekiel 38:16. This text refers to Gog coming against Israel in the latter days. This is yet future, and if used to prove the latter days were in the time of Christ, better have been left out of the account.

Daniel 2:28. As this text properly comes under the head of "the latter-day kingdom," we will leave it till we come to that point later. This is the text that Mr. Haupt wants to get rid of, and for the purpose of locating its fulfillment in the days of Christ quotes some of these other texts to prove those were the latter days as well as these.

Daniel 10:14. Of this text Mr. Haupt says: "Michael tells Daniel 'what shall befall thy people in the latter days,' and proceeds to speak of a time from the first of Darius to the resurrection." His argument is, I suppose, to show that the "latter

days" began with "the first of Darius." But note. The angel said more than that; he also said: "But I will show thee what is noted in the scriptures of truth: and there is none that holdeth with me in these things, but Michael your prince."—Verse 21. Not only to show what was to befall his people in the "latter days," but also what was of note in the scriptures of truth; and explaining them he comes down to the latter days, the especial point he was sent to inform him about. (See Daniel 11: 35; 12: 1-4.) These references show that the "time of the end," was what he referred to as the "latter days." Mr. Haupt is mistaken when he says it was Michael that instructed Daniel. (See verse 21.)

Hosea 3: 5, refers to the return of Israel in latter days. As that prophecy is now in process of fulfillment, these are the latter days.

2 Timothy 3: 1. This text refers to the perils of the last days. The great and astounding increase of the evils enumerated in this chapter, in the last few decades, locates the "last days" in our time.

1 Timothy 4: 1. This text was omitted by Mr. Haupt, but we insert it here as having some bearing on this point. This text, we think, has reference to the Utah apostasy and locates the time as now. We may notice this text again.

Hebrews 1: 2. "These last days" as designated from other "last days." This text, in connection with the rest of Paul's writings, it seems to me, could hardly hold him to the belief that those were the specific last days he so often referred to as yet to come.

James 5: 3, contains a prophecy of latter day covetousness. The recent increase of millionaires and multi-millionaires, locates the time of this prophecy in our time.

2 Peter 3: 3. This text refers to the time of the Lord's coming; men would scoff at the idea, hence "scoffers in the last days."

1 Peter 1: 20. "These last times" as distinguished from some other "last times," judging from the text alone. But there are good reasons to believe that the original text has not in the above been correctly translated. The Codex Sinaiticus now at St. Petersburg, discovered by Tischendorf in 1859, in the convent of St. Catherine on Mt. Sinai, also the Codex Alexandrinus, in the British Museum, presented to Charles I in 1628, also the Codex Vaticanus, in the Vatican Library, at Rome, also the Codex Ephraemi Syri Rescriptus, now in the National Library at Paris, all make this passage read, "At the end of the times." These same authors (with the exception of the latter), and many others, make Hebrews 1: 2 read, "At the end of these days," rather than, "in these last days." These proofs are taken from Eyre and Spottiswoode's Variorum edition of the Bible.

1 John 2: 18. "Whereby we know that it is the last time." We can hardly think that John believed that was the last time in the world's history, for it has continued near two thousand years since then. If he did, we can not accept the idea that inspiration led him into that error.

Jude 18. This is connected with the previous verse and on back to the fourteenth, which speaks of the Lord coming with "ten thousands of his saints."

Galatians 4: 4. "But when the fullness of the time was come God sent forth his Son." The clear meaning here is that when the time prophesied of had come God sent his Son. It has no reference at all to the last days.

There are other texts that refer to our time, such as Revelation 14: 6 and Isaiah 18: 5, that Mr. Haupt did not quote; but as we will discuss them hereafter we pass them by, stopping only to state that not one of these texts will locate the latter days in any other time but ours and on to the end. His effort, then, to pave the way for the fulfillment of Daniel 2: 28, 44 in the days of Christ fails, utterly fails. Unless he can move that point he knows his case is lost. Let us then proceed to its examination.

#### A LATTER-DAY KINGDOM.

Daniel 2: 28-45. "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. . . . And in the days of these kings shall the God of heaven set up a kingdom, . . . the great God hath made known to the king what shall come to pass hereafter."

Space will not permit reprinting all these verses, and so we will get the gist of the matter as follows:

#### THE DREAM.

"Thou, O king, sawest, and beheld a great image . . . head was of fine gold, his breast and his arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. . . . and the stone that smote the image became a great mountain and filled the whole earth."

#### THE INTERPRETATION.

"Thou art this head of gold. [Kingdom number 1.] And after thee shall arise another kingdom [number 2] inferior to thee, and another third kingdom of brass [number 3], which shall bear rule over all the earth. And the fourth kingdom [number 4] shall be strong as iron: . . . thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom [number 5] shall be divided; but there

shall be in it the strength of the iron, . . . And as the toes of the feet were part of iron, and part of clay, the kingdom [number 6] shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, . . . and the kingdom shall not be left to other people, . . . thou sawest that a stone was cut out of the mountain without hands, . . . God hath made known to the king what shall come to pass hereafter."

From the above we see that the stone represented the kingdom which the God of heaven has to set up; and it was to be the especial thing which it is said should be "in the latter days." Clearly the image represented the governments of men to the end of time. The image was complete even to the toes. During the days of these toes, or very near the end of the world, God would set up his kingdom nevermore to be destroyed, nor should it be left to other people as was the case nineteen hundred years ago. It would finally become catholic (universal), and fill the whole earth.

In the above interpretation we have notice that there were six kingdoms mentioned. In the days of the sixth and last, divided into ten, was the divine one to be set up. While the image was yet standing, before the kingdoms of this world shall have become the kingdom of our Lord and his Christ, God was to set up this kingdom.

Before proceeding further let us hear what Mr. Haupt has to say about this text. "He then foretells the four universal empires, Babylon, Persia, Greece, and Rome, the last being subdivided into provinces, not kingdoms. In the days of these kings, 'The stone was cut out of the mountain.' That is, before any of the four should be totally destroyed, and during the fourth."

Was not each of the four subdivided into provinces? How did Greece or Persia differ from Rome in that regard? (See Esther 1:1; 9:3; and Daniel 8:20-22, as well as history.) Mr. Haupt's cunning on this point reveals his weakness. Why should he attempt to presume upon the ignorance of his readers if this were not so? But we will give him the benefit of the doubt, that he did not know of Persia being divided into provinces and perhaps Greece also, otherwise we would have to consider him insincere.

How could the kingdom be set up in the days of all those kingdoms he mentioned and yet in the time of the fourth? His argument seems contradictory here. Does he mean to extend the authority of the "Holy Catholic" church back of Christ to

Greece and Persia and Babylon? If so, how about the "great commission"? Is that what is meant by these kings? If so, what did he mean when he said: "While I glory in being an American, the church that can claim my allegiance must show its authority in unbroken succession from the King at Jerusalem 33 A. D.?"

If he did not mean that, why did he say: "Before any of the four were totally destroyed"? Or, if he had used only the other expression, "during the fourth kingdom," then we would press him for an explanation of the term in the text, "these kings," in the plural.

But he continues: "The ten was seen to grow, and this carries it beyond the ten divisions [Did each province have a king, and were there only ten of them?] when it becomes the most powerful kingdom in the world, and will increase until all the kingdoms of this world shall become the kingdom of our Lord. It shall 'never be destroyed' shall 'never be left to other people,' and shall 'stand for ever.'"

The primitive church was left to other people, as every one knows. Jesus said in the temple to the "chief priests and elders of the people" (Matthew 21:23): "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Verse 43. History records this as a fact. The primitive church was composed of Jews exclusively. Afterward the gospel went to the Gentiles, who, for a time, brought forth proper fruits, until they were "turned unto fables." But the kingdom of Daniel 2 was not to be left to other people. The stone kingdom could not therefore have been the primitive church.

Mr. Haupt refers to this matter in another place and we will couple it with this and get it all together.

My comment on the above text was: "From the above we learn that in the latter days a divine church or kingdom was to be set up. This latter-day kingdom was not to be thrown down nor given to another people. It could have no reference to the primitive church of Jesus Christ, as some think, for that was thrown down and the entire flock was destroyed. (See Acts 20:29.) They turned away their ears from the truth. (See 2 Timothy 4:4.) Only a little while was the light with them. (See St. John 12:35.) The kingdom was taken by force with violent hands. (See Matthew 11:12.) Jesus said: 'The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.' (See Matthew 21:43.)"

In the above sentences is couched the very long yet clear doctrine of the "apostasy." I had neither space nor disposition to notice that doctrine in full, but that little was enough to bring out some dan-

gerous epithets from my opponent,—dangerous to his Christianity. He says: "Did ever a religious teacher more falsely handle the word of God!! Take the passages in any order you please and you must convict this 'elder' of lying and misrepresentation."

Some of the few pebbles from the millstone of truth seem to have struck our reviewer; and while it was to be expected that he would remonstrate some on being hit, yet we scarcely expected him to hurl opprobrious epithets at his opponent who honestly differs from him, after saying: "In it all we have endeavored to speak the truth in love, for only as love is manifest will men listen to the truth." He seems to have gone off on a tangent merely at a reference to passages of scripture! And after thus venting his feelings, he proceeds to notice the texts I referred to, "beginning with the last and returning to the first," but touches them very lightly. In his revision he arrays them differently. In it some former texts he omits, and his arguments differ, but the thought is the same so far as I can see.

Matthew 21:43. "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Of this verse Mr. Haupt says: "That kingdom was to be taken from the Jews, not Christians." A fatal admission. That is our position exactly. Though the church continued for a time, first among the Jews and composed of Jews, it was afterward taken to the Gentiles. But the kingdom of Daniel was not to be left to another people—not to be left to the Gentiles. Or if established among the Gentiles it was not to be left to the Jews. The Latter Day Saints' position is substantial and immovable, while that of the Episcopal Church is faulty in many respects.

Matthew 11:12. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

Mr. Haupt repeats the two words *till now*, and comments: "That is 32 A. D. Nearly a year before that, Jesus said to Peter, 'Upon this rock I will build my church and the gates of hell shall not prevail against it.' As the church was not then founded, the kingdom here used could not refer to it."

To what else could Jesus have referred than to the church, a work began by John the Baptist? What did Jesus mean in Matthew 4:23: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom"? This was at the very beginning of Jesus' ministry. The idea that the church was not founded until after the year 32 A. D. is wide of the mark, for the reason that God did not have two organizations in the world, one the kingdom, the other the church. His distinction

between the church and the kingdom is wide of the mark. Each referred to the one work of God which began with John the Baptist, and was organized in good working order during the lifetime of Christ, but perhaps not perfected until he "ascended up on high" and gave certain gifts and officers to the church. That there was a church long before Pentecost is evident from the statement of Jesus to his disciples (Matthew 18:17): "And if he shall neglect to hear them, tell it unto the church." That this kingdom that had suffered violence from the days of John the Baptist was not in heaven but upon earth is evident from the fact that no violence could injure it in heaven. Mr. Haupt and myself both believe that the church was divine, then where is there room for another divine work? The expression, that the kingdom would be taken "by force," certainly is against his position of succession, and in favor of an apostasy.

St. John 12:35, 36: "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light."

Of this text Mr. Haupt says: "There is here no reference to the primitive church. The words are spoken to Jewish unbelievers and not to Christians." In what respect was the light with the unbelieving Jews? Was it not that it was shining about them? Shining in the darkness and yet the "darkness comprehendeth it not"? We, too, believe Jesus was speaking to the unbelieving Jews and of the truth as that light. According to Mr. Haupt's theory of succession, was there ever a time when the Jews could not have walked in that light? The facts are, the light of the gospel was taken away. It was to be with them only a short time. Mr. Haupt thinks the light was to be taken away from the Jews and not the Christians; but Jesus uses the word *nation*. The kingdom was to be given "to a nation," evidently meaning the Gentiles. But that does not help his position on Daniel 2:44 very much.

2 Timothy 4:1-4: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Mr. Haupt says of this text: "These words are written of the church in Ephesus to whose elders

Paul also addressed the words of the passage in Ephesians 1:10." But were these words written of the Ephesians? Where is the proof of it? This letter was written to Timothy instructing him in his ministry, and speaking generally of the church wherever he might go. Paul had written of the work in various places and mentioned that all "Asia was turned away from him." He had mentioned the men that had opposed him in various places. He had predicted what should be the general religious condition in the "last days," and to guard against that condition he charged him to "preach the word," to "reprove," to "rebuke," and "exhort" with "doctrine," etc. (Verse 2.) In verse 3 he tells him in prophecy that the time will come when they "will not endure sound doctrine." There is no hint here that he meant only the Ephesians. Paul continues: "They shall turn away their ears from the truth and shall be turned unto fables." Thus the apostasy is spoken of clearly, and positively, leaving no room for doubt. It was to be accomplished by teachers sent by the church instead of by the Lord. This text describes very nicely those churches who do not believe in present revelation and a divinely called ministry, and it applies elsewhere than in Ephesus.

Acts 20: 28-30: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

We are willing to admit with Mr. Haupt that this was spoken to the elders of the church at Ephesus, and perhaps those of Miletus also (see verse 17). We are also agreed with Mr. Haupt that "in a broad sense these two passages describe conditions in many parts of the Catholic Church." Where is the place and when was the time since the dark ages began, when it did not describe all classes of Catholics to a more or less degree, so much so that the entire flock of God was destroyed? From the fact that they are not now and have not for centuries been in harmony with the primitive church in doctrine, organization, or gifts of the Spirit shows the apostasy to be complete and the church rejected. In fact it is not at all necessary now to appeal to the Scriptures to prove such a condition was to come as we see all about us in a very tangible form. However, the Scriptures having pointed out the conditions before they came, our confidence in God is increased, and our trust in his future promises fully assured.

Now we come to the climax of the brotherly kindness with which he fancied himself possessed in his

preface: "In it all I have endeavored to speak the truth in love, for only as love is manifest will men listen to the truth." Mr. Haupt exhibits that in the following: "Can any one imagine the writer of page 161 [the one mentioning the foregoing references on the apostasy] was an honest man? If he so deliberately deceives in one place, will he not in all that suits his case?" This we pass without much comment, stopping only to remark that one can be honest and not "deliberately" deceive, and yet differ from Mr. Haupt. He continues: "As we have shown he had falsely handled the word of God throughout the book." The reader of these pages will have discovered how much truth there is in that statement. Not one text has he moved from the place I used it, or given it a better interpretation. Well does he say: "By their fruits shall ye know them." He says: "If I had never doubted the mission of Joseph Smith before I should be compelled to do so now. For any system of religion that must resort to such methods to prove its position can not be of God." In other words, anything not in harmony with his manner and mode of interpretation must not be of God. That is merely begging the question again. He is assuming his position to be true, and because I mentioned the apostasy and gave Bible references I am not honest and "deliberately deceived." The point at issue is whether the church has continued in succession since Christ or whether it departed from the faith. Am I not entitled to bring whatever proofs I choose in support of my position? Let him notice the proofs and not descend to crimination. Matthew 7: 1, 2 might be read with profit. If I were desirous of using such false wisdom as that we have just noticed I could say: "If I had never before doubted the authority of the Episcopal Church I would now be compelled to do so, for any system of religion that must descend to such method to overthrow an opponent must have nothing better to present." His reasoning is faulty and his insinuations and false accusations are unchristian. I charge it only upon him. His church must not be held to his error unless they indorse or condone it. Such a heart is very likely to be void of that good Spirit that leadeth into all truth, and that class will be very apt to reject the mission of Joseph Smith. This is more apt to be the reason for his refusal than the one he assigned.

At any rate one would hardly expect Mr. Haupt to accept the divine calling of Joseph Smith with the misunderstanding he seems to have of his work, as the following will show: "The Latter Day Saints claim that a revelation to a prophet must pass the scrutiny of all the 'quorums,' before it becomes binding upon the conscience of members of the church. But this is the prerogative of the Catholic

Church, for the authority which Christ gave the apostles was for 'alway even unto the end of the world.' Therefore J. Smith should have presented his new revelations for such inspection and not have left it to judges whom he himself appointed." It seems that we must repeatedly remind our opponent that he does not represent our faith correctly. With a misunderstanding of our position, how could he be expected to accept the work of Joseph Smith? According to our faith and practice not only must a new revelation pass the scrutiny of the officers of the church, but the membership of the church as well, as they are represented by delegates in the general conferences. What reason then has he for saying: "To judges whom he himself appointed"? In only a very few instances does the president of the church have anything to do with the appointment of the officers of the church. Not five in a hundred, and perhaps not half so many; and even those must be indorsed by the General Conference. It is a well known fact in our history that the first witnesses to the work of Joseph Smith were not chosen by himself. Latter Day Saints have for years used that fact as a proof of his sincerity. But as to the authority of the Catholic Church to scrutinize all revelations, they lost that centuries ago when they closed the canon of scripture, if not before.

J. W. PETERSON.

(To be continued.)

## Mothers' Home Column

### Notice.

The Readings for the Daughters of Zion locals are printed each month in leaflet form and can be procured, at the following rates, from Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri. Ten copies each month for one year, fifty cents; Twenty-five copies each month for one year, one dollar and twenty cents. Fifty copies each month for one year, one dollar and eighty cents.

### The Recluse.

The world's broad highway runs not by my door.

Long since I turned my weary steps aside,  
Seeking some refuge where I might abide  
All undisturbed by noise and dust and glare,  
See with clear vision through a purer air,  
And struggle onward with the throng no more.

Here will I dwell, I cried, and breathe content,  
And think high thoughts, and utter words whose flame  
For ever shall enshrine a noble name;  
And they who still the hurrying highway choose,  
Hearing, shall ease their feverish haste and muse,  
"Are these things good for which our souls are spent?"

So dwelled I many years. And so I thought  
To serve humanity, yet dwell apart;  
Till one came by, fresh from the busy mart,  
And, wond'ring, said, "Fair sir, the distant plain  
Hears not your message. You are wise in vain.  
On the far highway travelers heed you not!"—Selected.

### Are We Thinking.

Life has but one springtime. It is the opportunity which bears no slighting—the years which must for good or ill abide with us until death closes our earthly pilgrimage. And can we with safety say that even this is the end of the mighty influences then started? Shall the seed then planted yield no further harvest? Who shall answer a question of such tremendous import?

"As a man thinketh so is he," are the words of inspiration. But is not all thought the result of either direct inspiration or of seed planted in the mind?

In his "Summer gathering for winter's needs," Dr. Miller, you will remember, says:

"In the summer of childhood and early youth the gathering and storing must be done *largely by others*, not by the persons themselves. This puts a tremendous responsibility on those who must do this work and furnishes a mighty motive for diligence and faithfulness. They should teach truth with conscientious carefulness. They should train mind and heart with all wisdom. They should seek the most perfect discipline of character in those they are training."

And now we want to bring this plainly-stated fact (for fact it is) right home to the mind and heart of each father and mother in the church who has son or daughter to educate; but especially those who have sons or daughters of an age when they contemplate sending them from home in order that they may obtain better educational advantages than home schools afford. This brings us direct to the subject in hand: Are we thinking? and, if so, what is the character of our thoughts? We are sending them from home for the purpose of having seed planted in their minds, and in their hearts as well. If we are thinking, has this thought come to us?

"The personal element tells in the formation of character. No conceivable advantages of endowments or appliances and no prestige of position should make a Christian parent willing to place son or daughter in an undevout atmosphere, for scholastic training."

The son or the daughter is being sent from home—the home in which the gospel has been taught and honored—for the purpose of educational advantages. We are told by inspiration that "the glory of God is intelligence," hence our children must not grow up in ignorance, but must have every advantage we can afford them of acquiring an education. Moreover we are commanded to seek learning by study and by faith as well as words of wisdom out of the best books. This desire then, we find is not only natural but commendable and in direct harmony with the will of God. But there is much in connection with it demanding thought. Are we thinking?

Addison has said, "Plato describes the supreme being thus: 'Truth is his body and light his shadow.' If we accept this definition there is nothing so contradictory to his nature as error and falsehood." Plato was a heathen, and yet can we gainsay the truth of this poetic conception?

"The glory of God is intelligence, or in other words *light and truth*," are the words of direct inspiration.

Where shall we send our boy? our girl? is the question. just at this time confronting many parents of our faith. There is Graceland to be sure—I would like to patronize that institution. But it is rather far away and then—well, to be honest Graceland is not an endowed institution, and, compared with many I might name, has few advantages. I want my boy to have the very best I can possibly afford to give him.

And for this desire we honor you. It is what every true parent desires for his child. But have we earnestly thought what is the best, and where it is to be obtained? You are

not with Pilate, asking, "What is truth?" You are a firm believer in the gospel restored by the angel—nay, you are more than a believer, for you have many times testified that *you know* it is true. This being the case, in what light ought Graceland to appear to you when you remember that throughout our entire land there is not another educational institution where our peculiar faith is honored, or we as a people are understood. Not one, where we are even recognized as being Christians. Have you thought what effect this is to have on your boy and has this other question, which if possible goes deeper even than this one, what assurance have I that minds so clouded upon matters so vital to the interests of time and eternity, can clearly discern the truth in other things come to you? The spirit of truth, capable of leading and guiding into all truth, was one of the precious blessings bestowed *only* upon the followers of the Master: "Whom the world can not receive" are his own words concerning it.

Do not for a moment suppose that we would even intimate that as a people we have a monopoly upon truth. So far from it, the words of the Master are as true of us to-day as of his followers when he said: "The children of this world are in their generation wiser than the children of light." Not that God would have it so, but we are so slow to learn.

We do mean, however, to say, using the words of Horace Bushnell, that "That man has lived to little purpose who has not learned that what the great world pities and its teachers disallow, even though mixed with weakness, is many times deepest in truth and closest to the real sublimities of life and religion."

That, as a rule, we are pitied, yes, often held in scorn and contempt by the great world and its teacher, needs no argument of ours to establish. Can this fail to exert an influence upon our children when manifested by those they are looking up to as teachers and guides?

And this brings us to consider the personal element which is so strong a force in the formation of character; for be it remembered that as a rule the character of our boys and girls is not formed at the ordinary age of leaving home for school.

For instance, let us consider the probable influence exerted by the character of those who have generously endowed some particular university or college—it may be the very one which we desire our boy should attend, and the desire was first aroused in our mind because of its splendid equipment. And this equipment was made possible by the liberal endowment of one whom all honest, conscientious men regard—putting it very mildly—with distrust and suspicion. And yet what more natural than that this man be well spoken of, and his doubtful ways condoned, because his liberality has blinded the eyes and closed the lips to any condemnation of his methods upon the part of those who have received them? The young are naturally hero-worshippers. This man to a certain extent is held up as a hero, and his influence permeates the atmosphere of their school life. Is it such as you wish your boy to absorb? Such as you would have dominate his life? Not long since the following met our eyes in the daily paper, and as it is public property, and so well illustrates the point to which we wish to call your attention, we use it:

"Yes, Mr. Harriman is a very rich man, and he has very strong capital behind him. His associates are the richest and the ablest financiers in New York, but he has no friends. He has no chums; nobody ever seeks his society for entertainment or amusement. Nobody would go out with Harriman for a good time. His home life is ideal. He has a most delightful family, who are devoted to him. His daughter Anne, a girl of 19 or 20, is his most intimate

companion. He takes a great interest in children, particularly boys who are compelled to earn their own livelihood as he was. If you want to hear anything good of Harriman, leave Wall Street and go up to Tenth Street and Avenue A, where he is the backer of the boys' club which has nine thousand or ten thousand members. He takes as much interest in that club as he does in his railroads and sort of lets himself out there to relieve the strain of the street. People down here admire his ability, recognize his influence, respect his power and fear his vengeance, but they do not love him. But those East Side boys do, and he can do no wrong in their eyes."

Mr. Harriman is a man too well known to the business world and to the reading public to need any comment from us, hence we only need ask, nor do we wish this man (and others of like tyrannical, unscrupulous habits) to be loved by our boys, but have we thought—are we thinking of the probable danger of this? What influence in the years to come will this man's character exert upon these ten thousand East Side boys who love him, and in whose eyes he *can do no wrong*, is a question that concerns every lover of his race, but surely it concerns us less than what will be the personal influence of those into whose hands we intrust our boys and girls. Do they love and honor truth and have they the courage of their convictions which will enable them to stand firmly in its defense?

"Truth," says Luthardt, "is by its very nature intolerant, exclusive; for every truth is the denial of its opposing error."  
(To be continued.)

## Letter Department

MURRAY, Kentucky, June 21, 1907.

Editors Herald: Will say I still contend for "the faith once delivered to the saints," and in contending for the faith I have found it necessary for me to manifest that faith by my works. That is, I must make my faith reflect by my works. I have learned long ago that "faith without works is dead," and it is surely true that a dead faith will not save any one. I sometimes think that some do not know what a living faith is, so I will present my views, and ask to be corrected if I am not right.

First, surely a living substance will show signs of life by its activity.

I remember one time I had about eight hundred bushels of wheat threshed out wet, and by the advice of some I sacked it up at the thresher and set it away in my barn thinking it would dry out; but in about ten days I went to look at it and it smelled so badly that it did not appear that it could ever be used for anything. I found it still wet and not dried out a bit, so I took some of it to a mill man thinking I could sell it to him to feed to his hogs; but he told me as soon as he smelled of the wheat he would not give me twenty-five cents for the whole eight hundred bushels of wheat. He said hogs would not eat it. So on my way back home I thought over the matter I knew I was in need of the wheat. I had not been in the church long and I thought, Here is a chance to test my faith, so I promised the Lord if he would preserve my wheat I would give him one tenth as tithing, and I would do all I could, and we would work together in saving the wheat. So I hauled the wheat to a school-house, and poured it all in there on the floor. I went every day and changed that wheat from one side to the other. I believed from the very first, and never doubted but what the wheat would be preserved and so it was. I sold the wheat to the same man that told me at first he would give me twenty-five cents for the whole eight hundred bushels. He paid me two cents on

the bushel more for that wheat than he paid any one else that year for wheat, and what I exchanged for flour he gave me two pounds to the bushel more flour than he did any one else that year. Then to further test the wheat I had twenty bushels ground by itself, and I can say that it was the best flour I think I ever saw. So it is plain to be seen what my faith did by my works. I am just as sure as I ever was about anything that God preserved that wheat for me, and true to my promise I paid the tenth of that crop of wheat to the Bishop of the church, and in doing so I am sure it was paying it to the Lord just as I promised I would do.

I have seen other things done by faith, such as the sick healed, and the lame made to walk, and the blind to see, and evil spirits cast out of men, but none of the above was done by faith and faith only. So I conclude it is just as the Bible says: By works is faith made perfect. Some will say "Faith is the gift of God." Yes, it is, and it is made perfect by works, or in other words kept alive by works. Works are just as essential to the life of faith as the spirit is to the life of the body. The body without the spirit is dead so faith without works is dead. Also when I think over the past I remember the little seed of faith that was planted in the heart of Joseph Smith, and see what faith has done by works, I conclude it must be the faith once delivered to the saints; and as that faith has been planted in the hearts of men at different times and ages of the world, it has always proved itself by activity. It shows signs of its life, or of being a living faith. There never was but one faith, and there never will be, so if we want to be in the faith let us work in harmony with God and the faith will naturally come and continue to live as long as we work in harmony with God. We are coworkers together with God. If you remember, Christ said he worked and his Father worked. So must we if we ever expect to reign with him in glory. So I believe in our contending for the faith we should see that it is a living faith, and such faith grows like the mustard-seed, and if it grows it will bring forth fruit at the proper time. So I would advise all Saints to work as well as have faith. If we see a thing is needed to be done, and we believe we can do a thing, let us go to work and help do it. If it is to help a brother or sister that needs help, help him or her. If it is to pray for some one, pray for him. If it is to bring our tithes and offerings in to the storehouse of the Lord, bring them. Do not keep back part of them till we get in the notion we can spare a few more dollars! What right have you to keep back part of your tithes? God says a tenth is his, and I believe we should let him have it when it comes due, and it is due every time we get the money till we pay it all up; then we can do as we please with the nine tenths that is ours. I have been appointed to help collect tithes in the district, so send them in. C. L. SNOW.

MILWAUKEE, Wisconsin, June 18, 1907.

*Editors Herald:* I am glad to be able to pen you a few lines from this great city (376,000). I went to Kenosha a week ago last Saturday and was made welcome at the home of Bro. and Sr. C. B. Woodstock, who had kindly invited me to come and hold meetings in their home. We held four services and got acquainted with several of their intimate friends one of whom ordered an Inspired Translation.

We are glad, however, that we found another Saint in the place, Sr. Samuel Isen, who with her genial husband made me feel at home. Bro. Woodstock had searched them out before I came.

We came here a week ago Wednesday, and having the address of Bro. and Sr. Fred V. Dreyer, were soon made at home with them. We were happily surprised to find that Bro. and Sr. John Riner (formerly of the Fox River Branch

of Appleton, Wisconsin,) and family had moved here, and they together with Sr. Emma (Pike) Hoyler, who has lived here now some years, make seven Saints in all that we have been able to find. Now, if there are any of the Saints that know of other scattered Saints in either Kenosha or Milwaukee, I truly desire that they will furnish me their names at once. There has been a family by the name of Gillick or Gillete who claimed to be members of the Reorganization, but thus far Bro. Dreyer has failed to locate them. We understand the family consisted of father, mother, two boys, and one girl. Now, we especially desire that if they are known to any of the church, they will not delay writing to Mr. Fred V. Dreyer, 309 Madison Street, Milwaukee, or the writer at his home address, Box 76, Evansville, Wisconsin.

We are glad to report that we have organized a Sunday-school to be known as the First Sunday-school of Milwaukee, Wisconsin. Bro. Fred V. Dreyer is superintendent. We are thankful to report that this little band of Saints are experienced in branch work and Sunday-school, and consequently we hope will escape some of the disagreeable experiences that are sometimes had. I see I have forgotten to mention one other family, Sr. J. W. Townson, who joined the church at St. Louis some twenty-two years ago, but who has to some extent fallen in with the Utah church, and her children have become members, and she is undecided what to do. We did what we could to turn on the light, and we still hope that she may see the truth, and follow the church with true succession according to the book of Doctrine and Covenants. We hope that by lives of sacrifice and saintly living, this little band of Saints may be able to lay a lasting foundation for our work in this great city. Any of the elders of our State or neighboring State passing through will just let Bro. Fred V. Dreyer know, and there will be a chance to sound the gospel note. Next week the writer expects to be in Sparta, and out in the neighborhood called Burnes, where we have an opening and four loyal Saints.

JASPER O. DUTTON.

MACEDONIA, Illinois, June 17, 1907.

*Editors Herald:* I am grateful to be permitted to again address a few lines to your interesting columns, and to say that I am striving to perform my duty in my field of labor. I am being blessed with that degree of liberty in presenting the word of God that comes to those who are in the discharge of duty, and it is that which brings sweet peace and consolation to all those who are coworkers with the Master. I would like to hear from any of the Saints in the South-eastern Illinois District who are living away from the branches, where there is a church or schoolhouse that is open for preaching; or if you can not get one of these, and will open up your home and get your neighbors to come out, we will come and preach to them when we have an opportunity. It is the mission of those who are sent by General Conference to warn the world, and we ask the coöperation of all the Saints in this great work, in order that we may have the consolation of knowing that we have done our whole duty when the Master shall call us home to rest. The district has been organized many years, and much labor has been performed by many of the faithful ministry of the church, and yet there is much labor to be done, and as much to be performed as in the past, and many localities where the fullness of the gospel has never been presented, and thousands who have never heard the message. We should be interested in everybody, and have a burning desire to see them saved in the kingdom of God; and we should remember that it is declared that the message is for every nation, kindred, tongue, and people. You can greatly assist us in reaching many precious souls with the light, who are walking in darkness,

and we will be pleased to hear from you at any time, and all mail will reach us soon if addressed to Holden, Missouri, and we will be glad to answer any that may write me in regard to this work. So please do not be backward, either in writing or in making an effort to have the work presented to your neighbors and friends. I call your attention to the word of the Lord in Doctrine and Covenants 85: 22: "Behold I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor; therefore, they are left without excuse, and their sins are upon their own heads." And again we are commanded to let our light shine, and there is no better way to do this than to have it preached to your neighbors, and then live up to it so they can see your good works. One way to make your home pleasant for the missionaries, is to make the best effort you can to secure the attention of your friends and acquaintances to the gospel. We are now occupying in a new place that was opened up by Bro. David Smith one year ago, where several were baptized by him; and we are glad to report that the surroundings are encouraging, and we feel glad to labor where the people have a desire to hear and understand the word of God. The enemy has been working hard to overthrow the good which has been done. A debate was held between Bro. Smith and one R. P. McKinley, a Campbellite, on church propositions; but our side gained the victory—so say many who attended the debate. Personally, I feel excellent in the work, and never felt more hopeful of success when the struggle is over. I pray God to bless all his people throughout the district, and I would like to see all so walk that the old gospel fire may burn in your hearts to that extent that there may be a revival of the work such as you never realized before. It is our privilege to come up higher and live nearer the Master.

I hope the above exhortation may be heeded by all in order that we may have a feast of good things from the Lord this year. We feel our weakness without the guiding hand of the Master, but our experience has taught us to trust him at all times in our work, and we ask you to pray for us.

I write this for the purpose of giving a word of encouragement to the district where I am pleased to be permitted to labor another year; and as our association together in the past has been pleasant, I hope it may continue to increase, and that all the ministry may help each other to build up the work. Bro. F. M. Davis is your Bishop's agent, who will be pleased to receipt you for tithes and offerings. Address Thompsonville, Illinois, R. F. D. No. 6. Please do not neglect to keep this part of the gospel law, and God will bless you. With love to all, I still remain,

Your kind brother in the faith,  
F. M. SLOVER.

STOCKPORT, England, June 6, 1907.

*Dear Herald:* I now take the liberty of writing a few lines to you to let you know how we are getting along in this part of the Lord's vineyard. We have a little upper room in which we meet to learn more of the Master's commands and teachings. Our late president (Bro. George Baty) was the means of our branch being organized, and although he is on your side of the mighty deep (Brooklyn), he has left footprints on the gospel sands that can never be washed out. May God bless him and his dear wife, and may we strive to take hold of the plow where our brother left off, and never look back. Our town has nearly one hundred thousand inhabitants, and we have only twenty-three out of that number on our records. Three of our members live five miles out of town, so you will see that there is plenty of work for the Saints in Stockport. Our late president's mantle fell on our Bro. W. Worth, an energetic, God-fearing young man with whom it is a pleasure to labor; and I feel confident that with

such a leader God will help us, if we will only keep true to the faith once delivered to the saints. We have had some very trying times. The sickness among the members has been severe, but I feel to thank God for his kindness in removing the same; but more do I feel to praise his name for lifting the cloud that has so long been keeping us from displaying that love that is necessary to keep harmony in the church of Jesus Christ. If only we could see that where there is no love existing, there can be no blessings, I think we should be more careful of wounding our brothers and sisters. I pray that God will fill us with that spirit of love that will enable us to bring about the unity of the faith which is so necessary at this time; and although young in years and in church work, I feel that we, as Latter Day Saints, are more responsible than any other religious body on God's footstool for the bringing about of unity. We have now a mission started at Denton, five miles out of Stockport, where three of our members with their families and friends are holding forth to God's honor and glory with Elders T. Brien and E. Nixon of Manchester in charge. Our Utah friends are holding meetings in the neighborhood, and have increased their numbers in a very short time to about ninety members. Some of their members tried hard to persuade one of our Denton sisters not to join the Reorganized Church. When they knew that she had been baptized they begged of her not to tell the other girls at the works for fear that they would get to know of the two bodies and the differences between them. But thank God she was baptized last Tuesday, May 28, along with another sister at Gorton, near Manchester, and both were confirmed June 2 at our Stockport Branch, sacrament being administered after confirmation, where the Spirit was much in evidence.

For the benefit of our brothers and sisters who have crossed over to your shores (five having crossed), I will say that the hatting trade is still bad, but the cotton trade is still good.

Dear HERALD, I am very happy in this latter-day work. God has blessed me wonderfully since I obeyed the gospel call. I can not begin to tell you of his love and his blessings. They have been so numerous. My wife and three of my children have obeyed and are happy in the work. I wish I could speak the words that are in my heart. I feel that if I could put them down in ink, I could make the hearts of your readers leap for joy. I was fifteen years in the Methodist chapel choir, and afterwards confirmed in the Church of England, and kept trying to be a good lad, but the Devil got the best of it every time. Since I took hold of the rod of iron the Devil has had a much harder task, and, God being my helper, I will be true to the covenant I made in the waters of baptism. My chief desire is to spread the gospel so that others may feel the comforting influence that comes by obedience to God's word. May God bless his word in all lands, and may we love to work for him who has done so much for us is my prayer.

"I gave myself for thee;  
What hast thou done for me?"  
In gospel love, I am,  
Your brother,

24 Osborne Road, Lowfield Road. HARRY PRESTON.

DENNISPORT, Massachusetts, June 24, 1907.

*Editors Herald:* In this branch, as well as in others, one often hears mention made of the old-time prayer-meetings, how spiritual they were, etc. I do not doubt that the old Saints had many seasons of rejoicing, and I believe that they also had poor meetings. Results depend upon conditions, and it is very evident that our weekly prayer-meetings will be about the same as we have lived during the week. It is folly to think that simply entering the church door will spiritualize us. God blesses us every hour; but

what might be termed special blessings are granted us upon condition of our being able to receive them—upon condition of our humble, faithful walk before him. Whether in the past days or the present age, a spiritual meeting is the result of fervent prayers and testimonies of pure-minded, consecrated, humble Saints. And in conversing with old members, I learn that when they enjoyed true manifestations it was because everybody was interested in the welfare of everybody, and that there were no big *I* and little *you* among them.

About forty years ago it was necessary to dissolve the Dennisport Branch and reorganize it because of iniquity. This act resulted in the withdrawal of some, but those who remained were blessed of God, and one prayer-meeting especially was long to be remembered. The Saints confessed their sins, acknowledged their mistakes, allowed the hard hearts to melt, and so were bathed in tears of rejoicing for three hours.

If, instead of hopelessly folding the hands and sighing for the old-time meetings, the old Saints will unite with the young in establishing peace and good will, there will exist no reason for the Father's withholding his Spirit.

I believe in every gift of the Holy Spirit; I do not believe that one can be substituted for the other: they are all essential. "These gifts. . . never will be done away, even so long as the world shall stand, only according to the unbelief of the children of men," says Moroni, and it seems to me that when there is a dearth of the gifts among us it is because of our unbelief and unfaithfulness.

I like the tone of the HERALD, yet I think it would be improved if it contained more articles from men capable of writing upon leading gospel topics. It is very easy to find printed the opinions of men, the earth is flooded with such confusion:—we want facts, things that are authentic.

May peace and hope be with all the Saints.

RALPH W. FARRELL.

KAUKURA, Society Islands, May 15, 1907.

*Dear Herald:* On the 3d of May we left Papeete with the intention of going to Takapoto, another diving island farther to the north; but because of calm weather and adverse winds it took ten days to reach this island, and we decided to rest here a while, then at the first opportunity, proceed on our journey to our intended destination. I will write more in detail of our experiences in the near future; but this is to inform our friends that we will not be able to send any mail to them on the June steamer. This leaves us reasonably well, after our experience on the vessel, and in the hands of kind Saints. Our address while in this mission will always be Papeete, Tahiti.

Yours in gospel bonds,

C. H. LAKE.

LOS ANGELES, California, June 14, 1907.

*Editor Herald:* Once more hath God invaded our hearthstone. Without warning he has cut asunder an endearing human tie. As if by magic he has renewed and extended it until it reaches beyond the border. Our babe is dead. He brought sunshine into our home; he took much of it away with him. Still the memory of it is an inspiration to service. With heavy hearts and minds perplexed we face the future.

The "why" of it all is at present a deep and impenetrable mystery. At nine in the morning he was playing in the yard as happy and free as a bird; at five in the evening his lips were silent for ever. An autopsy revealed nothing.

For years, I have been pleading for unselfish living. If aught of selfishness remains God must discover it. One consolation we have, his short experience was care free and full of joy; not even a cloud has momentarily darkened his path-

way. His merry laughter and joyous, happy greetings have many times made a rift in the clouds which envelop us. The cause of his going I know not; but if in the lengthening years allotted unto me I can be as serviceable to others as he has been to me, I will not have lived in vain.

With each recurring trial and experience the road seems to grow more heavy, and we query, "Is life worth living?" I can not say. I do not know. The best answer I can give is an unstinted effort to make it so. The contemplated "life to be" lies with God; the life that is, is *partly* within our keeping. May we fill it to repletion with unselfish, loving service, and trust God for the future. The faintly revealed facts of a reunion with loved ones in another and better sphere of action conserves mental poise, and partly checks the flood of sorrow which surges through our being. Oh! it is so terrible to count the weakening pulsations in the ebb-tide of life, to note the slowly receding life force, to sense the outgoing of an immortal which is dearer, more precious to you than your own life!

I thank God for the privilege to give this precious, noble soul physical expression. His little journey through life was short as measured in days and months, but he filled his mission and who knows but in the day of accounting the effect of his service will be more far-reaching than our own! It is so difficult to take up our work again. The aching void, the silent rooms and nooks, the false and alluring echoes which memory vivifies—all these, aye more, obtrude and bear us down. Surely in the words of the poet, "I would not live away," as life is measured here. With resignation to that which human effort can not correct, and renewed determination to accomplish that which is possible of execution here,

Your brother,

GARDENA, California.

T. W. WILLIAMS.

SPRINGFIELD, Missouri, June 14, 1907.

*Saints' Herald:* As I have not written to your pages for about four years, I thought I would write a few lines. The gospel is just as dear to me as it has ever been; and now that I have entered the field of labor I feel a greater degree of responsibility.

I have the pleasure of laboring with our missionary in charge, Bro. A. M. Baker. We have been doing what good we can by preaching on the public square; while we meet disadvantages and opposition, we trust some good will result from the effort. We find the Utah people represented here.

We are trying to show the people the difference existing between us. They deny polygamy, but when they are pressed closely they will sustain (or try to) the principle, and say that God no longer requires it of them. We hope the time will come when they will see the error of their ways, and turn to the Lord. It is my desire to be always found doing my duty.

I realize my weakness, and desire the prayers of the Saints, especially the ministry, that I may be faithful to the end. Ever praying for the welfare of Zion, I am,

Your brother in Christ,

P. T. PLUMB.

ST. JOSEPH, Missouri, 1907.

*Editors Herald:* By this means we desire to acknowledge receipt of letters of condolence from our many friends. We thank you kindly for your love and words of cheer and comfort, in our severe trial. While our hearts are made sad and we feel our loss keenly, yet we are not unmindful of the fact that even the sparrows do not fall without the Father's notice. We feel that her work on earth was accomplished, and her mission filled, though her stay on earth was brief indeed. She has only gone home a little ahead of us,

there to await our coming, to meet and greet us so dear and sweet, as she so often did on earth, when we returned home.

Some have asked to know of the cause of death. Our answer is, We do not know; and the doctors were puzzled, although the coroner signed the burial permit as "acute pneumonia" the first doctor refusing to assign any specific cause. She was sick but a few hours, and we did not think her condition serious at any time.

She was a hearty and vigorous child, ate a hearty supper, romped and played with her mother until bedtime. We can believe nothing save that the Lord called and she responded.

The Saints here have doubly endeared themselves to us, We shall for ever feel ourselves indebted to them, for their love and kindness. Oh, how beautiful is that soul who has been with and learned of Christ; surely the Lord dwells in the hearts of this people, and we love them, and are content to be and dwell with them. Our work here hitherto was a pleasure and we felt so much at home. Never before in our lives were we so happy and contented, until our loss came. But we do not mourn as those who have no hope; our faith is unshaken; our course is fixed, we feel to say as did the patriarch of old, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

If the Lord will only assist us to more fully reflect the Christ life and character, and to fill our mission on earth acceptably to him, we will be content. We invite all to kindly remember us in their prayers.

V. M. and SR. GOODRICH.

702 North Twenty-fourth Street.

PT. AUSTIN, June 24, 1907.

*Dear Herald:* I wish you knew how anxiously we await your weekly visits and with what deep interest we read your pages. But when we tell you that we are among the scattered ones some of your readers will understand. Sometimes, the longing to live where we could go out on the Sabbath day and hear one of the many wholesome and edifying talks given by our elders in different parts of the world becomes so great that we are inclined to feel quite discontented. But it seems to be the will of the Father that we remain here. Perhaps there may be something for us to do here in his name, though our efforts so far seem to have been fruitless. Pray for us that our eyes may be open to the opportunities around us, and that we may have a fullness of his love that will enable us to overcome all difficulties. If people could only be made to see the awful chains of prejudice, and pride, and fear of men, that bind them and shut them from the light, it would be easier to help them. I am keeping the HERALDS containing Elder J. W. Peterson's reply to Reverend Mr. Haupt's criticism and when it is finished I intend to ask our Baptist minister here to read it. He once promised me that he would read anything I might give him, *if he had time*. I have had some experiences here that I think would be of interest to some of the members of our great family, but am afraid I have already written too much. Just let me say before I close that I am building on the rock, and am proud to be called a Latter Day Saint.

MRS. MARY HUNTER.

WILLOUGHBY, Ohio, June 24, 1907.

*Editors Herald:* I have not been able to read any in the dear old HERALD on account of my nervous condition, which has been a great trial to me; but I am beginning to improve, and by using a little moderation in mental work and plenty of outdoor work will be all right again.

I am now located in dear old Kirtland. Work here in pretty good condition. Almost all the Saints seem to have a more determined desire to improve the opportunity than I have observed heretofore.

Warm and gentle showers have matted the hills and plains in beautiful green. One's eyes never tire of viewing the picturesque scenes of Kirtland. Associating this with the eventful reminiscences of the past, leads one to believe there is still a future for Kirtland, and God is still watching over it.

My heart yearns to be out in the harvest-field of the Lord, leading honest souls to the Lamb of God. The dear brethren with whom I have been associated in the work are all sweetly remembered by me.

The last two Sabbath mornings I have occupied the sacred stand in the historic old temple, and have felt blessed in the effort. If I have done no one else any good, it has been a little encouragement to feel the old-time vim and vigor of mind in telling the blessed story to the lost and dying world. Wherever my lot may be cast, I hope to be able to do a little good. And as there are many ways in which we can do this, I lack not for opportunity.

It is beautiful to descant upon the moral ethics of the gospel; but far more beautiful to live it. What a glorious rest it must be for those who have spent their life in the army of the Lord to lay the armor off with that triumphant shout, "I have kept the faith."

I have just learned of the death of that grand old soldier, Bro. T. J. Beatty. How often have I heard him say he was anxiously awaiting his summons to join the spirits of just men made perfect through suffering. He has had his share of suffering in the world. May my life's record be as clean as his.

Ever praying for the full fruition of Zion redeemed, I am as ever,

Your colaborer in the holy covenant,  
F. J. EBELING.

TOWER, Indiana, June 20, 1907.

*Editors Herald:* Bro. F. L. Sawley has been in our midst for three weeks. Held meetings in three different places with good attendance and good order. More calls to preach than can be filled by a half dozen men. I have been very busy for three months. Held one meeting at the Harvey Schoolhouse, well attended; at Fredonia, six meetings, with splendid order and good attendance.

The work is looking up in this part of Indiana. The Spirit of God is moving upon the Saints, and the people also. Prejudice is disappearing, and the people are glad to hear the gospel from our people. God bless the ministers who do his will in the vineyard.

Bro. Sawley is the man in the right place. The Saints and people like him as a minister. He will do a good work in these parts. The Leavenworth Branch has bought a schoolhouse, and we have it nearly ready for preaching. Have it seated and papered, and are going to paint it next week. As soon as finished, it will be dedicated. Ministers coming this way, call at our place, Leavenworth Branch.

We are doing lots of work in Indiana. Although I have been put on the superannuated list, have held forty-six meetings since the first of April, and am doing all I can for this work. I feel good in the ministry, and love to work for the Lord.

P. A. FLINN.

ARTHUR, Ontario, June 22, 1907.

*Dear Herald:* No paper in the world is any dearer to me than this, and it gives me pleasure to speak on its behalf, read its columns, and write a few words now and again. The late article of Bro. Ellis Short on the mining question interested me very much, because I thought he took the right view of money speculation in gold-mine uncertainties. I, too, think it is about time our people were warned of such—what shall I call them—fakes? I was also pleased to note

that our General Conference spoke against our representative men engaging in such matters, especially when they are missionaries.

Listen, brethren, to our Methodist friends, and how they censured the ministry of their church at a conference held here at Toronto, Laymen's Association, June 18, as taken from the London *Free Press*, June 19, headed: "Reverends as sellers of mining stocks":

"It has become a sort of obnoxious thing," said W. E. Page, 'to men in business to have these men call upon us with mining stocks, and oil stocks, and other slippery things, and try to force them on us by the force of the prestige that their title gives them.'

A resolution followed after a heated debate:

"That this conference desires to express itself as of the opinion that any minister in the active work stepping aside from that work be requested to resign from the ministry."

I think they did the right thing, and I also think if we can not be satisfied with what the church allows us, better step down and out of the mission work; for God wants our whole time, no half-hearted service, no dividing of our talents. We can not serve God and Mammon.

I know there is another side to it, that our men make great sacrifices, and all that; but our Lord has said, and acted it out, that the man who accepts the call to go and labor as his missionary is to "forsake all and follow me" else you "can not be my disciple." Brethren, let us awake. The idol, the god of this world, is MONEY. Get it fast; get it easy; get it almost any way; never mind the rights of others! All self, myself, me; look out for No. 1! The whole world is seemingly being baptized with that influence. Talk about Zion and all things common! Things may not be as bad as I see them; but there is so much selfishness it really seems to me as if it is the few that rightly value money. Money is a curse to nine out of ten who get it. Mark the moneyed man as he prospers, and it nearly always follows that as he prospers financially the tendency is to grow selfish, stingy, and often mean. There is an old adage that says, "Many men can stand adversity; but few men can stand prosperity." "Where your treasure is, there will your heart be also."

God has given us the law of tithing to educate us to advance to a more perfect condition; and that is to be ready, willing at any moment to part with our all; yes, all; nothing reserved. My belief is we are not right with God until we reach that condition that we can cheerfully say: Lord, take all that I have, only let me enjoy that peace that passeth understanding. Be my companion and my friend, and I'll still trust thee to lead me on till my mission is finished.

Many of our people do not rightly value their property and bank account. The more money we have the more opportunity we have to do good; so that it is no sin to be prospered. In fact it seems that it is one of the blessings that follows obedience; but what and where God prospers, let us not forget the dangers that follow prosperity: first, selfishness and greed, and, second, a neglect to observe the demands of the church, the widow's tears and needs, and the orphans' cries.

My letter has drifted into a kind of sermon; but what I have written I have written.

Earnestly yours,  
GEORGE BUSCHLEN.

SCITUATE, Massachusetts, June 23, 1907.

*Saints' Herald:* In reading the church papers one can not help feeling the current of ill nature, envy, contention, and strife felt towards other denominations that do not happen to see things along the same line we do. It seems to be the life of some to make slurring remarks of other teachers of the

gospel, and engage in debates. I have in mind a particular meeting which I attended with about one hundred others not of the church, and that meeting kept me from the waters for two years. There were many Christian Scientist members there, and their friends. The elder made a light remark, in a slurring way, about Mother Eddy's church; and I know many would not attend meetings after that evening. How many were turned from accepting the gospel by those few light words, we can not tell. The people at that time were very much in earnest, and interested, many coming miles after a hard day's work.

Paul says, in 1 Corinthians 13, that charity is the best gift. If we can remove mountains and raise the dead, and yet have not that true love in our hearts, it is nothing.

It seems to me we should leave the judging to the great Commoner, who will try us according to our works, not for our fine sermons. The environments of all our lives run along different channels, and we can not force others to see as we do; but we may lead them by love, if our lives are clean.

Yours in the gospel,

JAMES H. HOLMES.

National Soldiers' Home, Tennessee, June 23, 1907.

*Dear Herald:* I thought I would write a few lines and give the Saints a little idea of what a soldiers' home is. This is one of the finest homes I have been in. As I have been laid up on account of my health, in the Leavenworth home, they offered to pay our way if we would come to the mountains, so seventy-three of us gave our names. The home is at the foot of the mountains. Our water is piped from a spring upon the mountain about three miles, and it is as soft as rainwater. The buildings are all first-class, up-to-date, lighted with electricity; the water is forced all over the home, and into two artificial lakes. I have been working in the hospital ever since I came, and I expect to give the Lord one tenth of all I make while here. If I can not preach I can assist some elder's family, while the elder is in the field.

I would like to ask Bro. Joseph Lane a question. I have read his article in HERALD of June 12, in which he mentions the branch at Pisgah, Iowa. I want to know if Pisgah is in Union County. If so, I used to live there. The Mormons camped there one winter, and they gave it the name.

N. S. DUNNINGTON.

WEBSTER, Ohio, June 21, 1907.

*Dear Herald:* As I have not seen anything from this field for some time, will write. I have been quite busy since conference. Stopped on my way home at Middletown and Dayton to look after some business there by request of Bro. Greene. Arrived home the first of May. Stayed a few days, laboring in our own branch, then went to Ironton, for ten days. Baptized four, with others waiting our return. Also a new opening awaiting us. Came home again, and then we had the sad duty of assisting at the funeral of our much-beloved brother, T. J. Beatty. One of God's faithful ones has gone to his reward, which we believe to be glorious. On our return home again we were hemmed in for several days by high water, then were called to preach the funeral of Sr. Harvey's child. Then we went to Floodwood by request of Bro. May, president of branch, to assist in adjusting some matters there. Met Bro. Reese Jenkins, who had been there some time preaching, and found that he was well received, the Saints speaking well of him. While he does not spare any who transgress the law, he reaches them in a kindly way, and seems to be very energetic.

After performing my work there I returned to my own branch, doing some work. Came here yesterday, met Bro.

Devore as we are assigned to labor together. Will probably remain here over Sunday, and then move on to other places that are ready for work. Yours in bonds,

S. J. JEFFERS.

LOWER LAKE, California, June 22, 1907.

*Editors Herald:* Nearly a year has passed since I had the happiness to obey the gospel, through the ministrations of Bro. William Newton; and were it not for the church papers, *HERALD*, *Ensign*, *Autumn Leaves*, and *Glad Tidings*, I do not know what we should do to keep our hearts in touch with the blessed faith that we (Joseph and I) have had the happiness to embrace. We have had no meetings since Bro. Hinton (priest) left us to live in Willets, Mendocino County. He had presided until May 5, ever since Bro. J. Y. Graumlich (elder) departed for his long rest, last October.

We would be very glad if some gifted elder could come here for some weeks, and stay with us, and preach to the Campbellites and others, who are now listening to the Seventh-day Adventists preach in our district schoolhouse Sundays, and sometimes during the week, evenings.

We have just finished reading Joseph Luff's autobiography. It has been a source of much edification. I wish every one might read it. Every Tuesday the church papers arrive, and I assure you that their contents are eagerly devoured.

Yours in the true faith,

MARIE JULIA T. ADAMSON.

SPERRY, Iowa, June 25, 1907.

*Editors Herald:* I came here the 22d of June, where I once had a good crowd and good liberty in presenting the word, but now the talk is that they will close the house against me. The Baptists fear for their flock. The question is, "Are you going to organize a church here? If you are, you can't have the house." I will try to have meeting to-night. It may determine whether we can continue the meeting longer or not.

Your brother in gospel bonds,

NEPHI LOVELL.

SYCAMORE, Illinois, June 27, 1907.

*Dear Herald:* I became a member of the church of Christ September 11, 1902, when I was baptized by Bro. Rushton at Glasgow, Scotland; and was a member of the Hamilton Branch up to the 23d of February, 1907, when I parted with our brother and sisters with whom I spent many a pleasant hour, and have witnessed the power of God in our midst. I know it is his work restored in these last days. I have seen the sick raised by the power of God, when men failed. I hope and trust that the time is not far distant when the honest in heart will obey the gospel, and be led to rejoice with us in the blessings which God has laid up for them that love and serve him. On Sunday, the 2d of June, I had much pleasure in meeting with the Dekalb Saints, and partaking of the sacrament with them. They are very nice people. The Spirit of the Master seems to be with the Saints everywhere alike. I hope that I may be kept faithful to the covenant I made with Christ in the waters of baptism. May the Saints in Hamilton and elsewhere so live that others seeing their good works may be led to glorify our Father, is the prayer of

Your brother in the one faith,

WILLIAM PINKERTON.

WINNIPEG, Manitoba, June 27, 1907.

*Editors Herald:* The tent-meetings are arousing much interest, and we have daily inquiries respecting the work.

The difference between us and Utah Mormons is now clearly defined, and the city papers give our announcement of services equal space with other denominations. Elder R. C. Evans will be with us from the 7th to 14th inclusive of July. Persons availing themselves of special rates to the Winnipeg Industrial Fair (13th to 20th) will have an opportunity of attending our reunion from 11th to 14th, and of hearing Elder R. C. Evans, with an opportunity of afterwards attending the great fair of Western Canada. The Saints will see that meals are furnished at reasonable rates, and a limited number can secure free bedding. For further particulars address W. I. Arnold, secretary, 656 Victor Street, Winnipeg, or A. F. Henderson, 217 Lipton Street, Winnipeg.

Yours fraternally,

A. DORSETT.

HEBRON, Nebraska, June 25, 1907.

*Editors Herald:* I left Nebraska City June 16 for Fairfield to visit the Saints and friends there, and to administer to the sick. The sick were blessed, and the Saints strengthened. Bro. Burt Trask's oldest daughter Vada was baptized and confirmed.

At Hebron I preached to the Saints whom we had not visited for over a year. Found them in the faith, ready to hear the word of God.

Our reunion will convene on the 12th of July at Nebraska City. We are looking forward to a good time, and hope to see many of the Saints. There will be water and board on the ground, and plenty of good shade, and tents for all, especially for those who send their orders in time. Come and bring the Spirit and let us have a good time.

W. M. SELF.

SOLDIER, Iowa, June 21, 1907.

*Editors Herald:* The correction you undertake to make on page 541 of *HERALD*, June 19, fails to correct.

See *HERALD* for May 15, first page, where you make Moroni to say, "And whatsoever thing persuadeth to do good, is of me; for good cometh of none save it be of me." Thus making the "me" to refer to Moroni; whereas, by referring to the book of Ether in (Book of Mormon) chapter 1: 94, large edition, from which you make the quotation and by referring to verse 91 of the same chapter, you will see that the "me" is not Moroni, but "Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are." Quite an important difference you will notice.

In tent-work at the above place, with Bro. Eli Hayer. All goes well.

For the right,

J. C. CRABB.

CHATHAM, Ontario, June 28, 1907.

*Editors Herald:* I noticed a good editorial in the *HERALD* columns of June 12 by E. A. Smith on church leaders and tithe-payers, comparing Christ as he organized the church in his day, who lived and died poor, with the spiritual leaders of late years, such as Mrs. Eddy, Dowie, Brigham Young, and others who have all amassed princely fortunes while posing as spiritual leaders and true followers of the carpenter's son; and also speaking in favorable terms of Joseph Smith in the first organization, who never took advantage of church finances but shared the vicissitudes of his brethren and died poor (but a true martyr to his faith; and also speaking of the honorable position of the present Reorganization and of the accuracy with which the funds are handled of all amounts received and expended, and the channels of expenditure, and that the financial records of the church are open for inspection at any time, properly

audited by a competent board, and a yearly report published of all money received and expended, to be scanned to satisfy all concerned. Now is it possible to improve on the present system established by our church? Let us reason the matter carefully.

In looking over the last yearly report of the Bishop, I find appointed: 1 bishop, 2 counselors, and 85 Bishop's agents. The largest amount collected by any one agent was \$12,385.44; the smallest amount, \$41.35. Now, I do not suppose the church authorities have ever asked any agents to account to the Bishop for any more money than he has collected. But in looking over the last report carefully I find that the Bishop declares interest, and I find only one Bishop's agent of all the number who, in handling his collections, declares interest. That one is Elder R. C. Evans, of the London District, Canada. In his last report on \$5,773.67 collected, \$30.75 interest accumulated on that amount, a little over \$5.00 interest on every thousand dollars on that amount, a little over \$5.00 interest on every thousand dollars collected. Now if one can do this, why can not others who have access to good banking privileges do accordingly? There are two ways of banking money: Current account with no interest, or savings department with interest. There is keen competition to-day in banking institutions, and any chartered bank of Canada will handle the Bishop's agents' collections in the savings department where, if properly handled, the interest will accumulate. Every month the banks balance their books, and interest is declared on every man's account. Every three months the interest is computed or estimated: after that it is in a position to compound—interest is declared upon interest. These privileges are granted by Canadian banking institutions, and surely the United States can not be behind Canada in such privileges!

I understand most of the agents bank their collections with their own private funds. Now, would it not be better for the general authorities to suggest that every agent who has access to good banking institutions, bank the church money as an agent, separate from private accounts, and seek for the bank that offered the best inducements; and if this were done interest money would accumulate and help to put one or two or even more missionaries in the field to spread the gospel?

There seems to be a spirit of investigation going on in the world to-day, and governments are appointing commissions to investigate financial institutions, and the majority are brought into question, and people have lost faith in many financial concerns which formerly appeared to be solid.

Let us not keep up only the standard achieved by our church in financial lines, but let us progress and embrace every opportunity to better our condition. If one agent can accumulate interest, every agent or collector should take advantage of every opportunity to increase our funds, and all church money be kept separate from private accounts, and then the agent's bank book could be audited along with his church books, and thus give entire satisfaction.

I do not write this in order to put my knowledge against the financial men of the church; but I do it in a spirit of humility, having some knowledge of bank privileges, and also knowing and believing that God, whose all-seeing eye beholds our actions and the intent of our hearts, blesses not only the man who advances the spiritual condition of the church, but also the financial and social condition as well.

STEWART LAMONT.

GERING, Nebraska, July 1, 1907.

*Editor's Herald:* I have just closed a ten days' meeting here. Interest was fairly good. One lady gave her name for baptism last night. We will administer the rite next

Sunday. I have visited Alliance and Belmont recently. The outlook in the latter place is favorable for the extension of the work, due largely to the good character of the Saints in that vicinity. Oh, how I wish the Saints would all live to honoring of their profession!

When I came into this branch, I missed the genial greeting of Bro. D. W. Shirk, whose blameless character and vigilance as president of the branch has done more for the work here than pen may tell. May the blessings of God follow him. Saints of this mission, please do not forget our reunion, which convenes at Bayard, Nebraska, September 17 to 23. You are all invited and requested to be there. Come and let us have a feast of the good blessings the kind Father has for his children.

Yours in gospel bonds,  
C. W. PRETTYMAN.

#### Over the Mountains.

*Editors Herald:* On the 7th inst., I came here to Provo, Utah, in company with Elder J. F. Curtis, my colaborer, after spending over two weeks in the city of Salt Lake. Provo, about sixty miles south of Salt Lake, has a population of nearly ten thousand, nine tenths of whom are said to be Mormons. It was the home of the late Eliza R. Snow of poetic fame: it is the present home of Reed Smoot, senator-elect, who came near losing his seat on the charge of being an accomplice to crime if not a criminal. With its numerous flowing wells; its irrigating streams traveling in perpetual playfulness from the mountain glaciers, and by which its verdant gardens may be daily inundated; its Eden of flowers of variegated hue; its luscious fruits now in season, make it a delightful habitation from the standpoint of its physical features, to say nothing of its social relations. It has many adobe houses and some very stately residences. In the reading of Parley Pratt's autobiography I notice that he called here going back and forth in the early fifties, from which we determine that it had been started soon after the pioneers reached the valleys of Salt Lake.

Here are the footprints of some of our valiant men. Here is the battleground of the clash at arms between Judge Tanner the Mormon and Bro. Curtis last summer. Here are found some of the fragments of dynamited tabernacle sermons and exploded speculation, the inventions of men of renown, once men of God. Here is where we meet the real old Mormons that have been handed down from Nauvoo, who crossed the plains, who saw the hardships, who followed the fortunes of Brigham. And when I go along the street and see a bent old man or woman, I think of what they have passed through. If it is a woman, I wonder: have you suffered the pangs of polygamy? did your only dear husband for whom you had left all, pierce your heart with the dagger of polygamy? In revolt to your heart, your own known feelings, did you give your husband—he who but a few years earlier had promised to keep himself from all others—over to lust? did you yield to his enticings to sacrifice himself on the altar of licentiousness? Poor creature! Would to God that I could apprise you of the fact, only too true, that the "Josephites," looked upon with disdain and contempt by your leaders and deceivers and by yourself insofar as you have been led by them, compose the church of Christ intact; that it is like the church in the days when amidst the scoffs and frowns of hypocrites you joyfully stepped within its precincts; that it has the same powers and blessings you once enjoyed, but now know only by memory and recollection.

Well did Oliver Cowdery say to the twelve—or was it Pratt?—"the time will come when you will desire to see a day like this and shall not see it." That glorious "day,"

## News From Branches

### DES MOINES.

Four were baptized on Sunday, June 23. These were members of the Sunday-school and were brought into the church through the school.

The Sunday-school and the Religio have each selected a representative for the new library commission, J. R. Epperson for the former, and J. G. Carpenter for the latter. The branch will likely take action at its first business-meeting.

A class of fairly good size has been started in the normal work, and we expect to see it increased in numbers. We are confident that every one will be greatly benefited by this line of study.

On a recent Sunday while passing along the street we were handed some literature entitled, "Old Theology Quarterly." The literature handed us announced that "Meetings for truth-seekers" would be held every Sunday at a certain public hall in the city. The reading-matter handed us consisted of four sermons as follows: "A cure for infidelity. To hell and back. Who are there. Hope for the recovery of many of them." "The great prison-house to be destroyed. Its 20,000,000 'prisoners of Hope' to be released." "Higher criticism repulsed. The oath-bound covenant." "Selling the birthright. The allegory of Jacob and Esau applied." Des Moines, our capital city, is metropolitan, we believe, to the extent of having nearly every religious "ite" and "ism" represented, and each are crying "lo here, and lo there." And so many of the people are wandering in darkness.

The annual Chautauqua was held in the city the first week in July. Among the prominent speakers present was Doctor J. Wilbur Chapman, who conducted a very successful evangelistic meeting in the city during the early part of the year. The Doctor in his lecture before the Chautauqua, among other things said: "With the existing conditions of to-day the church people should get out into the street and shout the praises of the Lord. This, I believe, is the only way to save the souls of the masses. The people should start from their churches and, forming a procession, march through the streets headed by a brass band which would play the tunes of King Jesus."

In our capital city we have eighty churches, and the city a population of nearly 100,000. What these people do on Sunday was on June 23 estimated by one of the daily papers as follows: 32,000 went to the parks; 9,000 went picnicing; 5,000 went to ball games; 2,000 went fishing. No estimate was made of the number of people who attended the several churches on that day.

Three troops of the Second United States Cavalry transferring from Ft. Snelling, Minnesota, to Ft. Des Moines, Iowa, passed through the city and on the street by our church during the Sunday-school hour, on June 30. This was something out of the ordinary. Soldiers in time of peace excited our curiosity. What would be the excitement in time of war?

A. A. REAMS.

### SPOKANE, WASHINGTON.

We merely wish to say that we arrived in our field on schedule time, found all well and doing well in the Queen City of the Inland Empire. Very unlike the Zion land, fruits here give evidence of abundance, peaches, apricots, apples, plums, in fine, all kinds of fruits small and great bid very fair to be an abundant crop. If ye Missourians' mouths water too much, we might be prevailed upon to send you a box or two. However, should any one write in reference to it, please inclose a stamp. W. C. Duncan greeted us on our arrival, he having preceeded us together

indeed, when the twelve were installed, the first twelve, in the actual midst of a heaven of pentecostal showers and the most marvelous demonstrations. But with Utah Mormons that day is history unless they repent and receive the ordinances of the gospel at the hands of those who have authority, and unto whom they are under as much obligation as the most superstitious idolator who never heard the name of the unerring Son of Mary.

A special force of missionaries are here attending to these people as a consequence of an intimation in a late revelation. Why should I be restrained from putting myself on record as believing that this special warning has in view one of the two following effects: either the converting or ingathering of many or a large percentage of these people; or, their destruction in a catastrophic manner. We will let it rest here.

Last Sunday six were baptized, Bro. Curtis officiating. Three of them were Mormons. A number of others are near who are likely to obey in a week or two. The weather is now mild and congenial. The atmosphere continuing cold till unusually late this year has deterred street-preaching. Bro. Curtis and the writer called on the mayor here, a Mormon, to obtain his consent to do street-preaching. He gave it, but very reluctantly and after much demurring. Strange that he would hesitate, having been a missionary himself and knowing what their men constantly put up within outside fields.

A number of our members live four miles north of the city on the "bench," which is a flat of land between the main level and the river. They have small plats of fertile soil and depend on fruit-raising, watering their vegetation with the crystal streams having their rise as before stated. It is a most beautiful place in this basin, everything green; the grandeur of Provo Canyon near by and the majesty of the Rockies but a mile distant. Electricity is so cheaply generated by water-power in the mouth of said canyon that even the street lights are of perpetual illumination—burning in the day time. And what an unparalleled display of electrical brilliancy they had for two days last week during a celebration.

Northward in the city is the Brigham Young University, connected with which is Professor N. L. Nelson, who Mormons say is the author of the "first strongly pro-Mormon book published by an international press"; also Joseph B. Keeler, another Mormon author.

Bishop Kelley and Apostle F. A. Smith are in Salt Lake City at present.

My permanent address remains 1037 West Maple Avenue, Independence, Missouri. ALVIN KNISLEY.

### An Apology.

*Dear Herald:* Through your columns I desire to offer an apology to Bro. F. R. Tubb of Toronto, Canada, for the manner in which (in HERALD No. 24, vol. 53) I offered criticism to an article written by him (entitled, "If a comet should strike the sun") appearing in HERALD No. 22, same vol). I should have written nothing, or offered my criticism in a logical review of the article. Realizing the impropriety of criticising in a manner that would reflect as a personal insult, I am sorry I was so unwise, and beg pardon of this brother, or any others, for any offense that might have been taken. I am very late in offering this; but I hope not too late to accomplish the result sought, viz: reparation as far as possible for any harm that might have occurred.

Respectfully,

D. H. SCHMIDT.

STEWARTSVILLE, Missouri, June 30, 1907.

with his family. They will be quite an acquisition to our branch for usefulness. We greet them gladly.

Our district conference passed off very smoothly. While the attendance was not large it was very harmonious indeed. The following officers were elected for the year: T. W. Chatburn, president; F. J. Chatburn, vice-president; M. Fordham, secretary and treasurer; W. W. Fordham, sustained as Bishop's agent.

The branch also has selected us as branch president. This would seem to be just a little heavy for the first year at least; however, we will not complain, but do the best we can.

Bro. Andrew Jackson Layland has also arrived in the district and participated in the deliberations of the conference. Our brother seems to be sighing for the flesh-Potts of Idaho, but we feel assured that A. J. will be swearing by Washington, so to speak, before the year is gone. The question of three counties recommended to be taken into the Spokane District by Bro. G. T. Griffiths, also the communication from the Seattle District was taken up at our conference, and a committee appointed to confer with the Seattle District looking towards an amicable adjustment of the matter. We do not wish our sister district to think we are trying to appropriate a part of their territory without just grounds—as the missionary in charge surely thought we could do a better part by those Saints living in that territory than they could receive otherwise. We are of the same opinion because of the lay of the country, better railroad facilities, and the better chance of being visited by district officers.

We give you due warning, now, to look out for our Bro. W. W. Fordham, who will no doubt visit the next Seattle conference. However, there may be other matters pending that will necessitate a representative there. W. W. belongs to the Booster's Club of Spokane, and the tendency is to boost things.

Bro. Editor, I may be excused for this long letter, as I lost several weeks in which the branch was not represented. Then, I have toiled, labored, and sweat with this typewriter which I purchased of you, and when I sought a little sympathy, the only thing I received was to see my letter in the HERALD, without my consent, too. It's hard enough to wrestle with a critter like this, without public exhibition by the Editor.

T. W. CHATBURN.

July 1, 1907.

#### LAMONI, IOWA.

Children's Day was observed with appropriate exercises by the Star of Bethlehem Sunday-school on June 30. The entire day was occupied by the Sunday-school. Fourteen were baptized in the Home pond at one thirty, the confirmations being attended to at the afternoon prayer-service.

On last Sunday two were baptized at the pond, being confirmed in the afternoon. Elder Moroni Traxler also baptized ten at Oland, six miles southwest of Lamoni.

R. S. Salyards was the morning speaker at the chapel Sunday, J. W. Peterson occupying in the evening. A. S. Cochran spoke at the Saints' Home, C. E. Willey at Liberty Home. R. M. Elvin conducted services at the Wion schoolhouse, W. H. Kephart at the Downey schoolhouse L. A. Gould at Andover, Heman C. Smith spoke at Evergreen and assisted in several ordinations there.

The Religio-Sunday school normal work is being taken up with zeal by Lamoni workers. A class under the auspices of the Sunday-school officers meets on Monday evening, and one under the auspices of the Religio officers on Sunday afternoon. The object of the two classes at different hours is to accommodate any and all who desire the course.

J. F. GARVER.

## Miscellaneous Department

### Conference Minutes.

**SOUTHERN INDIANA.**—The ninety-fifth conference of the Southern Indiana District convened with Byrville Branch, June 22, 1907, at 10.30. Called to order by W. H. Kelley, president of district. Branches reporting: Leavenworth, Byrville, Hope. Elders reporting: P. A. Flinn, C. E. Harp, F. L. Sawley; Priest Edward Martin; Teachers J. W. Vernon, James Ferguson, C. N. Maymon. Bishop's agent's report was read. Request was made for by Bro. J. W. Vernon for a court of elders for Leavenworth Branch. The request was granted, and C. E. Harp, J. W. Metcalf, and F. L. Sawley appointed. Name of J. J. Boswell was presented by C. E. Harp for ordination to office of elder. Conference indorsed the recommendation, subject to approval of branch. It was moved and carried that the Mt. Eden Branch, of Floyd County, be disorganized, and letters of removal be granted to the members of said branch by district officers. F. L. Sawley was chosen president of district, and selected P. A. Flinn as vice-president by approval of conference. E. O. Byrn selected as secretary. By motion the district president was instructed to correspond with branches of the district, and set time and place for next district conference. J. J. Boswell was sustained as Bishop's agent. Ed. O. Byrn, secretary, New Salisbury, Indiana.

**SOUTHERN MICHIGAN AND NORTHERN INDIANA.**—Conference met with the Clear Lake Saints June 22, 1907, with J. J. Cornish, O. H. Storey, and Samuel Stroh presiding; W. F. Shaub and F. A. Smith, secretaries. Statistical reports showed net gain of 13. Bishop's agent's report read, showing total receipts, \$1,345.88; paid out, \$1, 121.71; on hand June 17, 1907, \$224.17. Ministerial reports: O. H. Storey, G. A. Smith, J. Arthur Davis, S. W. L. Scott, F. E. Field, F. D. Earl, W. A. Hill, Samuel Stroh, and Francis Grainger; Priests Joseph Dexter, W. F. Garver, Charles Fish, and Stan Corless; Teacher D. E. Dunshee. The district treasurer reported, showing \$2.05 due treasurer. A collection was taken of \$5.01, leaving due district, \$2.96. Officers chosen: O. H. Storey, president; counselors, S. W. L. Scott and Samuel Stroh; W. F. Shaub, secretary, R. F. D. No. 1, Ray Indiana.

**MONTANA.**—Conference met in Deer Lodge, June 22, at 10 a. m. Gomer Reese and Frank Christofferson presiding. This meeting was of a social character. At 2.30 p. m., business-session called to order by Gomer Reese. The conference was organized by motion that the present president and vice-president of the district, together with I. M. Smith, preside. L. G. Holloway was chosen to act as secretary. Reports were had from Gomer Reese, I. M. Smith, F. Christofferson, L. G. Holloway, Edgar Smith, A. Christofferson; J. F. Jemison, J. Pritchard, J. Eliason, and J. E. Eliason. Bishop's agent, T. Reese, submitted a report. Report from the Deer Lodge Branch was read. A recommendation from the Deer Lodge Branch asking the conference to ordain John E. Eliason to the office of priest, Jacob Eliason to the office of teacher, and Jerome Wyckoff to the office of deacon. Election of officers: Gomer Reese, president, F. Christofferson, vice-president; Jerome Wyckoff, secretary; Thomas Reese, Bishop's agent. It was moved and carried that the president of the district and missionary in charge be empowered to provide for a reunion during the year of 1908, if in their wisdom they think it proper. At 2.30 p. m., Sunday, the following brethren were ordained: John E. Eliason to the office of priest, under the hands of I. M. Smith, Gomer Reese, Edgar Smith, and L. G. Holloway; Jacob Eliason to the office of teacher under the hands of L. G. Holloway, I. M. Smith, Edgar Smith, and Gomer Reese; Jerome Wyckoff was ordained to the office of deacon under the hands of Gomer Reese, Edgar Smith, I. M. Smith, and L. G. Holloway. The time and place of holding the next conference was left in the hands of the district presidency. Conference adjourned. Jerome Wyckoff, secretary.

**MINNESOTA.**—District conference convened at Clitherall, Minnesota, June 22, 1907, at 2 p. m., W. H. Kelley in charge, assisted by H. A. McCoy; J. A. Gunsolley, secretary pro tem. Branches reporting: Oak Lake 81, Union 131, Audubon 77, Minneapolis 70, Bemidji 30. Ministers reporting: H. A. McCoy, A. L. Whiteaker, Alonzo Whiting, Birch Whiting, T. J. Martin, H. O. Smith, L. Whiting, and W. H. Kelley. Bishop's agent reported: Balance last report, \$38.22; received, \$215.67; expended, \$237.72. T. J. Martin, A. L. Whiteaker, and H. O. Smith were appointed a committee to audit the report. Moved and carried that the Bishop's agent be allowed to report only once a year. Moved and carried that the missionaries of the district be permitted to use the tent wherever it can be used with profit, and where the tent will be properly cared for. Election of officers: H. A. McCoy, president; J. W. Smith, vice-president; Hallie M. Gould, secretary. Clitherall was appointed as the place for holding the next conference, the time being left to the district presidency. Report of auditing committee on Bishop's agent's report read as follows: "We, your committee, find an error of \$10 in expenditures.

Instead of \$237.72 expended, the account should read, \$247.72, leaving a balance of \$6.17 in hands of agent, and this agrees with agent's book." Motion prevailed to sustain the general authorities of the church. By vote Birch Whiting was sustained as Bishop's agent. Adjourned.

CLINTON.—Conference convened at Veve Chapel, June 22, 1907. George Jenkins and J. W. Paxton were chosen to preside. Branches reporting: Richhill 150, Nevada 89, Walker 19, Veve 104, Eldorado Springs 145, Taberville 50, Lowery City 98, Coalhill 69, Wheatland 82, Ft. Scott 53. Ministry reporting: Elders George Jenkins, J. W. Paxton, G. W. Beebe, A. C. Silvers, S. C. Andes, J. B. Gouldsmith, A. L. Lloyd, C. P. Welsh, C. H. Athey, W. H. Lowe; Priests A. S. Deller, W. E. Reynolds, S. C. Williams, A. S. Leeper. District treasurer reported: Balance on hand last report, 52 cents; received 96 cents; paid out 41 cents. Tent committee reported \$56.31 on hand. Bishop's agent reported: On hand last report, \$2.05; received, \$395.02; expended, \$390.49. The district officers were all reelected. Bishop's agent and local historian were sustained. Next conference will be held at Coalhill chapel October 19 and 20, 1907. Reunion committee reported that the district reunion would be held at Eldorado Springs, Missouri, August 9 to 18, 1907. Sr. Lucy Silvers was chosen as district library committeeman. A. C. Silvers, secretary, Walker, Missouri.

#### Convention Minutes.

DES MOINES.—Sunday-school convention of the Des Moines District met in the Saints' chapel at Boone, Iowa, Friday, May 31, 1907; J. F. Mintun in charge, assisted by W. Christy. Ruth I. Mintun was chosen secretary pro tem. One business session was held. A. A. Reams was selected to represent the district Sunday-school association on the library commission. The question of circulating library was deferred for future action, such action to be taken as will conform to the plans of the Library Commission. An excellent prayer-service, and session of normal work, was held conjointly with the Religio. Special interest was taken in the normal class work, which will be entered upon more fully in the near future. Pearle Shannon, secretary.

MINNESOTA.—Sunday-school convention convened at Clitherall, Minnesota, June 21, 1907. T. J. Martin in charge; Hallie M. Gould, secretary pro tem. Treasurer, Irene Rotzien, reported: On hand at last report, \$3.51; expended, 64 cents. Officers elected: T. J. Martin, superintendent; J. W. Smith, first assistant; Eleanor Whiting, second assistant; Hallie M. Gould, secretary; Fred Smith, treasurer; Ethel Gould sustained as home department superintendent. Adjourned to meet on the day preceding next district conference, at same place.

#### Conference Notices.

Pittsburg District conference will convene with Fairview Branch, Glen Easton, West Virginia, Saturday, August 31, at 10.30 a. m. Preaching Friday evening at 8. Trains will be met Friday 6 p. m., and Saturday morning at 8.30, also at 6 p. m. We contemplate a good time. Trains will leave Wheeling for Glen Easton, morning at 7.25, and evening at 5, eastern time. Please let us know the train you are coming on, that we may meet you with conveyance. All officers holding license, belonging to the Pittsburg District, and wishing to hold them, will report promptly to the conference, and say whether you desire to hold your license longer or not. James Craig, president, Glen Easton, West Virginia.

Oklahoma District conference will convene on Wednesday, August 21, 1907, during the reunion at Ripley, Oklahoma, and at the same place. Branch clerks will please take notice and send reports to me by mail to Piedmont, Oklahoma. Alice M. Case, secretary, Piedmont, Oklahoma.

The conference of the Northern California District will convene at Irvington, Alameda County, on Monday, September 2, at 10 o'clock, in connection with the reunion. Reports from each branch in the district, together with delegate credentials, should be sent to E. S. Chase, San Jose, California, Carrier No. 18, as early as possible. Hope for a full report. J. M. Terry, president, Oakland, California.

Seattle and British Columbia semi-annual conference will convene with Seattle Branch, August 10 and hold over Sunday. Branch clerks will kindly mail their reports to the undersigned not later than the 1st, a blank for which will be furnished them. It is hoped that the district will be well represented, and it is expected that all the ministry, both of local and missionary forces, will be in attendance, and especially the missionary or missionaries in charge. The place of meeting will be in the Leo Business College rooms, at the corner of Fourth Avenue and Pike Street. All Second Avenue cars running out from the Union Depot run by the door. Ample provisions will be made to care for all. Come every one that possibly can, and let us reunite our efforts to become the partakers of the spiritual feast enjoyed in the past. Fred'k W. Holman, secretary, 1202½ Seventh Avenue.

#### Convention Notices.

Nodaway District Sunday-school convention will convene at the union church near Bedison, August 3 and 4, 1907. Schools will take notice, and select delegates. All come that can, especially of the youth and middle-aged, with prayerful hearts, and a mind to learn. Programs will be sent to each school in due time. Please all respond to work assigned you by committee. Bro. Hougas will probably be with us. W. B. Torrance, superintendent.

Northeastern Texas and Choctaw District Sunday-school convention meets at Adamson, Indian Territory, August 16, 1907, at 2 p. m. Lulu Perkins, secretary.

The Sunday-school convention of the Kirtland District will convene at Akron, Ohio, at Lakeside Park, Friday, August 9, 1907, at 10 a. m. V. D. Schaar, secretary, 1421 57th Place N. E., Cleveland, Ohio.

#### Reunion Notices.

The time for the Northern California Reunion is August 30 to September 8, 1907, at Irvington, Alameda County, twenty-seven miles south of Oakland. The time was changed from the former date. The committee has already perfected many of the arrangements for the accommodation of the many visitors expected. Tents will be had on the grounds at the following prices: 8x10, \$2; 10x12, \$2.50; 12x14, \$3. Bed-springs and mattresses will be furnished at lowest possible price. An eating-house will be operated by the committee, furnishing meals at lowest possible rate; a suitable house will be built for this purpose. Kindly give special attention to the following: 1. Order your tent and such other things as you shall want. 2. When you purchase your ticket be sure to get a certificate or receipt for same to insure one third fare on return. 3. Come determined to make some one better and happier. The ministry will be well represented, including R. C. Evans of the First Presidency and one or both the ministers in charge of the mission. Do not forget to send your orders at once to my address. J. M. Terry, 1237 Union Street, Oakland, California, for committee.

The eastern reunion association will meet July 27, at Highland Lake, Massachusetts, about twenty-one miles from Boston. We are celebrating "old home week" in Boston the same week that we hold our reunion, and parties from a distance can get rates to Boston at about one and one half cents per mile. It will probably pay you to consult your ticket agent, as you may be able to save considerable on your fares if you are coming from a distance and can just as well come to Boston and go from there to the reunion grounds. These tickets are good beginning July 27, and can be used to August 6. Agents have been appointed in all of the large branches throughout the Eastern States with whom you can leave your orders for tents, cots, and board. Those who are in a scattered condition may remit with your order directly to me at Winter Hill, Massachusetts, Box 10, not later than July 15. Tents 10x12, \$3; 12x15, \$3.50; single cots, 50 cents; double cots \$1. We also have a few of the cots which are not in first class condition, which will do for children, at 25 cents—only a limited number of these twenty-five cent ones—which will be supplied as long as they last in the order received. Board will be \$3.75 for seven days; young children at a smaller price. Arrangements have practically been completed for everything necessary to make our session an especially successful one. Many of the missionaries are expected to be there and we will have plenty of good speaking. Come prepared to add your part to the spirituality of the occasion. Arrangements have been made for normal work for the local priesthood, and we desire to have every member of the priesthood in our different districts present so that they may partake of these good things which are prepared for you. Make it a business to arrange your affairs so that you can come and enjoy the few days with us on this occasion. All mail intended for campers should be addressed to Highland Lake, Norfolk, Massachusetts. M. C. Fisher, chairman.

We will hold a reunion of the Clinton District at Eldorado Springs, Missouri, beginning August 9, and lasting ten days. All are invited. Tents can be had for two dollars and fifty cents each; hay and grain at the market price; pasture at a low rate. We must have your order for tents by August 1, so as to order them all at once. Address, S. C. Williams, Chairman, Box 102, Eldorado Springs, Missouri.

Northeastern Illinois District reunion will convene on the same ground as last year, August 23 to September 1. Tents, 10x12, 3 foot wall, \$2.25; 12x14, 3 foot wall, \$2.75; 10x15, 6 foot wall, \$3.75; 14x19, 6 foot wall, \$4.25. We have a few bed-springs which we can furnish to those who order them for ten cents each. Please order tents as soon as possible, as we must get the order in before the 15th of August. If you wish your tents set up add 25 cents to above prices. A dining-tent will be operated: Meals for adults 15 cents, children from five to twelve years, one half price. Please

let us know if you will board at the tent or not. Those who have the enlarged hymnal bring them; we want to learn some of the new pieces. Let us come together with the Spirit, and with a desire to build up the work, and the Lord will bless us. For further particulars write to the secretary. J. Midgorden, president; J. M. Blakely, secretary, Plano, Illinois.

The annual reunion of the Southeastern Illinois District will be held in Castleman's Park at Creal Springs, Illinois, August 16 to 25. This is a good location. We are expecting Apostle Heman C. Smith and other good speakers. Everybody invited to come. Committee: F. M. Davis, F. M. Slover, Henry Sparling.

#### Two-Day Meetings and Dedications.

Burdickville Branch will hold a two-day meeting, July 13 and 14, and at that time will have their neat chapel dedicated. Those desiring to attend should go via the M. & N. E. to Cedar City, and at that point teams will convey you to the place of meeting. Inland Branch will also hold a two-day meeting, July 20 and 21. Their commodious chapel will be dedicated at this time. Those going who live on the P. M. R. R. should stop at Bendon; those going via M. & N. E. should stop at Platt River, and from those places teams will take you to the place of meeting. Bro. J. W. Wight will be present at both dedications, nothing preventing. All Saints who can possibly go should attend one or both of these meetings. Good music and an enjoyable time will be had at both places. Saints going can notify Peter Price (Maple City, R. F. D.) for Burdickville dedication, and those going to Inland can write to George Anness, Bendon, R. F. D. H. A. Doty, secretary.

#### Addresses.

T. W. Chatham, 300 South Haven, Spokane, Washington.

#### Died.

**HATHAWAY.**—Elizabeth Lavina Hathaway, was born at West Leroy, Michigan, June 9, 1857. Baptized in 1866. She became the wife of Albert F. Van Brunt, October 2, 1875. Seven children were born of them. Her life in the faith was exemplary, and ended June 18, 1907. She was a member of the Second Kansas City Branch. Husband, son, sister, five brothers, and a number of other relatives, and a host of friends mourn her departure. Funeral-sermon by President Joseph Smith, at the sister's request before her death. Services in charge of Elder Brown. Interment in Mound Grove Cemetery, Independence.

**PITCHER.**—Earl Russel was born in Collins, Iowa, March 7, 1907, and died March 20, 1907. Little Earl was the only child of Bro. and Sr. W. L. Pitcher, and the loss so great is another's gain. May the Lord bless the bereaved parents. Short services were conducted at the house by W. C. Nirk.

**CORNTHWAITE.**—Mary Cornthwaite passed into her rest at Whittington Moor, Derbyshire, England, June 1, 1907, at the age of seventy-eight years, having been born December 11, 1829. Our sister was baptized February 21, 1870, by Charles N. Brown, at Sheffield, England. She fought a good fight, and left an unswerving testimony to the truth of the latter day work. She was much beloved by the four daughters whom she has left behind. Our sister bore many testimonies to the power of healing. Funeral-sermon by W. H. Greenwood in the Saints' chapel, Clay Cross.

**SOGOSER.**—Martha Ann Smoot was born May 19, 1858, in Putnam County, Missouri. Married to A. N. Sogoser in 1880, who, with five children, mourns. Sr. Sogoser united with the church November 22, 1900, being baptized by J. A. Tanner. She had been a sufferer for a number of years. The end of her earthly pilgrimage was reached June 20, 1907, when she passed peacefully away. The last thought she expressed was, "I am going home." Funeral-service held June 22 at the Skinner Cemetery, by F. T. Mussell, assisted by F. A. Evans.

**BURKHART.**—Lydia Jane Burkhardt, daughter of John Bennett, died at Sacramento, California, June 12, 1907, after a lingering illness. She was born March 11, 1866, at Clackamas, Oregon; was baptized by Joseph Burton, March 13, 1879. She died firm in the faith of this latter-day work. Many friends gathered to pay their last tribute of respect, and the floral offerings were many and beautiful. She leaves three daughters and an aged father to mourn. Funeral-service by Charles E. Crumley, assisted by T. J. Lawn.

**DOBBS.**—Sr. Mary A. Dobbs was born at Jonesport, May 21, 1838, and died suddenly from heart-failure June 13, 1907. She was baptized by F. M. Sheehy, and lived a faithful and devoted life. She was not only a hearer, but was always doing her part in church-work. She was a widow indeed for a number of years, and leaves three daughters to mourn their loss. The floral tributes expressed the appreciation of relatives and friends. Words of eternal truth and comfort were spoken by U. M. Kelley at her home.

**SCHMUTZ.**—Sr. Hattie Loomis Schmutz passed away from earth-life at her mother's home, in Oakland, California, June 4, 1907, after an illness of over six weeks, painful to bear, yet patiently borne. Her relatives being members of the Presbyterian Church a minister of that church had charge of the funeral. Prayer was offered by J. M. Terry, and a solo was sung by Sr. Clara Merrill. She rests in peace. Sr. Lulu was thirty-four years old. A faithful Saint.

**HART.**—Sr. Francis M. Hart passed away in death at her home in Oakland, California, June 16, as the sun was setting in the golden west. Her sickness was of long duration but almost painless. She was past sixty years of age. Her companion, Elder William Hart, preceded her in death some years. Funeral-service at the church June 18, 1907. Sermon by J. M. Terry. Solos by Sr. Clara Merrill.

**HARVEY.**—Refine Harvey was born March 10, 1829, at Rutland, Vermont. Married to Eleanor Black, May 3, 1849. Of them six children were born. In 1888 married Eugenia Post. Of that union four children were born. United with the church in 1897. Passed peacefully to rest at Letcher, South Dakota, while eating dinner June 9, 1907. He was a devoted Christian, a kind husband and father, well respected by all who knew him. Funeral-services conducted by Reverend Kearton, of the Letcher Methodist church. He leaves wife, five children, eleven grandchildren, several great-grandchildren, and a host of friends to mourn.

**PENDER.**—William C. Pender died May 31, 1907, near Hallowell, Kansas. Born November 27, 1827, at Ontario, Canada. He was the father of twelve children, seven of whom, with his wife, are left to mourn. Mr. Pender was no professor of religion, but was one of the honorable men of earth. Services at Saints' chapel, near Sherwin, Kansas, William Kirk in charge. A large congregation listened to the sermon by F. C. Keck.

**CHRESTENSEN.**—Bro. Nephi N. Chrestensen was born at Rich Hill, Bates County, Missouri, September 5, 1839; united with the church, December 2, 1900, at Beaver, Missouri; was accidentally killed in a mine at Joplin, June 6, 1907. Funeral-services were held at the home. Sermon by T. D. Williams, assisted by Bro. Pearson. A large number of sympathizing friends followed the casket, while loving hands carried it to its resting place in the family cemetery. Nephi was the youngest son of Elder J. C. Chrestensen. Father, mother, five brothers, one sister, and a host of friends mourn his untimely end.

**GOODRICH.**—Lillian Elizabeth, daughter of Bro. V. M. and Sr. Bessie Goodrich, passed from earth's life June 12. She was born August 2, 1904, at New Philadelphia, Ohio. She was a lovable child and full of life, and the strongest one of their children. The floral display furnished by Saints and friends was the grandest and most costly of any I ever witnessed, for a child. At least fifty dollars' worth of flowers surrounded her little casket. Funeral at the house in charge of A. H. Parsons, who delivered the words of comfort and instruction.

**OLSON.**—Sena Olson, wife of Peter Olson, was born in Skive, Denmark, December 28, 1834, and was married to Peter Olson in November, 1858. Came to America in 1861; was baptized at Omaha in 1868, by Elder Fyrando. She died at Boomer, May 30, 1907, at the age of 72 years, 5 months, and 2 days. She leaves husband, three sisters, one son, and thirteen grandchildren to mourn her departure. Five children have preceded her to the beyond. Sermon by D. Parrish, assisted by C. B. Bardsley.

**BEATTY.**—Thomas J. Beatty was born June 28, 1840, in Morgan County, Ohio; died at Limerick, Ohio, May 24, 1907. Bro. Beatty was married January 14, 1866, to Martha Wildman. Of this union ten children were born, seven of whom, with the widow, survive. On December 21, 1879, he was baptized. March 21, 1880, was ordained an elder, and during the remainder of his life gave his time to active missionary work. September 7, 1888, he was ordained a seventy. Funeral-services held in the Saints' church, in charge of A. B. Kirkendall, S. J. Jeffers, and J. L. Goodrich.

#### Russia's Heir to the Throne.

The Russian girl student who tried to convert a Cossack of the convoy—as the palace guard at Tsarskoe-Selo is called—to revolutionary principles offered the soldier about five thousand dollars, or so the London *Standard* reports, if he would attempt the life of Alexis. This was weeks ago. Details of the child's daily life have been kept secret ever since. He was getting four meals every twenty-four hours last spring, and these never included mutton broth or pudding that had not been prepared under the eye of his mother or of some one designated by her. The ill health of the child is ascribed to the misfortune that so few residences of the Czar's do not leave much to be desired from the point of view of sanitary science. One of the Czarina's spells of illness has been traced to the defective plumbing which makes a certain imperial palace uninhabitable in summer because of its odors. Her Majesty

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All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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is said to tremble for Alexis when she remembers the revelations made by the eminent Moscow physician, Doctor Zakharin, as to the contributing causes of the ailment which finally carried off the late Emperor Alexander III. The private apartments of the imperial family in the winter palace at St. Petersburg are very damp. Alexis can not be hurried to the Crimea like his four sisters. The terrorists are believed to attach too much importance to Alexis Nicolaievich—to give him the full name he received in baptism within an hour of his birth—to render land journeys expedient. The only Czarevich born while his father was on the throne, with the exception of the son of Peter the Great—himself an Alexis and unlucky—has been and, the Paris *Figaro* fears, will see very little of this world. It has not always been possible to provide him with butter from sources above suspicion, whereupon heir to the throne of Russia has had to eat his bread dry.—*Current Literature* for July.

The Train That Walks a Tight Rope.

A car running on a tight rope was a novelty indeed. But on this track Mr. Brennan's mono railway-train accomplished all the feats he claimed for it without the slightest hitch. The six-foot model carriage was actually raised from the ground to the level of the track, about seven feet overhead, on a section of wire rope stretched tight between the uprights, propelled by electricity supplied by accumulators. In appearance the vehicle was not unlike a miniature motor-car devoid of the customary wheels—not, of course, that this strange little carriage was without wheels. But the wheels—small steel ones set in line along the center of the car—were beneath the vehicle and almost invisible. Thus, to the astonishment of the spectators, as the car ran backward and forward, it achieved the task of balancing itself more steadily than did Blondin when crossing on his rope over Niagara Falls.

The apparently magical equilibration of the running car was produced by the antagonistic motions of two large gyroscopes. In the special manner in which he has discovered how to fit and adjust these gyroscopes lies the inventor's secret.—From an article in *The Circle* for July.

Imitating Motion of Heavenly Bodies in an Aerial Railway.

Hitherto the gyroscope has been popularly known as a child's toy, but to scientists it has long been an inscrutable perplexity. It consists of a ring with a fly-wheel inside, the combination being capable of behaving in a style, when set in rapid motion, which seems to defy altogether the ordinary operation of the laws of gravitation. The little top so constructed when in full revolution resists every attempt to shift it from the level, and remains poised at an angle of forty-five degrees. Scientific men understand that Mr. Brennan secures this perfect equilibrium by applying the principle which Nature uses in balancing the heavenly bodies in their gigantic orbits. The earth revolves on its own axis from west to east, and also moves on its orbit round the sun in the same direction. But between these two movements there is a third, which was discovered by the Greek astronomer Hipparchus, who lived in Bithynia

about 160 B. C. That great philosopher, after profound study of the records of their observations left by the Chaldean Magi, discovered that the axis of the earth has a special top-like motion in the opposite direction to that in which the earth itself rotates. This motion is styled "precession." Now, when, as Lord Kelvin puts it, we "hurry the precession in any body," a strange result follows. So the very movement which would otherwise precipitate a fall actually prevents that fall. And thus we enter a kingdom in which every law of Nature seems to be contradicted in the most bewildering style. And that is why Mr. Brennan's new gyroscopic car acts in a way so strange.—From "The train that walks a tight rope," in *The Circle* for July.

The June Arena.

*The Arena* for June, which ends the thirty-seventh volume of this leading progressive democratic review of opinion, contains a striking and varied table of contents. Several of the papers will prove of special interest to general readers of a thoughtful turn of mind. Among these the following are specially noteworthy: "Modern Germany—mad?" a brilliant critical paper dealing with the present morbid and erotic wave that is sweeping over Germany, by George Sylvester Viereck; "Plant consciousness," a delightful sketch dealing with the evidences of brain power in various plants, by Arthur Smith; "World-peace," a timely and suggestive paper by the Reverend H. W. Thomas, D. D., one of the most philosophical and fundamental thinkers in America; "The educational value of a great exposition," a paper that should be read by all people contemplating attending the Jamestown exposition by Professor Frank Webster Smith; "The story of two oligarchies," by Professor Frank Frost Abbott, Ph. D., of the faculty of the University of Chicago, a striking and significant historical parallel showing how the oligarchy of ancient Rome is being paralleled in the United States Senate; "Democracy and socialism," by James McKaye, author of "The economy of happiness." This essay keenly and lucidly analyzes the difference between reactionary and class-ruled governments, democracy, and extreme socialism. Mr. Flower, the editor of *The Arena*, holds it to be the most important political and economic essay of the year. "Mongolian immigration and the British colonies," by C. B. Galbreath, is a paper that will be of special interest to the people of the Pacific coast. "Why I am a Christian Socialist," by the Reverend J. O. Bentall, Ph. D., presents the views of a brilliant young Baptist clergyman who is heading a movement not unlike that which was led by Canon Kingsley and Frederick D. Maurice in England fifty years ago. The editorial department of *The Arena*, which is probably the most important and popular feature of this review, is very strong and the news digests of the movements for Public Ownership, Direct Legislation, Coöperation, and Proportional Representation makes this magazine indispensable to all persons interested in these great and growing movements.

The Confederate Organizations.

Recent events at Richmond have centered attention on the surviving Confederate veterans. As the years go by, their ranks are thinning. According to the best available figures, the number of separate enlistments in the Confederate army was from 1,239,000 to 1,400,000. But many of these were reenlistments, and the terms of service were varied. Reduced to enlistments for a three-years' term of service, the estimated number is 1,082,119. There is a lack of data upon which to base any trustworthy estimate of the number of survivors.

The principal association of the surviving soldiers is the United Confederate Veterans, organized at New Orleans on June 10, 1889. This body is divided into the Army of Northern Virginia Department, the Army of Tennessee Department, and the Trans-Mississippi Department, each under a department commander. State organizations are authorized, and are called divisions. The number of separate camps is about 1,600, and the number of members about 75,000. There were 1,259 camps represented at the Richmond reunion. Permanent headquarters of the association are at New Orleans, Louisiana.—From "The South's care for her Confederate veterans," by William A. Glasson, in the *American Monthly Review of Reviews* for July.

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



"There shall not any man among you have a be one wife; and concubines he shall have none."—of Mormon, Jacob 2:6.

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ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

## Editorial

### THE ENEMIES OF JOSEPH SMITH.

*A false friend is the worst enemy.*

It is not difficult to understand why the religious world disliked Joseph Smith from the start. His very first pronouncement was to the effect that their creeds were wrong—so irreparably and monstrously wrong as to render them abominable in the sight of God. It followed that he was hated by those who were defending those creeds, and more especially by those who were paid to defend them. The fact that he was young, uneducated, and decidedly no theologian rendered his charge offensive; and the further fact that he claimed to have received his knowledge by way of a revelation rendered it doubly offensive to a class of religionists who themselves were not favored with revelations.

A more thorough study of the creeds thus arraigned has since convinced the theological world that they were wrong, and a process of creed revision has been going on for some time and is still in progress. Men who read those creeds to-day and fully grasp their doctrines of predestination, infant damnation, and others of like class, readily see that they must have been abominable in the sight of God because they so hideously misrepresented him. The outcome indicates that Joseph Smith was a profound creed critic and able to anticipate public sentiment fifty years in advance of his contemporaries, or else he learned it as he claimed from One whose knowledge is from everlasting to everlasting.

In any case, the charge then made that the revelation came from the Devil is disproved, because the Devil is not in the business of exposing erroneous creeds.

These changes of sentiment, however, were then future and did not in any way mitigate the fury of the storm that burst upon the young man who had discerned and voiced the truth. To-morrow's truth is to-day's blasphemy—at least in the opinion of men. Emerson has said, "Coarse slander, fire, tar and feathers, and the gibbet, the youth may freely bring home to his mind, and with what sweetness of temper he can, and inquire how fast he can fix his sense of duty, braving such penalties, when-

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## CONTENTS

### EDITORIAL:

The Enemies of Joseph Smith	633
General Church Items	635
Current Events, Secular and Religious	636

### THE STRAIGHT ROAD:

Baptism of the Spirit	636
-----------------------	-----

### ORIGINAL ARTICLES:

A Vision	637
Teaching in the Religio and Sunday-School	639
Is Attitude Significant in Prayer	641
Criticism of the Reverend Mr. Haupt Versus "Joseph Smith Defended."—No. 9	642

### OF GENERAL INTEREST:

Land Boom in Jerusalem	648
Cold Storage Dangers	648
A Proposed Church Union	648
The Price of War	649

### MOTHERS' HOME COLUMN:

August Reading for Daughters of Zion	650
--------------------------------------	-----

### LETTER DEPARTMENT:

Letters	651
Branch and District Work	652
Mobile, Alabama, Reunion	652
Confession; Request for Prayer	652
Extracts from Letters	653

### NEWS FROM BRANCHES

	653
--	-----

### MISCELLANEOUS DEPARTMENT:

Conference Minutes:	
London	654
Convention Minutes:	
Northeastern Kansas	654
The Bishopric	654
Bishop's Agents' Notices	654
Pastoral C. E. Harp	655

"It is a worthy object to organize an association in the interest of certain classes, giving them advantages in obtaining employment, homes, and wealth. But it is a much more worthy one to pursue the heaven-born rule that comprises in its bounds of beneficence all classes and conditions."

ever it may please the next newspaper and a sufficient number of his neighbors to pronounce his opinions incendiary."

It is no figure of speech or flourish of oratory to say that these things befell the man of whom we write. He paid the maximum penalty for seeing things as they were.

To denounce and deny, however, was only a small part of Joseph Smith's work. He immediately proceeded to affirm and defend a system of doctrines that were beautifully simple and that were based on the literal interpretation of certain very plain passages of scripture, notably Hebrews 6: 1-3. He proceeded to organize a church which was the only one at that time containing various officers that are clearly pointed out in the Scriptures as belonging in the church. (See Ephesians 4: 11, 13; 1 Corinthians 12: 28.)

With such an easily defended system of doctrine and church organization he and his followers could and did meet and defeat the champions of the creeds in debate and made converts wherever they went, in some instances converting whole congregations.

Noted preachers, secure in their knowledge of Greek and Hebrew, stood up to do battle with some unlearned defender of the faith and were promptly, neatly, and effectually run through with some plain passage of scripture from the common version of the Bible. Such a defeat is striking and dramatic, but humiliating, and in anything less than a man of God it leaves an undying hatred.

In view of these facts we can understand why Joseph Smith found enemies in religious circles. That was why in the land of religious liberty a certain event occurred which is recorded in the Columbian Encyclopedia (volume 20, 1890,) in the following words: "March 22, 1832, a mob of Methodists, Baptists, Disciples, and miscellaneous zealots broke into the prophet's house, tore him from his wife's arms . . . and tarred and feathered him."

These facts perhaps more than any others account for the murder of June 27, 1844. Coarse slander, fire, tar and feathers, and the bullets of the mob all were invoked by the passions of religious partisans. Indeed we can realize to a degree the feelings of the men who were thus offended because of the things that he taught, and realizing their blindness we can forgive them. They were not his worst enemies, and in strict accord with his own prophecy he triumphed over them though they slew him; they did little or nothing to defeat his work.

The greatest hindrance to his work originated among those who professed to be his followers. Of all the weapons used against him "coarse slander" was more effectual than any of the others named by Emerson: fire, tar and feathers, and the gibbet.

And the coarsest, vilest, most widely accepted slander of all was and is fostered by those who profess to be his friends. The worst enemy is one who poses as a friend and is accepted as such; and such a one struck at the name and fame of the Prophet when the bullets of his open enemies had put him where he could not parry the blow.

Eight years after the death of Joseph Smith and one thousand miles from where his wife and sons were residing, Brigham Young stood before a conference in Salt Lake City and made public a document now known as the "revelation on the eternity of the marriage covenant, including the plurality of wives." Unwilling at the time to stand back of it himself, he declared that he had received the document from Joseph Smith, though he could not produce the original, as that he stated had been destroyed by Emma Smith, wife of the Prophet.

For various reasons, some of which we will give, we are compelled to believe that Joseph Smith was not the author of the document, and that the man who published it to the world as coming from him was guilty of "coarse slander" which was rendered the more reprehensible from the fact that he posed as a personal friend and follower of Joseph Smith.

This purported revelation sanctioned polygamy, a practice offensive to Christian people, contrary to the word of God, and productive of such grave disorders and deep sorrows in the home that four short years after its introduction in Utah Brigham Young in a public discourse threatened to divorce all polygamous wives in the Territory if they would not immediately cease to complain of their unhappiness.

The thing went even further and gave sanction to the people to commit every crime that might be named, with one exception. We quote:

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation.

It will be remembered that Emma Smith was named as a possible witness, Brigham Young stating that she read and destroyed the original of the document. When this came to her ears she denounced it as a falsehood for which there was not even a shadow of foundation in fact. Shortly before her death, face to face with eternity, with nothing to gain and with everything to lose by a violation of truth, she declared that Joseph Smith neither taught nor practiced polygamy. Her reputation for veracity was as good, we think better, than that of the man whose word she opposed.

Then comes the further fact that the teachings of

this document were in direct violation of the known teachings and acts of Joseph Smith during his life. The law which came to the church through him said, "Thou shalt not steal. . . . Thou shalt not lie. . . . Thou shalt not commit adultery."—Doctrine and Covenants 42, while this document gave permission to do any or all of these things. It is inconceivable that the two came from the same source.

Again his teachings upon the marriage question as published during his life are clear and concise, and they are irreproachable, being the reverse of those put forward in the purported revelation.

He translated the Book of Mormon and gave it to the world, and in it is this teaching: "Behold David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord." And again, in the same chapter (Jacob 2: 6) it is written: "There shall not any man among you have save it be one wife: and concubines he shall have none: for I, the Lord God, delighteth in the chastity of women."

Through him came the revelations contained in the Book of Doctrine and Covenants, and in section 42, paragraph 7, we read, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repent not, he shall be cast out." In section 49 it is recorded: "Marriage is ordained of God unto man; wherefore it is lawful that he should have *one* wife, and they *twain* shall be one flesh."

It is fair to presume that the sentiments of Joseph Smith were in harmony with these laws and that consequently he was opposed to polygamy. That assumption becomes a certainty when we learn that only a few months before his death he personally expelled one of the elders from the church for teaching that doctrine, and that he so published notice in the official church organ, the *Times and Seasons*, February 1, 1844, in which notice he classed the doctrine as "false and corrupt."

We submit that a man is to be judged by his known teachings and acts while living and not by some posthumous document exhumed eight years after his death and put forward on testimony that has been impeached.

By the publication of this document a man who was supposed to be a friend attempted to brand him as a false and corrupt teacher. That and the practices since indulged in in his name by reason of that false revelation have constituted the worst slander ever perpetrated against his character. And to this day some who pose as his friends and admirers publish that document to the world over his signature. They put into practice as many of its teachings as they dare and constantly cite him as

their authority, making his name a synonym for lawless beastliness. They build monuments to his memory pointing heavenward and garlanded with flowers, and when they have thus gained the attention of all the world as his most ardent friends they turn and say, "Here lies the man who taught us to defile the marriage covenant and told us that we might lie, steal, swear, or commit any crime short of the shedding of innocent blood and yet pass to our exaltation and glory."

These things are not written of in malice but in sorrow, because they have done more to hinder the progress of the great latter-day work than could have been accomplished by all the "Anti-Mormon Leagues," *exposes*, or mobs this side of eternity. No man can tell the power and dominion that the church might have attained to ere this had all its members been true and faithful, ordering their lives in harmony with the principles of truth and virtue taught by the Prophet and incorporated in the standard church books.

ELBERT A. SMITH.

#### GENERAL CHURCH ITEMS.

The HERALD Editors are in receipt of a neatly printed program card announcing the celebration of the twenty-fifth anniversary of the Plymouth (Massachusetts) Branch, Sunday, July 14. Elder John W. Gilbert was the principal speaker of the morning and Elder M. C. Fisher in the evening.

Elder Gomer R. Wells of Australia is the author of a new tract on the millennium.

The *Gospel Standard*, June 1, contains notice of the death of Bro. H. Griffith of Oak Vale, Victoria, Australia. He was a veteran of the Crimean War. The *Standard* quotes as follows from a local newspaper: "On Tuesday last at his residence, Oakvale, there passed away at an advanced age a noted veteran in the Crimean campaign, in the person of Mr. Henry Griffin, a resident of the Oak Vale district since 1864. He was a native of Kilkenny, Ireland, and had reached the age of seventy-five years. He possessed three medals won in active service in campaigns noted in history. He joined the army at nineteen, and served in the Burmese War. He fought through the Crimean campaign from beginning to end, and when the troops returned to England he was the youngest man in the service. When Queen Victoria was pinning medals on his breast she remarked: 'I did not think I had such a young man fighting for me.'"

It is not altogether impossible yet to observe the instruction in the Book of Covenants, "Let all thy garments be plain, and their beauty the beauty of

the work of thine own hands," as will be seen by the following clipping from the Cleveland (Ohio) *Press*. Sr. Bessie Phare is a daughter of Bro. J. J. Phare, formerly of Kansas City:

"'I'm so glad you like my graduating gown,' said Miss Phare. 'I made it myself.'

"The other girl graduates of Woodland school gasped. Not one but had spent anxious weeks with seamstress and modiste. The bills had been big, too. And here was their classmate, who besides standing high in her studies, had found time and had the cleverness to fashion a gown with her own hands.

"'It cost only five dollars,' said Miss Phare. And the other girls gasped again. For the dress was of the softest French lawn, trimmed with embroidery and lace, and there was art in the fit of it.

"'It has always seemed to me,' said Miss Phare, 'that a girl should learn the useful arts as well as the accomplishments. I can not remember when I could not sew. I wouldn't think of calling in a dressmaker. When mamma suggested a tailor-made gown for commencement, I almost laughed. Why, I have more confidence in myself than in any tailor.'

"Miss Bessie Phare is the daughter of J. J. Phare, 10716 Woodland Avenue Southeast. She has just completed her sixteenth year."

Mrs. L. H. Davis of Kingsley, Iowa, says, "I do wish some good elder who can waken a crowd of sinners could come and preach here. They are welcome to a home with us while here."

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

Mayor Schmitz, of San Francisco, who has been convicted of extortion, was sentenced July 8 to five years in the penitentiary. He was impudent and defiant under the judge's severe castigation and expressed a determination to appeal to the people. The crowd present voiced its opinion of the appeal by continued cheering when sentence was given. It will be remembered that Schmitz was the man who issued a proclamation at the time of the earthquake authorizing the shooting of all persons found engaged in thieving. He ought not to complain at any sentence lighter than the one that he imposed on others.

While the Government looks after our foods the clergymen take an active interest in our fads. Several learned divines, including one Catholic priest, have denounced the popular "teddy bear." They plead for the abolition of the bear and the return of the doll. The thought is that the little girl who plays with a doll will in later life appreciate babies while her sister who now fondles the "teddy bear" will tolerate nothing short of bears. There are

extenuating circumstances. This present association with bruin may fortify some women for the society of some men later on; then again the teddy bear will cease to be a fad long before it becomes a factor in the race suicide question.

The Department of Agriculture has handed down a decision prohibiting the use of benzoate of soda as a preservative of foodstuffs. This is said to be a hard blow to the lunch-counter pie. Mineral and coal-tar dyes, extensively used in foods, are also placed on the prohibited list.

"Do you think your mining stock will pay dividends?"

"I'm afraid not," answered the optimist. "But I do not regard the money as wholly lost. I have had several thousand dollars worth of pleasurable anticipation."—*Washington Star*.

## The Straight Road

BAPTISM OF THE SPIRIT.



ELDER ALVIN KNISLEY.

"There is no provision in God's word for a change in the Holy Spirit or its effects."

One of the Reformers advocated that we are obliged to receive the baptism of water in this age, but not the baptism of the Spirit. Other reformers held that it is highly essential that we receive the baptism of the Spirit, that we can not be saved without it, but that water baptism is not essential.

Now which is right? Is this question answered in the Scriptures?

Yes, indeed, and very plainly. Jesus said: "Except a man be born of water and of the Spirit he can not enter into the kingdom of God."—John 3: 5. "Born" here has been proved to mean *baptize*, which if substituted would read: Except a man be *baptized* of water and of the Spirit, thus making the water and the Spirit both essential.

It is no more consistent to use that text to prove water baptism and ignore Spirit baptism, than to use it to prove Spirit baptism and ignore water baptism. And yet that very thing is done to-day. If "born of water" applies to us now, so does "born of the Spirit."

Christ received the Spirit baptism after water baptism. (Matthew 3.) The same chapter teaches us that John promised the baptism of the Spirit to those who would receive the water sacrament at his hands. In Acts 2 we read of its descent on the apostles in a visible manner. In Acts 10 we read of its descent on Cornelius and his household. And Peter afterward affirmed that they received it, or that it "fell on them, as on us at the beginning." (Acts 11: 15.)

It stands undoubted that the baptism of the Holy Ghost was given on the occasion of Pentecost and at the conversion of Cornelius and household; but some have insisted, erroneously, that these were the only instances where it was thus bestowed after Christ's ascension. Yet Peter (Acts 2) promised "the gift of the Holy Ghost" to *all* who would repent and be baptized.

"No," says one, "the 'gift' of the Holy Ghost is distinct from the Holy Ghost itself."

Let us see: Did not Cornelius and associates receive the Holy Ghost itself? Yes. Very well, if you will read Acts 11: 17 you will there find that it was the "gift" that they received. Although the *gift* of the Holy Ghost is not always synonymous with the Holy Ghost, when not synonymous it is of necessity the *effect* of it; hence the individual must have the Holy Ghost in order to have the *gift*.

Acts 8 teaches us that the Holy Ghost itself was bestowed upon the men and women of Samaria after they had received baptism by Philip. Its effect was so visible, or perceptible and astonishing, that Simon thought it an object of purchase; hence he offered them money.

Acts 19 teaches us that the twelve men of Ephesus received the Holy Ghost under the ministrations of Paul. They had already been baptized with water, but that did not do. Paul not only sees fit to rebaptize them; but by laying his hands on them the Holy Ghost was conferred, and it influenced them to speak in tongues and prophecy.

In 1 Corinthians 12 we are told that "by one Spirit are we all baptized into one body." Who is meant by "we"? All the faithful Corinthians, to

be sure; all of them received the Spirit baptism. How, then, can one say we do not receive the Spirit as a baptism in this age, that it is not intended for us?

The Corinthians enjoyed the "gifts," the extraordinary gifts, along with their baptism of the Spirit as seen in chapters 12, 13, and 14. Peter says the Holy Ghost is a witness which God gives to them that obey him. (See Acts 5.)

Jesus promised it to his followers, and defines its office-work in John 14, 15, and 16.

Mark 1 shows distinctly that the Spirit baptism was not restricted to the apostles, but was for all penitents who received the water baptism in precedence.

We must believe according to 1 Corinthians 12 that no man can say knowingly that Jesus is the Lord but by the Holy Ghost. We must have the same Holy Ghost with its same functions, the "fruits" (of Galatians 5) and the "gifts" (of 1 Corinthians 12). There is no provision in God's word for a change in the Holy Spirit or its effects.

ALVIN KNISLEY.

## Original Articles

### A VISION.

During the evening of March 1, 1886, after I had retired, and before going to sleep, while lying in my bed, and addressing a silent prayer to the Father of spirits, the power of the Spirit came upon me, and I beheld in vision the scenes described as follows:

Immediately after feeling the divine influence, I seemed to be, as it were, enveloped in an atmosphere of a soft, yellowish light, which radiated like heat, as it rises from a stubble-field on a very warm day, and as I beheld, a voice from within said to me: "This is the love of God." The scene then changed, and I seemed surrounded by a much darker atmosphere in which appeared many tongues of fire. The vision again changed and I saw as it were a great, black storm-cloud which, in size, would cover about one-sixth part of the sky, and while I gazed upon it, the cloud was rent with a flash of chain lightning, and the same voice which spoke in the first instance, said: "This is the cloud that stood between the Israelites and the Egyptians." Another transformation took place, and a most beautiful cross appeared, coming into view much the same as a person approaching from out of darkness into the light. It approached to within about forty feet distance where it remained a short time for my inspection. Its height was about that of an average man; its symmetry was perfect; the parts of which it was formed were about eight inches in width; the body of the cross was a rich

emerald color, and the upright and horizontal parts were studded with jewels of gold, which had much the appearance of eyes. It was very beautiful; in fact I have never seen anything that would compare with it in its grandeur and beauty. There was one peculiar feature of which I wish to make special mention: Where the upright and horizontal parts crossed, there was a circular opening, or hole, through the cross, instead of being solid, as is usual in the construction of crosses. I was filled with awe when this part of the vision appeared, and again the voice said: "This is one of the forms of the Lord." This part of the vision passed away, and again the dark cloud appeared, having the same shape as before, though, in comparison, but a speck on the horizon when compared with its former size, while at its second appearance there was a soft, yellowish light streaming out from behind the cloud, similar to that displayed in an active, brilliant northern light. This scene passed away, and through the influence of the Spirit operating upon me, I was given a sense of feeling suggestive of thoroughly laundered linen, with just a suggestion of unworthiness upon my part, mingled with the purified condition I was made to realize, and then the vision ended.

"This is the love of God." The interpretation of the first scene of the vision is manifest in God's goodness, preparation, and care for the human race. God has made all necessary preparation for man's maintenance, prosperity, happiness, and perfect salvation, and with the means now sought out for the dissemination of thought and news, and for the transportation of produce, were mankind generally inclined to be righteous, such things as famine and the attendant suffering associated with it, could be nearly, or quite, eliminated, and with God's blessing which would follow righteousness, would soon be a thing of the past.

To the second scene, that of the tongues of fire, I have received no interpretation, and, at the time of the vision, I did not understand the import, or meaning, of any part of it. I understood the source from whence it came, and that it was a mental or spiritual conception, and not one that was visible to the natural eye, although the scenes were just as distinctly visible, and many times more impressive. However, through the operation of the Spirit of truth, little by little, the interpretation was unfolded until I could comprehend the lesson taught in the vision.

The dark cloud represented the condition of my mind as to the gospel light at the time of the vision. The cloud that stood between the Israelites and the Egyptians was light to the one, darkness to the other. He that is born of the Spirit hath knowledge of God and walketh in the light, having the

mind of Christ, but the carnally-minded person is in the dark, not having the Spirit nor confidence of his Creator. The cloud, which represents the condition between the spiritual and carnal life, was light to the children of Israel while it was darkness to the host of Egypt. The Egyptians were carnally minded while the Israelites were in the light.

Prior to the vision the Lord had given me but one truth through the Christ Spirit, and that one was an understanding of the "tree of life," and the "river of life," which are synonymous with "eternal truth," or the intelligence of the Creator. The manner in which this truth was given me was peculiar, and I have never received another in the same way. It entered the heart first, coming quickly with a perceptible feeling, rose to the brain immediately, and then unfolded to my understanding. This was the lightning that rent the dark cloud—the operation of the Holy Spirit upon my mind. At that time I believed that I understood the plan of salvation, and that I was in an enlightened state spiritually, but through the knowledge received afterward, I was made to understand that I was yet in my sins.

The fourth scene was the cross which represented Christ and the Christ-life. Its beauty represented the excellency of the Christian life, while each jewel which bedecked it, was a fitting emblem of the attributes, love, mercy, goodness, long-suffering, etc., which belong to that life, while the opening through the cross had a significance peculiarly its own. The fifth scene was a repetition of the third scene, but in a changed condition, with the cross intervening, and was a representation of my mind at a future period when the Spirit of truth shall have had time to operate upon it, provided I shall pass through the cross to obtain the enlightened condition represented by the fifth scene. The last three scenes, besides the other intelligence received therefrom, conveyed a conditional promise, while the last experience of the vision represented an advanced state of holiness, through the grace of God, to which I could obtain if faithful and obedient unto Jesus Christ.

I have been inclined to a religious life from my early youth, although I was not always so good as I should have been, and when about nineteen years old I united with the Evangelical Christian Union Church, in which I had membership for about four years. I left that church and joined the United Brethren because I considered them more zealous in their service to Christ than the church to which I first belonged. Although inclined to the better life, I was not always as faithful as I should have been, and as I moved away from the church to which I belonged, soon after uniting with it, I grew cold and careless, and drifted a long way into infidelity.

About the year 1885, several years after coming to the Pacific Coast, I attended a protracted meeting of the Methodist Episcopal Church South, at which time I concluded to unite with that church, and to strive to secure all the benefits to be had in a religious life. Through the effort I made, light soon began to break in upon my mind, and as a result, through visions and the power of the Spirit to enlighten, I was shown many things, among which was the apostasy, and that there was no authority except that of man in the church to which I belonged, neither in any with which I was acquainted, that my baptism was of no effect; and that I was yet in my sins; and that the blood of Christ had not been applied to me. When I was made to realize these things, I cried out in my distress, and felt, indeed, as though I was the chief of sinners. The knowledge received made it necessary for me to withdraw from the Methodist Episcopal Church South as God did not recognize it as his church, and I would not be justified in remaining a member of it after the disclosures received through the Spirit.

Having received a knowledge of the truth, and tasted of the heavenly gift, I sought after the kingdom of God, not as diligently as I should have done, but I made search for thirteen years before I came in contact with the church that taught the doctrine of Christ in its fullness, and then I found it where I least expected it to be—in the church established by Joseph Smith, the Prophet and Seer.

There is much more that I could write, which is closely connected with this vision and subject; but I feel that this is sufficient for this article. The above information gives the reason why I am associated with the Reorganized Church of Jesus Christ.

D. E. STITT.

SPRINGFIELD, Oregon, June 10, 1907.

#### TEACHING IN THE RELIGIO AND SUNDAY-SCHOOL.

"A scholar may listen to the talking teacher without revealing either his own ignorance or his own knowledge, but a judicious question will sound the measure of his information. It is due the pupil that questions should be asked him; for in no other way will his work be recognized and appreciated.

"If more questions were asked in the class, there would be more studying in the homes of our pupils. Many classes have been killed by too much talk on the part of the teacher; and the most successful teachers are invariably those who call out the knowledge and thought of their pupils.

"Questions should be original; that is, they should not be read from the question book or a lesson leaf, nor from a written list. Let them be the teacher's own questions, however prepared, and let them come from his own mind.

"Questions should be direct. Questions should rarely be asked of the class as a whole, to be answered by a few prompt and forward scholars, while the rest of the class are silent.

"Each question should be addressed directly to some member of the class.

"Avoid frivolous questions. Remember that you have but half an hour in which to impress a mind, a heart, and a character with a portion of God's truth, and waste not the precious minutes in discussing unprofitable themes."—Jesse Lyman Hurlburt.

It is my intention to suggest in this paper the methods and restrictions which, in my judgment, will render a Religio or Sunday-school an ideal one. Therefore let me suggest a method for class teachers, which, if carried out, according to its designs, will furnish an interest for the children equal with the interest it will furnish for the older class. I will quote as a basis for it a commandment given especially for the benefit of the school of the prophets.

"Appoint among yourselves a teacher, and let not all be spokesman at once, but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and every man may have an equal privilege."

There is a too prevalent idea alike in the junior and senior classes, that the teacher should do most of the talking. In the senior classes it is considered that the teacher should be better informed on the subject, consequently more able to bring out and explain the thoughts therein; and, generally speaking, the teacher does most of the talking. When he or she does ask a question, it is asked of those who are always ready, neglecting to interest those who need it most.

In contrast to this ask each pupil in his or her turn. If he or she can not answer it, ask the next pupil, giving each an equal privilege to manifest his or her individuality. For, as it is with the giving of the gifts, to each is given a distinct gift, so with the thoughts brought forth in the class: each pupil will receive a thought unseen, not thought of by the other pupils, consequently, all may be edified of all, all may have an equal privilege; the class will be governed by the pupils and for the pupils.

Do you teachers who have become experienced teachers still have to rely too much on the *Quarterly* as a help? Let us as teachers of the senior classes rely more on, and require more of the pupils. The basic outline indicates a need of self-reliance, of trust in your own understanding and knowledge, assisted by inspiration. It requires a maintenance of the class proportionately.

Regarding the children, the same method holds good for the most part. They may not be able to

bring out points; but they should be able to answer in their own turn; and a teacher can enable them to do this, by seeing to it that each child has its eyes on the location of the answer the question calls for.

Children who can not read I consider an exception to this rule. That the teacher must do the most of the talking to such a class is inevitable. But if they can read, let me say, that after becoming interested, they have, not unlike the older class, an inclination to manifest individuality—they take pride in answering questions. Therefore, do not, while teaching the intermediate classes, remain on the simpler subjects, but rather blend a something more profound, a something that will make them deeper-minded, and arouse a curiosity to know. And aside from that, always see to it, if it be possible, that each child, no matter how stupid, obtains an equal privilege to have a say in the matter. For "every spirit," says the martyred Prophet, "that God ever sends into this world is susceptible of enlargement."

The spirit of a child is in its innocent state. It can grow from grace to grace, from exaltation to exaltation, in all knowledge, until it knows God, and thereby acquires "eternal life."

Hence the definition of the intelligence of the spirit of man: "Ye were also in the beginning with the Father, that which is spirit, even the Spirit of truth." "Whatsoever is truth is light; and whatsoever is light is spirit." Therefore, let me say that spirit is truth, light, spirit of truth, and light of truth. And truth, says God, is a knowledge of things as they are, as they were, and as they are to come.

"The glory of God is intelligence, or in other words light and truth." "Intelligence or the light of truth was not created or made." "Truth [or the reason of man] is independent in that sphere in which God has placed it, to act for itself."

In corroboration of this Joseph, the martyred prophet, has said, "All fools, learned and wise men, from the beginning of creation, who say that man had a beginning, prove that he must have an end, and then the doctrine of annihilation would be true. But if I am right, I might with boldness proclaim from the housetops, that God never did have power to create the spirit of man at all. God himself could not create himself. Intelligence exists upon a self-existent principle. It is a spirit from age to age, and there is no creation about it. All the spirits that God ever sends into this world are susceptible of enlargement. The first principles of man are self-existent with God; that God himself finds himself in the midst of spirits and glory; because he was greater, and because he saw proper to institute laws, whereby the rest could have a chance to advance like himself, that they might have one glory

upon another in all that knowledge, power, and glory, etc., in order to save the world of spirits." So then, let us try to bring the children up in light and truth, thereby enlarging their spirits, or in other words their intelligence, giving them a good start, that they may become the "pure in heart," for intelligence is religion. We can give them a good start by cultivating their understanding, by transcending the bounds of simplicity; delving into deeper truths, which will arouse a curiosity to know; and, consequently, when they arrive at the years of maturity they shall realize that "intelligence is the only source from which all true enjoyments flow."

Let us now pass to a no less important consideration, even that of order, both in general actions and in parliament. Concerning it I should say, It is that alone that renders society "agreeable," or in other words: Just in proportion as we become orderly and methodical, will we become "peaceable" and "endeared" to each other.

As a suggestive outline for this phase I will quote from the Church History: "Elders Joseph Smith, Jr., Sidney Rigdon, W. W. Phelps, David Whitmer, and Hyrum Smith were appointed a committee to draft rules and regulations to govern the house of the Lord.

"The following resolution was adopted:

"By the unanimous voice of the whole assembly, motioned, seconded, and carried unanimously that no whisperings shall be allowed in our councils or assemblies, nor any one allowed (except he is called upon or asks permission) to speak loud, upon any consideration whatever; and no man shall be interrupted while speaking, unless he is speaking out of place, and every man shall be allowed to speak in his turn."

Joseph Smith states regarding the work of this day: "This has been one of the best days I ever spent; there has been an entire union of feeling expressed in all our proceedings this day; and the Spirit of the God of Israel has rested upon us in mighty power, and it has been food for us to be here in this heavenly place in Christ Jesus. And although much fatigued with the labors of the day, yet my spiritual reward has been very great indeed."

Is it impossible for us to emulate in our worship and service the conduct of our predecessors? I think not. If we will set before our minds an ideal Religio or Sunday-school, having laws analagous to those laws which governed the assemblies of our predecessors, we shall gain favor with God, become united; and where there is unity there is strength, love, and progress. If you who have obligated yourselves as leaders, instructors, and exemplars, will set the pace for order, the indifferent will gradually fall in line.

There must be exercised over the minds of the indifferent an orderly influence towards the maintenance of order, in order to make the needed impression.

Exhortation without example will never remedy disorder and its kindred offenses. If the active set the pace there will be found an ever-increasing, generally active belief that the house of God is calculated to be a pavilion for the exhibition of concentration, solemnity, and their kindred blessings.

Many of the offenses given in Religios and Sunday-schools are given through the business part of the program. And what are the causes? Let me suggest a few. There are many who do not like parliamentary rules, and, consequently, when we do business, they do not know how to make a motion; they do not talk to a motion; and even if some others have in talking to a motion expressed their sentiments, seemingly, they have to have a say in the matter anyhow.

However, in contrast to this, every young lady and every young man should become conversant with the rules of order and debate and obey them. The rules of order are just. To create order we must create rules; order is a concomitant of the obedience to right rules. To exclude rigid rules is to exclude peace, love, unity, and progress. Just to the extent, therefore, that we become orderly and solemn, will we enjoy the Spirit's influence; for, as it is with a prayer-meeting, so it is with all other services. We must concentrate our minds in a spirit of solemnity and order in the service in order to enjoy the intelligence and power of God. If while others are talking, you have the right to talk, whisper, laugh, and walk around the room, every other member has the same right or rights. In fine, let me say that before us lies a possible realization of a fulfillment of the axiom: "Man's extremity is God's opportunity."

ALEX. MCINTOSH, JR.

#### IS ATTITUDE SIGNIFICANT IN PRAYER?

It is a truth that man the creature is moved by his environments more readily than by rule set forth by those supposed to have enjoyed some degree of inspiration of a divine character.

As Latter Day Saints, have we any room to boast of our fidelity more than others? When we take under consideration the difference between the claim made by ourselves and by other religious people—"present communication from the Father to man his creature"—it seems strange to a thinker who is observant of "innovations" that those who had been thus directed and held so tenaciously to the idea of humility and the thought of humbling self before the Almighty, that there would be a departure so

soon from well-established form or attitude in prayer.

If as claimed by the father of the Latter Day Saint theology, that inspired men are a necessity to keep the children of the Lord in the proper path or way, and by this order this church is more surely founded on the rock than others, would it not appear to one who stops to think that there ought to be a more harmonious uniformity in following out well-defined rules of action in one department of our work as in another?

Innovations came in the Christian system in the lives of the New Testament apostles so gradually and so inoffensively to the majority that before they really were aware of it, they were engulfed in so many "new ideas" which had been theologically "crystalized into truth" (in their own mind) that it was impossible for them to retrace their steps; so we find it true in latter days.

A rule of action never can be replaced by "crystalizing" the "exception" to the rule, where an intelligent gospel hope is exercised. If we stifle that hope by silent submission when evil cometh, and make no resistance, we certainly enter into a condition of "nonentity" so far as our personal rights and our personal development is concerned. It may be a feature, doing, or rule of action that seems insignificant, yet it has its bearing and fruitage of good or evil.

Baptism in water by immersion has long since been settled so far as Latter Day Saints are concerned, yet people will assume upon the supposed "exception" to this rule that as there was no water in the jail spoken of by Paul for immersion the jailer and his house were saved without it, and if they were baptized it must have been by sprinkling or pouring. "Consistency, thou art a jewel."

Laying on of hands for the conferring of the Holy Spirit is the "rule" as sustained by New Testament writers, yet some people have "crystalized" the supposed "exception" and make it their rule, from the brief history of Cornelius and his household. It may seem better and conform to our idea of what ought to be, but can an "exception" (if that be one) take the place of a well-defined rule? If not in this regard, how about other specific instruction and example? Take for instance, the late method among Latter Day Saints, which is to a great extent becoming the rule, of standing while offering the opening prayer at their preaching-services.

And I have known and was present once when they stood up and prayed in the opening of their prayer-meeting. If it be proper to do so as a rule in preaching-services, why not at prayer-meetings?

A quarter of a century ago if an elder had stood up and prayed in a Latter Day Saint church, in opening that service, I doubt whether he would have

been permitted to ever occupy that pulpit again; but by degrees we have got used to it, or have said nothing till that "goatish" appearance it had when our neighbor did it had disappeared, and we can do now (or some may) do it without thinking of that Pharisee of old.

If we as Saints crystalize the exception to the plain and humble rule, followed by our worthy predecessors, how much will the thought affect our neighbors though eloquently presented, that we enjoy direct communication and inspiration from God? Will they believe us? What think you, my brother and sister? If the testimony of one witness is sufficient for the ordinary Christian, it seems as though we ought to be well established in all our ways with three, and with direct communication to us from heaven! Jesus said: "When thou prayest, thou shalt not be as the hypocrites are; for they love to pray *standing* in the synagogues and in the corners of the streets."—Matthew 6:5. If it was not prudent for New Testament Christians to stand when praying, will time modify this instruction and sanctify the act of standing when in prayer? Attitude has its influence, when it carries with it all the other necessary characteristics for good.

"He that humbleth himself shall be exalted" (Luke 14:11) is the language of Jesus Christ. And one so closely associated with him as Stephen left an abiding testimony as to the attitude of humility and reverence that most pleased the master—"and he kneeled down" (Acts 7:60)—in harmony with the illustrious example of his leader, the Christ, when he "fell upon the ground" (Mark 14:35). And as we cross the great waters and begin our investigation on this continent, this same idea prevailed as we read, "Humble yourselves even to the dust."—Book of Mormon, p. 299. "Thou shalt not do as the hypocrites, for they love to pray standing in the synagogues" (or churches).—Page 448. "And it came to pass that he spake unto the multitude, and commanded them that they should kneel down. . . . And the twelve did teach the multitude, and behold, they did cause that the multitude should kneel down."—Page 459. "And they did kneel down with the church."—Page 534.

These teachings are ratified by revelation to this church as follows: "He shall kneel with the church and call upon the Father."—Doctrine and Covenants 17:22. But what will the church do when the elder says let us stand? God says, kneel; humble yourselves. Shall we do it, or follow man? The latter-day Seer in his maiden effort "kneeled down," and found favor in the eyes of God. Shall we do likewise? The rule is what we must follow, and not these exceptions by which we give stability to our manner of service.

There are times when standing to pray would be wise, but it would be the exception. At the water when in prayer to kneel in the mud or on the wet grass, or in a crowded house when it would be impossible to kneel, these would be conditions when there might be offered an excuse, if there is any needed. It does seem to me that attitude is significant. We might offer as good and effective prayer, and it be acceptable to God (standing); but it is the rule that we are speaking of, and not the exception. If this shall stir up the pure minds of my brethren and sisters to thinking, I certainly shall feel well paid for the effort. While much more might be said, yet I forbear for fear that it might be thought the writer is in a state of apostasy. If it is a sin to think, I am guilty, and why should it be?

Hopeful of the final triumph, I remain,  
In gospel bonds,

A. H. PARSONS.

**CRITICISM OF THE REVEREND MR. HAUPT VERSUS  
"JOSEPH SMITH DEFENDED."—NO. 9.**

Having digressed from the main subject far enough to notice the texts in favor of an apostasy from the primitive faith, let us return to the thread of our argument on "the latter-day dispensation." The last reference used was Daniel 2, which speaks of a kingdom to be set up in the days of certain ten kings, which we argue could not have been in the days of Christ, but doubtless in the century just closed. Our next text is:

Isaiah 2:2: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills, and all nations shall flow unto it."

Mr. Haupt does not attempt an explanation of this text, but indulges in language that very nearly reveals the spirit operating upon him. He says: "But such a handling of God's word is the sin of sacrilege." One is sacrilegious, I suppose, because he differs from Mr. Haupt, and permits God to interpret his own meaning of the word *mountain* as used in this text. Is it any more sacrilegious for me to differ from him than it is for him to differ from me? If I was wrong, why not show that fact and give a better interpretation of the text if he could. In that matter he has repeatedly failed, and my interpretation still stands.

Perhaps we better examine this text a little more in detail than before as this is a very important one in favor of the "latter day dispensation." The "Lord's house," I presume all will admit, refers to His church, and this was to be "established" in the "last days." This word *established* is used in the sense as when we speak of any business house being

established in 1847 or 1860. We understand it was begun then. Where then is the "unbroken succession" of the house of the Lord since the "King at Jerusalem 33 A. D"?

Ephesians 1:10: "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

After a long explanation of the fifth chapter of Ephesians, little or none of which has any bearing on the subject, but which perhaps we could accept, Mr. Haupt arrives at the following conclusion: "Thus is the primitive Catholic Church of Christ described." He also says: "This is but a part of a very long sentence concerning a very long period of time beginning before the foundation of the world and reaching until the redemption of God's own possession, unto the praise of his glory."

Yes, sir; and during that time there was to be a dispensation for the purpose of gathering all things in Christ on earth as well as in heaven. When is that dispensation? Of this text I said, page 145: "The dispensation here referred to certainly was not the dispensation of nineteen hundred years ago, for that was a time [of] scattering, especially to the Jews; nor was it the "fullness of times," i. e., when all times are full or fulfilled. At this time there was to be another dispensation, when all things in Christ would be gathered together in one, both in heaven and on earth. Paul was writing of a time in the future from that day. It was clearly to be very near the end of the world, for the expression, "fullness of times," could mean nothing else. As a commencement of that time (the gathering of the Jews, Gentiles, and redeemed), there was to be a dispensation to man—a restoration of all things spoken by the prophets. Only Latter Day Saints claim a latter-day dispensation and restoration of the church of God; not a reformation, but a complete restoration of the ancient church of Jesus Christ, with the same officers, the same doctrine, and the same gifts of God following.

Mr. Haupt did not reply to the foregoing, and his explanation of the text does not set it aside. The "dispensation of the fullness of times" is the same as God's latter-day kingdom spoken of by Daniel. Here we have two witnesses that have not been impeached, and we shall introduce others.

Before leaving this text, however, Mr. Haupt must say something on succession, and at the same time misrepresent our faith. Hear him: "Surely if we believe this is God's description of Christ and his church, nothing can make us believe his love and sacrifice and care for his own flesh and bones were all in vain, that this church was destroyed,

and another and better established in the nineteenth century." But who claims Christ's love and sacrifice for his church were all in vain? Who claims a "better" church than the one established by Christ was to be established in the nineteenth century? Certainly Latter Day Saints do not. It seems that every time Mr. Haupt tries to quote or in any way refer to the faith of the Latter Day Saints, he misrepresents it. If he would do that with us, might he not with the Bible also? Our position on this is stated above.

Mr. Haupt continues: "More evidence can be produced to prove that Christ's church can not be overcome, [we replied to this under the text of the olive branch,] and the plan of salvation set aside." Who sets aside "the plan of salvation"? It was in the plan that, after the church apostatized God would order another dispensation, of the *same faith*.

Acts 3:20, 21: "And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began."

Mr. Haupt says this refers to the millennium. We think so, too, in part; i. e., that the millennium will be the final outcome, but to bring it about there will be the dispensation of gathering, and as we shall presently see the coming again of Elias the restorer, to "prepare the way of the Lord." The restorer was to restore all things before Messiah comes. Jesus said: "Elias truly shall first come, and restore [from the same root as restitution in Acts 3:21] all things."—Matthew 17:11. Mr. Haupt says: "When He comes, then will be the restitution." Jesus said: "Shall first come, and restore." Here is a case of Mr. Haupt verses Jesus. Whom shall we believe, and what will happen to Mr. Haupt for misapplying the scriptures? Added to the latter-day kingdom, the house of the Lord in the last days, the restitution of gathering at the fullness of times, we have now the restitution of all things spoken by the prophets. Closely connected and associated with this is

Malachi 3:1-4: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: "Behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant

unto the Lord, as in the days of old, and as in former years."

My comment on this text was: "The coming of the Lord here spoken of, certainly was not his first coming, for he did not come suddenly to his temple, nor did any one have any difficulty to stand when he then appeared, neither did he come as a judge or a refiner. Neither did Judah bring forth a pleasant offering, nor did he purify the sons of Levi. Every expression in this text shows that it was the second coming of the Messiah that is referred to, and not the first, and that the Lord's messenger was to prepare the way before him at that time."

Mr. Haupt's answer is: "We admit that this was only partially fulfilled at the first advent, and we look for a second when *he* shall "purify the sons of Levi," etc. . . . "He" is not Joseph Smith, but the Lord who shall suddenly come to his temple."

Who believes it was Joseph Smith? That is not our faith. Our claim is that Elias gave to Joseph Smith, by appointment of God, the keys of the Levitical priesthood, whereby there may be accomplished the work prophesied of, i. e., under John's direction. Together, we believe that Jesus was the one to purify the sons of Levi, but he was to do it by the restoration of repentance and remission of sins through baptism, and the rest of the gospel. Part of the same prophecy runs to—

Malachi 4: 5: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord: and he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Speaking of this matter, Jesus said: "Elias [or Elijah,—one is Greek, the other Hebrew] truly shall first come and restore all things."—Matthew 17: 11. The coming of the prophet was to restore all things *first*. Of this, Mr. Haupt says: "I think no one questions that Elias shall come and prepare the way for the second advent of Christ." I wish I could find a class of people other than the Latter Day Saints who do believe it. We are glad to enlist Mr. Haupt as a soldier to fight with us against Protestantism on this point. If his church accept the latter-day appearing of the "restorer," what will they do with their doctrine of succession? Or if a prophet arise "among the Jews having the characteristics of Moses and Elias both," where appears the authority of the Episcopal Church? Would it be any more out of harmony with scripture for a prophet to arise among the Gentiles than among the Jews? As Mr. Haupt admits the force of my argument on this text, we have no further need to discuss it, only to add to it Daniel 2, Ephesians 1, Acts 3, and Malachi 3, already discussed.

#### JOSEPH SMITH'S ORDINATION IN FULFILLMENT OF THE APPEARANCE OF THE RESTORER.

Concerning this ordination (see page 150) Mr. Haupt comments: "We have an ordination by the messenger with the laying on of his hands, performed upon unbaptized persons. Then one of these unbaptized persons, baptized the other, who in turn baptized his baptizer. Then as if recognizing the validity of the 'messenger's' ordination they proceeded to reordain one another to the 'Aaronic' priesthood contrary to the law of God given by Moses. This priesthood is conferred upon men who are not of the sons of Aaron or the tribe of Levi."

Taking up these objections, beginning with the last, we answer. Suppose the ordination was contrary to the law of Moses, we are not now living under the law of Moses. "For the priesthood being changed, there is made of necessity a change also of the law." (See Hebrews 7: 12). In the time of Moses there were two priesthoods, one conferred on Moses, the other, the lesser, upon Aaron and his sons. The one held by Moses (called the Melchisedec) was typical of that prophet whom the Lord should raise up like unto him. Paul says one was changed. Which one was it? Evidently not the greater, but the one used to administer the law of Moses. That was changed so as to administer in the new covenant which was for all the world and to every creature. The "middle wall of partition was broken down" and the Gentiles admitted to fellowship and priesthood. Notice, Paul does not say the priesthood "under which the people received the law" (verse 11), i. e., the Levitical was abandoned or discontinued, but "changed." According to Mr. Haupt, the Episcopal Church does not possess this priesthood, as they are not of Levi. Therefore all Israelites who come into that church can not again obtain the priesthood of their fathers.

The "two ordinations to one priesthood" is next objected to. As we understand it, the latter was but the confirmation of the former. Had the second not occurred, the church and even Mr. Haupt, when arguing from this standpoint, would have claimed no one could receive that priesthood, except by the hands of a heavenly messenger. He ordained them to baptize and ordain. Thus all the false reasoning that might have been employed is shut off.

"An unbaptized person baptizing another" furnishes the next grounds for complaint. Will Mr. Haupt tell us who baptized Moses, by whom all Israel was baptized? (See 1 Corinthians 10: 1.) Or, who baptized the first person ever baptized? That is no strange thing at the beginning of any dispensation. A command from God is sufficient

authority to baptize; but that does not release the baptizer from yielding to the law himself.

"The conferring of priesthood on unbaptized persons," is next objected to. That is no new thing either. Aaron and his sons received it that way and likely the same was true of John the Baptist, the very person who was now bestowing it upon others. Mr. Haupt says: "In what way this affects the sons of Levi we are left in doubt." The messenger said: "This priesthood and this authority shall remain upon the earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness." When the sons of Levi turn to their Messiah, they could not obtain their priesthood from the "Holy Catholic" Church, for they do not claim it, but it has been restored to the Latter Day Saints, and is ready for the sons of Levi when they are ready for it. The efforts of the Episcopal Church among the Jews is of little avail to them, and so far the Jews have had the good judgment to see that point.

"Levitical priesthood in the last day." That the Levitical or Aaronic priesthood is to exist in the last days is evident from the following scripture: "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will take of them for priests and for Levites, saith the Lord." Not only of Levi's sons, but "all your brethren." Do the sons of Israel now hold divine authority? If so, how about the claims of the "Catholic Church"? If they are to be made priests and Levites of God, where will they obtain it? Certainly not where it does not exist, but from those to whom it has been restored. Can Mr. Haupt now see how they are to be affected by the restoration of the Levitical priesthood?

"Men as angels." Mr. Haupt says, "The accounts of Joseph and Oliver are contradictory, one saying that it was an angel, the other that it was John the Baptist. John was a man and therefore a different order in the creation." That is no greater mistake than the one made by Luke when he called the two angels that stood by, when Christ ascended, "two men in white apparel." (Acts 1:10). Nor was Oliver Cowdery's mistake greater than Mark's when at the sepulcher, the woman entering "saw a young man sitting on the right side clothed in a long white garment." (Mark 16:5.) Matthew said it was an angel. (See Matthew 28:5.) These accounts are contradictory, and Mr. Haupt to be consistent should reject the account. Men are so critical sometimes, they do as the Dutchman said "cuts off dere face to schpide dere nose." Mortal

men are sometimes called angels too, and that by an angel himself. (See Revelation 2:1, 8, 18, and 3:1, 7, etc.) Mr. Haupt seems more anxious to criticise than to search for truth. This very sentence shows him to be prejudiced and a fault-finder, "making a man an offender for a word" (Isaiah 29:20, 21): "The scorner is consumed and all that watch for iniquity are cut off, that make a man an offender for a word."

Mr. Haupt continues: "The redeemed in heaven are more blessed than the angels." But Jesus said: "They are equal unto the angels." A closer study of the Bible, and less of the "apostolic fathers and doctors" would be of much benefit to some modern doctors of divinity. They would not try to doctor divinity so much, perhaps. I recommend Mr. Haupt to the favorable notice of the Utah Mormons on this point. They, too, believe men will pass beyond the angels in the world to come.

Mr. Haupt says again: "As Christ's second advent is to be 'with all the glory of heaven,' a great and terrible day, so the appearance of John the Baptist is to be in the spirit and power of Elijah." Does Mr. Haupt mean by that, that Elijah was to come "with all the power of heaven"? If not, why did he make the comparison by using the word *as*? To be sure, he does not say he was to come in that way, only by his comparison, but why mention the Savior's coming and burden this point with foreign matter? It "darkens counsel with words without wisdom." But what was the "spirit and power of Elijah"? Wherein did John manifest a lack of that spirit in either of his earthly missions? Mr. Haupt continues: "There is no scripture to warrant the idea of his (John's) coming as a thief in the night or that he will be seen by only two men." Where is the scripture against his appearing to only two men? Angelic or other heavenly messengers have seldom appeared publicly. Take the many accounts of angel visits, and notice that usually they have appeared to one or two, or to a small company, all of one faith. In fact it is the Lord's plan to reveal his power to "witnesses chosen before of God." (Acts 10:41.)

The introduction of the last dispensation was in a similar manner to those of the first, third, sixth, and ninth hour dispensations; that is, by an angel. Strange, indeed, the Lord does not do things as Mr. Haupt would wish. One thing can be said of the Lord, however; he always acts like himself; that is, in every age alike. But why say he came as a thief in the night, when the witness says, "As in the blaze of day; yes, more, above the glitter of the May sunbeam which then shed its brilliancy over the face of nature then his voice, though mild, pierced to the center, and his words, 'I am thy fellow-servant,' dispelled every fear." That is not

like a thief in the night. Not more so than the visit of Moses and Elias on the mount of transfiguration to only three of the disciples. So important an event as that, and only four persons to behold it! Strange!

Zechariah 2:2-4: My comments on the foregoing text are found on pages 153 to 158 of Joseph Smith Defended. Among other things I wrote: "Several times Jerusalem has been rebuilt and inhabited, but not until since 1853 has it been inhabited without walls. This of itself locates the fulfillment of the prophecy in our time, and it will be noticed that the prophet saw that a young man was to make the proclamation because of instruction from an angel."

Mr. Haupt says: "No version of this scripture that I have been able to find says that a young man was to make the proclamation because of instructions from an angel. There is nothing common between this young man and Joseph, except they were both young, and Joseph Smith claims the angel visited him also."

We can see more points "in common" than that. The point of time is a very important one, yet Mr. Haupt totally ignores it. Perhaps that is the only thing he could do. There is no escape from the conclusion that the prophecy was to have its fulfillment in our day. Here is a "common" point, Joseph's declaration fits the time exactly. The scriptures do say that the prophet saw "another angel [who] went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls." All through the chapter the Lord shows what shall come in the latter days upon Jerusalem and Israel, and the matter is introduced by the prophet saying that he saw and heard that a young man was to be instructed by an angel. In our book we showed Mr. Smith was so instructed.

Isaiah 11:11, 12: Mr. Haupt says: "If the author had no intention of deceiving, he could have saved time by quoting the preceding verse." After quoting the verse, he says: "The ensign then, instead of being a new church, is the root of Jesse." My argument was, that it was the body of Christ, the church. Where is the deception? Mr. Haupt is himself committed to the deception, if it be a deception, for he continues: "Make this mean the church if you will, then read the epistles to the Ephesians and Corinthians and learn again that Christ has but one body into which he will gather both Gentiles and Jews." What manner of man is it that will charge another with deception when he himself is committed to the same deception? According to his view, I deceived my readers by not quoting the previous verse; and yet when he quotes it, he comes to the same conclusion as myself.

Mr. Haupt continues: "These texts say no more about it being started anew, than they do of reforming, restoring, or reorganizing it." By his admission, if they say "no more," then they do say as much: Thanks for the forced admission. But of the three he mentions, to which theory does he hold, reorganizing, restoring, or reforming? A careful reading of the texts will disclose the fact that a reformation is not even hinted at. That he was to restore it again from heaven is our claim, and thus in one sense it was reorganized.

Before passing on we may as well notice more fully the point to which we promised to give more serious consideration. "By its very nature as Christ's body, it has the power within to grow, to renew its strength, cast off disease and diseased members affected by parasites crept in unawares."

We should not be surprised to hear a Roman Catholic use that argument; but we are a little surprised that one of her offspring, "parasite" perhaps though, should use it. There is nothing in the nature of the church as Christ's body to prevent its apostasy and final death, seeing it is only yet the church militant. Indeed, even though it were the church triumphant, there is nothing to prevent it even then. The angels which kept not their first estate fell, even Lucifer; the son of the morning, abode not in the truth. Our foreparent Adam lost his first estate through transgression. Are we more holy than they, seeing we are yet human? The proposition of Reverend Mr. Haupt presupposes the idea of "once in grace, always in grace," for men, while it was not true of angels, or even of the "son of the morning." Admit the possibility of falling from grace and you admit the possibility of the apostasy; for what one man may do, so also may every other. Admit the truth, that a servant of God worthy to receive talents and burying them and finally being cast out, and you admit the possibility of a failure on the part of every other servant. It does not therefore follow that because the church is the body of Christ it can not fall. By its very nature, says Reverend Haupt. What is its nature? Indestructible? Can anything composed of human timber be indestructible? Can an indestructible structure be made of destructible material? Christ is the head of the church as a husband is the head of the wife, but there are legitimate reasons for a separation, and that is infidelity to the marriage vow. So also may the bride of Christ prove unfaithful to her marriage vow and be divorced by her Lord. The church is not the physical nor yet the literal body of Christ, else she could not be his bride. But she is the mystical body of Christ. Paul says: "For the husband is the head of the wife even as Christ is the head of the church." While in other places Paul uses similiar expressions,

here he explains how. It is therefore not impossible for the church to fall or fail. Such position will not stand the test of reason. But, says Reverend Haupt, "It has the power within to grow." But has it that power independent of God, i. e., "within" or of itself; or only when it abides in the vine? The Holy Spirit is therefore the life substance flowing from the vine to the branches, but the Holy Spirit will not "abide in unholy temples." The church has not the power to grow of herself, for "no man can come to Christ except the Father draw him." It has no power to renew its strength, for all earthly timber is perishable, and the renewing is "the renewing of the Holy Ghost," individually, and consequently collectively. "God giveth the increase." How are its acts of cutting off effectual unless, first, the party is guilty, and, second, unless they themselves are righteous, and thereby hold the keys. And this power they have not "within"; it is given of God.

Having noticed the statement that "by its very nature, the church has the power within to grow," etc., we notice his further statement, "Therefore with the restoration of the Jews, the church will be set up in Jerusalem as never before."

Any effort to convert the Jews before that time will be premature; besides that, the Church of England could not make them priests of the Levitical priesthood, as it does not possess it, and it requires present revelation from God to designate whom to ordain. But they are doing the work of the Gentiles in nursing them, etc. Mr. Haupt then says: "If this ensign means the Latter Day Saint church, it must have a large membership of converted Jews; but the Anglican branch of the Catholic Church has almost as many Jews in it as the entire membership of the Reorganization." Not too fast, Mr. Haupt; the time is not yet come, although it is fast approaching. The Jews are not yet gathered. Unlike the Church of England, we are not running without tidings, and our work is not premature. The last shall be first and the first shall be last. The gospel was first given in Jesus' day to the Jews and afterward went to the Gentiles. In latter days it was first given to the Gentiles and afterward is to go to the Jews, "to a nation scattered and peeled." "When the fullness of the Gentiles be come in," then will come salvation to the Jews. All the efforts of the Church of England and Church of Germany and others are fulfilling scripture, however, where it says, "They shall bring your sons and daughters from afar," etc. The phenomenal gain in wealth, of the Jews is also fulfillment of scripture. "They shall suck the milk of the Gentiles," etc., "and the wealth of all the heathen shall be gathered together, gold and silver in great abundance," etc. This is to be immediately at the time

when all nations (including England), will be gathered against the Jews and Christ shall descend to the very place he ascended from—the Mount of Olives. Everything in its time, Bro. Haupt. Do not hurry the Lord. One man lost his life for trying to steady the ark of God who had no right to touch it.

Isaiah 5:25, 28: My position on this text was: "Who ever heard of horses with wheels." Surely we all have in latter days,—since 1825. We have both seen and heard the "iron horse"—the locomotive—with its wheels, indeed like a whirlwind. This last clause will locate the time when this prophecy was to have its fulfillment, when this ensign was to be "set up." There are other points also in this text that will help us to determine the time. One is, those who travel, would do so with "speed swiftly," but in this traveling, none should be "weary or stumble among them." At the time when people could travel in this way on horses with "wheels like a whirlwind," God would "lift up an ensign afar off," at the "end of the earth." This not only shows when but where. The end of the earth would certainly be at the farthest point, and of course going from Jerusalem would land us in America. It would also be "from afar." In reply to the above, Mr. Haupt wrote: "Again we are compelled to make a flat contradiction, for this passage says nothing about 'horses with wheels.' Ask any school-teacher to read verses twenty-six to thirty and give you the antecedent of 'their,' in every clause, and you will find that in every case these plural pronouns have *nations* and not *horses* as antecedents."

"The Hebrew has the singular pronoun *he*, *his*, and *him*, in which case the antecedent would be *ensign*." To which position does Mr. Haupt hold? His interpretation is unsatisfactory and contradictory. In fact it seems as if just anything will do, just so it contradicts the Latter Day Saints. If the pronoun is plural it can not be singular, and if singular it can not be plural, and if the antecedent is "nations," it can not be "ensign"; and if "ensign," it can not be "nations." Which is it? Not a very safe guide. We are expected to use reason as well as book learning. Shall we apply a little reason to this text and others? What are nations, with wheels like a whirlwind, or an "ensign" with "wheels like a whirlwind." What is the "roaring of a nation like a young lion"? or the "roaring" of an "ensign," "like young lions"? As a rule the antecedent should closely precede the pronoun, and not the pronoun pass back over one or two nouns to find its antecedent. According to Bro. Haupt we must pass over the word *horse* and go back to *nations*. But suppose we admit for the sake of the argument that the prophet desired to convey the idea that

the horses and not the ensign or nations were to have "wheels like a whirlwind," would he not have used the very expression used here? What else could he have said? Our interpretation is more in harmony with the rules of grammar, more in harmony with reason, and the only word that could have been used to convey the idea we contend for. Mr. Haupt must of course contend for an interpretation that is not against his position. By thus floundering, he reveals the fact that he fears this passage of scripture; for he can not separate the time of the setting up of the ensign from the appearance of the horses with wheels like a whirlwind, so away goes his apostolic succession.

Mr. Haupt continues: "Nor does it say this ensign shall be afar off, at the end of the earth, but, he will lift up an ensign to the nations (which are) from far, 'from the ends of the earth.'"

The clear, common sense, reasonable rendering of this passage is that the ensign would be especially for the nations afar off, and that he would "hiss unto them from the ends of the earth" and not from Jerusalem; and, in connection with the rest of the text shows it was to be in our time. Mr. Haupt's expression, "the ensign (the root of Jesse) was lifted up upon the cross at Jerusalem, has been carried 'unto the nations from far,'" does not harmonize with the text in any sense.

J. W. PETERSON.

(To be concluded.)

## Of General Interest

### LAND BOOM IN JERUSALEM.

The real estate boom in Jerusalem and the Holy Land was explained to the Omaha Real Estate Exchange at its noon meeting on Wednesday by Reverend Doctor J. M. Caldwell of Chicago. He visited Palestine in 1890 and since that time has been in constant communication with Americans there.

"Palestine is being restored to the Jews," said Doctor Caldwell. "The last thirty years have been rich in fulfillment of Bible prophecy. From the year 79 to thirty years ago—nearly eighteen hundred years—the Jews were not allowed in Palestine. It had fallen into the hands of the Turks and had gone to consequent ruin. It was leased out to the people in small parcels of about five acres each and was farmed with primitive farming utensils, which had not improved in the last three thousand years. Their plows only scratched the ground about like a harrow and the ground which in the time of Christ brought forth, 'thirty, sixty, and an hundredfold' yielded only about fivefold. The people actually wept as they sowed the seed—it was so precious.

"To-day that same ground is the most fertile in

the world. It was American plows and harrows that brought the good qualities out of the soil. American farming implements dominate there to-day as they do all over Europe and Asia.

"To-day there are in Palestine 225,000 Jews and if the present rate of influx continues the Jews will be again in possession of Palestine by the end of another twenty years."—*Omaha Bee*, June 5.

### COLD STORAGE DANGERS.

Doctor H. W. Wiley has been investigating the effects of cold storage upon eggs, meats, and other foodstuffs. He has found that meats of all kinds deteriorate rapidly in cold storage. He pronounces meat which has been in cold storage more than three months to be entirely unfit to eat, but states that eggs deteriorate much more rapidly than does meat. The result of his investigations will doubtless be to liberate and put in the hands of the public scavenger enormous quantities of eggs and the decaying carcasses of beasts of various sorts which have been confined in cold storage for indefinite periods. Doctor Wiley says the contents of many cold storage warehouses "seem to be serving life sentences, with no commutation for good behavior."

The proprietor of a cold storage warehouse in Chicago stated to the writer some years ago that there were dead ducks in his warehouse to the number of many thousands which had been incarcerated there for more than three years. The antique specimens all doubtless found burial in human stomachs without their rotten condition being discovered, through the dexterity of the experienced chef who knows how to disguise the flavor of putrescence with hot condiments of various sorts.—*Good Health*.

### A PROPOSED CHURCH UNION.

Negotiations pending since 1903 for an organic union between the Congregational, the Methodist Protestant, and the United Brethren Churches have resulted in an act of union which has been adopted by joint committees of the three denominations; an act, however, yet to be passed upon by the churches concerned. The Congregationalists have about 6,000 churches, the Methodist Protestants about 2,200, and the United Brethren about 4,000. To accomplish organic union it will be necessary for these bodies to reorganize their missionary and publishing societies so as to make one society do the work now done by three, and also to reorganize their conferences and associations so as to make one ecclesiastical body serve the purpose of three. The union does not necessarily involve the merger of local churches, though this might doubtless follow in some localities. A liberal and evangelical declaration of faith has been agreed upon, though there is not in

the Articles of Agreement anything to indicate that this declaration of faith is imposed as binding upon any of the churches. It is apparently a statement of what the churches do believe, and not a statement of what the churches and the ministers are required to believe. The name of the joint organization is hopelessly cumbersome. It is, "The United Churches, Comprising the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church." It is suggested that the title "The United Churches" will in practice be substituted; but if the one title is too cumbersome, the other title is too unmeaning. Very serious opposition to the union has been developed in some of the strongest Congregational churches, preëminently among them the Old South Church in Boston, the Broadway Tabernacle in New York, and the Tompkins Avenue in Brooklyn. It is not the province of the *Outlook* to discuss purely ecclesiastical questions; we leave those to be debated by the ecclesiastical journals. It is legitimate, however, to explain for the benefit of non-Congregational readers the three fundamental principles of Congregationalism. They are: (1) The absolute independence of each local church, which is a pure democracy and has power to frame its own creed, organize its own ritual, form its own rules of business, and elect its own officers. In doing this it may ask counsel of other local churches, but no ecclesiastical body, whether council, conference, or association, has any authority over the local church. (2) In the local church all the members are on an absolute ecclesiastical equality; neither pastor nor deacon, however great his influence may be, has any greater *authority* than the humblest member. (3) These churches fellowship one another and coöperate in common undertakings, and societies have been organized for the purpose of carrying on these common undertakings, but they are not under the direct ecclesiastical control of any distinctly ecclesiastical body. The Congregational Councils and Association exercise neither legislative nor judicial functions; they only express opinions and offer advice. Whether the proposed Articles of Agreement between the Congregational, the United Brethren, and the Methodist Protestant Churches are consistent with these fundamental principles of Congregationalism is one of the questions upon which the Congregationalists themselves seem not to be fully agreed. Without undertaking to pass judgment on that question, it is clear that the Congregationalists ought not to surrender or modify either one of these three fundamental principles unless they do so intelligently, purposely, and with a clear understanding of what they are doing; and if they do not mean to surrender or modify either one of these principles, those principles should be

made so clear in the Articles of Agreement that there can be no opportunity for future discussion on the question whether they have done so.—*Outlook*, June 29, 1907.

#### THE PRICE OF WAR.

##### SCENES FOLLOWING THE BATTLE OF GETTYSBURG.

No contrast could have been gloomier than that between the light-hearted hilarity of our breakfast and my visit to the battle-field immediately following it. The rebels had removed many if not most of their dead, but ours lay still in ghastly array on the ground where they had fallen. There can be no more hideous sight than that of the corpses on a battle-field after they have been exposed a day or more to the sun in warm weather—the bodies swollen to monstrous size, the faces bloated and black, the eyes bulging out with a dead stare, all their features puffed out almost beyond recognition, some lying singly or in rows, others in heaps, having fallen over one another, some in attitude of peaceful repose, others with arms raised, others in a sitting posture, others on their knees, others clawing the earth, many horribly distorted by what must have been a frightful death-struggle.

There were more harrowing experiences in store for me that day. To look after the wounded of my command, I visited the places where the surgeons were at work. At Bull Run I had seen only on a very small scale what I was now to behold. At Gettysburg the wounded—many thousands of them—were carried to the farmsteads behind our lines. The houses, the barns, the sheds, and the open barnyards were crowded with moaning and wailing human beings, and still an unceasing procession of stretchers and ambulances was coming in. A heavy rain set in during the day—the usual rain after a battle—and large numbers had to remain unprotected in the open, there being no room left under roof. I saw long rows of men lying under the eaves of the buildings, the water pouring down upon their bodies in streams. Most of the operating-tables were placed in the open, where the light was best, some of them partially protected against the rain by tarpaulins or blankets stretched upon poles. There stood the surgeons, their sleeves rolled up to the elbows, their bare arms as well as their linen aprons smeared with blood, their knives not seldom held between their teeth while they were helping a patient on or off the table, or had their hands otherwise occupied; around them pools of blood and amputated arms or legs in heaps, sometimes more than man-high. Antiseptic methods were still unknown at that time. As a wounded man was lifted on the table, often shrieking with pain as the attendants handled him, the surgeon quickly examined the wound and resolved upon cutting off the

injured limb. Some ether was administered, and the body put in position in a moment. The surgeon snatched his knife from between his teeth, where it had been while his hands were busy, wiped it rapidly once or twice across his blood-stained apron, and the cutting began. The operation accomplished, the surgeon would look around with a deep sigh, and then—"next!"

And so it went on, hour after hour, while the number of expectant patients seemed hardly to diminish. Now and then one of the wounded men would call attention to the fact that his neighbor lying on the ground had given up the ghost while waiting for his turn, and the dead body was then quietly removed. Or a surgeon, having been long at work, would put down his knife, exclaiming that his hand had grown unsteady, and that this was too much for human endurance, hysterical tears not seldom streaming down his face. Many of the wounded men suffered with silent fortitude, fierce determination in the knitting of their brows and the steady gaze of their bloodshot eyes. Some would even force themselves to a grim jest about their situation or about the "skedaddling" of the rebels. But there were, too, heartrending groans and shrill cries of pain piercing the air, and despairing exclamations, "Oh, Lord! Oh, Lord!" or "Let me die!" or softer murmurings in which the words "mother" or "father," or "home" were often heard. I saw many of my command among the sufferers, whose faces I well remembered, and who greeted me with a look or even a painful smile of recognition, and usually with the question what I thought of their chances of life, or whether I could do anything for them, or sometimes, also, whether I thought the enemy was well beaten. I was sadly conscious that many of the words of cheer and encouragement I gave them were mere hollow sound, but they might be at least some solace for the moment.—Carl Schurz in *McClure's Magazine*.

## Mothers' Home Column

### Notice.

The Readings for the Daughters of Zion locals are printed each month in leaflet form and can be procured, at the following rates, from Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri. Ten copies each month for one year, fifty cents; Twenty-five copies each month for one year, one dollar and twenty cents. Fifty copies each month for one year, one dollar and eighty cents.

### August Reading for Daughters of Zion.

#### THE POWER OF EXAMPLE IN KEEPING THE SABBATH DAY.

The tendency of the times is to detract from the sacredness of the Sabbath day, and if we, as parents, wish to see it observed as the Lord intended it should be, we must look well to our own example with regard to it.

We need not expect our children to reverence the day if

the example in the home is to lie in bed on that day until there is barely time to get ready for the preaching-service, while the Sunday-school is overlooked altogether, if it comes in the morning. We can not expect them to delight in it if they are accustomed to hear such expressions as these, Oh dear! I am so tired; there is so much going to church that Sunday is the hardest day of the week to me; and as one young lady answered me a short time ago when I suggested to her that she would enjoy our Sunday-school if she would attend, "I think I am serving my Master best by staying at home to rest on that day. After working hard all the week, it is so nice to slip on an easy wrapper and lie around and rest on that day." "Well," says some one, "the Sabbath is designed as a day of rest, and if one is very tired, why not rest then?" True, it is intended as a day of rest; but of worship also. We need *holy inspiration*, as well as *rest*, to enable us to make our lives the best they are capable of being, not only spiritually but physically, and I am sure there is not much inspiration in lying around all day, perhaps whiling away the time with some light literature.

I am not one of those who plead for too strenuous church-going on the Sabbath, for I remember how the Savior answered the Jews when they reproached him for giving relief to the suffering on that day; but I think even our church-going should be tempered with wisdom. Nevertheless, I think, in these days of pleasure-seeking, there is more danger of our being too lax rather than too careful.

If we want our children to delight in the day, we must show them by every act of ours that we delight in it.

We want to make it a day that the children can look forward to with joy, not for the indulgences they receive, but for the real uplifting pleasures they are to partake of. Let us make it a day of rest, by having our house set in order, our food as nearly prepared as is possible, and our clothes and bodies made clean on the day previous.

Father will not have to go to work on that day, and it may not be necessary to rise quite so early as on week-days; but it must be early enough to enable us to get ready for the first service of the day without hurry. Let us rise with joy in our hearts and a song of praise on our lips; not forgetting to call the family together as soon as they are ready, to return thanks to God, and to seek his blessing in such a way that the children may partake of the service with pleasure.

And oh! if father can sometimes take the children, or a part of them, for a walk, while the mother is getting necessary work done up, and by calling their attention to the birds and flowers and other things of Nature, and from them leading their young minds up to Nature's God, he may prepare them to partake of the service of God's house with reverence. There is nothing more inspiring than an early morning walk on a beautiful Sabbath day with some one who can help us to see, in the beauties around us, a foretaste of the life to come. I know this, because I remember such walks with my father.

Let us make it a holy day by setting aside the things we have engaged in during the week. Let us wear our Sunday garments, read our Sunday books, sing our Sunday songs, visit only where we can do good or get good, and eat our Sunday dinner, which, though mostly prepared the day before, should be such as the children will enjoy, simply for the sake of helping to make the day a glad one.

Perhaps some one will say, If we are so careful to attend to all such details, we shall become quite pharisaical. But that is not our intention. We simply want to impress the thought of the important part those little things play in the formation of the habits and character of the child, while

above all these we must keep in mind the one important thought that God has blessed the Sabbath day and hallowed it, and he has commanded us to keep it as a day of rest and worship. Christ did not condemn the Pharisee for giving attention to the little things, but said, "These ye ought to have done and not to have left the other undone." A child is impressed by these small things, while the main thought may be quite beyond him. Do you think I have forgotten how it used to be my dear mother's custom to have our shoes nicely polished and our clean clothes made ready on Saturday evening for Sunday morning or the gentle reproof of our father one Sunday morning soon after we had been to breakfast when he found my two sisters and me at the pump in the back yard playing with the water and splattering our polished shoes and clean, white aprons with it? Do you think such things did not help to give me a lasting reverence for the Sabbath day? They surely did, and the memory of them is as impressive to-day as it was fifty years ago. I tell you, parents, our example will speak to our children long, long after our precepts are forgotten.

#### Questions on August Reading.

What is the intention of the Lord in regard to the keeping of the Sabbath? Where may we find instruction concerning this? What is to be gained by rising early on Sunday morning? What exception to this rule of early rising is justifiable? Should undue weariness be avoided by proper use of the time through the week? Is there any lesson for us in the Jewish preparation for the Sabbath? What is the effect, spiritually, to one in health, of spending the Sabbath in lying around? What need besides rest to the body, is the Sabbath designed to supply? Should our church-going be set aside for pleasure-keeping? What causes may legitimately keep us from church services? What evidences do we see of laxity in the keeping of the Sabbath? Do we delight in the Lord's day? How can we show our delight in the day? How shall we make the Sabbath enjoyable to the children? Is merry-making in harmony with the sacredness of the day? What is the Lord's command in regard to the preparing of our food? What is meant by the singleness of heart with which we are to observe the day? Should this day be made one for the entertaining of company, or should it be sacred to the family life? Is there no call for the exercise of Sunday hospitality? What habits formed in childhood will have a tendency to lead to keeping the day sacred? Give illustrations of the effect of example in the keeping of the Sabbath. Have we the reverence for the day that will make our example worthy of being followed?

#### Program for August Meetings.

Hymn No. 102, Saints' Hymnal; prayer; Reading from Home Column with discussion; paper, Scripture evidence concerning the keeping of the Sabbath, with comments; roll call; business; closing hymn and prayer.

## Letter Department

HURON, South Dakota, July, 1907.

*Dear Herald:* I will try to give you a few items of an itinerant minister in the land of isolation, for in this mission of two hundred miles square there are about sixty families, or parts of families, and not one branch; so they must depend on the church papers and the missionary for whatever instruction they receive, and wherever we go we are welcome guests. The writer generally follows the rule not to go where he can not get a response to his letters, believing that there is some legitimate reason existing why they do not invite him. I had an invitation from Sr. Anna

Johnson of Castlewood, South Dakota, to come to Dempster, a near-by town, where her sister, Mrs. Stringer, resided. It was a journey of more than three hundred miles, and on May 22 after having planned a journey that would take in the isolated ones, I bade loved ones and friends in Omaha good-bye, hoping to be with them again by Christmas-time. I remained one night in Sioux City and enjoyed the hospitality of the Saints, and on the morrow rode behind a footless steed to Akron, where I visited the Mans and Anways (too many to name all), and made the short visit—one of mutual good to all by social talk on gospel themes. On the 24th I stepped off the train at Fairview and was met by Bro. E. C. Dougherty and taken to his home, where I tarried over Sunday the 26th and had an enjoyable time with the home class Sunday-school, five of whom I had baptized one year before, and held one preaching-service. The 27th found me at Sioux Falls at the home of Mr. Pearson where Grandma Emmons resides. I was made welcome and kindly cared for. It is pleasant to find honorable men of the world who think like Robert Burns, "A man's a man for a' that."

On the 28th a journey of seventeen miles brought me to the home of Frank Pletcher and wife, two miles from Valley Springs, where I tarried thirty-six hours and then hied away to Salem to the home of Bro. DeLon R. Lytle to remain part of the day. On the 30th I was welcomed at the station at Brookings, being met by Bro. and Sr. DeLapp and all the family at eleven o'clock, and enjoyed their hospitality for one day. I was now a few hours' ride from my destination; but perhaps the reader wonders why all this stopping: to feed the flock of God whom the church has committed to the care of the missionaries; to encourage, comfort, cheer, edify, and anything that a servant of God of right ought to do, which includes helping the publishing departments. On the 31st I went to Dempster and was kindly received by Mrs. Stringer. Arrangements had been made for meeting in the village schoolhouse. Mrs. Van Hess, daughter of Mrs. Stringer, and Sr. Johnson came to attend the meetings. The weather was very unfavorable, raining a great part of the time. Ten preaching-services were held, and many hours of private conversation and reading the scripture which convinced Mrs. Stringer and Mrs. Van Hess that they ought to obey the truth. The former is a widow with several children dependent upon her. Opposition soon developed which may break up the home. She concluded to follow Christ and trust a loving Father for strength to bear her trials. May the ministrations of God's Spirit cheer her in time of trial, and give her strength to endure.

On June 15 I went to Arlington, and then out in the country seven miles to a small band of Saints. It is the only place in this State that I have found a people that take a real interest in the gospel. They make a strenuous time for the missionary. They are anxious to learn, and this includes those not members. The only way to escape their inquisitiveness and persistency is to go to bed, and it will be of short duration there. I preached ten sermons, attended two sessions of Sunday-school, baptized four, collected tithing, sold books, and received subscriptions for church publications. Brn. Eli Hayer and L. G. Wood had planted the seed; the writer was greatly blessed in watering it, and God gave the increase, and we left all cheerful and hopeful, and some at the threshold "almost persuaded."

The 24th found me in Huron at the home of Bro. E. E. Willard. He was rejoicing because of spiritual and temporal blessings, and also that the reproach of being a "bachelor" was removed, and as a new crowned queen of the home, his bride of a few weeks, presided with grace and good cheer.

On the 29th, by the agreement with my colaborer, Bro. L. G. Wood, we commenced a two day's meeting in the grove of Bro. B. C. Rooker, six miles northeast of Spencer. Bro. and Sr. Lytle, and family, of Salem, Bro. and Sr. George Kelley, and Sr. May Putnam were there, and we had a pleasant and profitable time. Two were baptized—Sunday-school home class scholars. We were blessed in preaching, the Saints were cheered, and friends made. Bro. Wood had baptized two before meeting me. Knowing by experience the difficulties in the way of reaching the people in this mission, a special effort of one month's meetings will be made in Brookings in the month of October, and because the missionaries or the one family can not meet the expense, it is deemed expedient to ask the Saints to aid financially in the enterprize. We will need to rent a hall, and an eight-page paper will be issued containing special articles from well known writers in the church which will be a very valuable feature and will aid in the work. Dear Saints, as God hath prospered you, we will be pleased to have your assistance. Address and remit as is most convenient, to Brookings, South Dakota.

EDWARD RANNIE.

#### Branch and District Work.

*Dear Herald:* As some are asking why I resigned as a member of the High Council of Lamoni Stake, I hereby state that the reason was given in my resignation sent to the May meeting of the council; but it was not published in the account of the conference when it was finally accepted, not being considered necessary. So will now say that my reason was my inability to hear well enough to enable me to keep good trace of the business transacted. Two or three times before May I had written my resignation, but fear of being hasty prevented me from handing them in. Finally, after much thought and prayer, I decided that it would not be wrong, but that I was justified in vacating, and I did so. It seems to me that it is not a matter of very great moment wherein a man serves or does his duty, if he will but do it whenever it falls to him. It is not the office, but the usefulness in it that counts.

I will add that about forty years ago, perhaps in consequence of my army service, I gradually became entirely deaf in one ear; but I heard so well with the other one that few, even of my friends, knew of the defect. But now for six years past the other has been failing, and for two years I have heard little ordinary conversation, and during months I never hear a prayer excepting my own, and very seldom a testimony in the social meetings. Occasionally one speaks distinctly a few words in the right tone for me to gather it, and when Bro. George Derry of Lamoni is on the same side of the house where I sit I often hear all he says, if his face is not away from me. So with sermons. I can hear one who speaks in an even clear tone, if he is not too far away, but can not hear those whose voices change rapidly between high and low, as is the manner of most public speakers. All who are hard of hearing find these sore difficulties. Therefore, to sit for hours, whether during preaching or at social meetings, shut out from communication, is no small trial to those in the church whose hearing is defective, and because of this lack, some meetings are not attended by them. But "let patience have her perfect work" if possible.

Nevertheless I continue to be deeply interested in branch and district services, in the work that builds up the Saints and the church at home, and I have been especially interested since 1870, when I was called to the charge of district work in Northern Illinois and Southern Wisconsin, and during many years I devoted my time in trying to improve the branches, so far as I understood how; for I believed, and still believe, that the first great need in the church is to feed and

strengthen those we have and whom God brings to us, rather than to let them grow weak and perhaps die, while the church devotes the chief time and means to urge to obedience others who may later come to the same neglect about nourishment and growth. Indeed it is pretty certain that if all our branches and districts were doing their best to keep the commandment, "Let your light so shine before men that they may see your good works," and if in them the pastors, priests, and teachers were as active in their callings as the word of the Lord provides for, then the inevitable result of such spiritual excellence would be a much larger gain in numbers than now results, or ever will result from the combined efforts of any missionary force we can send into the world independent of this happy condition which has been commanded by our Lord to be manifested in the daily lives of those already his people. The natural increase in numbers of conversion under such favorable circumstances would surely be very great, besides the gladness, the joy, and the spiritual growth resulting to every faithful member and to the whole body because of such righteous condition among God's people throughout the branches, districts, and stakes. And that is what he is seeking for; not so much the number, as the righteousness. (See Deuteronomy 7: 6-7.)

In closing will mention that I have continued to preach in the Lamoni stake every Sunday since General Conference up to June 30 having been occupied. Have spoken at Evergreen, Leon, Lamoni, Greenville, Pleasanton, Ellston, Wood Schoolhouse, and McDaniel Schoolhouse; and, though now disabled by rheumatism, being part of the time helpless, yet I hope to get out again and do what I can while life lasts. I have also been on constant call among the sick and the shut-in Saints. Have preached thirteen funeral sermons since January 1, and in May baptized seven persons.

Sincerely yours,

LAMONI, Iowa, July 8, 1907.

H. A. STEBBINS.

#### Mobile, Alabama, Reunion.

The Mobile reunion is a matter of history. It closed Sunday, the 7th. A good time was had by all who attended, we believe. The Saints were so well pleased that the vote was unanimous for another reunion to be held at the same place in October, 1908. This is the first one ever held in this district.

The attendance was rather small during the week, except nights and the Fourth. The Fourth was children's day, and a good time was had. It was quiet for a Fourth to we Northerners, as there was no shooting of guns or fire-crackers. They reserve such for Christmas times.

Bro. C. J. Clark and wife of Memphis, Tennessee, were with us and rendered good assistance. The preaching was done by Bro. Alma, N. L., and W. L. Brooker, George Bankester, G. W. Sherman, C. J. Clark, and the writer. Two were baptized.

Bro. Clark and I will travel together till after the Alabama reunion. The first point we will visit after leaving here, will be Bay Minette.

Yours respectfully,

J. M. STUBBART.

#### Confession; Request for Prayer.

*Editors Herald:* I have many times thought to write a few lines, but felt my weakness and unworthiness. In my girlhood I obeyed this beautiful gospel, lived and enjoyed it until we became isolated, no Saints, no church, and I in my weakness drifted and indulged in worldly life. I feel my guilt very much, and have much to confess, as during that time I set no proper example before my family or others. I have been afflicted several years with a disease known to

the world as cancer; but the Lord in his mercy has promised me that if I would humble myself sufficiently I would yet be healed; and, dear Saints, though wicked, guilty of deceit and unfaithfulness, I am willing to come as it were to the foot of the cross, confess my weakness before the world, as well as before my heavenly Father. And oh, that this may be acceptable, and that I may be healed, and devote the balance of my life to his service! Never in my life have I felt so weak and humble as now; and may God in his great mercy (who has watched over me during my neglect) see fit to forgive and heal this body of mine! I hope I may not ask too much space in our paper; but I feel that an open confession should be made before the Saints and the world, that it may be a warning to some who may have stepped aside, as I did. Dear Saints in general, pray for me, that this disease may be rebuked, and, if the Lord will, that I may be spared to my family, who yet need a mother's care.

Your sister in the gospel,

HETTIE WATTS.

#### Extracts from Letters.

John Zahnd, New Albany, Indiana: I wish to let the Southern Indiana Saints know that I have again located in their midst, and will likely make New Albany, Indiana, my future home. My address will be 2017 Culbertson Avenue, and any of the elders passing through will find a welcome home, as in the past.

## News From Branches

### KEOKUK, IOWA.

The Keokuk Saints are improving their chapel. We are having electric lights put in; also arranging to have it repapered.

Considering the hot weather our attendance is good. It has become necessary to add another class to our Sunday-school.

We met for the first time to study the Book of Mormon at seven o'clock Sunday evening. It may be we will have a Religio in the near future.

Some of those who were recently baptized are taking an active part. There are several who linger at the door, and I pray God will help them to obey.

A. C. ANDERSON.

### CHICAGO, ILLINOIS.

Brn. McDowell and James Baggerly are doing street-preaching in West Pullman with large and attentive audiences. The West Pullman Branch flourished at one time, with a membership perhaps the equal of either of the city branches, but a falling away of one or two at a time has reduced the membership to perhaps a score, who meet in a convenient little hall, depending almost entirely on the other branches for ministration from the priesthood. Bro. McDowell has been faithful in his work and time devoted to them, and it would appear that his labors are showing signs of fruitage.

The local brethren frequently do street-work in the way of following up other denominations, and entering discussion, and quite often gathering their own crowd. Hard it is to interest people of the city in anything pertaining to the gospel. Those who are inclined to be worshipful have their select organization and church, and it takes much "presentation" of "persuasion" to awaken a semi-trained mind to a greater light.

Many things seem to contribute to make Chicago one of the seven wonders of the world, and it would not seem strange were we to learn that one of them is the almost impracticability of the Saints here uniting so far as possible

into a central branch, and purchasing suitable church property. This, while it would seem the wisest thing to do, is so far from being in harmony with the general will, that it would be useless for any faction to begin an agitation along that line, as any union would mean a disunion along other lines, in the way of removing many a great distance from either church or employment.

The West Side Branch at present are making a strenuous effort to secure church property. And they are trying so hard and so unitedly, too, that they are going to succeed "the first thing you know," and find themselves lodged in a little church of their own; and so quick will be the turn in affairs and so complete the coup that many will exclaim, with a retrospective glance, "How did it happen, anyway?" Although we have squeezed and squeezed and schemed, we are almost to our last penny, and still lack about four hundred dollars, of being able to start anything, but that keeps lopping off a little here and there, like an island in a swollen river. The Saints are all active, and willing to work, but we have a hard proposition to face, which makes the problem appear the harder. A few disadvantages that once confronted us have passed away. Will they stay, and new advantages spring up to reward a faithful band of people who have struggled hard to procure a church in which to serve the Lord, and break the bread of the world?

J. H. CAMP.

2270 West Twenty-fifth Street, Chicago, July 12.

### ST. JOSEPH, MISSOURI.

Everything seems to be progressing nicely in the St. Joseph Branch. Bro. Goodrich and family are now settled in their new home, and, although still grieved and lonely, over the loss of their dear little one, (which occurred so soon, and suddenly, after their arrival among us) seem to have become quite well acquainted with the Saints here and to have won their way already to our hearts. They are certainly in earnest in the Master's cause; and the faithful and diligent work they have already performed leads us to look forward with hope and courage to the future.

Quite a number are being added to the church here of late. On next Sunday five or six more, all adults, will be ushered into the kingdom.

One week ago last Sunday the Sunday-school held the regular election of officers. The former incumbents were for the most part reelected. The Sunday-school is thriving and continually on the advance as regards new ideas, new systems, and helps.

On June 16 the school gave its annual children's-day service. In the morning the children were treated to a fine talk by Bro. A. H. Parsons. In the evening the regular entertainment in the form of a cantata was given by the children of the school, and was witnessed by a large and appreciative audience. It was a success.

July 4 was the Sunday-school annual picnic day. The Saints were invited to attend, and a goodly number assembled at beautiful Krug Park, and thoroughly enjoyed the beautiful day, the pleasant spot, the excellent dinner, and delicious treat of ice-cream, as well as the amusing sports provided by the young men of the school. It was a quiet, happy celebration and we believe was pleasing to our heavenly Father.

EDITH FIFER COCHRAN.

### LAMONI, IOWA.

Bishop E. L. Kelley was the speaker at the chapel Sunday morning, F. B. Blair in the evening. R. M. Maloney occupied at the Saints' Home, the stake bishopric at Liberty home.

The following local missionary work is reported for Sunday: F. M. Weld at the Thompson schoolhouse, W. R. Dexter

at the Wion schoolhouse, Elbert A. Smith at Andover in the morning, Joseph Turman at Andover in the evening, John Smith at the Jack Wood schoolhouse in the morning and at Greenville in the evening, C. I. Carpenter and V. W. Gun-solley at Davis City, Moroni Traxler at New Budah, S. D. Shippy at Ellston, R. S. Salyards at Lone Rock, and G. W. Needham at the Center schoolhouse four and one half miles north of Lamoni, where he has a new opening.

At the last business-meeting of the Star of Bethlehem Sunday-school the following was adopted: "Resolved, that we, as a school, discourage the attendance of Sunday picnics and Sunday outings for pleasure, or anything not in harmony with the sacredness of the day whether by officers, teachers, or members." It is to be regretted that such action seems necessary, but at the same time the Lamoni Sunday-school is to be congratulated for having the strength of its conviction along this line.

The Star of Bethlehem Sunday-school has arranged for its teachers' meetings for the ensuing quarter in a way that is sure to stimulate the interest of the study. We mention it that others may adopt the plan, or something similar, if they choose. The superintendent has charge of the normal work, which occupies one half hour; Sr. Flora Scott directs in the study of the lesson; Sr. Callie B. Stebbins brings out the critical questions of the lesson; Sr. Anna Salyards makes the lesson application.

J. F. GARVER.

#### LONDON, ONTARIO.

President R. C. Evans and Sr. Evans left in the early part of the month on an extended trip to Northwest British Columbia, California, Utah, and the Eastern States. They purpose reaching home for the October conference.

At our last business-meeting the following brethren were reelected officers of the branch for the ensuing term: W. Fligg, president; S. Pope, priest; G. Henley, assistant priest; W. Hardy, teacher; P. Philippin, assistant teacher; R. Martin, deacon; J. Judkins, assistant deacon.

The Sunday-school elected the following officers for the next six months: O. W. Cambridge, superintendent; W. Hardy, assistant superintendent; L. Gray, secretary; F. Gray, assistant secretary; J. Judkins, librarian; J. Wine-garden, assistant librarian; M. Cambridge, organist; T. R. Seaton, chorister.

Our Sunday-school intends holding its annual picnic at Springbank this week.

W. HARDY.

## Miscellaneous Department

#### Conference Minutes.

LONDON.—Conference convened at 10 o'clock June 15, with the Cedar Valley Branch, Elder Longhurst in the chair. The officers of conference were, president, Elder Evans, assisted by the presidency of the district, Elders Longhurst and Buschlen; secretary, H. Leeder, assisted by J. L. Burger. The Bishop's agent's report was read. A bill of ninety cents for special advertizing of conference was received from D. MacGregor, and ordered paid. The president and secretary of the district were appointed a committee to arrange for special rates to the conference of the future. Elder A. E. Mortimer was appointed a member of the library committee. The matter of enlarging the *Canadian Messenger* was discussed, and a motion to table until the fall conference was carried. Elder MacGregor, business manager of *Canadian Messenger*, was authorized to procure the services of Sr. Edith Eastwood as mailing-clerk, at a salary of \$25 per annum. The district purchased \$10 worth of tracts of Elder Evans. A motion was carried granting a new license to Bro. Joseph Osborne, his former license not being procurable. The secretary was granted \$8 for current expenses. The collections of conference amounted to \$41.33; expenditures being \$35.09. Conference adjourned to meet at London, the third Saturday and Sunday of October. J. H. Leeder, secretary.

#### Convention Minutes.

NORTHEASTERN KANSAS.—The Religio met in joint session with the Sunday-school in Atchison, June 2. The forenoon was taken up with short talks on the work by the different representatives. The afternoon was devoted to business, and the evening program was full of good instruction—the normal work for the Sunday-school was conducted by the district superintendent, Bro. Frank Hedrick, and Sr. Flo McNichols, president of the Religio. The Religio work is new in this district, but good interest was shown, and we hope before another three months to see new locals organized and the whole district earnestly interested, and working for our motto: "Onward and upward." Elmira Miller.

#### The Bishopric.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT, DISTRICT OF FLORIDA.

To the Saints and Friends of the District of Florida: Please take notice that on the resignation of Bro. J. D. McArthur, Bishop's agent in and for said district of the Reorganized Church of Jesus Christ of Latter Day Saints, and upon recommendation of the district conference of said district, Elder G. T. Chute, of Berrydale, has been duly appointed agent for the Bishopric in and for said territory.

The Bishopric commend Bro. Chute to the Saints and friends of the Florida District, and trust that he may, with them, be able to perform such a goodly work in the interest of the Master that it may stand as a monument in time to come to the district and a credit to each helper therein. We are "laborers together with God" in his work, provided we labor and help. We are not laborers unless we do: and by and by, when the rewards are to be meted out, those who fail to do, will not receive the commendation, "Well done, thou good and faithful servant."

Every member and friend of every district in the church should see that his or her work is performed, and instead of having the Bishop's agent pushing them into their work, they ought to be pushing the agent with urgent demands so that they shall not be left out of the account, and that good may result to the cause of the Master.

We are hoping and praying for the time to be brought about when there shall not be found an idler in the entire work of the Master. This means that every brother and sister who has membership in the church will have their names entered as having performed their duty. If it is only a penny's worth as represented by "the widow's mite," let it be performed; and if faithfully done it will represent to the party the rich reward that was promised to the widow in her efforts and work.

The Bishopric also take pleasure in commending the work of Bro. McArthur in the past, trusting the Lord may bless and prosper him in whatever he is called to engage in, in the future. We also extend special thanks to Bro. McArthur for work accomplished by him.

Please remember the address of Elder G. T. Chute, Berrydale, Florida.

In behalf of the Bishopric,

Very respectfully,  
E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, July 10, 1907.

#### Bishop's Agents' Notices.

To the Saints of Northwestern Nebraska and Black Hills: Long ago it was said, "The law of the Lord is perfect, converting the soul." We believe that obedience to the gospel law will save the soul. We believe the law is "perfect," and that it will bring the comers thereunto unto perfection; that it will accomplish the purpose for which it was given.

But in order that this law may be taught to the people, there must be means provided; there must be those who are willing to go forth and proclaim the gospel; and they, with those who are dependent upon them, need support. The Lord in his law has also made provision for this support. In Doctrine and Covenants 64:5 we read: "Behold, now it is called to-day (until the coming of the Son of man) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned." It is a day of "sacrifice," and a day of "tithing." This is God's law, and given to us as a people. Shall we heed it, or pass it lightly by as if it were of but little importance? Shall we give heed to and obey one part of God's law, and fail to obey the other? We believe the temporal part of

## THE SAINTS' HERALD.

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All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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God's law, if obeyed, will accomplish the purpose for which it was given, as well as the spiritual; and all depends on obedience.

Dear Saints, let us be diligent in our service of him whose laws are just. He has promised us great blessings in return for our obedience to his law. I will gladly receive and promptly receipt you for money sent to me for church purposes. I trust that each and every one will send according as the Lord has blessed him, and enjoy that hallowed blessedness which comes to those who give.

Yours in gospel bonds,

BELMONT, Nebraska. R. S. MENGEL, Bishop's Agent.

### Pastoral.

To the Saints and Friends in Southern Indiana District; Greeting: Having been placed in associate charge of the above-named field by Bro. J. W. Wight, we take this means of reaching scattered members of the church. Our home address is Lamoni, Iowa. We have no field address yet; will publish one as soon as we can. We have only three elders in this field: F. L. Sawley, our district president; P. A. Flinn, who has been placed upon the superannuated list. Any one knowing of an opportunity of getting openings please notify us.

We also ask the Saints to remember the financial wants. We must pay two cents a mile in this State now. Our Bishop's agent of the district, Elder I. J. Boswell, lives at Wirt, Indiana, R. F. D. 1. He would be pleased to place the name of each member of the district as a tithe-payer upon his books, and he will promptly receipt for all money sent. Who will be first? This is a part of the gospel law, as well as is baptism for the remission of our sins. "He that is tithed shall not be burned."—Doctrine and Covenants 64: 5.

We trust we may have your hearty cooperation in trying to advance the gospel of Jesus Christ. To this end let us all see to it that we do our part faithfully, discharging all the duties enjoined in the gospel covenant.

Yours in bonds,

C. E. HARP.

### Conference Notices.

Conference of the Central Nebraska District will meet at Meadow Grove, Nebraska, August 24, at 10 a. m. We hope for a profitable gathering, and reports from all the branches. Levi Gamet, president.

### Convention Notices.

The Sunday-school convention of the Central Nebraska District will meet at Meadow Grove, August 23, at 2 p. m. L. Gamet, superintendent.

The Southern Wisconsin Sunday-school convention will convene Wednesday afternoon, August 14, 1907, in connection with the reunion held at Madison, Wisconsin, E. W. Dutton, secretary.

Northern California District convention of the Religion will convene at Irvington, California, September 3, 1907, at 2 p. m. The library question will be discussed, and also election of district officers. Pauline Napier, 2130 J Street, Sacramento, California.

Seattle and British Columbia District Sunday-school convention will convene at the home of Bro. and Sr. Gorbutt in

Seattle, Washington, 1606 Eighth Avenue West, Friday at 2 p. m., August 9, 1907. Should like to see each Sunday-school well represented, and all reports sent in in time to be recorded. Mrs. H. A. Briggs, secretary, Georgetown, Washington.

### Reunion Notices.

The Eastern Colorado District reunion will be held in Denver, Colorado, beginning September 4, and closing with the conference of that district, September 14 and 15, 1907. The committee is working to procure railroad reduced rates and think prospects are good. There will be a boarding tent on the ground, and meals will be served at reasonable rates, as low as possible. Tents will be furnished each one upon the ground, and will be ordered upon the receipt of their order. In regard to railroad rates, cost of board, and that of tents, definite items will be announced as soon as obtained. All those going to the reunion grounds from union depot will take Colfax car to the loop, at the loop transfer to the Fourth Avenue car, get off at York Street, then go two blocks south. The grounds will be occupied by the Adventists just preceding our date. We will be in attendance and take advantage of advertising privileges. The grounds are accommodated with good shade and water. There will be good speakers on the ground, and good singing, and a splendid good time is anticipated. Now, dear Saints, let every one rally to the support of this the third reunion of this district, and let us make it a power for good, to convert the unsaved, and to more fully equip the Saints of the unchangeable God for the Master's use. Let each one earnestly pray, remembering that faith and works are still copartners in the work of the ministry, and for the edifying of the body of Christ. There has never been a divorce suit in heaven to separate what God has joined together, notwithstanding the many petitions that poor sectarians have sent up. Send all financial aid for the reunion expenses to J. D. Curtis, Falcon, Colorado, or Charles E. Everett, 129 South Logan, Denver, Colorado. Send all orders for tents, cots, etc., to Bro. Everett. Bro. E. F. Shupe has assisted the committee in the struggle to procure the grounds, which was hard work, owing to the recent rigid rules passed by the city of Denver against any kind of tent-work being done within the fire limits of the city; and he will still assist in the further arrangements of the reunion. His address is 3633 Clayton Street, Denver, Colorado. Charles E. Everett, J. D. Curtis, and J. W. Morgan, committee.

The annual reunion of the Lamoni Stake will be held in the Dancer Grove, one mile south of Lamoni, Iowa, beginning Friday, August 23, and closing Sunday, September 1.

The grove is well shaded, a cool retreat, with plenty of good water for general use. The program will include services of preaching, Sunday-school, Religio work, and other exercises by the church auxiliary societies. A good program, with good speakers, will be presented. The Saints and friends of the Lamoni Stake, and of other districts, are invited to attend. Come and enjoy a season of refreshing, rest, and social enjoyment with neighbors and friends. Tents for rent or for sale; apply to D. C. White, Lamoni, Iowa, for prices. Meals and refreshments will be served in the dining tent: 21 meals \$3.50; single meals, 25c. Hay, straw, and other feed will be sold on the grounds at reasonable prices. D. C. White, chairman; R. S. Salyards, secretary. Committee.

### A Card From Independence Stake Bishopric.

Saints contemplating moving into Independence Stake should first correspond with the proper authorities. The instruction of our heavenly Father is that all things be prepared before you, and also that every one should bring certificate from a bishop or three elders; which will entitle each to recognition by the bishopric in Zion.

Our duty is to advise, counsel and assist in locating Saints under the direction of the Presiding Bishop. Our services are free of cost. Any advantages in commissions and low prices on farm or city property will be in the interest of the purchaser.

For further particulars write to,

R. MAY, Stake Bishop,

A. H. PARSONS, First Counselor.

B. J. SCOTT, Second Counselor.

Independence, Missouri.

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OFFICERS: Ellis Short, President; M. H. Bond, Second Vice-president; William Crick, First Vice-president; J. D. Briggs, Cashier.

DIRECTORS: Ellis Short, William Crick, M. H. Bond, J. D. Briggs, G. H. Hilliard, Doctor Joseph Mather, Doctor O. H. Riggs, Horace Sheley, A. L. Yungling.

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J. D. BRIGGS, Cashier.

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# THE SAINTS' HERALD

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



"There shall not any man among you have a wife or a concubine; he shall have none but one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

VOLUME 54 LAMONI, IOWA, JULY 24, 1907 NUMBER 30

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

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## CONTENTS

EDITORIAL:	
Whom Shall We Believe	657
The New HERALD Office	659
General Church Items	659
Current Events, Secular and Religious	659
ELDERS' NOTE-BOOK:	
A Life's Record	660
Extracts from the Sermons of Elder Mark H. Siegfried	660
New Music from the Fiddlers' Stand	661
The High Priests' Annual	661
ORIGINAL ARTICLES:	
Dreams or Night Visions and Miracles	662
Criticism of the Reverend Mr. Haupt Versus "Joseph Smith Defended."—No. 10	662
OF GENERAL INTEREST:	
One Hundred Indian Maidens in a Beauty Contest	666
The Prisoner at Rome	667
The Co-operative Parish	668
A New and Scientific Theory of Hell	669
What the Master Found	669
MOTHERS' HOME COLUMN:	
The Hurrying Hours	670
Are We thinking	670
LETTER DEPARTMENT:	
Letters	672
NEWS FROM BRANCHES	676
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
Southwestern Texas	676
Southeastern Illinois	676
Nodaway	676
Northwestern Kansas	677
Convention Minutes:	
Clinton	677
Seventh Quorum of Elders	677

## Editorial

### WHOM SHALL WE BELIEVE?

#### THE "LIAHONA" VERSUS THE "ORACLES" ON THE QUESTION OF BLOOD ATONEMENT.

The *Liahona*, the missionary organ of the Utah Mormon Church, published at Independence, Missouri, has a department called "Question Box," in which questions concerning faith and doctrines are asked, and, we suppose, are officially answered. In the issue of the *Liahona* for July 13, 1907, one of their elders asks the following question:

Was there ever such an organization in Utah as the Danites or Destroying Angels? And is there any foundation for the stories of Brigham Young or any one else having men put to death in order to save their souls when they were on the verge of apostasy, or for any sin they may have committed? As an elder I have to meet these questions, and they are told by people who claim to have lived there in early days. I have been denying them as being without the least foundation, but if I am wrong, would like to know it, and if right, would like some proof. (Signed) "G. H. R."

The editor of *Liahona*, or some one for him, makes answer, referring to the Doctor Sampson Avard organization originating in Missouri, about the time the Saints were in the midst of persecution, and which the Prophet Joseph Smith so roundly denounced; and then slides into a general denial of the existence of any such organization in Utah at any time. We are not disposed to find any fault with the answer given to this part of the question; but, in the answer given to the other part of the question, inquiring if there was any foundation for the "blood atonement" idea, the editor shows that he is either ignorant of the facts in the case, or he purposely avoids telling the whole truth. His answer is as follows:

It is not now, nor was it ever, a part of the religious belief of the Latter Day Saints that a man's soul can be saved or his sins atoned for by putting him to death; and the officers and writers of our Church, who are best authorized and qualified to state its views, regard with horror such a doctrine. No instance ever occurred in which a human life was taken by any person acting by the authority of our church, as an atonement for sin or a corrective for apostasy. There is no body of Christians in the world who would abhor any proposition to do such a thing more intensely than would the Mormon people of Utah.

"Send me! It is a prophet's prayer. No pot-boiler ever prays it."

In a contest between two factions of the Methodist Episcopal Church, in which rival claims to certain

Bishop's Office  
210 1/2 No Main-st

tion upon which the decision of the court hinged was, properties were being aired in the courts, the question—"What are the doctrines of the Methodist Church?" The court decided that the doctrines and faith of that church were those tenets of faith and doctrine as found in the teaching of Bishops Wesley and Watson.

Assuming the principle involved in this decision of the judge, which in effect is this, that the faith and doctrines of any church are those peculiar tenets of faith and religious beliefs peculiar to that church, as the same are set forth by the leading men of that church, apply the rule, and witness the result.

From the death of the Prophet and Patriarch, Joseph and Hyrum Smith, and the choosing of Brigham Young to preside over what is known as the Mormon church in Utah, there was a gradual sliding away from the written word, and an increasing reliance on what were called the "living oracles," the priesthood, chief of whom were Brigham Young and his counselors. Under this assumption of authority President Brigham Young taught that there were sins which could not be atoned for by the blood of Christ, but could be by the shedding of the blood of the offender. He taught:

All mankind love themselves; and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves even unto an eternal exaltation. Will you love your brothers and sisters, likewise, when they have committed a sin that can not be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus meant. He never told a man or woman to love their enemies in their wickedness. He never intended any such thing. . . . I have known a great many men who have left this church, for whom there is no chance whatever for exaltation; but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force but the time will come when the law of God will be in full force.

This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation, and it is necessary to spill his blood upon the ground in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood be spilled, that you might gain that salvation you desire. That is the way to love mankind."—*Journal of Discourses*, vol. 4, p. 220; *Desert News*, vol. 6, p. 235.

Brigham Young at that time had as his counselor, Jedediah M. Grant, and following his principal, in the elucidation and elaboration of the dogma of "blood atonement," he said:

I say there are men and women here that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood.—*Deseret News*, vol. 6, p. 235.

Brigham Young and Jedediah M. Grant, his counselor, were at the time of these utterances, the chief "oracles" of all the "host of oracles" in the church in the valleys of the mountains. The standard books of the church, as these were left by the Prophet Joseph Smith, had been laid aside as too antiquated for the guidance of the people; absolute reliance upon the priesthood had been demanded; the word of the chief oracle, President Young, was the finality, and all were required to accept it; the people were to obey counsel; who then were the exponents of the faith and doctrines of the church, if these two leading and chief "oracles" were not? No formal opposition to or renunciation of this formidable dogma, by the Utah Mormon church, either by its conference enactment or by its public councils or chief leading exponents, has ever been given to the public. Whom then shall we believe? These chief men who were "best authorized and qualified to state" the views of the church over which they were presiding, or this missionary editor, who chooses to deny so emphatically, what he must know is within the power of ample proof; that there is sufficient and just "foundation" for the "stories" told of the "doctrine of blood atonement" as promulgated by Brigham Young, advocated by him as a theory of salvation, and practically advised to the church membership as a measure provided by the church authorities existing at the time of its advocacy, and of which persons might avail themselves by an application to the acting president of the church, Brigham Young. How else can any reader of the statement of Counselor Jedediah M. Grant understand what he said? If these two men, Brigham Young and Jedediah M. Grant, presidents of the church, were not authorized to represent the church and state its doctrines and its faith, who were? And by what right and authority does the editor of the *Liahona* cover up and deny the facts in the case? Whom shall we believe, "the oracles," or the *Liahona*?

Should the *Liahona* choose to dispute the documents from which we have quoted, or the correctness of the quotations, we refer the editor to the files of the *Deseret News*, and extant copies of their own work, the *Journal of Discourses*.

Should we be charged as trying to perpetuate strife by reviving the sayings of President Brigham Young and Jedediah M. Grant, we reply, that it is the province of the Reorganized Church to see to it that so far as it lies in the power of its members the truth shall not be evaded nor covered up by subterfuge, no matter by whom these may be attempted.

"We have the world fairly well preacherized, now let us Christianize it."

## THE NEW HERALD OFFICE.

We presume that the Saints everywhere are interested in the progress being made on the new building. The brick work is above the second floor and will soon be ready for the roof. A cut of the building will be seen elsewhere in this issue of the HERALD.

We have not spared expense that was necessary to make the new building suitable for the present and future demands of the publishing department of the church. Machinery has been ordered that will give us at least double the capacity of the old plant. We trust that all of the Saints will show their appreciation by giving us their hearty support. When completed, the building and machinery will be worth about \$50,000 to the church.

We have not solicited donations from those living outside of Lamoni Stake, but we wish to assure all those who have a *desire* to assist in paying for the new plant, that their offerings will be gratefully received and acknowledged. Any of the Saints having a few hundred dollars that they are willing to loan to the publishing department at a reasonable rate of interest for one or two years, will please address the business manager.

We do not expect to reprint many of our books until we move into our new quarters. All can assist us by subscribing for the HERALD, *Ensign*, and *Autumn Leaves*, and if you already subscribe for all of them, why not send them to your friends? Let us be "colaborers with God" in the work.

Your servant in Christ,

F. B. BLAIR, Business Manager.

## GENERAL CHURCH ITEMS.

The sanitarium committee has purchased land for a sanitarium site on the south side of Blue Avenue, the main avenue leading from Independence to Kansas City. The land purchased is known as the Sawyer tract, consisting of nineteen acres and including a three-story residence. The purchase price is \$19,800. Three or more acres are to be retained for a sanitarium site, and the balance is to be offered for sale. The committee is to meet at once and formulate plans for work on the sanitarium.

The *Daily News*, Independence, Missouri, July 2, contained an account of an interview with the editor of the *Liahona*, the Utah church publication recently established in Independence. From it we glean an idea of our own nothingness. From it we learn again that only two and one-half per cent of the Utah people were willing to obey a heaven-inspired (?) God-appointed doctrine upon which their souls' salvation depended. The doctrine that Brigham

Young declared would "sail over and ride triumphant over all the prejudice and priestcraft of the day" was truly accepted and lived up to by a paltry two and a half per cent of his own followers. We quote from the *News*:

"Elder Benion was a caller at the *News* office this morning. He had a copy of the *News*, and asked for more. Elder Benion characterized as false the statement that the Reorganized Church had made it possible for the Utah Mormons to come back here. The church of Utah, Elder Benion stated, did not depend on any one to make it possible for any undertaking of theirs, and that the Reorganized Church in comparison with the Utah church was as nothing in the palm of his hand. When questioned as to polygamy the elder stated that the church believed in polygamy as taught and practiced at Nauvoo, Independence, and in Utah, but the church abandoned it to comply with law, and only two and one half per cent of their church were polygamists. He claimed the scriptures taught it."

The dedication of our church at Mountainville, Maine, took place July 14; Apostles Griffith and Greene and Elder LaRue in charge.

## CURRENT EVENTS, SECULAR AND RELIGIOUS.

Reports from the great Elk's gathering at Philadelphia rather indicate that old Sol is disposed to "discourage" secret organizations. The parade which occurred July 18 is described as an "inferno." Excessive heat and humidity conspired to produce a condition that resulted in the prostration of over four thousand people. Twenty thousand Elks took part in the parade.

DALLAS, Texas, July 15.—According to reports received here, a buried city has been discovered in Ochiltree County in the extreme northern part of the Panhandle, by Professor T. L. Everly, an archæologist and instructor in the Canadian college at Hereford. The appearance of a number of mounds attracted the professor's attention and his examinations are said to have revealed a number of buried buildings in which were human bones, ancient pottery, and stone utensils. The mounds are rectangular and their number shows that it was a city of several thousand people. The character of the remains indicates that they antedate the Aztecs or Toltecs. Mr. Everly will make further excavations.—*Woman's National Daily*, July 16, 1907.

Reverend W. P. Ferguson, pastor of the First Methodist Church, University Place, Lincoln, Nebraska, recently preached a sermon of great eloquence and power on the subject of virtue and

purity. The results were unexpected. Perhaps the best evidence of the force of the sermon is that it moved Mrs. Cross, with whom the preacher had entertained improper relations, to repentance and she made a confession that resulted in the suspension of the eloquent pastor. The Reverend Mr. Ferguson is a man of some note, formerly a professor in the Wesleyan University of Mt. Pleasant, Iowa, delegate to the Methodist Conference in London in 1901, and, at the time of his lapse, pastor of one of the largest Methodist churches in Nebraska. Preachers similarly situated will do well to carefully scan the audience before giving free rein to their eloquence; or better, let them use it at home as a preventive.

"We shall speedily witness a tremendous drama, and perhaps a tragedy, almost without a parallel in civilized history. . . . That British soldiers should be assaulted in the outskirts of Cario [in Egypt], seems . . . to all who know the facts as an occurrence full of the most dangerous significance. . . . A Jihad or holy war will as surely be preached as the Nile will overflow its banks at the appointed time. It is a far cry from Egypt to India, but the two problems are actually one. Both countries are Mahammedan, and both owe religious fealty to the Sultan of Turkey as the head of the Moslem church. Knit together by that fierce fraternity of the sword an outbreak in India or Egypt would be as a fire in the corn throughout the Mohammedan world, and national boundaries would be submerged under the torrents of fanatic zeal. . . . The British garrisons in India are upon the razor edge of suspense that has no parallel since the great mutiny."—Los Angeles *Times*.

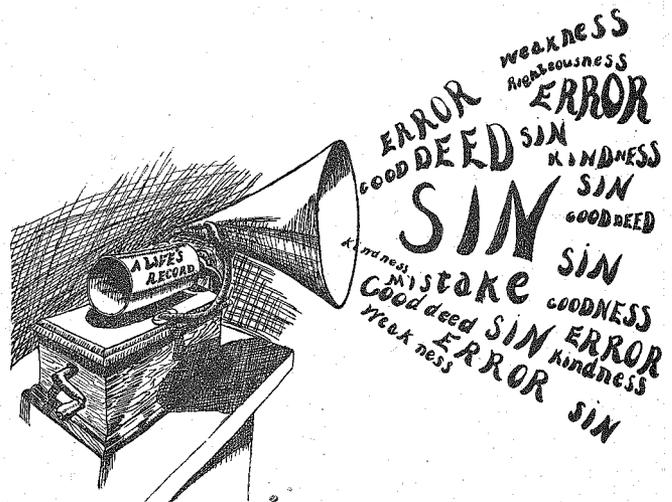
"The evidences of Christianity, to be effective, must be looked for in present experiences, not in past history, for the simple reason that past history itself must first be proved before it can become proof to the present generation. If the miracles of Jesus Christ are relied upon to prove the truth of Christianity, the miracles must first be proved; if his resurrection is relied upon, the resurrection must first be demonstrated. But generally he who is skeptical about Christianity is still more skeptical about the miracles and the resurrection. The witness to Christianity must be a living witness, whose testimony can be heard and who can be cross-examined."

"Praying is simply opening up your whole establishment toward God, day by day."

"Every day is a feast of the passover and every man a redeemer and savior of his kind."

## Elders' Note-Book

A LIFE'S RECORD.



Cartoon by Elder J. E. Wildermuth.

The record of a life that is not governed by gospel principles will be a peculiar and inharmonious medley of truth marred by error, strength defeated by weakness, and goodness overpowered by sin.

### EXTRACTS FROM THE SERMONS OF ELDER MARK H. SIEGFRIED.

"I hold no virulence toward any man, but I hate the Devil under whosoever coat he may be hiding."

"I love nature because in it I see the eternity of God."

"Beware of him with whom you seem to become acquainted in a few moments of time. Your lasting friend will be the one with whom you never become thoroughly acquainted. There is something to him."

"The happiest thought of a Saint is, 'There will be room for advancement in the next world.'"

"Intellect is crowned a prince at the expense of affection and sentiment."

"All men see the truth alike, but the intervention of error makes them see differently."

"It is better to love than to be loved; but you could not love had you first not been loved."

"One hour of liberty in this world is worth an eternity of bondage."

"Indecision makes a troubled heart, and a troubled heart is the most potent factor in bringing man to his premature grave."

"We pace the streets of unrelenting time.

Impatiently we watch the rising of the sun,  
With nervous cadence clamber in the noon-day clime,  
And stagger at the gloaming e'er our work's begun."

"Life is filled with many vicissitudes. But there is none so great that the human soul, attuned with God, is not able to surmount and change to a bless-

ing. What we most need is a willingness to be attuned with God."

"To me the word *home* has a heavenly ring. It is the only spot on earth worth living for. And when blessed by the bright smiling countenance of purity, love, and virtue, untainted by the folly of gaudy pride, it transports my soul into the very paradise of God."

"Some minds seem to be almost incapable of accurate action. There is loose-jointedness about their mental make-up. If we analyze these people we find that they do not observe definitely or think sharply. They lack mental method and system. Slipshod thinkers are loose-jointed doers."

"There are many avenues leading to the heart of man, but there is no one who can so successfully open them all as the girl he loves and the girl that loves him."

"Never allow your sentiment to control your reason. If you do you'll be led astray. Keep them both within the scope of your conscience. If you have to trust one more than the other, trust your reason. Reason never fails, but a lack of it always does."

"Incessant writing or talking drives more nails in the coffin of thought than any one other fault."

"If your bones are filled with the marrow of success, you will be successful wherever you are and whatever the conditions may be. If you have not in you the elements of success the opportunities for success will never be known to you."

"Great souls are always positive and creative. They know more of the depths of gloom than their friends imagine; but a pessimist tells all the sorrow he ever heard of."

"There is but one final defeat and that is the defeat of wrong."

"You may talk of settling a thing peaceably, but until those concerned reach a conclusion that is in harmony with truth and logic, the thing itself is like a smoking volcano,—always dangerous."

"Better to make war to obtain peace than to keep silent when justice is being strangled."

"The foundation principle of the Christian religion is the agency of man. When taken away, the individual thus oppressed, is no longer a servant of God, but a servant of the tyrant who took it away whether he did it innocently or purposely."

"If these people who spend their time meddling in other people's affairs, and those who are constantly drawing on their imaginations, would tend to their own business and tell facts instead of hallucinations, the world would move on at a more even

pace and would not have to be dealing with so many worthless impressions; and intelligence would be above par, whereas, in many cases, it goes begging in the streets for want of meeting some one with individuality enough to pick it up."

"Better to serve God in this world and reign with him in the next, than to reign with the Devil in this world and serve him in the next."

#### NEW MUSIC FROM THE FIDDLERS' STAND.

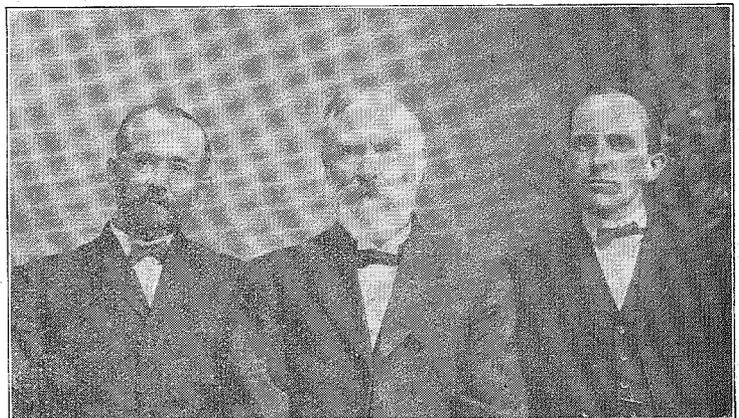
We are battling away. I am holding forth at Highland Park, at a dancing-hall. I am preaching every night from the fiddlers' stand, making quite a different music. The people are not as quick to dance to this joyful sound as they are to that of the violin; but we are having real good interest. I am furnished with three gasoline lamps to give light, and benches, so I will stick to it as long as it is offered to me. I am using charts to quite an advantage.

J. W. METCALF.

LOUISVILLE, Kentucky, July 8, 1907.

#### THE HIGH PRIESTS' ANNUAL.

At their meetings during the late General Conference, the Quorum of High Priests arranged for the publication of the "High Priests' Annual." As its name indicates, it is to appear annually. It is to



contain items of interest regarding the quorum membership, papers read at the quorum meetings, and programs for the meetings to be held during the coming General Conference. It is to be illustrated. The above cut representing the president of the quorum, Elder F. G. Pitt, with his two counselors, A. H. Parsons and T. W. Williams, is one of the illustrations to appear in the "Annual" for 1907, soon to be issued.

"If things are wrong and you get upset instead of helping to put them right, it is because you are out of harmony. The harmonious man bends his energies to straighten crooked places."

## Original Articles

### DREAMS OR NIGHT VISIONS AND MIRACLES.

I have enjoyed a great many dreams and visions, but having not recorded many of them as I learned when asked for my experience along this line I only record what I can remember and never will forget.

In the winter of 1885 I was having a very interesting meeting and plenty of opposition, and in my weakness I sought the Lord for help, which I felt I needed badly, and laid myself down to rest after the service of the evening. I was transported into a large and spacious room, and a person came to me with a large Bible, and began to show me its contents, and said that I would have to defend the Inspired Translation, which I knew but little about then and he unfolded to me the history of the King James translation and I read the history as found in the old-fashioned Bible to this effect: "Portions of the manuscript had become obliterated by reason of age and we had to fill in by conjectures." I may not have worded this correctly, but near enough to help you to see what effect it had upon my mind.

When the next night a minister arose and ridiculed the Inspired Translation, I was more than ready for him as was in evidence ere we closed. It was during this same series of meetings that I wrestled with the angel, which I have related before.

In February I was shown and instructed to go into a neighborhood where I had never preached and occupy a church that I had never seen the inside of, and I saw the congregation and the interior and the minister just as I saw them the night I went there to preach and knew just what he would do, for it was shown me in that dream. I preached seven hours in three nights, as that was all the time he would allow me to have the building, and he made an attack on the Inspired Translation, and I never enjoyed such liberty to meet that issue before as I did that night. He was dumbfounded.

Again I was guided in a dream to a schoolhouse seven miles away where I was to preach, and was fishing and caught three fish, but one flopped back into muddy water that I had gotten them out of. I went, and this was literally fulfilled. I preached on the calling of Joseph Smith, something I had never done before or since in introducing the work; but I was led to do it and I knew it was what God wanted preached there, and they got it the best I could do. At the close of the meeting, I asked if any one wanted to obey this gospel, and a man and his wife rose up, and the father of the man said he believed every word and thought he would go along; but instead turned against us.

In 1899 I had two manifestations. I was on a farm and was going over to help a neighbor and

was driving away from home, when Bro. Joseph Smith came walking up the road and met me and after passing the time of day he said, "I have a message for you." "Well," I said, "go up to the house and I will be home in a short time and will hear what you have, as my neighbor is waiting for me."

I looked back and saw him walking along up to the house and I wondered what he had for me. At the next General Conference I was selected for the High Priests' Quorum, much against my feelings at the time.

The other was to the effect that I was called to take charge of a church. Such a building I never saw before, and the people were somewhat strange and hard to get near. In March I was asked to leave Philadelphia and take charge of Kirtland Temple. I had never seen such a building, and I found that the Saints had been deceived by a would-be teacher, and they were the strangest Latter Day Saints I had ever met, but time told the story that I was there to do them as much good as my limited ability would permit and we got acquainted.

I was called to my mother's bedside, in 1886, if I remember correctly, and she had lain there for some weeks with seemingly no hopes for her recovery, and not able to recognize anybody or speak above a faint whisper. Enroute I was given to understand twice that she should live. I was fourteen days getting there, being snow-bound, and these testimonies came to cheer me. I arrived home and asked that the room be vacated by all but the family and a Sr. Fisk, who was there, and we knelt and prayed a short prayer, and I anointed her and confirmed the anointing, and before we moved from our position mother turned over in the bed and spoke to me.

In 1892 I was called to administer to Sr. Laura Christy in Philadelphia, and she was instantly healed of a fever. Bro. Cross of Camden, New Jersey, lost his speech, and after administering to him in a prayer-meeting he arose and began to speak in praise to God for deliverance. I have seen many just as remarkable miracles as any I have related, but can not call them sufficiently to mind to tell them. Let God be glorified in them and his word be made plain to all people. A. H. PARSONS.

### CRITICISM OF THE REVEREND MR. HAUPT VERSUS "JOSEPH SMITH DEFENDED."—NO. 10.

(Concluded.)

THE AMERICAN CHURCH.

Mr. Haupt says: "Mr. Peterson boasts that the Latter Day Saint is the only American church. Unfortunately for a number of sects, they must admit their American origin; the United Brethren in Christ, the Church of God, and the Christians

are of about the same age as the Latter Day Saints."

Unfortunately for Mr. Haupt's statement, these churches are not purely American. Each of them claims some connection with former organizations from over the sea; but the Latter Day Saints claim authority direct from heaven to America. I know of no other church but in some way received their authority from Rome, including the Church of England, as we shall proceed to notice after quoting another sentence from Mr. Haupt: "While I glory in being an American, the church that can claim my allegiance must show its authority in unbroken succession from the King at Jerusalem, 33 A. D."

We are not a little surprised that Mr. Haupt could cast his lot with the Church of England, after making the above declaration, for that church has not the New Testament organization nor the faith of the apostles. History shows that they have been merged with the Roman Church time and time again at periods sufficiently long to have lost all authority, repeatedly, except what was received through the mother church, whom they anathematize. So far as "unbroken" authority is concerned, theirs has been more often broken than any other we know of; and in the days of King Henry VIII they were part and parcel of Roman Catholicism, receiving her ordinations and authority from her. They can never clear themselves from the charge of being apostates from the mother church. Their highest officer must be, according to the word *episcopal*, only a bishop.

The Encyclopedia Britannica, volume 8, page 484, says: "By episcopacy we understand that form of church organization in which the chief ecclesiastical authority within a defined district or diocese is bishops having in subordination to them, priests or presbyters, and deacons."

On page 370 of the same volume, under the heading, "Church of England," is the following: "That part of the Universal Church of Christ located in England, having for its ministers, bishops, priests, and deacons." Where are the prophets and apostles Mr. Haupt has been contending for all along? The most difficult problem he ever encountered will be to show "unbroken succession" without these officers. At most, the Episcopal Church claims to be only a portion of the "universal church," according to the above quotation. As early as 668 A. D., Rome swallowed up every vestige of the English Church. In the same volume and page as before quoted, we find the following: "To effect if possible an agreement, a conference was held at Whitby (664) in which Calmon on one side and Wilfred on the other, took a principal part. The Roman party gained the advantage and the British peculiarities were gradually merged in the greater power and vigor of the Roman system. In 668 Theodore the Greek was

consecrated archbishop of Canterbury by Pope Vitalian. Nearly the whole of the Island was now Christian, and all parts of it recognized and submitted to archbishop Theodore." Here is a complete submerging of the church in England with the Roman Catholic; and although they rebelled from time to time, they were again and again full-fledged Roman Catholics. Their line of authority was again and again broken by the Roman party, should they try to trace their authority outside the Roman church, or it was again and again broken by themselves if they should try to trace it through Rome.

As we said in the beginning, the Church of England can not possibly trace apostolic succession, either by history, Bible prophecies, or a resemblance of church doctrine. To aid a little further in support of my statement, we quote again from the Encyclopedia Britannica, page 372, volume 8: "These emissaries joined in a council with Norman-English bishops (1070) authorizing on the part of the Pope, the deposition of the English private and other bishops, and the spoiliations of the monasteries, and effecting the complete subjection of the English Church to Rome. The establishment of the papal sovereignty over the English Church and the setting of the Romish system in England was intrusted to Lanfranc, as late as 1170 A. D. appeals were to lie to come."

Of the twelfth century, the Britannica says: "During this century the Roman Church was at the height of its power and influence." "Unbroken succession," indeed!

To locate very nearly the time of the apostasy, we quote from Reverend James Whorey's sketches of Church History, issued by the Presbyterian board of publication, the following: "The ancient Britons, no longer sustained by the Roman power, were miserably harrowed by Picts and Scots. To assist them against these troublesome neighbors, they called over the Anglo-Saxons from Germany to their aid, 449 A. D. But the remedy they soon found to be worse than the disease. These foreign auxiliaries undertook to subdue the people whom they had come to assist. This produced obstinate and bloody wars between them, which lasted with various successes for one hundred and thirty years, when the Britons were compelled finally to yield up their country to the Anglo-Saxons and retreat to Batavia and Cambria, the modern Holland and Wales. During these conflicts, the British Church was in a deplorable condition. The Anglo-Saxon, who as yet worshiped their own gods, although they did not directly persecute the Christians, yet showed them no mercy, and put multitudes of them to death."—Pages 72, 73.

Adding 449 to 130 and we have 579 A. D. Add to this 1260 prophetic days or years of Revelation

12:6 when the church was not only away from the abodes of man, but away from "the face of the serpent" (verse 14), during which time also a new power was to arise, and "to make war with the saints and overcome them" (Revelation 13:7), the fourth kingdom of Daniel 7:25, i. e., Rome, instead of being the church itself was to "wear out the Saints"; allowing nine years for overtime (for it was during this period that the saints were overcome) leaves 570 A. D., added to 1260 brings us to 1830, when the church was again restored.

Isaiah 18:1-3. Of this text on page 165 I have said: "First we notice that this event was to transpire before the harvest (Jesus said the harvest was the end of the world), and so soon before, that the bud was to be perfect. Another thought is, it was to transpire when ambassadors could go 'swiftly' on the water. This brings us to a time later than the invention of steamboats, and even later, than that; for it was not until 1819 that the first steamboat, the Savannah, crossed the Atlantic Ocean." Commenting on the foregoing, Mr. Haupt says: "From Mr. Peterson's interpretation of this passage, we are surprised to learn that 'vessels of bulrushes' were steamboats, and must conclude that Egypt is ahead of us again. Moses' parents put him in a steamboat, and here it was that he first met the daughter of Pharaoh." May it not be that I drew my conclusions from the "swift" mode of travel rather than the "vessels of bulrushes"? In fact, that was my argument, as one can see from reading the foregoing. However Mr. Haupt connects the vessels of "bulrushes" with the one Moses was in, he applies my language as applicable to the other as if they were the same thing. Where is the absurdity and who is responsible for it? Mr. Haupt does not attempt a rendering of the text but seeks to throw a little dust in the air to take the mind of the reader from the real issue. In the absence of opposition my conclusions still stand. It was as follows (page 167): "In that light in simple epitomized form, the passage in Isaiah 18:1-4 would read: In the land of America and the nation of the United States God would in our time set up his church. The description of the land and people fit the Jewish people and their land, and it will be noticed that the swift messengers were to go to that people and not to come from them. [We might add through all the changing scenes in England during the past thirteen centuries.] Furthermore, it is shown that the land upon which the ensign was to be raised would be located beyond Ethiopia." Of this matter Mr. Haupt says: "Following Mr. Peterson's suggestion, draw a straight line on the map or globe, from Jerusalem, across the rivers of Ethiopia, and see where you land. Only on the

returning line around the globe will you come near any possessions of the United States."

Let us see. I hold in my hand a small globe, and I notice that a straight line due west across northwestern Africa, then a part of Ethiopia, will land us very near Charleston, South Carolina. Aiming just a little north of west, we miss Egypt and cross north Ethiopia of that time and land in New York; and not on the returning line around the globe either, but only about one third around the globe.

#### THE LATTER DAY REVELATIONS.

Under this head Mr. Haupt says: "There is nothing in the prophecies of Joseph Smith quoted in this book, that any man might not have foretold."

If I am not mistaken, that is precisely the statement of the infidel, regarding the Bible. Mr. Haupt admits the prophecies and their fulfillment (he could not do otherwise) and that is sufficient. "While other men," he says, "prophesied," they were mere guesses in their own name, while Joseph Smith prophesied in the name of the Lord and it came to pass. However, we only quoted a few of the many prophecies in print. We are not a little surprised, however, that Mr. Haupt places Joseph Smith in the same catalogue of prophets (?) with Washington, Jefferson, Patrick Henry, George Mason, Peyton Rudolph, James Madison, etc. Thank you for recognizing (as you think), Joseph Smith's natural ability; but we think it was not natural, but inspirational.

We note, however, that Mr. Haupt did not quote the prophecies of these men so we could compare them. "Let us have no foolishness but well digested discussion," says Mr. Haupt. When would he call a reply without proof or attempted proof?

#### THE BOOK OF MORMON.

Says Mr. Haupt: "The Book of Mormon has no literary, ethical, or devotional merit to commend it even to a place among the writings of the so-called 'dark ages.'"

Let us see. Literary. Suppose we admit that it has no "literary merit." What of it? Would that prove it untrue? Like the Bible, there are places in it that may not be up to the literary rules of men, but God is not bound by human rules. Besides the Book of Mormon is a translation of the writings of a peculiar, isolated, and ancient people, and one would expect it to partake more or less of the peculiarities of the people and the spirit of the times. It is proof in its favor. Its pages are very plain and easily understood. There is scarcely a possibility of misunderstanding its meaning, and that to most people is of considerable merit. King

Mosiah's address in the first chapter of Mosiah is possessed of some literary merit, but we are not so particular to defend the literary composition of the Book of Mormon. That is of little or no consequence.

Ethical. Webster's chief definition is: "Relating to manners or morals." No faithful student of the Book of Mormon can say truly that its moral teachings are bad. It would be a wonderful book if no one could find any fault with it; but it comes as near finding favor in the eyes of the honest and virtuous as any book of my experience. But Mr. Haupt finds one example, though he misstates it: In the first place, Laban, whom Nephi slew, was not his uncle, as Mr. Haupt states, nor was it necessary to preserve the law of Moses after Christ, and their family genealogy was of little worth to others but themselves. Mr. Haupt's complaint has little to commend it on that line. His statement is: "It is contrary to the Spirit of God to compel Nephi to kill his drunken uncle in cold blood, in order that Nephi might steal the family record. Instead of the family records it was the law of Moses. The record itself says: 'Yea, and I also thought that they could not keep the commandments of the Lord according to the law of Moses, save they should have the law, and I also knew that the law was engraven upon the plates of brass. And again I knew that the Lord had delivered Laban into my hands for this cause, that I might obtain the records according to the commandments.'"

#### KILLING OF LABAN.

As this forms the chief objection against the "Book of Mormon," we will notice it under a separate heading. In several places the Book of Mormon, as well as the Bible, condemns very severely the taking of human life; yet the Lord has commanded wars, and thus the taking of human life by the wholesale. As noticed in both books Moses killed an Egyptian; and to be consistent Mr. Haupt should reject the Pentateuch. If it be argued that that was not done by command of God, how about this case in the Bible: "And Samuel hewed Agag in pieces before the Lord."—1 Samuel 15:33. Let Mr. Haupt now reject the Bible.

The reasons given for the killing of Laban are: "It is better that one man should perish than that a nation should dwindle and perish in unbelief." Suppose we admit that Nephi was mistaken in the supposition that God told him to slay Laban, still the fact that he thought so and did slay him remains, and the record is true.

Devotional. One or two quotations from the book itself will show that Mr. Haupt's criticism is not based on a knowledge of the contents of the Book of Mormon, at least not without prejudice.

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, and wine inflame them; and the harp, and the viol, the tabret and the pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operations of his hands.—Page 81, small edition.

Is it devotional to keep sober and regard the work of the Lord, and consider the operations of his hands? Can one find in the Bible a verse that condemns wine-drinking plainer than this, or that renounces revelry and excessive regard of music to the exclusion of God?

The Lord hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; and that they should do none of these things; for whoso doeth them, shall perish; for none of these iniquities come of the Lord; for he doeth that which is good among the children of men.—Page 99.

Would one be devoted to carefully and willingly do as here commanded? "No devotional merits" indeed!

There shall not any man among you have save it be one wife: and concubines he shall have none: For I the Lord God delighteth in the chastity of woman.—Page 116.

Does this teach devotion to principles of chastity and righteousness?

For the sake of retaining a remission of your sins from day to day, that you may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants, and see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again: It is expedient that he should be diligent, that thereby he might win the prize: therefore, all things must be done in order. And I would that ye should remember, that whosoever among you that borroweth of his neighbor, should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin, and perhaps thou shalt cause thy neighbor to commit sin also. And finally, I can not tell you all the things whereby ye may commit sin: for there are divers ways and means, even so many, that I can not number them. But this much I can tell you, that if ye do not watch yourselves, and your thoughts and your words, and your deeds, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish.—Page 152.

There is certainly devotion enough taught in this text to last during this present life, and that is all that is necessary for us at present. If the above be not considered devotional, then we quote the following:

For if ye would hearken unto the spirit which teacheth a man, to pray, ye would know that ye must pray: for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray. But behold I say unto you, that ye must pray always, and not faint: that ye must not perform any-

thing unto the Lord, save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul.—Page 110.

Surely, "by their fruits ye shall know them." The fruits of the Book of Mormon are good and lead to good. Mr. Haupt's quotations concerning false teachers, lies, and liars, and those who trust in them, is very wide of the mark if applied to Latter Day Saints or the Book of Mormon. How kind of him to look upon us as such. We are sometimes glad to know how we are classed by our neighbors. Will some one kindly ask Mr. Haupt to come down far enough so we can whisper in his ear: "Other people can be as honest as you, and not agree with you either"?

After having noticed his utter failure to substantiate his doctrine of succession, we, with greater show for the truth, reprint his

#### "CONCLUSIONS."

"How careful therefore we ought to be that we proclaim only the truth as God has revealed it, and in such a manner that it be not misconstrued into a lie, for we not only endanger the eternal happiness of those we may mislead, but most certainly bring the curse of God upon our own souls, for he declares, 'His blood will I require at thy hands.'"

While we do not accept as proper, the construction he puts on this last text, yet he ought to be willing to take the dose he prescribes for me, when his disease bears a clearer diagnosis.

#### LATTER DAY SAINTISM.

Mr. Haupt says it "offers" nothing upon which hangs the salvation of a soul that the "One Holy Catholic and Apostolic Church has not ALWAYS offered to seekers after God." Let us see. It offers them the authority of the Melchisedec and Aaronic priesthoods. It offers them the fullness of the gospel unchanged. It offers them the gifts of the Holy Spirit, prophecy, tongues, and all the rest. It offers them the history of ancient America—the Book of Mormon—and a living, speaking God and Savior, which the Church of England does not.

To one acquainted with the Bible, the Book of Mormon, and latter-day revelations from God, each teaching the same things, to such a one we say, that the writings of ancient medieval and modern, (especially modern) Fathers and Doctors are as hay and stubble. Whatever good they contain is mixed with human tradition in such a way as to make void the word of God, "and change the truth into a lie." Therefore, he who would know the truth may take the guide, and approaching God direct, and in the way he has commanded, obtain a knowledge for himself, and "have no need that any man or any church should teach him." Mr. Haupt

says, "The Bible is the only safe text-book." Then why not cut out the church Fathers and Doctors, and depend on the word of God alone, as it may be found in the Bible, Book of Mormon, or Doctrine and Covenants? Begging, begging, and begging again. Mr. Haupt asserts the point at issue. "The Catholic Church which is the church of the living God, the pillar and ground of the truth." No amount of dignity back of an assertion can make it anything but an assertion, and no begging of the question will ever win the point.

Taking a backward glance we must conclude that Mr. Haupt has utterly failed to sustain his position. His church does not teach all the truth. It teaches for doctrine the commandments of men. It is void of the gifts of the Holy Spirit in the true sense. Its official organization is unscriptural and unwarranted. His claim to succession must include the truth and points mentioned above. It has been again and again broken. It assumes to itself powers and authorities in calling their ministry which alone belong to Christ, and, like the Utah Mormons, has climbed in Moses' seat. Its interpretation of scripture is inflated and unwarranted. On the contrary the Reorganized Church of Jesus Christ is in harmony with the New Testament church in faith, doctrine, and blessings from God. Its official organization is complete, and duly authorized of God. We offer the same promise as of old: He that believeth, and doeth the will of the Father, shall know for himself. Our best wish for Bro. Haupt and all others is that they may "taste and try." "The Spirit and the bride say, Come."

J. W. PETERSON.

## Of General Interest

### ONE HUNDRED INDIAN MAIDENS IN A BEAUTY CONTEST.

COLLINSVILLE, Indian Territory, July 4.—(Special.)—Miss Juanita Toskatomba, a seventeen-year-old Cherokee belle, worth \$100,000 in her own right, with twenty-seven oil-wells a few miles west of town, was declared by the bachelor judges the winner of the first prize of \$75 in the beauty show here to-day. Miss Laura Brown, second, and Miss Lulu Parker, third, received \$50 and \$25, respectively.

Miss Brown is twenty years old, of one quarter Cherokee blood. Her monthly income from oil royalties is estimated at \$800. Miss Parker is the same age. She is a niece of Quanah Parker, the famous Comanche chief.

When the winners were announced a rush for the judges' stand was made by about fifty maidens and their sweethearts. Young men who thought their best girls ought to have won at least one of the

three prizes made things lively for several minutes. John H. Middleton, chief of deputies on the ground, ordered the arrest of those who became too clamorous for recognition by the judges.

Mayor Pruitt has ordered special police for the races to-morrow. The beauty contest has aroused the ire of parents, brothers, and sweethearts of defeated contestants.

More than one hundred young women from the Cherokee, Creek, Comanche, and Osage tribes of Indians, as well as the Caucasian race, were contestants in the "beauty show" in which prizes amounting to one hundred and fifty dollars were given by the commercial club. The "show" attracted several thousand persons from the surrounding country, many of them being full-blood Indians, who took a lively interest in the affair.

Young men offered to wager large sums of money on the girl of their choice, but the committee would not permit gambling on the result. Several Indian girls were close seconds for the first prize, but the bachelor judges seemed to have favored white ones.

Young women in this country who are known as Indians are really as fair-skinned and even more beautiful than any of their "pale-face sisters," and as popular.

Among the great number of contestees to-day fully forty per cent were Indians, but would not be taken for them outside of the Indian Territory. They are graduates of Eastern colleges, and but few of them know a word of their own language. They are really beautiful young women who own magnificent farms or producing oil-wells in the Cherokee, Creek, and Osage nations.

The rules provided that three old bachelors should judge the beauty show, and the most pronounced "woman hater" was to be chosen as chairman. William J. Pattison, thirty-five years of age, who weighs two hundred and eighty-five pounds, was named as chairman, while Edward Peterson and John H. McNutt were selected as his assistants. Mr. Peterson is widely known as "Candy," because he is ever ready and willing to buy candy for the girls, but has never intimated that he would marry. In fact, he often declares publicly that no woman is quite good enough for him.—*Kansas City Journal*, July 5, 1907.

#### THE PRISONER AT ROME.

ROME, June 29.—A new chapter in the history of the popes will be opened if the ingenious proposal of Richard C. Kerens of St. Louis for buying a strip of land to construct a road from the Vatican to the sea is carried into effect.

The world knows, or, at any rate, generally believes that the pope pines for the freedom which is denied him by the politics of the Vatican. For

the span of an average man's life Pius X lived the life of a free man. As a lad he ran barefooted seven miles to school every day. As a bishop he was free to wander about the Venice which he loved. But the moment he was elected pope Giuseppe Sarto became the "prisoner of the Vatican," and his heart must have sunk within him when he realized that in all probability he would never again set eyes on Venice, never even take one step beyond the Vatican walls. He entered the conclave a free man. He emerged—the pope king of the Catholic world, but a king who might not cross the threshold of his palace without repudiating the policy of the church of Rome.

For nearly forty years the Pope has remained the prisoner of the Vatican, still refusing to recognize the new kingdom of Italy, still waiting the moment which never arrives when he may emerge once more as "pope-king" in fact as well as name.

When Pius IX died Leo XIII inflexibly carried on the great battle of "passive resistance." At one time it was hoped by Rome that Germany would come to the assistance of the pontiff, but Bismark dashed those hopes to the ground with the reply that he was "unaware that any such question existed" as the question of the papal claims to dominion over Rome.

Leo XIII died, Pius X is pontiff, and still Rome waits, and still the thousands of worshipers in St. Peter's hail the pope as "Il-pape-re!" (the "pope king") and the Pope remains the "prisoner of the Vatican"—the third of his line.

Now and again it has been asserted that Pius X intends to break down the barrier between himself and the world, and that he will go to Venice or to a country villa for a change in the summer. But the probability is that he will never go, and that he will die and be interred in his tiny kingdom.

The Italian government has left the three prisoners of the Vatican, one after another, unmolested. At any hour the pope chose he might ride forth a free man, for no one believes that the freedom of the pope would in any way endanger the Italian monarchy. The gorgeous scarlet and gold coach in which Pius IX made his regal processions still stands at the Vatican, a ponderous witness to this unchanging policy.

If there is something comic in Mr. Kerens' scheme for extricating the pope from the vatican without entailing the confession of the defeat of the papal claims, there is a good deal that is pathetic in the fate of the pope. It may be doubted if Mr. Kerens' or any other scheme for releasing the pope will be accepted by the Vatican, for the simple reason that the forty years' object-lesson to the Roman Catholic world of the "imprisonment" of the pope would be lost. The papal claims might still be put forth,

but Rome would no longer hold the most eminent prisoner in the world.—The Chicago Sunday *Tribune*, June 30, 1907.

#### THE CO-OPERATIVE PARISH.

The principle that the congregation of a parish must help in the administration, support, teaching, and ministration of the parish has some time been generally allowed. The idea that everything is to be in the hands of the clergy and that the preacher must galvanize into life, or rule as a despot, the people committed to his care, is medieval. The people, young and old, must unite in helping themselves and each other, not only in spiritual things, but in material things, in intellectual and physical development, and in the pursuit of innocent and wholesome amusement, all under the direction and sanction of the church. This idea has been scientifically developed into elaborate detail in "The Administration of an Institutional Church," by George Hodges, dean and professor of pastoral theology, Episcopal Theological School, Cambridge, Massachusetts, and John Reichert, clerk of the vestry, St. George's Church, New York City. The work is not merely theoretical, because it takes St. George's Church as a concrete example of the theory which it advocates; the principle of that theory is coöperation in the church and under the direction of the church, in all that goes to support a religious institution whose influence shall penetrate and elevate every single feature and relation of social life. Details with regard to the various institutions for children, youths, married people, and others which were fostered by St. George's are to be found in every year-book of that parish. But the principle of coöperation which Doctor Rainsford instilled into his people is thus described by President Roosevelt in an introduction to the above-named work: "He made men and women feel that whether they were rich or poor mattered nothing, so long as they were Christians who tried to live their Christianity in a spirit of brotherly love and of sane, cheerful helpfulness toward themselves and toward one another. He brought the church close to the busy, working life of a great city."

The authors of the book thus state Doctor Rainsford's method in the institutional church as differentiated from that of his predecessors. To quote their words:

"He found a church trying to minister in the old way to new conditions, and he changed the way so as to fit the conditions. He compared the old St. George's to 'a fisherman accustomed to earn his bread at catching herrings; presently the run of herrings goes away from that section of the sea; in their place comes a tremendous run of smelts. If the fisherman could change his net he would be a

richer man than before, because smelts are better fish; but he starves because he can not change the size of the meshes.' Doctor Rainsford proceeded immediately to change the size of the meshes. The old methods have been adapted to the family, the new methods were adapted to the individual. The essential principle of the institutional church is in that change."

In the new coöperative method of the institutional church strictly business principles and a rigid attention to details are among the main features. Toward the working of the parish "each parishioner pays. He does the best he can. Thereby he is taken out of the ranks of passive beneficiaries and made a member of a coöperative fraternity. The state of mind of the man who is contributing to the support of an institution is wholly different from the state of mind of the man who is being supported by an institution. The act of giving has a moral, transforming, regenerating value. There are a number of men in St. George's parish who could easily pay all of the expenses. Nothing could be more unfortunate than such a misjudged kindness. There are parishes in which that thing has been done, where a rich rector pays his own salary, or a rich vestry make up the annual deficit on Easter Monday out of their own pockets. But these are weak parishes, to which the parishioners are attached but loosely. According to the St. George's plan, the people are an integral part of the parish. It is a coöperative institution, like a factory in which every employee has a share in the business. And this is effected by the fact of contribution. The rector of St. George's is like a general manager of a mill; all the workers have each his own work, with wide discretion in the doing of it, and plenty of room for originality, but they all report to him and carry out his will."

Every parishioner in the institutional church is on the footing of a customer or a mill-hand, and this necessitates the utmost attention to practical business minutiae. As these writers say:

"The greatest care is taken with details. This is a fourth principle of the St. George's plan. The minuteness with which we have been able to describe the work of the parish represents the attention to the least things which marks the ordering of it all. Nothing is left to chance. There are no loose ends. For example, the envelope system is carried on like a business; the accounts are kept with business punctuality and care; every contributor is looked after as if he were a customer, first interested and brought in, then kept informed, then held. Nobody who once makes himself known as connected with the parish is afterward let go until every effort has proved vain. The child who stays away from Sunday-school is visited, and his name,

once on the list, is not taken off until his school-mates, his teacher, one of the officers of the school, one of the deaconesses, and one of the clergy, in succession, have called upon him. A like care is taken in all the other organizations. So it is with the contributors. Moreover, in regard to the collections, great pains are taken to inform the people as to the times and nature and amount of the offering needed. The parish makes continual use of the printer. The great amounts given by the congregation, out of all proportion to their apparent means, are the result of this sedulous care; they are the consequence of preparation. They do not fall down out of the trees. They are like the fruit of an orchard which has been planted, pruned, plowed, and then picked."—*Literary Digest*, July 13, 1907.

#### A NEW AND SCIENTIFIC THEORY OF HELL.

The people are so fond of science nowadays that it is a great wonder the parsons have made so little use of it. Look at the big Sunday newspapers; their editors know the value of science and if it were not for the wonderful stories and colored pictures about the inhabitants of Mars and the end of the world and the latest discoveries concerning apparitions and other scientific affairs there is no doubt at all but in three or four weeks their circulation would drop below half a million. But our theologians are very slow to take a hint, and so we see many of them trying hard to talk like your yellow newspapers but still railing at science and wondering, if you please, why their pews are only half full.

The Reverend J. Benjamin Lawrence is one of the wiser sort. He has of late been thinking about hell and has observed with some concern how lightly it is held in the minds of most people to-day. When, therefore, he resolved to examine the matter and to expound it for the benefit of the Baptists in New Orleans he knew that it would not do to assume a controversial tone against the scientific gentlemen, but rather fight them covertly and, as it were, with their own weapons. So he called his sermon "Hell viewed from the scientific standpoint," and, not being very full of the latest scientific wrinkles, he was content to found his argument on the somewhat neglected luminiferous ether together with the supposed existence of certain invisible bodies in space. Beginning with a general description of the ether and its properties he proceeded:

"Now, since it is not known that this luminiferous ether is an all-prevailing substance, it is logical to hold that there may be enormous spaces devoid of ether in which could exist great masses of ponderable matter which could emit no light nor heat. Such bodies could exist for ever and not be detected by man, aided by the best instruments known."

Then he went on to speak of the nature of these dark bodies, to ask what they were and to inquire into the reason of their existence:

"I ask what are these dark globes? Might not God, by his infinite power through the operation of the divine laws of Nature, have fenced these globes off so that no luminiferous ether could reach them? Under such conditions, dark suns would burn, combustion be carried on without emitting heat, fuel consumed unseen, and metals fused in invisible fires. A body once heated would remain for ever heated. A planet once molten would remain for ever melted. For the loss of heat is simply the abstraction of molecular action by the ether."

The conclusion is obvious. Those dark globes, never hitherto explained, are, in fact, the centre of outer darkness and eternal fire—in other words, hell. "Therefore," says the Reverend J. Benjamin Lawrence, "from the standpoint of science a material hell is not only probable but highly possible." Nor from his scientific point of view will he allow us any comfort in the assurance that "eternal fire" is only a figure of speech. He is something of a grammarian, too, and "all grammarians," says he, "agree that a figure of speech is not and can not be as bad as the thing itself. Therefore it follows that if hell is not literal fire, then it is something worse than fire."—*Exchange*.

#### WHAT THE MASTER FOUND.

The night was shading the landscape with winter twilight when the man entered this town. He was no common man, and was bent upon no ordinary mission. An empire was to be overthrown and upon its ruins, a new kingdom established. It was an enterprise environed with peril. Already it had cost precious lives and priceless fortunes. The man bore himself as one who journeys through a hostile country, knowing that his enemies swarmed about him, vigilant, fearless, powerful. He took from his breast a little book and glanced at the list of names written therein.

"I have in this community," he said, "a band of five hundred friends, who have vowed ever to be loyal to me, faithful to my cause. They know that it is in danger. This is the night of their own appointment for meeting me that I may instruct and encourage and strengthen them."

The deep tone of the bell broke upon the air. "It is the signal for their gathering," said the man, and hastened forward. Soon he paused before a large building, which, save for one dimly-lighted room in the rear of the basement, was empty and silent. A man, evidently on guard, stood near the door. He started as the stranger saluted him.

"I am expecting to meet some friends here to-night."

The janitor looked suspiciously at him.

"You'll have to wait, then," he said presently. "There won't be anybody around here for half an hour yet."

"You are a member of the band that assembles here?"

"Um," replied the janitor.

"Is there great zeal among the brethren of the fraternity? Are you united, loyal, eager, aggressive?"

"Well," replied the janitor cautiously, "things are a little quiet with us just at present. Times are hard, and there's a good deal of opposition. We have had a great many things to discourage us. Maybe in a couple of months we may get some outside help and shake things up a little; but we don't feel justified in making any effort right now. Will you walk in?"

The stranger entered the room indicated by a sweep of the janitor's hand. Presently an old woman came in, glanced timidly about her, and sat down as far away from the stranger as she could get. By and by came two women. Then a bevy of young girls fluttered in, sat down, bent their heads together for a convulsed giggle, and lapsed into silence. A lame man limped to a seat behind the stove. After a while, a group of women rustled in, one of them leading a reluctant boy. A tired-looking man, in laborer's garb, sank wearily into a seat apart from the rest. After a long interval there entered a man in black, who stealthily tiptoed his way to a seat behind the others. Others came dropping in, until twenty-three were assembled in or rather scattered through the room. They were evidently there in peril of their lives. Everything disclosed a sense of half-restrained fear. The repeated glance at the clock; the painful intenseness with which they listened to every approaching footfall until it passed; the quickness with which all eyes were turned toward the door as often as it was opened, deepened the impression that this was an unlawful assembly.

The stranger softly passed out no one barring his way. Glancing at his book by the wind-shaken light of the street lamps he went searching for his absent friends. Three of them he found on a street corner discussing the political problems of the government under which they lived. Seven men he found in a clubroom reading, chatting, smoking. A score he found at public entertainments; a few at their places of business lying in wait for belated customers; a half-dozen at a progressive euchre party. Some were in a neighbor's house whiling away the hour by social intercourse. Many were at home, some too tired to get out, because they had been out all day and were planning to go out again to-morrow, and some doing nothing and wearily

tired of it. A few were sick; a few ministering to them. Some were curing convenient headaches by reading the latest novels. So in the course of the evening the band of five hundred was accounted for. Twenty-three at the rendezvous—four hundred and seventy-seven here, there, and elsewhere; dawdling, sleeping—a discouraging outlook for a struggling revolution.

"And what is all this ancient history?" you ask.

Oh, nothing much. And not so very ancient, either. Only, Jesus Christ dropped in at a recent prayer-meeting in your church. That was all and where did he find you?—Robert J. Burdette, in *Zion's Advocate*.

## Mothers' Home Column

EDITED BY FRANCES.

### Notice.

The Readings for the Daughters of Zion locals are printed each month in leaflet form and can be procured, at the following rates, from Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri. Ten copies each month for one year, fifty cents; Twenty-five copies each month for one year, one dollar and twenty cents. Fifty copies each month for one year, one dollar and eighty cents.

### The Hurrying Hours.

How often the thought comes home to me  
As the moments hurry away  
Of the many things I intended to do  
Somehow, sometime, some day.  
There are promises that have not been kept  
Though I always meant to be true,  
But time is too short for all the things  
That a body intends to do.

I will answer a letter or read a book,  
I will write a bit of rhyme,  
I will do the things that I ought to do,  
Some day when I have time.  
So I look beyond, as I hope and plan,  
For the days that are just ahead.  
While the day that is here goes into the grave  
With its opportunities dead.

To-day is the only day we have;  
Of to-morrow we can't be sure,  
To seize the chance as it comes along,  
Is the way to make it secure.  
For every year is a shorter year,  
And this is a truth sublime  
A moment misspent is a jewel lost  
From the treasury of time.—Selected.

### Are We Thinking?

By the world we are esteemed "a peculiar people," and it arrives at this judgment of us chiefly because we "contend for the faith once delivered to the saints." This seems a strange verdict, coming as it does from the citizens of a Christian nation and students of the Bible. At least to us it seems strange, and we are at times inclined to resent it. But—"are we thinking" that possibly we ourselves are in a measure responsible for this judgment?

Among the special injunctions of one of the chief apostles of our faith we find this: "Do good unto all men, but especially to the household of faith." Are we remembering this?

Bacon has said, "It is not what men eat but what they digest that makes them strong; not what we gain but what we save that makes us rich; not what men read but what they remember that makes them learned; and not what we profess but what we practice that makes us Christians."

In unity there is strength. Nor is this all. There is in unity the sign-manual of our relation to Christ. "Except ye be one ye are not mine," are the Master's own words. Are we unitedly working to establish his truth? These are thoughts which need digesting in order that as a people we become strong. Let us recall the mass-meeting held in Lamoni shortly after the burning of the HERALD Office, at which over thirteen thousand dollars was subscribed towards its rebuilding, and we have before us a most vivid example of the strength there is in unity. Just a branch of the church reside at Lamoni and very few—if any—are what in our day would be called wealthy. Now our church has many branches—some larger than the Lamoni Branch. She has, however, but one school. Let us for a moment suppose that each branch of the church was united in the effort to sustain our one school and that, according to their numbers, they did as well as the Lamoni Branch in support of the HERALD Office, would it be difficult to estimate results?

"Tall oaks from little acorns grow  
Large streams from little fountains flow,"

says the old ballad. But the acorn is a unit and the little fountain stream is fed by many a rill as it meanders its way down the mountain side and through the wooded plain towards the valley through which it is to flow onward to the mighty ocean. Both are striking examples of unity.

"If ye were of the world the world would love its own," is a declaration as true to-day as it was when uttered by the Master's lips.

"By this shall all men know that ye are my disciples, if ye have love one for another." Why is it that the world fails to recognize our discipleship? Is the fault ours, or is it found with those who judge us? What will not love do for the object of its affections? Can we think of any task too hard, any effort too mighty for love to attempt to master? And what of that other thought, the thought of whose the work is for which we are laboring? Do you really believe this is God's work? Then you must believe that you are laboring with and for him. If then God be for us, who can be against us? Is not "one with God always a majority"?

We do not believe this, but we know it. This is our testimony. But is our testimony sustained by our works? Are we thinking that "faith without works is dead"?

Graceland is in her infancy. How important, then, that she be nourished and sustained by the church, who is responsible for her existence, until such time as she be fitted and thoroughly equipped to enter the list and contend for her own honors. How easily this could be accomplished, by faith and a united effort! Faith in the people, led to the calling of the meeting in Lamoni, and this faith was justified by what the people did, and hearts that were sore then—troubled and sorrowful because of our loss—to-day are rejoicing as our new and beautiful building is rising in stately proportions, where the old one stood. Let us not forget that this is the work of the church—not of one branch or of two—but of the church. So too must our school—if it ever fill the place God intended it to fill—if it ever accomplish the grand mission God intended it should accomplish; be sustained and built up by the entire church.

"The glory of God is intelligence, or in other words light and truth." Think of this you fathers and mothers who have sons and daughters to educate. That which is not true can not add to their intelligence, but it can (and in the past it often has) led them astray from God and his truth—that gospel truth taught by Christ and his apostles and which has been confirmed to us as a people in so many wonderful and incontestable ways. How long can we afford this? How long can we as a people afford to see the brightest and most intellectual of the children God has given us led into error before they are established in the truth and fully equipped to become defenders of it? We know that all error *must fall*—that light and truth are the glory of God. How then can we consistently spend our means—send our children to educate them where the vital principles of the gospel of Christ are ignored, or held as fables, when at the cost of some means or sacrifice we might place them under church influence, where they would be taught to test all questions—above all to place a proper value upon the words of God as contrasted with the opinions of men. Are we thinking? Have we thought of these things?

We beg to be understood as not undervaluing any good thing to be found in the world. In no place, age, or dispensation has God left himself without his witnesses. But if indeed we are followers of Christ, believers in the gospel which he taught, and for that very reason are looked upon as being without the pale of Christianity (which by very many we are), does it not behoove us to guard our children as far as we possibly can from influences calculated to lead them into the same way of thinking?

(To be continued.)

NOTE.—In our last we spoke of the personal element which plays such an important part in the formation of character. We referred to it in connection with such as by ill-gotten wealth endow institutions of learning and thus extend their influence for evil. Since then the daily press furnishes us a striking example of such influence and the extent to which it dominates the minds of those brought under its influence.

One of the summer students at the University of Chicago, a Miss Goldberg, from Shreveport, Louisiana, is said to have made the statement before the class of which she was a member that as for herself she was not thankful to the oil king for endowing the university. She had heard that the price of oil had been raised following each gift with which he had endowed the institution and she could easily credit the story.

This statement was called forth by the following eulogy from one of the students:

"If Mr. Rockefeller is smooth enough to get around the law he should be given credit for it and the law should be blamed."

Then Miss Goldberg arose and said:

"I do not see why I should be thankful to Mr. Rockefeller for founding this university," she said. "This is only another case where a great financier wished to get rid of his money.

"It is similar to the case of the London financier who founded a refuge for homeless cats, excepting that Mr. Rockefeller should have credit for his discrimination, for the university has been a great advertisement for him. I do not think he is a man to be held up as a model. It might lead people to amass great fortunes without regard to moral standards.

"While I am not sure about the story that oil goes up every time Mr. Rockefeller gives the university a gift, I do think that the way in which he got his money precludes any feeling of gratitude for his donations on the part of the students. I, as a teacher, would not hold Mr. Rockefeller

up before my pupils as an example of a straightforward business man."

And now the sequel of this passage at arms. The following day from every quarter of the institution, praises of Mr. Rockefeller and condemnations of the sentiments of Miss Goldberg came in scathing showers and John D. Rockefeller was pronounced as "perfectly grand." *Are we thinking?*

## Letter Department

FARMINGTON, Iowa, July 9, 1907.

*Editors Herald:* I send to you the death notice of our loved and honored Elder Lambert, gone to the rest prepared for the people of God. I have, no doubt, exceeded the ordinary limit your rules place on notices of this kind; but I could hardly say less, and would gladly say more; for he and his have been a power for good in this district, and their lives have made the name of Latter Day Saint respected where they have lived ever since the church was driven out. He was active, and a talented, able defender of the cause when the writer entered the church. Then again he has given to the church service such able sons as Joseph R., D. F., George P., and W. T., along with grandsons who are developing as worthy sons of noble sires.

JAMES MCKIERNAN.

BAY PORT, Michigan, July 8, 1907.

*Editors Herald:* As it has been some time since I have seen any word from this part of God's vineyard, and thinking that probably there may be some who would like to hear from us I thought I would write. The Saints here (though few in number) are ever striving to keep God's commandments, and are being blessed by the Spirit of God. The Sunday-school is progressing slowly; but we as a little bank of Saints are ever putting our trust in God, and we feel sure that he will bring us out more than conquerer.

I attended the conference held at Glover, Michigan, the 22d and 23d of June, it being the first conference I have been able to attend for three years. The gathering of the Saints at Glover was not very large, but that sweet, peaceful influence of God's Spirit was with us to encourage us to ever prove faithful. And while there God spoke to the young of this church, and told them to be more faithful, and that there were many there who would live to see the coming of the Savior. He told them also that the responsibility of this work would soon be left upon them.

Dear young Saints, do we ever stop to think of the deep responsibilities that rest upon us as young Saints, and that God is about to place greater responsibilities upon us, and that it will be only those that are ready to receive them that he will call upon? Are we doing the best we can for the advancement of his work? Are we becoming more acquainted with his law, or are we drifting along, thinking that some time in the future we will serve God better?

Let us, as Saints, ever put our trust in God, and carry his work onward and upward.

KATIE DUTCHER.

ADAMSON, I. T., July 5, 1907.

*Editors Herald:* The Texas and Choctaw District reunion will be held at Adamson, Indian Territory, this year, commencing August 16 and lasting ten days. On Saturday, the 24th, conference will convene to transact such business as is necessary for the district. Adamson, is on the Missouri, Kansas & Texas Railroad, fifteen miles east of McAlester, and fourteen miles west of Wilburton. Those coming from the west and north will change at McAlester, from the south and east change at Wilburton. This is a new coal-mining town

started here a little over a year ago by Bro. Peter Adamson and son. There are about four hundred people here now, Prospects are great for coal and other business. The Saints that are unsettled would do well to come here and spend ten days during the reunion and see what is here. About one hundred men are employed at the Adamson mine, and about the same number at Reed's mine; they are close to each other. We have a branch of the church here now, with regular services every Sunday. They have decided not to have a coöperative boarding-house for the reunion, so all that can bring your tents and outfit for camping with you; a few tents probably can be gathered up here. Edmond Thomas is chairman of committee; any one wishing any arrangements made for them will write him. We hope the Saints of this district will make a special effort to attend this meeting. Will all the branches please see that their reports are here by the 24th anyway. If you do not bring them send them here to Peter Adamson by that time.

W. M. AYLOR.

BLISS, Idaho, July 2, 1907.

*Editors Herald:* On June 7 I received an urgent call to come to Blackfoot, Idaho. Found the Saints all well, stayed over Sunday, then moved on to the Teton Branch in the lower or north end of Teton Basin. Reached there at five in the afternoon. They called a meeting and I had to speak for them. On the Sabbath following, the branch president, Elder A. Hendrickson, baptized eight, one of them a Sr. Stanley, granddaughter of Sr. Clark of Independence, Missouri, and four of her children, and more are to follow. The next day Bro. A. Hendrickson and three of the sisters took me to the Cedrine Branch a distance of about thirty miles. The Saints there, like those at the Teton Branch, had to have meetings. They would leave their work at two in the afternoon and gather at the schoolhouse, and complain because I did not talk long enough. This is the branch where Bro. S. D. Condit and I held three preaching-services one night of over one hour each. I spoke, then Bro. S. D., and when we asked them to sing, they said they would not until we talked more. Then I gave them another sermon. Can I be blamed for wanting to visit them once a year? One winter I went in there (I have to stage it for fifty miles) in a blizzard, and caught a bad cold and stopped at Teton Branch and went to their meeting. I could not speak above a whisper. You can imagine my surprise when Bro. Hendrickson announced me as the speaker, telling them that he knew they had faith enough to sustain me while I talked to them. I thought if he had faith to make the announcement, that I had faith to make the trial. My voice came to me and I preached with ease. Now is not that faith? Now I rejoice in the gospel and God's mercy, but sometimes wish that I could labor where one man did not control so many. May God continue to bless his people. I was called home to attend the marriage of my daughter Mittie. She was married to Bro. H. B. Gillmore on the 26th.

J. H. CONDIT.

WIRT, Indiana, July 8, 1907.

*Editors Herald:* These parts have been of note to the early pioneers of this church in days gone by. Here is where Bro. Heman C. Smith did some of his first preaching, and many others of the church are, with him, held in remembrance among the few Saints left here.

We spent our Fourth of July with Elder J. W. Metcalf and family of Louisville, Kentucky. He was busy in the gospel story that he loves so well. Our conference, held on June 22 and 23, was a peaceful, quiet one. All present will long remember our nine o'clock prayer-meeting, the sweet Spirit being present with us. From here we went in company with Bro. F. L. Sawley to the home of Bro. James Wynn, living

four miles west of Corydon and held a week's meeting. Bro. Sawley is an able defender of the angel's message, and had with him one of Bilhorn's organs, which is a great help in our meetings. Here we enjoyed the hospitality of Bro. Wynn's home. Baptized his daughter and son-in-law before leaving. Left the Saints rejoicing and strengthened in the great work. Yesterday at our eleven o'clock services Bro. I. J. Boswell was ordained to the office of elder. Bro. Johnnie, as he is better known among the ministry, will, if faithful, make his mark in this great work. Would just say to all that he is stronger in the work as trials come and go.

We are busy in telling the beautiful gospel story, and trust we may be able to accomplish a good work for our Master.

Yours in gospel bonds,

C. E. HARP.

FAIRLAND, Indian Territory.

*Dear Herald:* I thought as I did not get to attend church to-day that I would pen a few lines to the dear old paper. As I scan its pages I am made to rejoice for the many good things written therein that are good to the soul. I have been a reader of the HERALD for some years, and I am not tired of it yet. I hope the time will never come that I will have to do without the church papers, for in them my soul gets food. I am always glad when I get my papers. They always come laden with good things for the soul. I have been a member of this church for eleven years, and I am not sorry that I entered in while young in years. I have had some trials, but have had lots of pleasure in serving the Lord, and hope to be able to stand firm to the end.

We are getting along very well in the Indian Territory. The Saints seem to be trying to live nearer the Lord. We have built a new church at Fairland, Indian Territory, but have not finished paying for it yet. We are all poor in this world's goods, but some of the Saints have done nobly in assisting with their means, while some have not assisted any as yet, but think they will this fall. Our committee consists of Bro. F. M. Conner, who is chairman, W. B. Miller, and J. T. Riley. Would be glad to receive money from any of the Saints, and especially of the Fairland Branch.

W. B. MILLER.

R. F. D. No. 1.

WHEELING, West Virginia.

*Editors Herald:* The work is progressing nicely in this place. Bro. Miller is here and is reviving the Religio as well as the other church-work. Last evening he gave us a short lecture on the Book of Mormon (illustrated with different views). We had a good-sized audience, many strangers being present.

I rejoice to see the work progress. I have belonged to the church just two years; am eighteen years of age, neither father nor mother belonging to the church. I heard this gospel for the first time in Wheeling, in the month of September, 1904, and was baptized in May following, and have never regretted the step.

Your brother,

C. W. EYLER.

NOTTINGHAM, England, July 1, 1907.

*Dear Herald:* It gives me much pleasure to write to you. This is the first time I have written to the HERALD. I was baptized May 8, 1901, by Bro. Rushton, and confirmed by Bro. Arber and Bro. Rushton at Clay Cross church.

There are not many Saints here in Nottingham. The services are held in one of the Saints' homes, and we have some very good meetings. I hope it will not be long before we have a church here.

I was pleased to see through the HERALD that President Joseph Smith and President R. C. Evans received the tributes

from the British Isles Mission. I was very sorry to read about the HERALD Office being burned. I often wonder what was the cause; but God knows best. I am sorry England is not making headway as it ought to in the church. It is a pity more can not see the true gospel. It does me good to read the HERALD and *Hope*. We all ought to try to represent the gospel as much as we can. We may get laughed at, but we can stand laughing at, if we become joint-heirs with Jesus Christ.

Dear Saints, I pray for you, and ask you to pray for me that I may be a true Saint to the end.

Your sister in the faith,

ELIZABETH HOLMES.

PINE BEACH, Virginia, July 14, 1907.

*Saints' Herald:* When any of the Saints come to the exposition, take Pine Beach car from Norfolk, and get off at Midway Street, go one half block west to Albion Hotel, and inquire for William C. Cummings, and I will put you onto the best and lowest-priced hotels in Pine Beach, which is just outside the grounds. Saints can get beds from twenty-five cents to one dollar, and a first-class meal at twenty-five cents; and boats run to four or five cities from here for twenty to fifty cents for the trip. Exposition now very near completion, and is worth seeing.

WM. C. CUMMINGS.

KANSAS CITY, Missouri, July 13, 1907.

*Dear Herald:* I love to tell of what the good Lord has done for me. I, with four more, was baptized one year ago the last of March, in East Helena, by Bro. Stead. I do not regret the step taken, nor the effort put forth in trying to serve my Lord and Master, for he has blessed me in many things and has heard and answered my prayers; and I know if I am faithful to him he will be faithful to me, for he is unchanging. I would not give up what I know about this blessed gospel for all the pleasure of this world.

Let us never get discouraged, for Jesus is our friend, and he will give us grace to conquer.

Your sister in Christ,

740 Locust Street.

MRS. ELIZA COX.

MANCHESTER, England.

*Dear Herald:* On the 16th of January, 1907, we left Liverpool for the United States on board the ship Haverford, the writer having never crossed the ocean before. When three days on the journey the wind began to blow, and the big eleven-thousand-ton ship began rolling, and you who have had the experience may guess the rest. We had a three day's gale, and as we neared the harbor it put one in mind of the resurrection morn, and we began to ask each other where we had been for twelve days. At night the report was that we were entering the mouth of the Delaware River, so at five o'clock in the morning we were upon deck and we found the river frozen, and heard the ship cutting her way through the ice; and some residents of the States who had been paying a visit to friends in the old country, whom we had asked why they wore the sealskin cap with a large lap turned up when we came on deck on the morning of the thirteenth day, when they saw us holding our hands to our ears, smiled, and advised us to buy fresh headgear. Well, by about noon we had steamed up one hundred miles of the Delaware, and we put in dock for the examination of the luggage, everybody bidding each other good-bye, some feeling that in thirteen days they had made dear friends. When we got through we began to look around for some one, and Bro. John leaving me in charge of the luggage went to the entrance, and when I saw him

coming back alone I very anxiously asked if any one had come to meet us, and when he answered, No, I thought it very unkind, and felt a long way from home; but Bro. John was brave and said, "Come along." We then made our way into the town of Philadelphia. After waiting and making several inquiries we got the right car and made our way to our good and kind Bro. and Sr. Andrews, and after partaking of the good things our kind sister provided we felt better. Yet one thing we lacked, the old open fire; and while we were talking and viewing the large stove, the substitute for the open fire, we heard the door-bell ring, and then we had the pleasure of seeing our genial brothers, Apostle Frank Sheehy and Walter Smith, pastor of the branch here, and after a hearty shake of hands, also inquiry as to how we managed to find our way, and an explanation as to why no one met us on account of misunderstanding of time of arrival of ship in dock, we went along with Bro. Smith to his house, and here we met a little intelligent woman with her two little sons who gave us a hearty welcome to their home. Then Bros. Sheehy and Smith took us to the home of our Bro. and Sr. Copeland for supper. Here we met President Joseph Smith and Bishop E. L. Kelley. With a hearty shake of hands they greeted us, and we felt happy to meet them once more in the land of the living, and after partaking of the good things that our good and kind Bro. and Sr. Copeland had so abundantly provided, we made our way to the Oddfellows' hall where special revival services were to be held for one week under the auspices of the Philadelphia Branch.

On the 29th we were invited to our Bro. Zimmermann's home, and here we believe we met a man who, although blessed with this world's goods, possesses the power to use the same to the honor and glory of the God he has elected to serve, and we believe that we saw here an exemplary Latter Day Saint's home. After we had partaken of the good things provided, we were taken to the exchange by our bright, cheerful sister, Clara Zimmermann, and as we stood in the balcony looking at the excitement among the speculators, we wondered how long that sort of thing could last with the strongest-brained man that ever lived. On the 10th I went to Elk Mills, a distance of forty-two miles, and although the snow was thick on the ground we had good meetings, and I was very kindly treated. Unfortunately I do not remember all the names. I hope the young couple who had just entered the bonds of matrimony and so comfortably put me up for the night, and the young man who volunteered to be my bed-mate, are in that land of the living and enjoying the blessings of this latter-day gospel; and the young woman who came to me and told me she had been in a backsliding condition for sometime, but from that time intended to live a better life, I hope that she may be successful. Dear sister, we will pray for you. Returning on Monday morning to Philadelphia, we left for New York.

G. W. LEGGOTT.

GREENWOOD, New York, July 12, 1907.

*Editors Herald:* I did not reach my field of labor as soon as I intended, because of ill health; but by the blessing of a kind Father, and in compliance with his law, I was relieved of the affliction.

Before coming east I was permitted to attend the Chatham District conference, held at the Zone Branch, which was a pleasant one. The business passed off quietly, every part of it being done in a business-like manner. The preaching was quite good and very inspiring. The Saints of that place have done well. They have completed their church; started it over a year ago. It is built of cement blocks, and has a very neat appearance both inside and out. I would think

the size of it to be about thirty by forty feet. There is a basement in it, and the meals were served in it at the rate of eight cents per meal. I think that it would be better if the district would raise the price to ten cents a meal, or three for twenty-five cents. It would be better in making change; and I don't think that any of the Saints would have any complaint to make. The work of preparation and serving of meals was done by the sisters, Brn. Russell and Leverton rendering some assistance. Of course it was necessary that they should assist; for the work would not be complete without them. There did not seem to be a jar or complaint from any one.

Many came with the expectation of having the house dedicated to the Lord; and for a time it was feared that it would not be done, as there was a debt of one hundred and seventy-five dollars; but before the close of the afternoon service, Bro. Evans, the speaker, considered that the amount could be raised, so he set to work in his usual way to talk money in quite a humorous way, and the second time that he went around, with the hat for a collection-plate, the necessary amount was raised, the debt was paid, the church dedicated, and the Saints relieved and caused to rejoice in the good work begun. All it required on our part is a little courage, mingled with faith in God, and we as a people would accomplish great things. The building is a credit to the work, and the Saints have done well to accomplish what they have done. One was baptized during the conference in the baptismal font which is in the basement. Several were administered to with good results. The reports from the officers, missionaries, and other members of the district show that they have been attending to duty, and the work is benefited by it.

There seems to be some dilatoriness on the part of some of the Saints about having the conferences held in their branches, for causes best known to themselves, which I think is a mistake. I think it the duty of each branch in a district to ask for the conference in its turn, and do the best they can for it, because the revelations call for the holding of conference just as much as the meeting of Saints in branch meetings. I am satisfied greater blessings would attend such gatherings, and more good be accomplished, if the Saints would accept, and do what they could for it in cheerfulness.

In this part of the mission (Eastern Mission) there are several branches, and the material for more in an isolated condition; if a district could be formed, it would be fraught with good.

There are a number of Saints here (Greenwood, New York). They have a neat church which is a credit to the name we bear, but have not got an officer to lead them. There should be something done, so they could have regular meetings. They keep up their Sunday-school, and are doing well; hope the day will soon dawn when an organization will be effected.

I am battling away as best I can for the Master in this part of the vineyard. Hope to be faithful in the discharge of every known duty. Hope to be remembered at the throne of grace in common with my brethren.

Your colaborer for Zion's welfare,

SAMUEL BROWN.

BIRMINGHAM, England, July 6, 1907.

*Editors Herald:* We have been much encouraged during the past year by improvements in the condition of things in general, and more especially for the greater number of reports received for last year's work; also for the very kind letters coming to hand from time to time, besides many questions asked for advice as to how to work, and what can

be done to help build up the work; and, when meeting with members, words expressing joy, in saying, "We are very much pleased to see you," or "Glad to meet you once more."

Now we want the HERALD'S kind assistance in appealing to the presidents and secretaries of other quorums to be kind enough to send on to us any copies of rules, systems, or advice which will be beneficial in helping us to understand what is right to be done to build up the Master's work. We seek your kind assistance and advice, and thank you in anticipation. The splendid articles and advice given in the HERALD and *Ensign* of late are very encouraging to us on this side of the deep waters. An early reply to our appeal for rules, etc., will greatly oblige.

JOHN E. MEREDITH,

President Eleventh Quorum of Elders.

Hunton Road, Gravelly Hill.

McKEESPORT, Pennsylvania, June 30, 1907.

*Editors Herald:* A sweet little girl came to our home yesterday at four o'clock in the afternoon, and seems quite contented, making no attempt to go away, so we feel to say, Praise God from whom all blessings flow.

Elder James McConnaughy, of Ohio, is here in McKeesport, preaching every night with small crowds to begin with, but much interest, and prospects of getting larger. Both city papers contain a lengthy write-up stating the difference between our people and the Utah people, and giving the subject for the next sermon, "The kingdom of God not in the heart." We are looking for quite a crowd out to hear this. Our meetings are held in the old Congregational church.

We are lone Saints here, and have been anxious to hear some preaching, and have others brought to a knowledge of the gospel. I have distributed considerable literature; but there is a peculiar indifference. We feel as if we have done our duty, and have placed all in God's hands, and are willing to be used in any way he wants us.

The parable by Bro. Farr is fine. I am letting several read it. Was down to Pittsburg last Sunday. Two were baptized.

At this evening's session there were four or five Brighamites out, feathers ruffled, seemingly in trim for an argument; but the Spirit of the good Master was on our side.

Bro. McConnaughy preaches twice to-morrow, and Tuesday night, and if crowds are not any larger will close; but I feel satisfied that there has been some seed sown, and there has been made a better chance for others. The papers have done fine by us. Bro. McConnaughy has been requested to preach on Mormonism Tuesday night, so his subject will be "Mormonism exposed." The reporter said he would be there to take notes and publish.

I would ask the prayers of all the Saints that I may prove faithful, especially the Saints of Michigan.

In the one true doctrine,

1100 Maple Street.

FRED W. CADOW.

*Editors Herald:* No doubt some of your many readers would be glad to hear from me. On the 25th of June wife and I left our home to visit various places in the foothills in western South Dakota, the primary object of my visit being to preach the gospel, and incidentally to visit a brother in the flesh who lives at Hot Springs, a place which is every year becoming more prominent as a health- and pleasure-resort. Passing many things of interest to me, we found ourselves at Buffalo Gap about half past nine o'clock on the 26th. Here we leave the Black Hills division of the Northwestern Railroad, expecting to take the train to Hot Springs, about fifteen miles away; but "the best laid plans of mice and

men"—you know the rest of the verse. The engine of the train that should have taken us was off the rails, between the two towns. However, the enterprising agent at "the Gap" had wired the "Palace" livery barn at Hot Springs, and they, with three rigs, brought the passengers from the delayed train and also took the passengers to the "Springs."

When the twenty-two passengers, with baggage and the mail, were all loaded into the three hacks we were almost as close as the proverbial "sardines in a box." Leaving the town, we pass some fine fields of alfalfa, and follow the irrigating ditch for a mile or two, then up the Beaver River, through a gap in the hills, which has long been known as Buffalo Gap, so named because of being the path chosen by those animals to enter the Black Hills region, from the plains of Nebraska and Dakota, for winter range.

As we enter the gap our attention is attracted by immense ledges of rock, which at some time in the misty past have been lifted up by the mighty forces of Nature, and left broken or cracked, and some standing on edge, or at an angle anywhere between the horizontal and perpendicular.

The ascent is continued for some miles; then, having reached the summit of the ridge, we begin the descent toward Hot Springs. The descent is about as gradual as the ascent, and at about six o'clock we enter the city, named from the warm water that issues from the rocks in an abundant flow. The place was called by the Indians, Minnekahta—Minne, water; kahta, hot. The town has an elevation of about thirty-two hundred feet above sea-level, and is well supplied with hotels for the accommodation of tourists. The soldiers' home, a state institution, is beautifully situated on the west side of the canyon in which flows Falls River. On the opposite side, and a little farther north, is a United States Sanitarium, built by the Government for the benefit of invalid soldiers, at a cost of about one million dollars. I believe no other government in the world has done a like thing for its discharged soldiery.

With love to all your readers,

In gospel bonds,

LEVI GAMET.

MARION, Indiana.

*Editors Herald:* I do not know what I would do without the HERALD. I am one of the isolated members, and would like to ask who the elders of this district are. I live in Marion, Grant County, Indiana. I have not seen nor heard of an elder of our faith in this city. There have been some of the Salt Lake Mormons, of Joseph F. Smith's creed, and I pray daily for some of the Latter Day Saints to come here. It would do me good just to meet a sister or brother of the Reorganized faith; and I want the prayers of the Saints that my husband may become a Saint, a true Saint. I am trying to live in that way that I may not be ashamed to own I am a Saint, should there ever be a church here. Pray for me. May God bless you all is my prayer.

1999 South Meridian Street.

LUCINDA MARTIN.

CRABTREE, Ohio, July 14, 1907.

*Editors Herald:* I came yesterday; found the Saints in the spirit of the work, and hungry for the preaching of the gospel. I preached for them with good liberty last night, and will hold a prayer- and testimony-meeting to-day, the Lord willing. The Saints at this place need some one to assist them, and I think a good work could be done if some one could be sent here. I am at Bro. Isaac Pyle's this morning. He is not well. Pray for him. This is his eighty-fifth year in life. May his last days be his best days on earth. May God be with all the Saints.

J. T. MITCHELL.

ST. CLAIR, Michigan, July 13, 1907.

*Dear Herald:* We attended the annual gathering at McGregor, July 3 and 4, at which the dedication of their new church took place—a neat edifice built of cement. President R. C. Evans of the Canada mission was present, also Apostle J. W. Wight, of Lamoni, who uttered the dedicatory prayer. The young people's prayer-meeting, July 4, at half past seven, gave way at half past ten for the older Saints' prayer-meeting. The Spirit was present in power, and the gifts were manifest. The Lord said he was pleased with their sacrifice in assembling together on the birthday of liberty, called Independence Day. When we as a people realize the grand destiny of a land predestined to become a refuge for the oppressed of all nations, and the seat of the angel's message, and restoration of the gospel, is it not more fitting for us as the people of God to meet together to praise him, than to be found in the midst of the confusion and uproar of a noisy crowd, giving time and talent, and sometimes life and limb in enthusiastic patriotism?

According to the *Chicago Tribune*, the grim returns of the records of the dead and injured eclipsed those of the last nine years. Each year the list is growing longer, and each year the world is growing more pleasure mad. I must say it is pleasing to reflect on those young people assembled together at McGregor, giving up the frivolities of the world for a quiet hour of prayer. God is preparing a mighty army, and those who are faithful he will call to be his warriors.

MRS. A. MCKENZIE.

## News From Branches

### CLEVELAND, OHIO.

The work here is prospering, the branch active, and in fair spiritual condition. Elder O. B. Thomas has been here several weeks now, working with us in street-preaching and occupying at the open-air service at Wade Park, Sunday afternoons, where he draws almost as large a crowd as the union service following, of the twelve east end churches whose pastors are mostly "resting up" at this time of year, their churches closed during hot weather for some services, and a few taking turns at their park services.

For several years we have been advocating by press and pulpit "the restored gospel from the open Bible," and now Bro. O. B. Thomas is rapidly becoming known as "Open Bible Thomas" by reason of the scriptural evidences he arrays before appreciative audiences.

Cleveland and Kirtland Sunday-schools held a joint picnic at Willoughbeach Park on Lake Erie Saturday, July 13. Good time enjoyed by all. Bro. Robert Miller's boy Robbie was baptized by Elder O. B. Thomas during the afternoon.

E. A. WEBBE.

### FIRST KANSAS CITY.

Since last writing, the weather has been very warm and our church is uncomfortably warm, consequently the attendance has been small, but some of our meetings have been good; also the sisters' meetings at the house of Sr. Warnky have been very spiritual. Bro. Guy Rosevere was ordained to the office of deacon, and Bro. Seth Sandy is recommended to be ordained to the office of elder.

Elder M. F. Gowell was here on a visit to his parents from Topeka and preached once for us. We are glad to learn that his mother, who was nearly a life-time Baptist and much opposed to her husband and son, has been able to see the divinity of the restored gospel, and is now rejoicing in the reality of the true religion of Jesus Christ.

One of our Sunday-school pupils, Fanny Manly, was

baptized, Superintendent Harvy Sandy officiating. Mrs. Read was baptized, Elder H. W. Goold officiating.

Our efforts to enlighten the public by preaching on the streets under the direction of the stake presidency are progressing nicely. Bro. Lott Sandy, from Philippine Islands, is here worshiping with us. Elder R. Parker and Patriarch A. White preached last Sunday. Both efforts were good.

F. C. WARNKY.

### MANITOULIN ISLAND, ONTARIO.

While the enemy is at work trying to destroy, the dear Lord by his Spirit is moving upon the hearts of the people, and the word preached is haying its effect. I am pleased to state that more are being baptized; there are now nineteen and more are inquiring after the old paths, and asking for the good way, and are walking therein.

The calls are many. Just got two letters: more to be baptized. The field is large, the laborers few. We hope and pray that more men will be willing to make the great sacrifice and go out at the command of the Lord and bring in the lost sheep of Israel in these latter days.

I find much to do to teach the people the truth as found in the law of Christ, contained in the books of the church.

R. B. HOWLETT.

## Miscellaneous Department

### Conference Minutes.

**SOUTHWESTERN TEXAS.**—Conference met June 21, 1907, at Pipe Creek, Texas. O. D. Johnson was present to take charge. The evening service was devoted to preaching. June 22, at 9.45 a. m., a prayer-meeting was held. Conference proper convened for business in the afternoon with O. D. Johnson in the chair; S. S. Smith, secretary pro tem. Bandera Branch reported 53 members, San Antonio, 103. Ministry reporting: D. S. Palmer baptized 1, S. S. Smith, L. L. Wight, W. H. Davenport, W. G. Wallis, L. C. Clark, W. S. Causey. D. S. Palmer, Bishop's agent, reported: Balance on hand, \$20.48; received tithing, \$51.95; from Bishop Kelley, \$95; paid out, \$145. Adjourned to meet at Crockett Schoolhouse, in Bandera County, Texas, October 18, 1907. W. H. Davenport, secretary.

**SOUTHEASTERN ILLINOIS.**—Conference convened with Tunnelhill Branch, June 22, 1907, at 10 o'clock. F. M. Davis was chosen to preside over the conference, with F. M. Slover as his assistant; E. W. Sutton, secretary pro tem, and Sam Hoover as his assistant. Branches reporting: Tunnelhill, Brush Creek. Elders reporting: F. M. Davis, I. A. Morris, M. R. Brown, S. H. Fields. Bishop's agent reported: total receipts, \$165.05; expenditures, \$113.; due church \$52.05. The conference approved of Bro. Sawley taking the organ out of the district, and that he be allowed to use it until the district calls for it. A committee was appointed to select time and place for reunion. The committee was F. M. Slover, F. M. Davis, and Bro. Sparling. Conference adjourned to meet with Brush Creek Branch October 26, 1907. P. G. McMahon, secretary.

**NODAWAY.**—Convened at Guilford, June 15 and 16, at 11 o'clock a. m., A. E. McCord presiding, W. B. Torrance, secretary. Ministry reporting: Elders W. E. Haden baptized 4, W. P. Bootman baptized 2, A. E. McCord baptized 2, R. K. Ross, T. A. Ivie, C. C. Nelson, E. S. Fannon, Joseph Powell, J. T. Ford, J. L. Gunsolley, R. M. Jeffries; Priests W. T. Ross, R. F. Hill, N. N. Byergo, W. B. Torrance; Teacher K. C. Knudson; Deacons W. S. Bond, Robert Nelson, Alma Nelson. Reports of branches: Guilford 94, Sweet Home 58, Ross Grove 45, Bedison 78. Bishop's agent, R. K. Ross, reported: Balance on hand February, 1907, \$189.05; received, \$472.45; expended, \$304. Tent committee reported through Bro. Haden, on subscription for new tent: Bedison Branch \$38.50; Sweet Home Branch, \$38; Guilford Branch, \$36.50; Ross Grove Branch, \$18.25; old tent fund, \$15; total, \$146.25; tent purchased and shipped to Ravenwood from St. Joseph, \$150.; amount due Bro. Haden, \$3.75. By motion report accepted and committee discharged. By

motion the chair was authorized to appoint a committee to solicit means to bear tent expenses, and the president of each branch was accordingly appointed. By motion the report of E. S. Fannon, district historian, was accepted, and district pledged to cooperate with him in organizing data for exact history, giving him our hearty approval of work done. Moved that a committee be sent from this district to the Stewartville, Missouri, reunion to invite the Northwestern Missouri reunion to be held in the Nodaway District in 1908; and if not sent to this district, we hold one of our own. Carried. E. S. Fannon, T. A. Ivie, and A. E. McCord were selected as committee. The following resolution was discussed, but failed of passage: "Resolved, That this district through this conference ask the Far West District to take into consideration the uniting of this, the Nodaway District, and Far West District into one district, with the view of being organized into a stake; and if so moved upon by the Spirit of God we ask this resolution be sent to the next General Conference for consideration." Four children were baptized. Adjourned to meet at Sweet Home, October 19 and 20.

**NORTHWESTERN KANSAS.**—Quarterly conference met with the Homestead Branch, at Alexander, Kansas, June 8 and 9, with Elders T. E. Thompson and W. E. Peak presiding, and John A. Teeters, clerk. Ministers reporting: Elders W. E. Peak, and F. E. Taylor, S. A. Madden, T. E. Thompson, J. A. Teeters, and W. C. Earhart; Priests Ranson Hoskins, Jacob Anderson, E. H. Ebert, and A. B. Young; Teacher Jacob Cole. Branches reporting: Hill City, Mt. Olive, Twin Creek, Homestead, and Scandia. District treasurer, John A. Teeters, reported: Balance due last report: \$10.74; received, \$1.40; paid out, \$5.00. Elder's license was granted John A. Teeters. All the district officers were sustained save Bishop's agent, F. S. Ward, who, not being able to visit and teach the tithing law, was not sustained. John A. Teeters was recommended to the Bishop for appointment. Adjourned to meet at place and time of reunion. F. E. Taylor, secretary, Osborne, Kansas.

#### Convention Minutes.

**CLINTON.**—Sunday-school Association convened at Veve Chapel, June 21, 1907, Sr. Iva Keck in charge. A summarized report of six schools was read. After the regular business of the session, a motion prevailed to recommend the normal lesson course in the district. Convention adjourned. Lora Lowe, secretary.

#### Seventh Quorum of Elders.

Dear Brethren: We your collaborators for Christ desire to greet you with the spirit of love, and humbly ask your kind and careful consideration of the gospel laws, and our appeal to you for hearty cooperation. We have held several officers' and district meetings during the year now coming to a close, and hope good will result from what has been done during the year. We would like to have done more, but circumstances and conditions would not allow.

The important question is, What is an elder, and what is his duty?

We are now formed or organized into a quorum. For whom, and what purpose? How can we build up the Lord's work? Some of the questions that have been asked during the year are as follows:

What is the use of being a member of the quorum? What benefit is to be derived from being a member? In what way can we educate one another? How can we hold quorum meetings? Where and when can they be held? How and when should we report? And many similar questions have been asked during the year. These are beneficial to the cause, and good reasonable answers are required, therefore we ask your consideration and assistance in every conceivable way. It is necessary. We need funds to carry on this grand and important work. Therefore ask, When shall we make an appeal and what shall it be? How shall funds be expended, and by whose authority.

Can we hold district or local meetings? When and where and how often and by whose authority? We have received some very kind and respectful letters during the year; words like these: "Thanks for your kind letter." "Was pleased to hear from you." "Pleased to receive your kind letter." Is not this encouraging and better than finding fault and complaining? Why of course you will gladly say, Yes.

Now please come along with your answers and suggestions re above, and give as kindly advice as possible, and let us see what can be done by the quorum for the Lord and his people and the spread of the gospel. We must be united.

One man can accomplish much in a lifetime. Then how much more can many do if only agreed and united in the spirit of love and charity. If mistakes have been made in the past, or we have not done what you think we should have done, or if we have gone over the line and exceeded our duty or privileges, please come to us as the law directs and help put us right with the spirit of love. Let us profit by any past error or mistakes, and try to forward the Lord's work by being kind and considerate of one another.

We hope to see a goodly number present at annual conference to be held in Birmingham, and would be pleased to see every member of quorum present.

Yours in bonds,

J. E. MEREDITH, President.

Hunton Rd, Gravelly Hill, Birmingham.

W. R. ARMSTRONG, J. W. TAYLOR, Counselors.

S. F. MATHER, Secretary, 15 February Street, Manchester.

#### Conference Notices.

Eastern Iowa District conference will be held at Green Valley, August 24 and 25. The Sunday-school convention will be the 23d. All coming from a distance, write O. E. Green, Onslow, Iowa, stating the time you will be at Onslow. As there have been quite a number in the district who want a patriarch to meet with us, I will arrange to have one come if possible; will give notice later if successful. L. E. Hills, president.

Western Maine District conference convened at Little Deer Isle, Maine, Saturday and Sunday, August 24 and 25, at 2 p. m. Secretaries will please be prompt in sending reports to district clerk. W. Small, Mountainville, Maine.

#### Convention Notices

Eastern Colorado District convention of Zion's Religio society will meet in Denver, September 12, at 7.45 p. m., to be followed by the Sunday-school convention, September 13, at 2 p. m. We hope to have one or more delegates from each Religio and Sunday-school in the district. L. A. Schmutz, president and superintendent.

#### Reunion Notices.

Eastern Oklahoma reunion will begin August 16 at Riply, on Santa Fe Railroad, about forty miles east of Guthrie, to continue ten days. Remember the date, and let us all rally our forces to make this meeting another grand, successful reunion in Oklahoma. District conference will convene during this reunion. Trust all the standing ministry will report, that it may be known what is being done, and where. Those desiring tents should place their orders early with T. Berry, at Riply, Oklahoma. Arrangements will be made for cooperative boarding-table. Sufficient number of the ministry will be present to assist by the help of God and the Saints, in holding the banner of truth aloft. Come in the spirit of humility, praise, and prayer, that God may use us as "the salt of the earth." James E. Yates, assistant president.

The committee for the reunion to be held at Denver, September 4 to 15, wishes to further announce that arrangements have been made to give board at the rate of 50 cents per day, and to furnish tents on the ground as follows: 8x10, \$1.25; 10x12, \$1.50; 12x14, \$1.75; 1 mattress, 1 cot, and 1 pillow, the whole for one dollar for the term. Railroad rates to reunion and camp-meeting, at Denver, September 4 to 18. Rate of one and one-fifth fares on the certificate plan from all stations in Colorado on the Colorado & Southern, Colorado Midland, Cripple Creek Lines, Denver & Rio Grande, and from competitive points on the Atchison, Topeka, & Santa Fe. From points east of Pueblo on the A. T. & S. F., and from points on the Missouri Pacific, Union Pacific, Rock Island, and Burlington, rate of one and one third fares on the certificate plan. Tickets can be bought on September 3, 4, 5, 6, going, and returning not later than three days after the close of the meeting. These return tickets to be first-class limited, good only on date of sale, and for continuous passage. When you buy your ticket take a receipt from the selling agent showing that you have paid

full fare going, which when signed by C. E. Everett, secretary of reunion committee, will entitle you to return at one and one-third fare. If you have to come over more than one road take receipt from each agent of whom you buy a ticket. These rates are made upon the assurance that fifty or more certificates are in evidence. Clergy certificates and tickets less than fifty cents will not be recognized. The committee are doing all in their power to make this reunion a grand success, and to do this they realize as must also the Saints of this district that cooperation is an essential feature; therefore, we again ask all the Saints to assist in this commendable work, that thereby we may come together and give to each other and to the world the strength, the life, the light, and the hope of eternal life, and so amicably amalgamate in this effort that an account to our credit may be recorded in Heaven's great credit book that will be, as the Savior said, treasures laid up in heaven where thieves do not break in and steal, neither moth corrupt. The committee realizes that in this western country the Saints have hitherto had but little advantage and privilege to associate together in this manner, scattered as they are, and of a hard-working class; and therefore they desire to do their best that when you do come to this reunion you may get and give the best possible results to each other. Remember to live only is not the incentive of the gospel mandates, but to give life. So like the sunshine and rain that gives vegetable life, let us give spiritual life, and thus be a laborer together with God in the development of a plentiful harvest. J. W. Morgan, chairman, Chas. E. Everett, J. D. Curtis, committee.

As previously announced, the reunion of the Kirtland District will convene at Lake Side Park, at Akron, Ohio, from August 2 to 12. The following will be the prices on meals, tents, cots, etc., for the season of 1907: Tents ready to be occupied, with one cot, \$3, and 50 cents for extra cots; single meals, 20 cents, and six meals for \$1; children from five to twelve years of age, half price and children under five years of age, free. These prices are a trifle in advance of our former prices, but as everything has advanced we have to charge accordingly. As we have announced before, all orders for cots and other arrangements will have to be in by the 25th of this month. We expect a good attendance. There will be a large missionary force there, and we expect at least one patriarch to be present. Those that intend to attend the reunion will please bring bedding, as there will be none furnished this season. We trust every one will make it his personal business to look out for his own comfort. C. J. Dalberg, Eben Miller, of the committee.

To the Saints of St. Louis District, and Others Who May Be Interested: Our reunion will convene at Vosholl, Osage County, Missouri, August 9 to 18. Everything is being done that we can to make it a success, and have all things in readiness for those who desire to attend, also to have every convenience possible for the Saints. There will be water, straw for bedding, pasture, etc., convenient to the camping-ground. We think we can rent tents, 10x12, for \$2; 12x14, for \$2.50. However, these prices are only approximate. Those desiring to rent tents should not put it off till the last minute, or you may not find a tent when you get there. All orders should be sent to F. E. Smith, 2713 Dickson Street, St. Louis, Missouri. We will have a tent for the missionaries to sleep in, also a tent for them to take their meals in, and we will try to run this on a large enough scale to give meals to transients, or those who may stay a day or two, at the approximate price of fifteen cents a meal; but bear in mind this is not a general boarding-tent. We expect those who can to come prepared to serve their own meals; so do not come unprepared, and be disappointed. We hope to have one of the general ministers in charge present with us, also the missionaries of the district. We wish also to have plenty of Sunday-school and Religio work at the reunion. Those who attend should get their ticket to Bonnetts Mill, Missouri, over the Missouri Pacific Railroad, the nearest point to Vosholl, and if coming two or more at a time you can be transported to Vosholl free by writing Bro. G. W. Beebe, Vosholl, Missouri, and letting him know when you will arrive; otherwise you will have to come out by mail hack, costing fifty cents each. We can rent cots at about fifty cents each. Please pay attention to these instructions, and you will suffer no inconvenience; and for any information you desire, write the undersigned. J. A. Tanner, 2941 Thomas Street, St. Louis, Missouri.

### Two-day Meetings.

Two-day meetings of the Mobile District will be held as follows: Bay Minette Branch, July 27 and 28, Alma Booker and N. L. Booker in charge; Perseverance, August 3 and 4, N. L. Booker and Alma Booker in charge; Bluff Creek, August 10 and 11, G. W. Sherman and W. L. Booker in charge; Three Rivers, August 24 and 25, W. L. Booker and Oscar Tillman in charge; Horseshoe, August 31 and September 1, G. W. Sherman and John Mizelle in charge; Theodore, September 7 and 8, John Mizelle and G. W. Sherman in charge. These meetings should begin at 2.30 p. m. Alma Booker, president.

A two-day meeting will be held at Shabbona, Michigan, August 10 and 11. Visitors coming by train will please notify Bro. F. W. Krause, R. F. D. 2, Shabbona, Michigan, and arrangements will be made to meet them. George M. Shippy, president.

### Addresses.

George M. Shippy, 2054 Tenth Street, Port Huron, Michigan.

### Died.

HEWITT.—Sr. Nellie (Kirkendoll) Hewitt was born January 29, 1881. Baptized May 30, 1893, by James Moler. She was married February 11, 1899, to Clarence Hewitt. She leaves husband and three small children. Died July 1, 1907, at her home in Chillicothe, Ohio, and her body was interred at Creola, Ohio. A home on earth is left vacant, but a place long ago prepared in heaven for a noble soul is now occupied. Funeral-sermon by J. L. Goodrich.

LAMBERT.—Elder Richard Lambert was born in Gargraves, Yorkshire, England, November 17, 1822. His parents were Richard and Patience Lambert. He united with the church in England, and came to Nauvoo in 1840. In 1843 he was married to Miss Jane Thornbur, and later located on the land where they made their home and raised their children to honored manhood and womanhood. They did not follow any of the factions at the exodus from Nauvoo, but remained on their farm and were not seriously molested. When the Reorganization was effected they united with it. He was ordained an elder, and was an active and spiritual member, and was many times favored with the gift of tongues. Of him and his wife fifteen children were born. Of these six are dead and nine living, five sons and four daughters, as follows: Joseph R. and D. F., of Lamoni, Iowa; W. T., of Colusa, Illinois; George P., of Ferris, Illinois; and A. F., of Obea, Arkansas; Mrs. Samuel Siegfried and Mrs. E. A. Pitt of Ferris, Illinois; Mrs. A. W. Head, Stewartville, Missouri; Mrs. H. O. Redfield, Tabor, Iowa. One son and two daughters died in infancy, and three years ago the daughters, Mrs. Agnes Stevenson and Mrs. Susie Mapes, died; and in April, present year, the eldest son, John H., an elder in the church, and for many years Bishop's agent, died at Montrose. Until July 1901, the wife of his youth comforted his days. Since that sad parting, he has failed very fast, until failing strength and impaired faculties ceased to animate, and death came peacefully and almost unannounced at the age of 84 years, 7 months, and 17 days, on the evening of July 4, 1907. Funeral service was held at the Rock Creek church, Illinois, at 11 a. m., July 7, Elder James McKiernan in charge. The burial was at the Thornbur Cemetery, Powelton, Illinois.

FASSETT.—At the Saints' Home, Lamoni, Iowa, June 27, 1907, of enlargement of the liver, Sr. Vodisa Fassett, aged 94 years, 11 months, and 8 days. Born in Tompkins County, New York, July 19, 1812, married in 1834. Came to Kendall County, Illinois, in 1849. Husband died in 1870, and son in 1873. She was baptized in 1860 by John Shippy. Lived in Sandwich and Plano until 1903, and then came to Lamoni. By her request H. A. Stebbins preached the sermon, C. J. Spurlock assisting. Funeral services at the Home.

ATWELL.—Benjamin A. Atwell, born in Lancaster County, Pennsylvania, March 12, 1836; married to Mary A. White, February 17, 1861. Nine children were born of them, three of whom remain to comfort the bereaved wife and mother. He was baptized March 28, 1875; ordained an elder November 5, 1876. Died at Independence, July 14, after a brief illness. Funeral sermon by Joseph Smith. Interment in Mound Grove Cemetery. As he was honorably discharged from his service in the Army of the Republic, so has he been

## THE SAINTS' HERALD.

ESTABLISHED 1860.

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discharged with honor from service in that other valiant army, the elders of Israel.

LANDER.—Sr. D. E. Lander died at Boca, California, June 22, at 5 a. m., of dropsy. Interment at Boca June 23, at 10 a. m. She was 41 years, 5 months and 2 days of age, and leaves seven children, husband, mother, three brothers, and two sisters to mourn her departure.

ENGELHORN.—At Burlington, Iowa, July 12, Sr. Bertha Fisher Engelhorn, after a lingering illness. She was born September 8, 1868, at Burlington, Iowa; united in marriage to Mr. John Engelhorn in 1892. She leaves a mother, four children, one brother, and three sisters, husband and two children having preceded her to the life beyond. Services at the home conducted by Charles Fry, the large gathering of Saints and friends showing the esteem in which she was held.

SIMONS.—At Far West, Missouri, Clair Gilbert, son of Bro. and Sr. Sam Simons, July 4, 1907. All that loving hands and skill could do for him was done; but the angel of death came and took the little bud of promise to the paradise of God. May God bless and comfort the bereaved parents. Funeral in charge of J. S. Constance; sermon by T. T. Hinderks, at Delano church.

SNIVELY.—Four miles south of Lamoni, Iowa, in Harrison County, Missouri, the place of birth, Olive B., daughter of Elder Hugh N. and Ellen Snively, died July 13, 1907, at the age of 17 years, 10 months, and 13 days. She was baptized August 27, 1899, by her father. Funeral service at the brick church, the 15th; sermon by R. M. Elvin; opening prayer and benediction by Alexander H. Smith. Congregation was large, sympathetic, and attentive. Floral offerings and decorations at both church and grave were tasteful and abundant. Interment in Rose Hill Cemetery.

## How the National Forests Serve the Public.

"The Use of the National Forests," a publication just printed by the Department of Agriculture, is a brief, clear manual for public information as to the forest policy of the National Government.

It is too true, as the short preface to the public says, that "many people do not know what National Forests are. Others may have heard much about them, but have no idea of their true purpose and use." It is the object of this publication to explain just what the National Forests mean, what they are for, and how to use them.

In the first place, it is explained how the Forests are created and how their boundaries are drawn. Next, their direct use and value are shown from the point of view of the homeseeker, the prospector and miner, the user of timber, the user of the range, the user of the water, and other users of Forest resources. Third, it is shown how the Forests are intended for use, for the production of usable products, and for the establishment and maintenance of homes; how on all of them the timber is protected from fire, the water flow is kept steady, the forage on the range is increased and guarded from abuse; and how, in addition, they serve as great public playgrounds and as breeding-places and refuges for game. Finally, the management of the National Forests is described.

Here it is that the great usefulness of the Forests is brought out most clearly and strikingly; for the Forests are managed by the people in their own interests, and every

means is used to meet the desires and wants of all Forest users half way by dealing with them in the main directly on the ground and in all cases with the utmost practicable dispatch and freedom from red tape.

In a word, the special interest of this manual lies in its showing that the Forest policy of the Government, both in principle and in practice, is for the benefit of the ordinary man, for the benefit of every citizen equally. There is still a tendency to think of the National Forests as "preserves" closed to use, and to leave the public lands exposed to unregulated individual exploitation. Where these misapprehensions still prevail "The Use of the National Forests" will go far to correct them.

The book is written by Mr. Frederick E. Olmsted, whose intimate knowledge of conditions in the West and the policy under which the National Forests are managed especially fits him to deal with the subject.

## "The Arena" for July.

AN ENGLISH STATESMAN ON THE CABLE TRUST.

The July *Arena* opens volume 38 of this leading progressive review with a very notable table of contents. The first paper is from the pen of the famous English Statesman, J. Henniker Heaton, and is entitled "How to smash the cable ring." Mr. Heaton is the ablest and most influential advocate of reduced domestic and foreign postage in the Parliament of Great Britain. For years he has worked incessantly for cheap postage, for an effective parcel post, and for the increased efficacy of the postal savings-bank system of Great Britain. His interest in the cables for the millions has led him to make an exhaustive study of the whole problem and the results of his research have been incorporated in two papers for *The Arena*. In the opening article, that in the July number, he discusses the question in a popular vein. In it the spirit of Franklin revisits the earth and discusses the question of telegraphy and the cables of the world from the view-point of a great patriot rather than that of a present-day commercial magnate bent on getting wealth through plundering the people. The article is full of facts that will set men thinking, and being written in a popular vein will be read by thousands of persons who might not peruse a more academic presentation of the subject.

Other important political and economic papers in this issue are discussions by George Wharton James on Galveston's successful experiment in civic government; Honorable Robert Treat Paine, Jr., on Massachusetts' historic attitude in regard to representative government; B. O. Flower, Editor of *The Arena*, on leading objections to Direct-Legislation; Thomas McGrady on the Catholic Church and Socialism; Professor Charles Sprague Smith on the People's Institute of New York and the work it is doing for the development of citizenship along democratic lines; and William Mailly on the social drama of the past season. The last two papers are beautifully illustrated. There are also several notable contributions on other subjects, together with a number of timely editorials and the regular news departments devoted to Public-Ownership, Direct-Legislation and Coöperation. *The Arena* was never stronger or better than at the present time.

## San Francisco and the Japanese.

The Japanese are objected to on the broad American ground of non-assimilability, but the Japanese question has been unfairly introduced at this time. There is practically no racial prejudice, but the workingmen have been urged not to patronize the Japanese restaurants, for instance, because they are conducted by non-union help, and when union men were found in an establishment they were rudely disciplined. This is a phase of the boycott, and does not rise to the dignity of an international question. San Francisco may be exposed for these reasons to occasional turbulence,—a manifestation of "Western exuberance," or "frontier ruffianism," as it has been called,—but shall we condemn the air because it is the element of storms and hurricanes? These tempests which sweep over democratic communities sometimes clarify the atmosphere, and are soon over; and out of our local troubles will come a cleaner government, a better conception of the labor question by employer and employee, and a stronger loyalty to the law, which, like a rock, stands unshaken under the folds of the flag, guaranteeing a square deal, equal rights, and stable rule.—From "The case of San Francisco," by ex-Mayor James D. Phelan, in the *American Monthly Review of Reviews* for July.

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"There shall not any man among you be one wife; and concubines he shall have of Mormon, Jacob 2: 6." —Book

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

## Editorial

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

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### CONTENTS

EDITORIAL:	
The Course of Honor.—Part II	681
About the Zionistic Movement	684
Graceland College	684
General Church Items	684
Current Events, Secular and Religious	685
THE STRAIGHT ROAD:	
The "Unbaptized" Infant	686
ORIGINAL ARTICLES:	
Doctrines of Catholicism	687
A Scattering Shot	689
OF GENERAL INTEREST:	
The End of the "Harmony Society"	699
Anti-Mormon Prophets Tour Country in Caravan	693
Lost Love	693
MOTHERS' HOME COLUMN:	
Are We Thinking	694
LETTER DEPARTMENT:	
Letters	695
A Letter From Alaska	698
Over the Mountains	699
NEWS FROM BRANCHES	700
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
Florida	701
Northern Wisconsin	701
Convention Minutes:	
Eastern Michigan	701
Third Quorum of Seventy	701

### CORRECTION—COLLEGE CATALOGUE.

There is an error in the College catalogue. On page 69 it should read as follows:

Piano, private lessons, 2 per week of 30 minutes each, \$14.40.

Piano, private lessons, 1 per week of 30 minutes each, \$9.00.

And on page 70

Voice, private lessons, 2 per week of 30 minutes each, \$14.40.

Voice, private lessons, 1 per week of 30 minutes each, \$9.00.

DANIEL ANDERSON,  
President of Board.

### THE COURSE OF HONOR.—PART II.

There are two classes of professed believers in Joseph Smith as a prophet, the authenticity of the Book of Mormon, the principles of primitive Mormonism (so called for the sake of the argument), and the institution of the church organized April 6, 1830, for the peculiar views and claims of whom, as we understand them, there is neither palliation nor excuse.

One of these classes of believers affect to hold that Joseph Smith was a prophet, chosen and inspired of God for the purpose of the discovery and translation of the plates on which former inhabitants of the Western Continent had inscribed the history of their occupancy of the land, and their characteristic religious faiths and beliefs; and by the command of God to begin the preaching of the New Testament gospel; to receive the priesthood authority to organize the church of Christ, and set in motion an authoritative propoganda for the evangelizing the world. They affect to hold further, that at some time after the publication of the Book of Mormon and the organization of the church, the Prophet fell into transgression of so gross a nature that he forfeited his prophetic standing with God and became "a fallen prophet," whatever that term may mean. However, that up to a certain period, the exact date of which has not yet been officially fixed by them, the revelations given to the church through the Prophet and the work in preaching the gospel, organization, calling men to the priesthood and church expansion carried on by him and those with him were legal and accepted by the Lord, and should be accepted and adhered to by those professing to follow in the beliefs and principles of faith revealed to the world through the instrumentality of the Prophet.

The positions thus taken by this class of believers, and the failure to accurately fix the acts of transgression by which the Prophet fell and the exact date when his right to act as a prophet in the work assigned to him ceased; that is, the giving revelations to the church as he received them from the Lord, upon which the calling of ministers and ordaining them and the work of preaching the gospel and the organization of the church as it grew

in numbers were carried on; and under some of which acts of authority these men themselves now claim to be acting, are singularly faulty and inconsistent and untenable.

And when it is further considered that very nearly all the revelations and commandments establishing the faiths of the church and directing in its establishment during the formative period of its early existence, by virtue of which even these men who declare that the Prophet had fallen claim validity and foundation for their own church existence and work, were received and in full active recognition and force before the period at or near which any of them attempt to fix the time and possible incidents of the fall of the Prophet, the inconsistency and untenability of their position are more clearly seen.

To assume that the Prophet fell by transgression, thus forfeiting the right and power to accomplish the work which the Lord gave him to do, is equivalent to an impeachment of the wisdom of God, or the "Great Council" which sat as an advisory board, in making the selection of the instrument chosen to begin and complete that work. It is, in effect, a wholesale discrediting of all the revelations, and as a consequence of all the work done under the direction and force of them, the work of these men included. This is the logic of the situation in which the claim stated places those who make it.

Again, if the acts done by the Prophet, which it is claimed resulted in his becoming a fallen prophet, were crimes or misdemeanors against the laws of the land and punishable by arraignment before the courts of law under the institutions of the Nation or the State, and were known by his associates cotemporaneous with him in the church, among whom must have been those upon whose call and ordination to the ministry these who now claim he was fallen base their official religious right and authority to act in church capacity, then those men should have proceeded against the Prophet charging him with the specific acts of wrong-doing of which they had knowledge, and then and there have taken the position these others now take, and shown the disastrous effect to result, besides punishing the Prophet for the crimes or misdemeanors which were known to them if he was guilty. Not one of them did this. It would have been an honorable course to pursue; and one fully provided for in the revelations which these later men accept as being authentic. Why did they not do this? There can be but two possible answers; one is, that the Prophet was not guilty; the other, that these men his cotemporaries knew nothing of any such transgressions.

Again, "the law of the Lord" accepted and acknowledged as in force in the days of the Prophet

before these men say that he became a fallen prophet, and in force now among believers in "Mormonism," including these who say that he fell, made it the duty of all of the called and ordained officers of the church to see to it that violators of that law should be arraigned before the church courts for such violations. The acts of transgression of which it is claimed the Prophet was so guilty as to vitiate his calling as a prophet, must have been flagrant or no such vitiation could have taken place. And if so flagrant those acts must have been of such a character that they were known to a sufficient number of his associates, including the predecessors of these who now claim the fall of the Prophet, and in such case charges and arraignment and conviction before the church courts would have been inevitable. Or, if failing in conviction on just causes for complaint, those associates could have made open charges of such transgression and failure to convict and have withdrawn from the fellowship. Did they do this? No. Nor was it until after the death of the Prophet that these men, who had remained in fellowship with him as coworkers in the propagation of the gospel and the work involved in the building up of the church and the care of the membership, up to that time discovered that some ten years, more or less, before his death Joseph Smith had been guilty of such flagrant wrongdoing that the Lord had withdrawn his Spirit and he had become a fallen prophet; and they had been in close and intimate connection with him during all those years; had knowledge of his acts, personal and official, and remained silent as to his wrongdoing and stood with him up to the time when he went "as a lamb to the slaughter" and died an innocent man." If Joseph Smith was guilty of such wrongdoing as to forfeit his standing, and such acts were known at the time when committed to those who subsequently asserted that he was fallen, they were guilty with him, in that they did not proceed against him either in the courts of the land or the courts of the church, both of which were open to them by command of church rule and obligation.

Moreover, the position which is assumed by those who claim that Joseph Smith became a fallen prophet and died such, who at the same time hold him as the instrument through whom the latter-day work was brought into being, the one through whom the doctrine of the New Testament was restored, the one who by revelation proclaimed the reestablishment of the ancient apostolic faith, the one through whom the priesthood authority to officiate in the ordinances of the gospel was reconferred, and under which they themselves assume to have the right to act, becomes a boomerang, in fact and in argument, against their efforts to preach the

gospel and build up the church upon such claim and position. The almost inevitable inquiry of the careful thinker to whom the knowledge of this claim that Joseph Smith was a fallen prophet is stated, when the sequence is understood is to this effect: that a claim for church existence and the right of church expansion based upon the work of a prophet whom the church claimants confess had vitiated his prophetic calling years before his death and died in that condition of forfeiture, is not worthy of acceptance, as such prophet could not have been called and ordained a prophet of God; hence, it is useless to accept such a theory, and to join such a church is a mistake. Many look upon the claim and position as a fouling of the spiritual stream through which it is claimed church existence and privileges and spiritual blessings must flow. If, as it is claimed, the stream became fouled so early in its flow, what guarantee have men that such fouled stream was ever pure and clear and approved of the Lord? Besides this, if the Lord, who knows all things, knew that the man he chose through whom to reveal the Book of Mormon, and by revelation to organize the church, in the short period of four or five years would transgress so wickedly as to lose his spiritual standing, and would continue to live in that condition for ten or more years before he died, during which time he would be the means of imposing his false claims upon thousands and tens of thousands of innocent seekers after life and salvation, it argues badly for his possession of sufficient wisdom to make choice of a proper human instrument to accomplish his great purpose; and the effect of such reasoning is to discredit the claim made by these men that they are legal representatives of the faith for the introduction of which into the world Joseph Smith was the responsible human agent. Such claim and position are calculated to cause inquiring men and lookers-on to doubt the spiritual sanity of the men who make them as well as to deny the statements they make and the logic of the arguments with which they attempt to support their claims and to which they are driven by the force of adverse inquiry and criticism.

#### ABOUT THE ZIONISTIC MOVEMENT.

Whatever we may think about the future of the Jews, and the land of Palestine as a consequence, it is well for us to see the land and the people as some others cotemporaneous with us see them. The following is from the daily *Journal* of Kansas City, Missouri, for Friday, July 19.

Whether the Zionistic movement is a premature one destined to be followed at a later period of time by another more timely to be successful, in accord with our reading of prophecy, or this writer has

failed to get the real facts of the movement, and is for that reason impressed with pessimistic views devoid of reasonable belief or sentiment, remains one of the riddles of time to be solved by the wisdom and power of God, "the God of the living" as well as the dead:

#### ZIONISM A FAILURE.

The cause of Zionism has been given another body blow by the Reverend Doctor Jacob Voorsanger, pastor of Temple Emanuel of San Francisco, who has just returned from a trip to Palestine to study the conditions with reference to the proposition to take the Jews of the United States to that country and revive the national existence of the race.

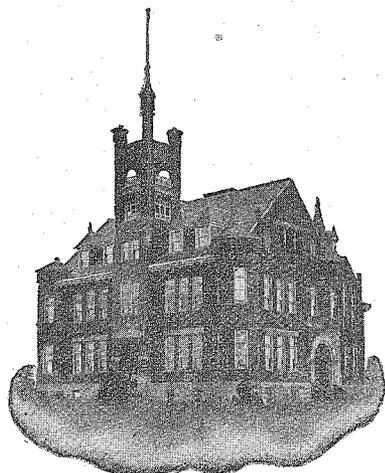
Doctor Voorsanger came to the conclusion after an exhaustive investigation that the idea is fallacious and unworthy of serious consideration. He says the country is beautiful, but fertile only in spots in the valleys, which are now occupied by Arabs who are groaning under the burdens of Turkish taxation. They have been there twelve hundred years and could hardly be removed even if the money were found to purchase their lands. Baron Rothschild has spent over \$15,000,000 in establishing twenty-odd colonies, which are not yet self-supporting and there is no reasonable prospect of their becoming so in the near future. The whole country is poverty stricken, the chief source of livelihood of the natives consisting in the money they get out of tourists. The holy places are in the care of sordid wretches who are only interested in making money out of them.

Doctor Voorsanger was convinced that the Zionist idea is inadvisable, either as a political or an economic measure. As for himself, he says: "The political sovereignty of the Jew is a dead issue. My Americanism has no mental reservations. My flag is the flag of my country and I want no other. The duty of the Jews in this country is to live and work for the country of their birth or perhaps adoption, and to see that no shadow rests upon this, their country."

It is altogether probable that a vast majority of the Jews in this country are in full accord with the Doctor's sentiments. The Jews are better off in America than they ever were in all their history, not excepting the days of their national entity; and even if it were feasible and practical to gather the members of the race together as a nation in Palestine, any sentimental consideration of patriotic pride would hardly compensate for the loss of the ease and security which they enjoy here. The religious prejudice which formerly caused them to be looked down on and despised by Christians has virtually disappeared and they occupy almost precisely the same footing in this country as the Germans, French, Italians, and other foreign immigrants. What little differences may exist are due as much to the reserve and aloofness of the Jews themselves as to any feeling on the part of those of other creeds. This country offers to the Jews the same advantages and opportunities that are open to other races, which means the fairest conditions that human beings ever enjoyed for the pursuit of life, liberty, and happiness. There is no reason why an American Jew should not claim the Stars and Stripes as his own flag and be as proud of it as are the descendants of any other nationality that have populated these shores.

"If the soldiers in the rmy of the Lord will get right after the enemy they will be kept tolerably busy; and at the proper time, when they rally back to the council chambers, they may discuss the weak points in our defense, if there are such."

## GRACELAND COLLEGE.



The HERALD Office has just completed Graceland College Catalogue, for 1906-1907, and they can be had free of charge by addressing F. B. Blair, Secretary, Lamoni, Iowa. The opening of the fall term is still two months away, but the many inquiries for information indicate a larger attendance than in any former year.

President R. M. Stewart will be found directing the work of the college as its president, and all of Graceland's former students believe that this at once insures success. He can justly be proud of the high esteem in which he is held by the student body.

President Stewart has not yet secured all the faculty for the coming year, as he not only insists upon ability as a scholar, but also demands that Graceland's instructors shall have that high moral tone that will have an influence for good upon the lives of those they teach. The next bulletin, which will be published in August, will doubtless have full particulars.

A manual training department will be added this fall, and it should interest a large number of our young men. This department will be in charge of Professor C. B. Woodstock, who will also have charge of the college farm. It is the aim of those in charge to afford the means of "self-help" to a number of young men, by placing some of the land in cultivation. Two of last year's students are putting in their vacation tending Graceland's farm.

We want every boy and girl who has a desire to improve his or her condition in life by securing a better education, to write to President R. M. Stewart, Lamoni, Iowa; tell him what you want, and he will advise you. A strong preparatory course is given, where young people of limited education are prepared for the more advanced classes. No matter how limited your education may be, there is a chance for you at Graceland.

Why not patronize our church school, educate our children under the influence of the church,

surrounded by an environment that will develop them spiritually as well as mentally? Our motto is "An equal opportunity to all," and no boy or girl should be satisfied to let the opportunity slip to better qualify him or herself for a life of usefulness. Write now for complete catalogue.

Your brother in bonds,  
F. B. BLAIR, Secretary.

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 GENERAL CHURCH ITEMS.

The Denver Saints have issued a very attractive little leaflet entitled "The Gospel Echo." The front page is adorned by an excellent picture of the Denver church, with bulletin of services underneath, and the invitation "Come and see." The inside pages contain a church directory of the Eastern Colorado District, notices of the coming reunion, and short paragraphs elucidating the faith. Evidently the Denver Saints believe in advertising.

The splendid articles and advice given in the HERALD and *Ensign* of late are very encouraging to us on this side of the deep waters.—John E. Meredith, Birmingham, England.

Bro. Earl D. Bailey and his band of Saints have won good repute among their neighbors. Possibly the secret of it is to be found in the following account of a meeting in which they took the lead. We quote from the Tulsa (Oklahoma) *Daily Democrat*:

"A *Democrat* reporter had the pleasure of receiving an invitation to attend a Fourth of July celebration at Bailey's Ranch, fifteen miles north of Tulsa.

"In response to this invitation, Tulsa was left early on the morning of the Fourth, and upon arrival at the designated place some four or five hundred people were congregated to celebrate this occasion. It did not take many minutes to find out that these people had assembled to celebrate the national birthday. Every individual on the grounds seemed to be a special committee of one to make every person feel free and easy and perfectly at home.

"Promptly at seven o'clock a program was rendered which was opened by prayer led by the Reverend Earl D. Bailey, which was an inspiration to all persons present. Then came national airs, recitations, and flag drills. Then came the address of the Honorable L. M. Poe of Tulsa, who talked upon the subject of good citizenship, good government, and the requisites of a patriot, closing with a splendid tribute to the American women. . . .

"The most inspiring feature connected with this great banquet board was that these good people

took their places at each side of the table and with bowed heads returned thanks to Almighty God for their good government, prosperity, and happiness. . . .

"It would be well for some of the other communities in this great country to take notice of these people and learn how to celebrate the nation's great holiday. No grafts, no fakes, no cost, no contentions, no strife, no booze, no drunkenness, everything showing that brotherly love and friendship prevailed, all persons doing unto others as they would have others do unto them."

Readers of *Autumn Leaves* will be interested in a picture in the August number: "The Hill Cumorah as it is to-day." The cut is reproduced from a photo by the Rochester News Company.

The brick work on the walls of the HERALD Office is done and the stone copings are in place. Inside work will be pushed rapidly.

A widowed sister in San Bernardino sends twenty dollars to help rebuild the HERALD Office. The money was earned at janitor-work and represents a month's work.

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

The following from the daily news columns of current papers is a bit of timely information to those who are not impressed with the feasibility or permanency of the anarchistic theory of government:

"MILAN, July 13.—The well-known Italian anarchist leader, Saverio Merlino, who was once imprisoned and went to live abroad, was interviewed on the anarchist convention at Luxembourg. He said that he believes that anarchism is nearing its end.

"The anarchistic federations still existing, he declares, live merely because of tradition. The only groups with any vitality, he declares, are those in Paterson, New Jersey, because they are fed by unstable emigrants, chiefly Germans and Italians. Even these he predicts will disappear in the near future. Merlino said that the Luxembourg conference would leave things absolutely unchanged and that he withdrew from anarchism because he had been able to foresee its approaching end."

The famous Mesa Verde cliff-dwellings of Colorado are now under the care of the United States Government, and steps will be taken to preserve these mute evidences of the divinity of the Book of Mormon for all time. Professor Howett, director of the Institute of American Archæology, is about

to make a thorough investigation of the ruins and will publish his findings.

Mark Twain has returned from his trip to Great Britain where he was everywhere feasted and honored. Being questioned as to the author of the best joke during his trip, the veteran humorist replied that modesty forbade him naming the individual. Modesty was not so apparent in his next remark: upon being asked if he had a good time while dining with King Edward, he replied that "the king did."

Lieutenant-colonel Burnley Campbell, of the British army, has completed a trip around the world in forty days, nineteen and one half hours. Thus actual performance has cut Jules Verne's imaginary trip "around the world in eighty days" in half. Fiction is only half as strange as truth.

Immediately following the Japanese-Russian War, Japan entered into a treaty with Korea by which she took actual control of the affairs of the Korean government. Recently the Korean emperor tired of posing as a figurehead and entered a protest at the Hague peace conference against the treatment accorded his government. The Korean cabinet under pressure of Japan immediately deposed the emperor and installed the crown prince in his stead. Rioting among the followers of the old emperor resulted in some confusion and bloodshed and the situation is still unsettled.

It used to be an old campaign joke about the Kansas man and the cow. The man related his experiences had during such a severe drouth that no food was to be found for man or beast and declared that but for the milk from his cow the entire family would have perished. Being questioned as to how the cow lived he replied that she sucked herself. Professor Erf of the Kansas State Agricultural College seems to have taken the experience of his fellow Kansan seriously. He has perfected a process by which he turns buttermilk into a powder and feeds it back to the cow. The food is said to be twice as rich in protein as cotton-seed meal. An endless chain arrangement is thus obtained highly gratifying to all parties.

"Will the dead live again?" That is the question that breaking hearts send up at each new graveside. It can never be answered, worlds without end, unless God shall answer it. And to-day we have his answer in the statement that he is a God of salvation and that the issues from death are in his hands."

## The Straight Road

THE "UNBAPTIZED" INFANT.



With breaking heart, bowing o'er the coffin of her dear dead baby, "sorrowing as those who have no hope," many a grief-stricken mother has listened to the recital, from priest and parson, of the "awful doom of the 'unbaptized.'" Even in this favored century many hold tenaciously to this relic of ignorance and priestly tyranny. To such we come with the glad message that men will be judged and punished or rewarded for their own deeds, and not for the transgressions of others. (See Romans 2:6; Revelation 20:13.)

We grant that children are born with the latent propensities to sin within them; but it is not that which goeth into or is within a man, woman, or child which corrupts them, but that which cometh out. Many professing Christians, claiming to be saved and sanctified, not only have within them these same latent leanings toward evil, but have them intensified and developed a thousandfold. Does God hold them transgressors because of these latent proclivities? Certainly not! God loves them despite their imperfections; but he hates the sin which may be the outcome of these blemishes. He delights to see them endeavoring to subdue their imperfections of character, but does not impute sin to them because of those imperfections!

Are "saved" and "sanctified" people purer and holier whilst less perfect than a sweet babe laughing and cooing in its mother's arms? Never!

Said the right-thinking, pure-minded, truth-telling Savior: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."—Matthew 19:14.

By what right, then, does mortal man dare to erect a barrier between the kind Savior and the little ones? What right has he to say that unless a pure baby is sprinkled before it dies it will go into everlasting and unutterable torment? Such teaching presents God as a fiendish monster, one of whose choice delights is listening to the pitiful, despairing, uncomprehending cry of helpless innocence in that hell which we are informed by a certain hymn is "crammed with infants dammed, without a day of grace!"

This can never be a proper presentation of the attributes of the just God who loved the world so well that he sent his only begotten son into it to "seek and to save that which was lost." (Luke 19:10.)

Whom did Jesus come to save? Them that were lost! Are babies among the lost! No! for by his death he cancelled the "sin of the world" resultant from the fall (see John 1:29) and man will be judged according to his own deeds and not for Adam's transgression.

His mission was to bring relief to the sin-sick soul. Though babies possess the latent faculties to sin, they are not quarantined by the Almighty until the disease manifests itself. Many men are potential thieves, but they are not prosecuted at common law unless they steal. The act proclaims that the person is a rebel against the law of God or of the state. Such acts never manifest themselves in the life of a helpless infant. Therefore it can not be said that they are affected with the disease of sin.

Jesus said: "They that be whole need not a physician, but they that are sick."—Matthew 9:12. Therefore on the authority of Christ, babies do not need Him as their physician, in the spiritual sense, until they manifest the disease of sin.

Again: "I am not come to call the righteous, but sinners to repentance."—Matthew 9:13. Are babies righteous? or are they sinners? Whatever your opinion, the Savior's is: "Of such is the kingdom of heaven."

No scriptural warrant or precedent can be found for the baptism of babies—they do not need it until, when of proper age, they believe and are baptized by their own volition.

"He took them up in his arms, put his hands upon them, and blessed them."—Mark 10:16, is the example followed by the Saints.

WALTER J. HAWORTH.

629 Darling Street, ROZELLE, New South Wales, Australia.

"Worry is a fire which burns and destroys, but produces no heat. It chills, exhausts, wears out, and paralyzes."

## Original Articles

### DOCTRINES OF CATHOLICISM.

#### I. CELIBACY.



BISHOP C. J. HUNT.

When our Catholic friends read the title of this article and note that some of their most cherished doctrines are being assailed, we may hear them say, "It's another case of 'fools rushing in where angels fear to tread.'" Well, we feel perfectly calm "rushing in," and claim that the celibacy of Roman Catholicism is one of the greatest evils taught and practiced in the name of religion. Webster defines the word *celibate*: "One unmarried; a bachelor; one bound by vows not to marry." The latter definition, "bound by vows not to marry," applies to Catholic priests, and to "nuns" or "sisters." (Bible quotations will be from the Douay Version, a Catholic translation).

The real message from Heaven on the marriage question is, "The Lord God said, It is not good for man to be alone; let us make him a help like unto himself."—Genesis 2:18.

Jesus said:

But from the beginning of the creation, God made them male and female. For this cause a man shall leave his father and mother; and shall cleave to his wife. And they two shall be in one flesh. Therefore they are not two, but one flesh. What therefore God hath joined together, let not man put asunder.—Mark 10:6-9.

St. Paul wrote, "Marriage honorable in all, and the bed undefiled."—Hebrews 13:4.

Catholics had better accept the counsel of God and Christ so plainly given and renounce their present law of celibacy.

St. Paul has something more to say on the marriage question, especially as to conditions in "the last times." But before quoting the apostle further we give a definition of "the last days," as found in the Annotations to Isaiah 2:2, in the Catholic Bible: "The whole time of the new law, from the coming of Christ till the end of the world, is called in the scripture *the last days*." Allowing them their own interpretation of "the last days," it may be safe to say their church law of celibacy to priests and "sisters" find fulfillment in these words:

The Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared, forbidding to marry.—1 Timothy 4:1-3.

Should the Catholics claim the apostle's prediction is not fulfilled by the teaching and practice of their church, kindly tell where it does apply.

In the Question Box, a standard work by Catholics, page 491, we read that celibacy "became the law for the Western Church [Roman Catholic] in the beginning of the fourth century."

"Until the fourth century . . . there was no strict law enforcing celibacy, and therefore many married men received orders."—Page 494.

"Celibacy is a question of discipline, not of dogma, so that the Eastern churches that are united to Rome—for instance, the Maronites—are still permitted a married clergy."—Page 497.

On page 492 the same book declares that St. Peter "did not live with his wife after the divine call" to the ministry.

In another standard work by Catholics—Questions Asked by Protestants, page 41, we read, "Why do priests not marry? 1. Because the church commands her priests not to marry. 2. Because the apostles left their wives, after following Christ."

What unscriptural and unwarranted assertions against the noble lives of Christ's apostles! We feel justified in recalling the inspired words of Paul that "in the last times some shall . . . speak lies in hypocrisy."

Catholic priests certainly know they can not prove that the apostles left their wives *for all time* when faithfully fulfilling their divine missions.

Listen to St. Paul again: "The Lord commandeth that the wife depart not from her husband."—1 Corinthians 7:10.

The Catholic law of celibacy is quite elastic after all, for, as quoted above, the Maronite priests are privileged to marry.

Catholics claim St. Paul upholds celibacy in chapter seven of his first Corinthian letter. This epistle

was written only eleven years before Jerusalem was destroyed by the Romish army, at which time the Jews were scattered, many killed, mothers, fathers, and children sold as slaves, families never reunited, which was the beginning of the fulfillment of Jesus' words in St. Luke 21:20-24. St. Paul was, doubtless, greatly exercised over the condition of Israel and all the saints, and of the great need of preparing for that terrible calamity which befell the Jews, hence his stirring counsel:

This therefore I say, brethren; the time is short [proved to be only eleven years, A. D. 70]; it remains that they also who have wives, be as if they had none [sold as slaves]; . . . And they that buy, as though they possessed not [home destroyed]; and they that use this world, as if they used it not: . . . But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided.—Verses 29-33.

In verse 28 the apostle says, "But if thou take a wife, thou hast not sinned. But if a virgin marry, she hath not sinned; nevertheless, such shall have tribulation of the flesh."

Our Catholic friends quote verse 8 as one of their strongest points in favor of celibacy. Paul says: "But I say to the unmarried, and to widows: It is good for them if they so continue, even as I."

Yes, the apostle is reported to have said, it was "good," (under the conditions prevailing just prior to the destruction of Jerusalem and the "scattering" time,) to remain as he was, but the law given by God and Christ which was to be universal declares that it "is not good" for man to be unmarried, hence we must conclude it is "better," "best" for the priests and "sisters" or "nuns" to marry. In no case did the Creator advocate celibacy. Marriage is "honorable in all," said Paul to the Hebrews.

Catholics refer to the thrilling experience of the "hundred forty four thousand . . . virgins," in St. John's Revelation (14:1-5) as being in favor of their doctrine of celibacy. However, the claim is made by Reverend Conway, of the Paulist Fathers, that "the Apocalypse [Book of Revelation] is one of the most obscure portions of Holy Writ, and no one pretends to be able to interpret it with any certainty."—Question Box, page 562.

Accepting his admission for their church, we ask them to note that the "hundred forty-four thousand" who sang "a new canticle, before the throne, . . . were purchased from the earth. These were they who were not defiled with women: for they were virgins. . . . These were purchased from among men, the first-fruits to God and to the Lamb: and in their mouth there was found no lie."

In St. Matthew 27:51-53 we learn that after Christ was resurrected (A. D. 33), "many bodies of

the saints that had slept arose" from the dead. Of that glorified number there may have been the "hundred forty-four thousand" whom St. John calls, "the first fruits to God and the Lamb," and who sung "a new canticle [song] before the throne."

Was there a Catholic priest in that happy throng?

Will any well-informed Catholic try to prove that celibacy was the gospel law to God's ministers in Old or New Testament times? We think not, for their standard books would defeat the man who attempted to prove it, and the Bible evidence is strong against them.

We can safely say that the "hundred forty-four thousand" received their teaching and obeyed gospel ordinances administered *at the hands of a married clergy*.

Do Catholics mean to infer from their teaching that no others will be permitted to sing "before the throne" of God but those whom they style "virgins"?

As to the meaning of the word *virgin*, the following is one of the definitions by the Popular and Critical Encyclopedia, volume 3, edition, 1904: "A young married woman, a virgin (2 Corinthians)—used of a man free from all uncleanness (Revelation 14:4.)"

In this connection it may be well to present a few extracts from the Chicago Daily *Tribune*, May 21, 1907, which paper gives a cablegram from Paris, under the caption, "Holy Father, marry your priests." The *Tribune* says: "A petition signed by three thousand French priests and curates has been forwarded to Rome, praying for the abolition of the rule of clerical celibacy." A part of that purported message to Pope Pius X reads:

Among all the problems now confronting the prelates of France none is more important than the question of clerical celibacy. The solution of the question should be forthcoming without delay. This solution, we do not hesitate to predict, should by human nature, by right, by instruction of the evangel, be a decree abolishing ecclesiastical celibacy, thus rendering marriage optional with the clergy.

In the same article, Pope Pius II, who lived in the fifteenth century, is reported having written: "Marriage has been forbidden to priests for good reasons, but there are better ones for permitting it to them."

Yes, my dear Catholic friends, it will be better for your church and the world when the priests and the "sisters" or "nuns" are given privileges of marrying as God and Christ have ordained.

Many claim that St. Paul never married, but where is the proof? His writings strongly indicate that he was a widower when most actively engaged in missionary work; not a bachelor.

The true Church of Latter Day Saints are untiring in presenting to the world the divine teaching

of the Book of Mormon on the marriage question. It says:

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, . . . Wherefore my brethren, hear me, and harken to the word of the Lord; for there shall not any man among you have save it be one wife: and concubines he shall have none: for I, the Lord God, delighteth in the chastity of women.—Book of Jacob, chapter 2.

The Lord, in 1831, said to the church, through Joseph Smith:

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else.—Doctrine and Covenants 42: 7.

Whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man: wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—Doctrine and Covenants 49: 3.

No instruction from heaven, though it may be greatly needed, is expected by Catholics, if the words of Cardinal Gibbons, in his book, can be relied on. On page 132, he says:

Peter, it is true, besides the prerogatives inherent in his office, possessed also the power of working miracles, and the gift of inspiration. These two latter gifts are not claimed by the Pope, as they were personal to Peter, and by no means essential to the government of the Church.

Continuing the subject, he says on page 148:

The Pope, therefore, be it known, is not the maker of the divine law; he is only its expounder. He is not the author of revelation, but only its interpreter. All revelation came from God alone through his inspired ministers, and was complete in the beginning of the Church.

Accepting their own confession, we must conclude that the words of Jesus will apply to all who observe many of their cherished rites and ceremonies, when he said: "In vain do they worship me, teaching doctrines and precepts of men."—Mark 7: 7.

C. J. HUNT.

DELOIT, Iowa.

(To be concluded.)

#### A SCATTERING SHOT.

1. Some seeds fell by the wayside, and the fowls came and devoured them up.

2. Some fell upon stony places where they had not much earth, and forthwith they sprang up because they had no deepness of earth, and when the sun was up they were scorched, and because they had no root they withered away.

3. And some fell among thorns, and the thorns sprang up and choked them.

4. But others fell into good ground and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. (See Matthew 13: 3-23.)

In the above parable there are four clauses, and we shall consider them in their order.

First are the ones that heard the word by the wayside. The wicked one works upon their minds in such a way that the seed, which is the word of God, never takes root. Their hearts or minds are supplied with such food that will hinder the good seed, hence they do not come into the kingdom, but go through life without any regard or respect for the welfare of their fellow men. They lived for self alone, and their minds have become so darkened that they believe there is no harm in satisfying their evil appetites, and their lives are spent in feeding the outer man, the flesh, the works of which are adultery, fornication, uncleanness, lasciviousness, frivolity, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings. (See Galatians 5: 19-21.)

The seed may be sown by Christ or angels, it will not germinate under the above conditions. Might just as well look for a grain of corn to sprout in the frozen ground.

Second, seed fell in stony ground, those who with joy received it, and for a season it grew; but there was no depth of earth. When the sun was up it was scorched; and because it had no root it withered away. Tribulation or persecution came. Their names are evilly spoken of, their children are shunned by their playmates; relatives and friends turn the cold shoulder toward them. Society that once held them in high esteem, now ignores them. With this kind of treatment their faith weakens, and they are seldom seen at meetings; and when the church is spoken of unkindly, they have not the courage to speak in its defense. They move away from that neighborhood to a community where they are not known, and instruct their children if any one makes inquiry what church their parents attend to say they do not go to any. The depth of the soil is so shallow that when the wind beats, they have no root and perish. They are numbered with the class that prefers the good will of the world rather than the society of the Saints. They are so anxious not to offend men, that they have all the tracts and church books put away where they can not be seen, and they stop taking church publications, and if they speak of a brother or sister in the church they say Mr. or Mrs. The ground is very stony and can not give proper support to the plant, though it has sprouted and has every indication that it will bring forth fruit. Why not cast aside the stones so the roots can sprout and be able to stand when trials come, whatever may be their nature?

Third, the seeds among thorns. The cares of this world and the deceitfulness of riches choke the world, and it becometh unfruitful. Like the second class referred to, they neglect to assemble at the house of worship, have no time to read the

Bible or other good books, have no interest or time to call and invite their neighbors to hear the gospel preached. Their whole mind and strength is devoted in seeking after the things of this life. Have time to take the family to the circus and show, or spend part of the week in the lodge-room and opera-house till eleven o'clock at night. Can go off on a hunting or fishing-tour and spend all the spare moments, morning, noon, and night reading the newspapers, are well posted in the news of the day, are busy in supplying the needs of the outer man, but the needs of the inner man are very much neglected and it is perishing for food. The farm with its fine stock of horses, cattle, and hogs, or the beautiful house, or the gold-mines, and other industries, which are all needed, have become the goal of their hearts. No stone is left unturned to make life a success temporally, even at the sacrifice of spiritual life. Yes, their minds have become so burdened with the cares of this world, and the deceitfulness of riches, that, like with the thorns, the good seed is choked. What a sad mistake is made to crush out the life of the good seed by overtaxing the garden with that which is of so much less value. Much care should be taken in our duties in life that we move in paths of wisdom, that while it is our duty to be diligent in business, and discharge every duty faithfully, we should be consistent and not gather that which is perishable alone, but to fight manfully for the greatest of all gifts—eternal life.

Fourth. Those that received seed into the good ground are those who hear the word and understand it, which also beareth fruit and bringeth forth some an hundredfold, some sixtyfold, some thirtyfold. In Luke 8:15 we read: "That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." This class not only hear the word but understand it, and *keep it*, and with *patience* press on and bring forth fruit. They enter into the work with all their might, mind, and strength. Unlike those in the stony ground, or among the thorns who were ashamed to speak of the work, they take much pleasure in seeking opportunities to bring the gospel before the people by calling at their homes, and inviting them to come and hear the truth, leaving tracts and books with a pressing request to read the same; who show by their daily walk and conversation that they are indeed striving to live the life of a saint.

As a rule when the missionary goes into the neighborhood where those of the good ground reside, he will have better success than when his lot is cast with those of the stony or thorny ground. The influence of those in good ground has impressed the people very favorably with the fact that the church they are members of is worthy of their considera-

tion. Hence when notice of preaching-services in the neighborhood is given out, the minister has a fair audience to speak to, and some of the best people of the neighborhood. I have heard Bro. H. O. Smith tell of a family driving twenty miles to hear him preach. Upon inquiry on the part of Bro. Smith why they had come all the way to hear him whom they had never seen, he was informed that a family of Latter Day Saints had once lived in their neighborhood, who by their true Christian life had impressed them that they were surely trying to worship God in spirit and in truth, and they had talked on gospel lines with this family. Yes, they had set the light where it could be seen. The family of Saints moved away, and in bidding their neighbors good-bye, their parting words were not to forget to go and hear our elders preach. So this was the first privilege this family had of attending a preaching-service of our faith. They came twenty miles with a team, and it was the good works manifested in the lives of that Latter Day Saint family that had moved upon the man and his household to go all that long distance to hear the word preached, which they received with joy, and were afterwards baptized.

The above circumstance should encourage us all to do likewise. We may not all be able to get into the pulpit, but we can, by Christian life, move upon the minds of others to follow the example above referred to. I have read of some of the missionaries getting discouraged because the conditions were such that more were gathered into the fold than could be cared for. Some have said, "Why sow more, when we have now more than we can reap or shelter?" One says that he felt no disposition to open up new places till we can take care of what we have. This was the opinion of some when the Lord spoke, April, 1894, section 122, paragraph 7:

The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care of the administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible.

The local ministry and the conditions are about the same to-day as they were in 1894; and we see from what the Lord says that the need for laborers was so great in the missionary field that we are instructed to free the bonds of the twelve and seventy, with such high priests and elders as available, so that they could wait upon their ministry in gospel work, not to give their time in caring for branches and districts. Now, what shall we do? Heed what the Lord says, or be persuaded by man

that there is greater need for the missionary to look after those already in branches and districts, whom the Lord said should be cared for by the standing ministry? The Lord says that the work is of such increased magnitude, not in the branches and districts, but in the field, and laborers so few. I believe that we of the missionary force should give heed to the above, and move out in our line of work, and be careful that we baptize none into the church unless we see in them true fruits of repentance, and that they have proper understanding of the work. Show me a person that has heard and investigated the truth, and turns away from the evils of the world, and has faith in the Father, Son, and Holy Ghost, and with a willing mind and joyful heart enters the waters of baptism, and is confirmed and receives the Holy Spirit, and you will show me one who is built upon the Rock; and though he may be separated from Saints and branch privileges, he will still grow because he is of the good soil, does not depend altogether upon the church privileges he has or the number of sermons he hears; for his faith is in the Lord who promised to come and abide with us whether we are within reach of branch privileges or are like the little maid that was taken captive from the Lord of Israel, whose faith, moved Namaan, the leper, to send to the prophet Elisha; though she was a captive and among a nation that knew not God, she was not left alone.

When I was twenty-three years of age, in company with my wife I moved from a branch of the church of sixty-five members in Ohio, and went out to Western Nebraska, and took up a homestead in 1870. Here we were twenty miles from the nearest branch, and our only conveyance to the same was an ox team for the first three years. We were nearly six years on that homestead, and I can now look back with much pleasure upon the very many remarkable blessings we enjoyed in that humble home, part dugout and part log, a dirt floor and a sod roof. Away from the society of the Saints and church privileges in that lonely spot, God was with us, and never did it enter our minds that because no missionary called on us every month, or because we were deprived of church privileges, we could not live a Christian life, and that God was afar off. I am grateful that wherever one is who wishes to serve the Lord, he will bless him.

I am constrained to say that as a people, our faith should be in the Lord and his word, and not in poor wayfaring man. I fear that some have too little faith in God, and trust too much in man, partaking of the idea that unless the missionary calls on us every few weeks we can not make any progress. And I am sorry to say that some of the missionary force became discouraged and concluded that it is folly to try to reach out into new fields,

notwithstanding the Lord advised us to do so, giving as their reasons that the flock is perishing. If they perish they are not of the good ground spoken of in the parable. If we prefer the stones, thorns, and the deceitfulness of riches to the good seed, the word of God, we shall be barren and unfruitful; though we shall live on a corner lot in the city of Zion, surrounded by Saints and ministry, the seed will not grow. Let us clean the ground of the stones, thorns, and briars to give the good seed room to develop, and bring forth some thirty, sixty, and a hundredfold. We should see to it that all that apply for baptism are proper subjects, having understanding of the work before we consent to baptize them. If we do so the wind and rain may beat and the sun scorch, and the enemy rage within and out; they shall stand for they are grounded on the Rock and there will be no cause for any of us that are out in the missionary field to get alarmed that we are reaping more than we can care for.

One serious mistake is made by the standing or local ministry, high priests, elders, priests, teachers, and deacons. That is to ask the brethren of the traveling ministry, the twelve, seventy, high priests, and elders, to take upon them responsibilities that the Lord said they should be free from as much as possible, so they can push out to work in gospel work in the missionary field. After laboring for nearly one year in certain fields, some giving their names for baptism, one party says, "Well, Bro. Lewis, I understand you will soon leave us, and we will be alone," I said, "Yes, I have other fields to labor in, but you have Brn. So and So, and they will be here, and best of all the Lord will be with you if you do your duty." "Yes," was the answer, "that is true; but these local men have to work, and they do not have the time to read and study as do the missionaries, and we need you or one of the missionaries here, or the work will go down and those you baptized will perish."

Well, I am pleased to say that the ones that were baptized had faith in the word of God, and to-day are lively stones in the building. While they respect the missionary and would be pleased to have one with them all the time, they well understood just how the Lord said the field is white and the laborers are few, and the gospel has brought so much peace and joy to them they are willing to forego the company of the missionary so the others may hear the word. And let us that are in the field impress upon those members we bring into the church, that the covenant they enter into is not with man, and that although duty compels them to be separated from church privileges, the Lord will bless them; and not only is it expected that they will strive alone so far as human help is concerned, but that they will by their means help to send the

gospel to others. Let us take courage that although we may not be able to gather into the regions round about because of the needs of the work where we may be located, the Savior has promised to send his angels to gather his elect. Let us stand at our post of duty, and all will be well.

WM. LEWIS.

SCRANTON, Pennsylvania, 310 South Maine Avenue.

## Of General Interest

### THE END OF THE "HARMONY SOCIETY."

Recent proceedings brought by the state of Pennsylvania to obtain possession of all the property of the Harmony society now remaining serve to revive interest in that almost forgotten community, which was at its apogee in the middle of the last century. Among all the strange manifestations of social and religious exclusiveness that have from time to time taken root in this country the story of the Harmony communists, called Economists from the name of their settlement, is most pathetic.

For it is now at its final chapter. For more than three-quarters of a century it has been unfolding step by step, and now it has reached its end—the only end that has been possible under the circumstances. When the courts have fixed the ownership of the communal estate now remaining the book will be closed for ever, and the Harmony society will be a thing of the past.

Practically it is that now. At the present moment there are only two survivors of the curious sect. These remaining Harmonists are John S. Duss, the well known bandmaster, and his wife. Upon them are centered all the traditions of the extinct society, and its estate has descended to them.

There is no question of descent. The state of Pennsylvania admits it. It is a matter of history and record that John S. Duss and his wife are the last representatives of the old community. The state contends that Duss and his wife have forfeited their right to the estate by following a way of living which is not in accord with the principles of the community.

The state maintains that the terms "Harmony society" and "John S. Duss and wife" are incompatible and can not be made to agree. For the Harmonists were celibates, and there was no marriage or giving in marriage at Economy. Every member of the community was bound by a vow to remain celibate for the remainder of his or her life. Celibacy was one of the most vital features of the sect. The violation of this rule would have entailed speedy expulsion. Now that there is no one left to enforce the rule the state assumes the responsibility.

John S. Duss, the man who sees no reason why he should not be undisturbed in his possession of the rich estate of the Harmonists, is a man of parts. He is a born fighter also, and has had much experience in the business of holding what he regards as his own. He became head of the community about twenty years ago and at once began to exhibit a remarkable executive ability. Through neglect and poor business management the society had met with reverses. Many of its industries had fallen into decay, and its splendid agricultural plant had been suffered to deteriorate.

Duss—young, capable, and energetic—worked a remarkable change. Once more the society became prosperous, and its property was restored to its original value. The membership of the community was dying out rapidly, and there was no remedy for that, but there was no depreciation of the estate. There had been no additions to the communistic family from the outside, and there could be none in any other way. The time came when Duss was the brains and almost the absolute ruler of the entire concern.

Although evidently he was doing so much for the community the old Harmonists did not approve of his methods. It seemed to them that their leader was holding too much intercourse with that world from which they had withdrawn. He was musically inclined and organized a brass band and orchestra at Economy, which was a source of great discomfort for his brethren. They put their venerable heads together and resolved to oust him.

They appealed to the courts, but failed to secure relief. Their young leader was too well entrenched to be dislodged by their feeble efforts. The United States supreme court decided everything in his favor, and he secured an apparently firm hold on all the property. He bought and sold on his own initiative and became practically the "whole thing."

The career of John S. Duss abounds in incident. It is quite as interesting as is that of the curious society of which he became the head. He was the only child who ever became a part of this strange celibate family. His father and mother, German immigrants, came to Economy when he was two years of age and entered the community as servants. Although it was regarded as an innovation and some of the older brethren shook their heads, the parents were permitted to take the vows, and the child was adopted into the society.

The presence of a child in that austere and celibate family bred a sentiment of discontent that threatened to prove disastrous. The women became his veriest slaves, and the men were scarcely less abject in their servitude. The time came when Father Jacob Henrici, then head of the Harmonites, realized that the boy must not be permitted to

remain in the community. Although he was overfond of the child, he sent him to a boarding school to be educated.

When he left the school young Duss did not return to Economy. He went to Nebraska, became a farmer, married and prospered moderately. Twenty years after he left Economy to go to school he returned in company with a wife and several children. Father Henrici, who was still at the head of the greatly reduced community, received him with open arms. The old man had never lost his affection for the boy, who was still the adopted child of the society.

Henrici was old and feeble and the affairs of the society were in bad shape. Duss saw his opportunity, and Henrici encouraged him in his desire to assume charge of the society's business. There was the obstacle of the marriage, but Duss and his wife agreed to become brother and sister and took the vows to that effect. When Henrici died the few surviving members elected Duss to succeed him.

The Harmonist cult had its origin in Germany, having been founded by George Rapp, a native of Wurttemberg, who in 1803 emigrated with a company of adherents to America and established the first colony, at Zelionople, Pennsylvania. Rapp was a firm believer in the idea that he had been delegated to restore Christianity to its original purity and succeeded in inspiring about a hundred followers with the same belief. For a few years the cult flourished and at one time there were about 800 disciples.—*Hawk Eye*, July 21, 1907.

#### ANTI-MORMON PROPHETS TOUR COUNTRY IN CARAVAN.

For several years anti-Mormon evangelists from Ohio have been touring Utah and Idaho in wagons which look much like the old-time prairie schooners.

During the last year these men traveled 4,500 miles to the homes of 65,000 Mormons. Their stops included places where gospel services were unknown. There were twelve missionaries in active service during the latter part of the year and three wagons were used in their travels. Four of the men were Presbyterians, two Congregationalists, two Friends, and one each from the Cumberland Presbyterian, United Brethren, Methodist Episcopal, and Christian Alliance churches.

In addition to the visits made in Idaho and Utah, a strip of Mormon territory in Wyoming was traversed. The summer field for this work is in Idaho, which is almost as strongly Mormon as Utah. The route on these journeys lies up and down the mountains and through canyons. Each wagon goes from a central point into a different territory, and from the wagons the workers in turn do a great deal of walking. It is estimated that, in addition to the

4,500 miles covered by the wagons last year, the missionaries themselves covered 2,500 miles on foot.

The urgency for the work which these men are doing is found in the fact that despite the war that has been persistently waged against Mormonism, it continues to gain converts. Not only is this due to the increase in population in Idaho, Utah, and Wyoming, but also to the efforts of the Mormons.

At the head of the anti-Mormon evangelists is the Reverend John D. Nutting, an Oberlin graduate, who for several years was pastor of a mission church in Salt Lake City. The work is under the auspices of the Utah Gospel Mission, which has its headquarters at Cleveland, Ohio.

In Utah there are thirty-three towns of more than 500 population and 185 of less than 500 people in which ordinary religious work is practically unknown. When a wagon of the anti-Mormon missionaries enters town, a personal visit is made to each home in the village to announce a meeting. Often the service is out-of-doors. Sometimes it is permitted to be held in the crude meeting-house of the Mormons, or again in the town "opera house." These "opera houses," by the way, are little more than barns. . . .

The courteous treatment which these missionaries receive is worthy of especial mention. The Mormons believe that their own representatives, who are at work in different parts of the United States, should have a hearing and be well treated and they in turn believe in treating missionaries who come to them in the same manner.

All of these missionaries work without salary, receiving their actual expenses only. It is well that this is so, for the Mormons are averse to a salaried ministry.—*Exchange*.

#### LOST LOVE.

There is a sad chapter in the life of John Greenleaf Whittier, one of the sweetest poets that the world has produced. It is as follows:

In the spring of 1828, when the poet was twenty years old, he did his first and last courting.

In the quaint old town of Marblehead, in the home of a well-to-do shipmaster, dwelt Evelina Bray, the shipmaster's daughter. Evelina was "sweet sixteen," as pretty as a peach, and as pure as the wood violets with which she loved to decorate her hair, and with the winsome, modest maiden Whittier fell desperately in love.

During the aforementioned springtime, as the flowers were creeping up from under the snow and the landscape was taking on its first delicate touches of the summer to come, young Whittier went down to Marblehead, found Evelina, and told her of the sentiment he could no longer conceal. To his joy he learned that the sentiment was reciprocated.

But the "course of true love did never yet run smooth," and it was already decreed that Whittier's was to be a "lost love."

The shipmaster of Marblehead was a "worldly" man, and one of his chief delights when on shore was to hear his daughter play on the piano and sing, while Whittier's parents, as well as Whittier himself, were of the strictest sect of the Quakers, in whose eyes a piano was an emblem of sin, and music the sure and certain mark of wickedness.

Between those opposite, antagonistic, and uncompromising views of things there was no concord possible. Whittier knew it; Evelina Bray knew it; and like the philosophers that they were, they concluded to say no more to each other upon the tender subject—and they never did.

Five years later—in 1833—the couple met again, but no word was spoken of the affection that each knew was in the other's heart. It was the meeting of friends, that was all.

It was not until 1835, at a class reunion at the Haverhill Academy, that the poet and his sweetheart again stood face to face. Since he had last beheld her fifty-two years had rolled away. The two were now old—the rose had faded from Evelina's cheek, and into her lover's face wrinkles had stoined, and upon his head Old Time had left his rime.

But the heart never grows old, love is immortal—immortally young and fresh—and parting from his old love for ever, the poet went home to write the touching lines:

Look forth once more through space and time  
And let thy sweet shade fall  
In tenderest grace of soul and form  
On Memory's frescoed wall—  
A shadow, and yet all.

—*Millennial Star*, July 4, 1907.

## Mothers' Home Column

EDITED BY FRANCES.

### Are We Thinking?

It has been our thought to have given in this article some instances of results almost stupendous, growing out of beginnings much smaller than Graceland, but in a copy of *Autumn Leaves*, August, 1902, we found an article written by Frederick M. Smith, setting forth the claims of Graceland in a light so strong and with an understanding of its needs so fully and realizingly felt, that we believe we can do Graceland and the church no better service than to use this article almost entire:

"The opening of the doors of Graceland College on September 17, 1895, marked the materialization of an idea which has been extant in the church almost from its very inception,—a church school of higher learning. Early in the history of the church the Lord called attention to the necessity of study and learning. In 1831 W. W. Phelps and Oliver Cowdery were directed by revelation (see Doctrine and Covenants 55:1, 2)

to print, select, and write books for schools, in this church. In 1832 (see Doctrine and Covenants 85:21) the elders in the church were instructed to teach one another in 'all things that pertain unto the kingdom of God'; 'of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass, things which are at home; things which are abroad; the wars and perplexities of nations, and the judgments which are on the land; and a knowledge also of countries, and of kingdoms.' As you see, provisions made here for the study of meteorology, astronomy, history, domestic and foreign economics, political science, wars, governmental problems, geography, and many others.

"And again they are told (see Doctrine and Covenants 85:36) to seek 'diligently and teach one another words of wisdom.' 'Yea,' says the Lord, 'seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning.' In 1833 (see Doctrine and Covenants 90:12) came the instruction to 'obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion.' And yet again Joseph Smith is told (see Doctrine and Covenants 87:5) to 'study and learn, and become acquainted with all good books, and with languages, tongues, and people.'

"Reader, can you broaden the scope of the ground to be covered according to the foregoing? If you need any more authority for covering the widest possible scope in your search for learning, and a field in which to do your studying, turn to the definition of truth as given in Doctrine and Covenants 90:4, and think for even one brief moment of the wonderful breadth and scope given to the meaning of that word, and then remember that we are to search for truth, grasp the truth, and hold the truth. Reader, have you truth? When do you think you can rest from your labor in searching for truth? Is there rest for any of us engaged in this latter-day work? Can we in this life slacken our study and our efforts to learn of the wonderful things with which God has surrounded us, and the wonderful blessings ever bestowed upon us? . . .

"For reasons more or less apparent to all who have studied the situation, Latter Day Saints have a tendency to be somewhat exclusive. I mean by that that there is a disposition to segregate from the world and congregate with people of like faith. This is perfectly natural when we consider that for peculiar reasons Latter Day Saints have always been subjected to persecution for their faith's sake. But beside the natural reason we have the added one that by command of Divinity we have been told that sooner or later he would bring his favored people to some spot on earth made blessed by his holy blessing. Because of these truths Latter Day Saints will never become popular, and will always be subject to strenuous opposition which will by reason of its very strength hasten the gathering to Zion.

"Forced, then, by the opposition of the world and led by divine promise and spiritual encouragement, as we shall be to segregate, we shall be compelled to maintain institutions which are as peculiar to us as is our faith. Chief among these institutions are those which shall be devoted to the education of the young men and women of the church in such a way that they shall be placed on equal footing with those of the world with whom they come in contact when supporting and advocating the attitudes of the church. Give our people equal education with the people of the world, and add to that the guiding and enlightening influence of the Spirit of

God, and truly Zion shall be feared of all nations and the world.

"Our ministers go into the world to preach the principles of our glorious gospel, traveling without purse or scrip, leaving their homes and families to the care of the church authorities. These families struggle along with a bare living, sometimes a most precarious one, too, saving the church every cent possible, all for the sake of the work and the glory of our Master. Thanks to good Uncle Sam, our children have a chance to educate themselves to a certain point in the public schools of the land which we as citizens of this country help to support. But what becomes of the education of those children when they have passed the school age? Where are they to get the education the children of other families get by going to college? How is that poor minister's family going to send the older children to college, when it takes every cent they have or get to keep them in the public schools while they are still at home and helping with the work of the family? From where comes the money to send them away from home to a college where they can get the education which shall place them on an equal contending basis with the children of families who are receiving money enough to send their children to college?"

"Let me suggest a plan whereby every minister's child can get a college education. Let the missionaries, so far as possible, gather their families into the 'region round about,' where living expenses are as low as anywhere else in this land; and after their children, still living at home, have completed the course in our public schools, including the high school, let them not stop their schooling, but enter at once into our church college, and complete a strong college course. What if the expenses of the school are in excess of the income from tuition fees? It makes no difference, for we owe it to every minister in the field to see to it that his children are educated thoroughly.

"I shall be glad when the day comes when I can see hundreds of youths and maidens, children of the ministry, in Graceland being educated at the expense of the church at large. Then we shall be placing them where in future years they can be of greatest possible use to the church.

"I may be overly sanguine, but I believe the day is not far distant when the work of Graceland College will be considered as much the work of the church as is the work of the ministry to-day. We must awake to that fact; the sooner the better for us.

"Graceland is sadly in need of support to-day. While some of the Saints have done nobly in a financial way, and while they are rallying to its support in a way which will shortly free it from debt, there are other ways in which the school can be supported which are being neglected. There are many in the church who are qualified to do efficient work as instructors in college work but who do not seem willing to make equal sacrifice with those of the ministry. The matter stands about like this now: Either the Board must pay salaries equal to those paid by the stronger schools in order to secure as efficient instructors, or else they are compelled to place the standard of instruction below what a college should maintain. The only remedy seems to be to call upon the Saints for greater financial help, or else we must find those within the church who are willing to enter into Graceland upon the same basis as do our ministers when they enter the field. And is it more important to preach the gospel to the world than it is to place our young on the best possible footing? Is it right to send out the men who are making such great sacrifices to preach the gospel to the nations of the world, and permit their children at home to grow up handicapped by a lack of education?"

"Saints, where do you stand on the college question? Are you looking forward to the time when we shall be gathered to Zion? Then are you 'preparing the way before you' by lending your very best aid to an institution which, if supported as it should be, will be one of the greatest factors in the gathering? Can you think of the Saints in a gathered state without systems of schools? And can you think of schools without efficient instructors? Surely you will not want instructors from the world in your schools in Zion. Then you must have an institution where Saints can be equipped for teaching; and these instructors must be prepared beforehand. Those of the Saints who have been educated at the colleges of the land other than our church school, know that there are handicaps to be met which are not pleasant, to say the least. Let us, then, supply our young a school of higher learning wherein they can be in their natural element, and therefore do their best work.

"Readers, follow out this line of thought and see if you can not see a wonderful mission for Graceland. And you Saints who have had the advantage of college education in other institutions, ask yourselves seriously, Can I help the work of Graceland along?"

"Graceland has need for help in every way, and the members of the Board are looking for those who are willing to do a Latter Day Saint's part in raising Graceland into the very front ranks of colleges.

"Shall Graceland enter on its mission work?"

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## Letter Department

MANCHESTER, England, July 8, 1907.

*Dear Herald:* We arrived at the home of Bro. and Sr. Beatty of Brooklyn, and had a real old country reception. After the hurry-scurry of rushing from the train, with our luggage, we made our way to the ferry-boat to cross the large river, then found some more badly paved streets and sidewalks, and on inquiry were told this was New York with its teeming mass of people. Well, we made our way to the car, crossing the large Brooklyn bridge. When we had struggled up a few flights of steps, the cars rushing in and out on both sides of us, we saw on the finger-board our car announced. In it rushed, and the writer was giving preference to the weaker sex when one of them called out with what seemed to him a rather bold accent, "Go along! Go along! Get out of the way! Get out of the way!" Then when we were getting into the car the conductor said it was a hack we wanted. Thus, we were received into the London of the United States, and with three feet of snow on the ground, and with our ears nearly freezing, we leave you to imagine the internal feelings. And after such turmoil, you may be sure we should appreciate the old country methodical reception to the home of Bro. and Sr. Beatty.

We felt refreshed in the morning and ready for the changed conditions. On the 12th it was very cold, freezing icicles on our mustaches as we walked about the streets; also on this date one of the Joy line steamers was run down by a schooner and one hundred lives lost. We should likely have gone with her on the next trip, had not the accident happened, on our way to Providence. On the 13th we went over Brooklyn bridge and the Williamsburg bridge, two wonderful structures of one mile each in length and standing very high above the water. Then we accompanied Sr. Beatty to the splendid home of Bro. and Sr. Gilfoy, according to invitation, for supper, and met with a hearty welcome.

On the 14th we went with Sr. Beatty again into the great city, and had the pleasure of visiting some of the large

stores, one of them being Wanamaker's wonderful building with its great variety of provisions trying fully to cater to the five senses of the human make-up. We then made our way to the home of Bro. and Sr. Ephraim Squires to supper. Here we had the pleasure of seeing our Bro. and Sr. Squires, Sr. After supper we had some very good singing, and, we believe, profitable talking, and eating of ice-cream. Thus we spent a very pleasant evening, finishing up, when we got home, with a hard-headed, flat-footed talk with Bro. George until about two in the morning.

We left the next morning for Providence, a distance of about two hundred miles. Here we met five hundred Saints assembled in conference, and we had a very pleasant time with them. We had the pleasure of meeting once more Bro. Bullard. We stayed while here at Bro. and Sr. Bradley's. Bro. Bradley was one of the early pioneers of the work here, and many times has dared to stand alone in defense of the same. We had good meetings on Sunday, and Bro. John preached on Monday night the 18th of February, and on the 19th we went to Fall River. At this place is a branch, we think, of about two hundred members; also a town of cotton mills numbering about eighty, and a number of Lankenshire people. Here we stayed at the hospitable home of Bro. Gilbert.

On the 20th we left here for New Bedford and had an electric car ride through the bush that we thought a very risky ride because of the seemingly temporary appearance of the construction of the route. The distance was fifteen miles. When we landed it was snowing fast, and when we went to the meeting-house the door was shut and it looked like the little room would be covered up with snow. There was a fair turnout, and we had a very good meeting. We stayed with Bro. Brayton, and had a pleasant time. The Saints seemed in good spirits.

On the 21st we left New Bedford in electric car for another long drive. We went by Taunton through the bush to Attleborough—a fine meeting-room here and a good-hearted lot of Saints. Attleborough is America's Birmingham, as we were informed, the main manufactures being cheap jewelry. The same night we returned to Providence in company with Bro. Bradbury, who kindly came out to meet us and take us to his home again for the night. On the morning of the 22d we left Providence for Boston, a distance of sixty miles. Here we met Bro. Bullard and at night went to a gathering in honor of Washington's birthday. We met a cheerful lot of Saints and enjoyed the evening with them, all but the speech-making.

On the 23d we went to Bro. Fisher's at Winter Hill College, Summerville, Massachusetts; and we had the pleasure of looking through their training college, the two brothers being principals of same; and who have wonderful ability, we think, for the work, and hope and pray that they may accomplish much. We think there is here a membership of about two hundred. We were kindly cared for while here by Bro. and Sr. Bussiel at their comfortable home.

On the 24th Bro. John preached in Boston, the writer going back to Providence, the weather very cold and snowy. A sister at the service in the morning unfortunately was a little deaf and asked me to speak loud, and the sister was not there at night. If I did not talk loud enough am sorry, and will try to do better next time. I enjoyed the talk with them very much morning and night.

On the 25th I met Bro. John at Boston and we left for Buffalo, a distance of about three hundred and ninety miles. Here we stayed with Sr. Schofield, and our esteemed Bro. Pitt. The same date we went with Bro. Pitt to Niagara Falls, a distance of twenty miles by electric car. Here we had the

pleasure of meeting a man whose epistles we had often read, but whom we had never seen before, Bro. Etzenhouser. We then went to the home of Bro. and Sr. Wall and after refreshments we were escorted by our two brethren around the Falls. Such a sight the writer never saw before, and can not fully describe, but may tell a little. First we went to the Falls on the American side and saw the great ice mountain nearly one hundred yards high, and saw the boiling mass of water rushing over and under the iceberg; then went around to the bridge and over to the Canadian side and viewed the Falls. Then we visited one of the power stations where we saw the powerful dynamos that drive nearly all the cars and industries in Niagara Falls and part of Buffalo. We crossed on the ice bridge and climbed a good distance up the ice mountain while the water was boiling over the top and going underneath us. The weather was very cold. We then went back to the welcome home above mentioned and after supper had a little chat and then went to Niagara Falls meeting-house. Bro. John was the preacher. Many of the Saints from Canada, we were told, came to the meeting, so the house was nearly full, and we had a good meeting. The next morning Bro. Etzenhouser took us to see the rapids where Captain Webb lost his life.

G. W. LEGGOTT.

135 Clayton Lane.

FLOODWOOD, Ohio, July 11, 1907.

*Editors Herald:* Please say through the HERALD, that, as we have been assigned with Bro. Reese Jenkins, to labor in the Hocking Valley of the Ohio District, if any of the Saints or friends know of openings or opportunities for preaching, and will write me at Floodwood, Ohio, we will try to respond with thankfulness.

H. E. MOLER.

OMAHA, Nebraska, July 24, 1907.

*Editors Herald:* I once received a letter saying in part, "Don't you know, brother, that you must let people know when you are sick, for then we can worry about you and you soon will be well." But the maxim I have always followed is: "No news is good news," this accounting for the absence of scratching from my pen.

This beautiful morning, after a refreshing rain continuing during the whole night, after a refreshing sleep, it seems almost as if I have nothing against a brother or a sister in this wide, wide world. The sun seems to throw out new light, and the trees, sparkling with the rain on the leaves, tinkling down to the ground, appear to have a greater amount of life, and sing praises to God on high. The grass seems to say, "Praise God from whom all blessings flow."

The corn in the many fields, having had such a hard fight for life during the earlier months of the year, now seems to grow so rapidly as to astonish the farmer himself. I can almost hear the corn stalks say,

"We'll praise him for all that is past,  
And trust him for all that's to come."

The birds are singing gaily this morning; and, taking all in all, I can not find words to express myself. Perhaps a saying from Henry Ward Beecher might not be amiss:

"The sun does not shine for a favored few, but for the universe of life, so the grass from a thousand fields sways in the breeze and whispers, 'Thou art my son.' The leaves in the trees rustle in the breeze and say, 'Thou art my son.'"

So we can look up to God, it makes no difference how rich or how poor, and say in humility, "Thou art my God."

We are progressing slowly along the line of missionary work, but hope to do more in the future than in the past.

The Utah elders are very bold lately. Some few days ago

they preached polygamy and celestial marriage on the streets, and said they were not to blame for preaching those doctrines, but Joseph the Prophet was alone responsible for the teaching and practicing of those doctrines.

We asked them several questions that they were unsuccessful in answering, and they then started in to abuse Emma Smith, when a policeman interfered before I could answer and said, "If you men can't answer the young man's questions without abusing his grandmother, you had better move on down the street, or we will have you arrested for slander."

We are making friends wherever we go.

Yours in the gospel,

HALE W. SMITH.

LANSING, Michigan, July 18, 1907.

*Editors Herald:* There is nothing very discouraging to report in the Southern Michigan District. Some rumors of theological conflict are heard at a distance. Debate arranged to commence July 15, at Clear Lake, Indiana, between Elder J. A. Brown of the "Current Reformation," and myself, has been deferred by the opposition to September 1. Other batteries of less note give some indication here in the capital city of attack, because of the capture of a few soldiery from the Congregational ranks. Reverend Thomas Williams, of Chicago, representing the Christadelphian faith, with whom we were negotiating discussion on "spirit consciousness," "non-resurrection of the wicked," the "present establishment of the kingdom of God," and kindred topics, sailed for England during the month of May, and hence the contest goes over until the autumn. So it seems that several pitched battles are due this field soon.

Our district conference, held at Clear Lake, Indiana, June 23 and 24, was quite good. Two were baptized during its sessions; one at South Scott two weeks later, and four here in Lansing recently. So the work moves. Others here are nearly persuaded. Bro. Charles Fish, the president of Capital City Branch, is absent at Indianapolis, Indiana, in the employ, of the state printing department. He is missed greatly, but the Saints rally under the local officers left, to the support of the cause.

Bro. J. Arthur Davis is operating in Berrien County,—Galien, Buchanan, and New Troy.

We organized a Sabbath-school in Branch County, a little while ago, at a point north of Coldwater, where we had previously done some ministerial work. Introduced our *Quarterlies*. The school chose a Disciple lady to teach the senior class. She found a memory verse from Doctrine and Covenants. Just one. That was sufficient. She "wasn't going to teach Mormonism"; that verse "was an entering wedge." She prevailed on the school to abandon our *Quarterlies*, and sent for Cook's, at the end of the quarter. We replied. She reviewed. We re-reviewed. At my suggestion she appointed the following Sunday evening, and, to a full house read R. B. Neal's tracts from three o'clock to half past five. We replied about twenty minutes, and appointed Thursday evening for reply at length, the people concurring by vote. We met the objections for over two hours, to a crowded house. The lady is a graduate, we learn, of the Angola, Indiana, Tri-State Normal. She read a statement from Neal, that he stood "ready to skin any Mormon, any time, any place." Whew! Let empires tremble. But for some reason unknown to us, the lady nor her stars were at the reply.

We are at this place over Sunday. Held a nice service last evening at North Lansing. We have appointment on Kalamazoo Street for this evening. Saints are usually well, and in line of duty.

The weather is scorching hot now, and 'tis a difficult task to "keep cool." Calls from Blissfield, Michigan; Woodburn, Indiana; Keeler, and other points.

Hopefully yours,

S. W. L. SCOTT.

WRAY, Colorado, July 8, 1907.

*Editors Herald:* Yesterday a dear friend was led into the waters of baptism and I have tried in my poor way to portray our joy at her joining Christ's church. I am sending you the poem and if you think it worthy I should like to see it published.

We went to Olive Lake,

Before the sun went down,

Assembling there, God's lowly Saints

Who wished not for renown,

But just to do our Master's will.

We sang his hymns with gladdened hearts,  
And watched the murmur'ing rill.

Our friend would join our ranks,

Christ's blessed gospel to obey,

To God be all our thanks!

A grave and earnest prayer,

And then God's servant true

Baptized her 'neath the sparkling wave,

And she was born anew.

Then confirmed into God's kingdom,

Christ's servants' hands laid on her head

That the Holy Spirit would come

To be her comfort and her stay,

In hours of darkest need,

Her help and guide each day.

We thank our Lord for blessings give'n;

Our prayers have answered been—

God has given our sister peace,

Leaving the world of sin.

We pray that she may faithful be

And serve him with a willing heart.

And all his blessed truths may see.

Oh! may she bring into the fold

Her friends and loved ones dear;

And make her, Lord, as burnished gold.

EVA ULELA TABOR WELLER.

DENHOLM, Saskatchewan, Canada, July 11, 1907.

*Saints' Herald:* It is with a sad and aching heart that I take up the pen to write to you to-day. We lost two beautiful horses yesterday, poisoned by gopher poison. My husband set the pail of poison in the wagon-box when mixing the poison through the oats, and a little leaked through some hay which they ate later. We did all we could, all we knew how to do; but could not save them. It is a dreadful blow to us, but we would not mind their loss so much had they died easy.

Now I must go back about a month. I had a very vivid dream. We were poisoning gophers, and one got poisoned, and we had it trying to save it, as it begged for mercy, (it seemed it could talk). It went into dreadful spasms. I cried and felt very bad for him; but he died in dreadful agony.

I said, "Thank God! his sufferings are over."

Then I saw a picture of another, dreadfully wounded by a dog. It tried to get away somewhere to die; but there was a cat on one side and a dog on the other; and I stood there also, so sorry; but the gopher did not know that, and also feared me. Of course it was caught and killed. I awoke,

and told my husband about it; also that I had a feeling that it was wrong to *poison* gophers, the suffering being so bad. It seemed inhuman. He said it was the only way. He did not just think it right; but did not know anything else to do. But the vividness stayed with me, and I often said I felt something would happen yet with the poison. And, well, I have told you what happened. Had we been merciful to the gophers, having pity on them, we would not have lost these horses. We were warned.

Now I would like your opinion on this dream, and the results. The horses died just like the gopher did in my dream, only it was I who did the crying for mercy, and finally thanked God their sufferings were at last ended. I hope our loss will be the cause of good. I feel that as Saints of God it is very wicked for us to cause such suffering to dumb brutes, even if they are pests. My husband says that if they destroyed a portion of his crop for forty years (like they do), they could not destroy as much as those horses were worth. May God help us to see clearer, and be more like Saints, is my prayer.

Your sister in the one faith,

MAGGIE DAVIS.

ALAMO, Tennessee, July 18, 1907.

*Dear Herald:* I desire to tell how and why I became a Latter Day Saint. I had for some years been trying to serve God, wanted to live right, but found it to be hard work. I wanted to join some church, but did not for a while know which one, but finally joined the Cumberland Presbyterian. Four years later I joined the Campbellite Church, thinking I had now found the only church that was right. But by reading the Bible I found they did not teach the gospel as Jesus taught it, and was about to conclude that none taught the true doctrine of Jesus. While thinking on this, Bro. Grant Gower and wife, living at Lexington, she being a sister of my wife, made us a visit, they being Latter Day Saints, and began to tell us something about their church, claiming it to be the true church of Jesus Christ. But I did not think that would do. I had heard so much about "Joe Smith" that I thought he was one of the worst men that had ever lived, or ever would live. I did not say much, and did not believe any more than I said. After they went home they had the *Ensign* sent to us. The more I read it the better I liked it. I read the sermons and other good matter, and began to search the Bible to see if this church taught the true doctrine of Jesus Christ, and found it to be so.

Bro. and Sr. Gower were the first to speak to us about the gospel, or in other words the true and only way of entering into the kingdom of heaven. We thank them for so doing, and desire the prayers of all the Saints that we may hold out faithful, and at last receive our reward.

Matthew 5:11, 12: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." So, if we are persecuted, we should only rejoice and be glad, for here we have a great promise that should cause us thus to do. The Lord knew man's heart, therefore he uttered those words, that our faith might not be shaken when we are evilly spoken of.

I prayed to God to know of this latter-day work before I accepted it, whether it was the true work of the Lord. And it was made known unto me by a dream that it was of God; and I feel very happy to know that I have been led to believe the truth, and partake of the joy and happiness and comfort therein.

I was baptized by Bro. C. L. Snow, August 19, 1906. My wife was baptized August 16. We live about sixty-five miles from any branch. The *HERALD* and *Ensign* are the only preachers we have. Would be glad to have some of the elders come this way. We will make them welcome, and do all we can to get a place for them in which to preach. It is our desire to help this work, and to put the truth before the people.

In the faith,

G. E. JONES.

#### A Letter From Alaska.

*Dear Herald:* I am one of the isolated ones, my husband and I being the only Saints in this part of Alaska. I take this opportunity of letting my brothers and sisters know that our heavenly Father has watched over and protected us through the dreadful war between the two railroad companies here. The Northwestern and the Pacific Railroad companies both claimed the right of way, both worked right up to the place where each would have to cross the other. The first we knew, a man came running by my house and told me to run, as they were going to dynamite the dam beside my house; but before I could get away the shock came, and the debris flew all around me, and yet no harm came to me. I ran toward the company's office and heard the superintendent ordering his foreman to arm their men and go and protect his property.

The warning given to the Saints, telling them that the time would come when he who would not take up his sword against his neighbor would have to flee to Zion for safety, came to my mind. My husband was one of the foreman ordered out to fight. I walked up to him and asked if he was going to stand by the Lord or the railroad company. He looked me in the face, and I saw the divine light in his face as he said, I am not going to fight. He went to his men and asked them for all their guns. He took them and kept them till the day's work for them was over, then he gave them back, went to the office, told them he had quit, and asked for his time; but they did not want to give it to him. That night we came to East Calotta. We went back next morning. The superintendent told him he would not ask him to fight, to stay there till the fight was over, then go back to work; but he told him to go across the creek and look at some cable he had there. He lied to him; for one of the office men came to me and told me the superintendent was trying to keep my husband out there till the fight commenced, so he would encourage his men to fight (they all refused to go out after my husband quit). I went right out to the woods after him, and told him to come with me down to our house. Then we met my husband's brother who had been sworn in as deputy marshal. He told my husband that the marshal was going to arrest all the superintendents and foreman. We packed up our goods, and moved right over to East Calotta. They had the fight just an hour after we left. The marshal went there and arrested twenty. While they were trying to get bail, my husband was asleep in bed. The next morning two men were shot, one seriously, the other fatally. Many were hurt, the result of whose injuries we do not know. I see many bandaged heads on the street.

My husband had been warned in a dream, before he took the place, that if he did not serve the Lord he would be shot. It did not need a second warning when the time came for him to stand by his colors. We belong to the Seattle Branch.

I had a long, cheering letter from Sr. Bertha McCulloch of Everett, Washington. She was just bereaved of her father when she wrote to me. Notwithstanding her sorrow she wrote me a cheering letter. I also had one from Sr. Gorbitt, of Seattle Branch, secretary of our "Aid," wishing me to

come back and labor with them. I am very unhappy away from the dear Saints in Seattle; but I believe the Lord has a work for us to do here. My husband's mother and brother live here. They have been very bitter against me on account of my faith. I have spent many hours with them, Bible in hand, since being here. The mother is ready for baptism, if there were any one here to officiate; the brother, if not friendly to the faith, is friendly to me. He told a friend of mine the other day that he never liked me before; but now he believed I was all right; so I think, with patience and loving kindness, we may win him to the truth.

I had a letter from my sickly daughter, saying, "Come home, mamma dear. I have not many years to live; I am not happy without you." It makes my heart sore to stay away; but I must finish my Master's work first. He has blessed and protected us. I feel that I can not be too busy for him. I want to do all he requires of me.

I still want your prayers, dear Saints, for my husband and myself in this far-off land. I would like to say more about the goodness of my heavenly Father; but my letter is already lengthy. May God help us all to live faithful, is my prayer.

In gospel bonds,

CALOTTA, Alaska.

VIOLA BERGSTROM.

#### Over the Mountains.

*Editors Herald:* Soon following my letter from Provo we had a visit there from Brn. Smith and Kelley whom I mentioned as being in Salt Lake City. They were with us from Saturday till Monday, each occupying on Sunday. Then attended our Saturday evening street-service, where the Bishop found it not beneath his dignity to follow the writer in entertaining the crowd in this rather unpopular way.

On the 3d inst. the writer left Provo and Bro. Curtis for Ogden in the north to join Bro. Stead. Coming via Salt Lake City we had a stop-over from Wednesday till Saturday, where we spent the first glorious Fourth in the United States. We visited the Mormon pavilion at Saltair; saw members of that church on the giddy whirl, keeping time with lively feet to the enchantment of music; bathed in the brine, said to be twenty-three per cent, where it is no credit to any one to swim; heard the expression of American patriotism in the prolonged din of firecrackers and dynamite cartridges. We beheld the basins in which the salt water is pumped, where it is allowed to evaporate, whence the residue, the real salt, the harvest of crystals, is gathered up and shipped away to salt the adjacent city and other cities as well. After delivering a Friday evening sermon on the street in the company of Brn. Davis and Morgan, missionaries, I continued here to Ogden from whence I now write.

Ogden is a city of twenty or thirty thousand, also near the mountains, a perfect picture now of fruit and the healthiest vegetation. It is a stronghold of Mormons, a large tabernacle, but no temple. Elder Stead has been occupying here for some time, baptizing four a few weeks ago, and others now are near the kingdom. We have meetings on the street through the week and in the church on Sunday. Interest seems to be increasing in our street-meetings. Combative Mormons ask questions and make interruptions, which adds conspicuousness to our feature of the activities of the city evenings. The "gospel wagon" outfit is also here to convert the Mormons; they hold forth on the next corner. Their attack is not directed confinedly to the Mormons of Utah, but also to the original church. They inveigh against the Book of Mormon. Certainly their propaganda will be attended with little success; for whatever there is that is objectionable in Mormonism, the Mormon is not fool enough

to surrender to a system which requires of him to renounce that for which he is capable of offering as much proof—more—as that upon which the Bible is most commonly accepted. The Mormons challenged them to debate, but they refused. Then the Mormons in turn were challenged from our stand, and so far they have refused, or failed to accept.

I have been in association with Mormons and Mormon apostates long enough to see the endowment garments and the character of the marks they put on. Many Mormon minds may be oblivious as to the signification of the peculiar marks they are supposed to copy on their purchased garments, but that special garments are worn by them and that they contain certain curves and angles inwrought or cut and hemmed, is not open to question here in Utah.

The rising generation are seemingly incredulous of polygamy. To say, however, that they do not believe it is too sweeping. Of course their surroundings do not encourage its belief like they once did. It is still taught, but it must be more secretly. Naturally enough it would give way if not kept constantly before them, for where is there a maiden heart but what would revolt if, untrammelled, left to its own consultation? None. When I say, then, that there is a seeming incredulity toward polygamy in the rising generation, I mean only insofar as the relaxation of polygamous shackles and polygamous tuition permits nature to reassert itself. In a conversation with a very intelligent young lady of that church at Provo, she said: "I think God took polygamy away from our people because they had abused it and had not carried it out as directed." Then here a day or so ago in conversation with another, but less intelligent member of the same persuasion, lately coming into the city from the country or a country hamlet, she declared that if she were to be married she "would want to be IT," she would want no "No. 2."

To-day I received a call from a young man who announced himself "a prophet." He came with a written message he said he had received from Christ two nights ago. He came to me last night while my colaborer was speaking (on the street) and asked when and where he could have an interview with us during the day. I gave him our address and to-day he came, Bro. Stead having gone to the country temporarily. After a prolonged conversation he stated his mission and read his message. The nature of the message was purported words of the Lord to him directing that he go and approach us and tell us what had been told him; that we were his servants. He is from Idaho. His father was a Mormon, if not both his parents at one time. He claims to have received many revelations hitherto, some of which he put in documentary form. One was a message of warning to Joseph F. Smith which he carried to his residence in Salt Lake City. It was a call to repentance. He declares that the Mormon church will soon be overthrown. He says he has gone as far as he has been directed by the Lord in answer to prayer, receiving considerable persecution from members of the church to which his attention and mission is applied; and when the Lord furthermore makes it plain to him that it is his duty to receive baptism at our hands he holds himself in readiness to take the step. He preaches in the city here, has meetings from house to house, and testifies that in the exclusive devotion of himself to his prophetic and ministerial duties he is and has been supported in a providential way. When he is prepared to take the step of receiving the ordinances at our hands, if ever so, he promises that a number of those who are in line with his sentiments and service will most surely accompany him.

Quite a departure. Well, I believe that he is quite sincere. I treated him with all the courtesy I know, which

proved to be to his greatest satisfaction, as he expressed himself ere his departure. I am not readily converted to such things, and I am slow to denounce them. I am inclined to believe after listening to his story that he has received some attention from the Lord—if only he has not mixed it with some other manifestations just as real but not from the same source. We will watch and wait.

A lovely Mormon apostate and prospective member of the Reorganized Church treated us missionaries to a delightful drive some miles up the canyon the other day. And next Sunday the Salt Lake City Saints are to come up and we are to "canyonade" them in the same way. The scenery is entrancing. As one looks thereupon one's mind reverts to the Book of Mormon where it says the land was "found in broken fragments, and in seams, and in cracks, upon all the face of the land." We saw the hot springs from which water issues at one hundred and thirty degrees, I was told. It is utilized by the sanitarium at the canyon mouth. We saw the marvelous water-pipe, only now and then visible, way up among the crags, sinuously proceeding from a distant dam in the interior to the canyon mouth, where with a mighty rush it empties its contents in such a manner as to enliven metallic wires and give a flood of light to the whole city of Ogden. But I must close and pray and slumber, for it is bedtime.

ALVIN KNISLEY.

July 16.

## News From Branches

### MOUNTAINVILLE, MAINE.

#### CHURCH DEDICATION.

On the thirteenth and fourteenth days of the present month occurred the dedication of the Saints' chapel at Mountainville, Maine. These two welcomed days marked the climax to a long, hard, tedious struggle of just a handful of people who determined several years ago, while holding services in a country schoolhouse, to erect a neat little house of their own in which to worship God. And, although few in number and poor in this world's goods, they have steadily and surely worked amid discouragements and trials, once having their chapel set on fire, until at last the building stands complete, entirely and completely finished and comfortably furnished, as a monument to the integrity and perseverance of the Saints of Mountainville, and those outside who have proved friends of the work, to whom we extend our heartfelt thanks.

The opening services were begun Saturday evening when Elder W. E. LaRue, our local missionary, preached an able and interesting sermon. Sunday at half past nine the Saints from various part of the Island joined in a prayer-and testimony-meeting, in which the Spirit was present. At eleven o'clock all enjoyed a treat in the shape of a fine, forceful sermon by Elder U. W. Greene, missionary in charge, who has not been in these parts for several years. At half past two occurred the dedicatory sermon, preached by Elder W. E. LaRue, who preached a fine sermon, to a crowded house, from the text, "Upon this rock I will build my church."

The house was beautifully decorated with evergreen and flowers, and a special program arranged by Bro. LaRue was carried out to the satisfaction and instruction of all. This program was printed for distribution to all present, and contained the hymns, responsive reading, and cuts of Elders U. W. Greene and G. T. Griffiths, missionaries in charge, and elder W. E. LaRue, in charge of the Western Maine District. By this arrangement all present were enabled to take part in the services. At half past seven Bro. Greene favored us with

another sermon, which concluded the services, and all felt that a good and instructive season had been spent in the dedication and setting apart of the chapel for the Lord's use and work.

We might add that the chapel is entirely paid for and free from debt, and is in every respect a beautiful and comfortable house of worship; and well may the Saints of Mountainville be proud of the labor lovingly bestowed. And may the fruits of their labor continue long after the hands which have builded the house of God have returned to mother earth.

WALLACE A. SMALL.

### PHILADELPHIA, PENNSYLVANIA.

The very humid hot weather of the past few weeks has caused many of our number to seek the country for longer or shorter periods.

Some two weeks since we gave the parting hand to Bro. and Sr. Archibald D. Angus, who went on a visit to Scotland. Bro. Angus entertained his Sunday-school class of young men and their friends one evening before his departure, which event the pastor and his wife were privileged to attend, but we understand the young folks were given free rein after our departure.

The Sunday-school picnic, which was well attended, held in Fairmount Park, proved a pleasant outing, also the Religio's excursion to the seashore on last Saturday, when young and old enjoyed the invigorating salt water, and various attractions of Ocean City.

We have had the pleasure of entertaining Bro. U. W. Greene for a week—getting acquainted with our missionary in charge. The visit was all too short. The writer also entertained her sister and husband, Bro. and Sr. Russell D. Etzenhouser, of Independence. This visit was also too short.

June 26, the pastor and family took a little trip into Chester County, Pennsylvania, where, in the pretty farm home of Bro. Daniel T. Carter, his daughter Elizabeth was married to Bro. Alma Harrison of Philadelphia, Bro. Smith officiating in the presence of many friends and relatives. The young people are at home in this city, and we are proud of our addition.

In spite of the hot weather the church services are well attended, as are also Sunday-school and Religio.

We are leaving to-morrow morning for the eastern reunion to be held at Highland Lake, Massachusetts. About sixteen will go from here.

EUNICE WINN SMITH.

### LAMONI, IOWA.

Elbert A. Smith was the speaker at the chapel Sunday morning; James E. Kelley in the evening. W. H. Hatty occupied at the Saints' Home, A. S. Cochran at Liberty Home. The following is reported from the adjacent branches and missions: G. W. Needham at Bloomington Center, W. A. France and Arthur Lane at Wion, V. W. Gunsolley at Davis City, Moroni Traxler and W. R. Dexter at Andover, J. F. Garver and Arthur Allen at Evergreen, J. S. Snively at Pawnee, H. A. Stebbins at Lone Rock, F. M. Weld and L. A. Gould at Thompson, John Smith at Ellston, R. S. Salyards at New Buda.

Bro. and Sr. C. B. Woodstock of Kenosha, Wisconsin, have come to Lamoni to make their home for a time at least. Bro. Woodstock is to have charge of the industrial department of Graceland. We trust that these worthy people will find their work and stay among us both pleasant and profitable.

On July 20 the resignation of D. J. Krahl, superintendent of the Star of Bethel Sunday-school, was presented and

the brother released. J. A. Gunsolley was selected to fill the unexpired term. Bro. Krahl and family go soon to Independence where Bro. Krahl will continue his duties in the office of the presiding bishop. This family have endeared themselves to the Lamoni Saints, and will be missed when gone.

Walker and Dwight Davis were baptized in the Home pond Friday. The confirmation, in charge of Heman C. Smith, was at the Davis home, immediately following the baptism.

J. F. GARVER.

### ST. LOUIS, MISSOURI.

The Sunday-school and Religio, equipped with new officers for the ensuing term, are fully alive to the work in their charge. Sunday, June 30, was parents' and cradle roll day at Sunday-school.

The marriage of Bro. Wm. R. Cowlshaw and Sr. Jeanette McFarland was solemnized, June 26.

Our visitors the past month have been Sr. Krahl, visiting her daughter Sr. R. Archibald; Sr. Weidman, of Knobnoster; Sr. Jacobs, of Keokuk, Iowa; Bro. David Wilke, also Sr. Jeanette Brooks, of St. Joe; and Sr. Burnham, of Higbee, Missouri.

Our sick who have been very seriously attacked are Bro. J. E. Dawson and Srs. Betty Hansacker and Anderson.

An enjoyable day was spent the Fourth of July at our annual picnic. About ten couple of our young people enjoyed a hayride one evening recently, through the country and along the banks of the Meramec.

Our district reunion will be held at Vosholl, Osage County, Missouri, August 9 to 19. All intending to go, order tents early from Bro. F. E. Smith, 2713 Dickson Street, St. Louis, Missouri. Good speakers and a splendid time are anticipated.

E. M. PATTERSON.

## Miscellaneous Department

### Conference Minutes.

FLORIDA.—Conference convened with the Calhoun Branch, July 6, 1907. The president being absent, the secretary, B. L. Jernigan, called conference to order at ten o'clock. G. T. Chute chosen to preside; B. L. Jernigan, clerk. Committee appointed at last conference to designate boundary-lines of the Florida District reported that Escambia and Conecuh Rivers form the western and northern boundaries, the boundary-line between Escambia and Covington Counties, Alabama, from where Conecuh River crosses the line, together with the boundary-line between Santa Rosa and Yalton Counties, Florida, form the eastern boundary, and the Gulf of Mexico the southern. W. A. West, G. T. Chute, B. L. Jernigan, committee. Branches reporting: Calhoun 63, Pleasant View 26, Santa Rosa 57. Ministry reporting: Elders B. L. Jernigan, G. T. Chute, W. A. West; Priests W. M. Hawkins, Claiborne Dixon; Teachers Joseph G. Dixon, Willoughby Dixon; Deacon Mack Barnes. Bishop's agent reported no change in his accounts. Motion prevailed that we hold a reunion in Santa Rosa Branch the last of September or first of October, 1907, subject to call of a committee that was appointed to select a time when we could have some of the missionary force with us. Conference adjourned to meet with Santa Rosa Branch during reunion, subject to call of committee. B. L. Jernigan, secretary.

NORTHERN WISCONSIN.—Conference convened with Reed Branch, at Chetek, Wisconsin, June 15, 1907, W. P. Robinson presiding, W. A. McDowell assisting; Lester Wildermuth and Leroy Colbert chosen secretaries pro tem. Ministry reporting: Elders W. P. Robinson, Lester Wildermuth, P. L. Richardson, S. E. Livingston; Priests M. O. Shedd, J. W. Hooker, Archie Hook, E. L. Mason, George Hewitt; Teachers Austin Johnson, William Livingston; Deacon Leroy Colbert. Branches reporting: Frankfort 109, Reed 72, Searles Prairie 62, Fox River 30. Recommendations from the Searles Prairie Branch asking for the ordination of Bro. Archie Hook to the office of elder read and adopted, and motion

carried that the matter be referred back to branch president, Lester Wildermuth. Election of officers: W. P. Robinson, president; Lester Wildermuth, vice-president; Mrs. Rillie Moore, secretary; John A. McGinnis, treasurer. Bishop's agent, Lester Wildermuth, reported: On hand last report, \$72.01; receipts \$144.38; paid out, \$66.13. District treasurer, J. A. McGinnis, reported: On hand last report, \$2.14; receipts, \$4.05; paid out, \$4.05. Motion prevailed to provide for a two-day meeting with Searles Prairie Branch, at Necedah, in September. Conference adjourned to meet with Frankfort Branch, at Porcupine, in February, time to be set by district president.

### Convention Minutes.

EASTERN MICHIGAN.—Sunday-school and Religio met in a joint convention at Flint, Michigan, June 28, 1907. David Dowker and W. F. Smith in charge assisted by C. C. Whitford. Emma Whitford chosen secretary. Time was principally devoted to institute work. Many interesting questions were discussed. Several excellent speeches were made, and also a number of very instructive papers were read relative to Sunday-school and Religio work, after which convention adjourned. Emma H. Whitford, secretary.

### Third Quorum of Seventy

I would like to have the addresses of all the members of the Third Quorum of Seventy who were not present at the last General Conference. Will the brethren on seeing this kindly send me their permanent addresses and I will be greatly obliged.

J. W. DAVIS,

Secretary Third Quorum of Seventy.

4215 Eighth Avenue, ROCK ISLAND, Illinois.

### Conference Notices.

West Virginia District conference will convene September 7 and 8, 1907, with Cabin Run Branch, Doddridge County, West Virginia. We request the officers of the district to attend and bring the good Spirit with them, that we may have a feast of good things. Provision will be made to entertain all that will come, free. Take the east-bound train from Parkersburg, and the west-bound from Clarksburg to Tollgate, where you will be met with conveyance. We expect to hold our conference in the new church-house now being built by the branch, and would like to have as large a turnout of the membership as possible. Bring your pocketbooks to help a little on the church. G. H. Goodbey, president.

### Convention Notices.

Convention of Pittsburg District Sunday-school association will convene at Glen Easton, West Virginia, August 31, 10 a. m. We desire a large delegation present, as our district association had its incipency there some years since. Let us wander back and view the old birthplace. Louis A. Serig, secretary, July 19, 1907.

Northern California District Sunday-school association will convene at Irvington, California, on the reunion grounds, September 4. All Sunday-school and home class workers should aim to attend this convention. Local secretaries please send your reports to the secretary, also credentials. Mrs. L. Day, secretary, 1146 East Scott Avenue, Stockton, California.

The Sunday-school convention of Eastern Colorado District will convene at Taylor's Park, First Avenue and York Street Denver, September 13, 1907, at 2 p. m. We are hoping to have one or more of the field workers of the Sunday-school and Religio Association with us at that time, and to have an interesting program including institute work. Mrs. L. A. Schmutz, superintendent.

The Sunday-school convention of Eastern Iowa District will convene at Green Valley, near Onslow, Iowa, August 23, 1907. Morning session, 10.30. A good attendance is desired. Cora E. Weir, secretary.

### Reunion Notices.

Northern Missouri reunion. Do not forget the date: August 16 to 25, at Stewartville, Missouri. Good grounds, plenty of water, less than one-half mile southeast of depot, just outside city limits. Those coming by team will find plenty of good pasture adjoining the grounds at five cents per day. An eating establishment will be operated where meals will be furnished at the lowest possible rate. Tents

for the ten days will be let at \$2.25 and \$2.75; also a limited number of cots will be furnished on application, for a reasonable sum. H. C. Smith, F. C. Keck, V. M. Goodrich, and probably E. L. Kelley and others will dispense the word; while J. A. Gunsolley will look after the auxiliaries. Saints take notice, and all who can come and help make this the best and most spiritual and uplifting gathering of its kind ever held in this field, those wishing tents, or further information, notify or address, as soon as possible, the secretary, B. R. Constance, Stewartsville, Missouri.

The reunion and conference of Salt Lake District will be held at Provo, Utah, commencing the last Saturday and Sunday in August and continuing over the following Sunday. We hope for a good attendance. Send reports to J. F. Curtis, president, 191 East Fifth South Street, Provo, Utah, or Sr. David Strawsback, secretary, 185 G Street, Salt Lake City, Utah. J. F. Curtis.

Tents will be furnished for the Southern Wisconsin reunion, to be held at Madison August 9 to 19, at the following prices: 10x12, \$1.75; 12x14, \$2; 16x20, \$2.50; cots, 20 cents each. The same grounds will be used as last year, on the north side of Lake Monona, and all present last year know that the grounds are all that could be desired. To reach grounds take street-car from either depot for Elmside, and ride till you reach the grounds on the right-hand side going out. Dining-tent will be operated as in former years, and meals furnished at not more than fifteen cents, and as much less as possible. Send in orders for tents as early as possible, to H. D. Stevens, or O. M. Carpenter, Fair Oakes, Madison, Wisconsin. We hope that all the Saints in our State or neighboring districts will remember that God has set his divine approval on reunion work, and make the necessary sacrifice to attend. There will be present, J. W. Wight, missionary in charge, W. A. McDowell of Chicago, W. P. Robinson, G. J. Brookover, and J. O. Dutton of Wisconsin; and we expect J. J. Bailey of Michigan; also we hope to have present J. A. Gunsolley in the interests of Sunday-school and Religio work. There may be others present that we may not know of now. My address will be Madison, care of H. D. Stevens, after August 5. Jasper O. Dutton, for the committee, Evansville, Wisconsin, Box 76.

The reunion of Southern Michigan and Northern Indiana district will open September 7, at Knox, Indiana, to continue ten days. Tents can be rented the ten days at the following prices: Tents, 14x20, 4 foot side-walls, \$5.25; 12x16, 3½ foot walls, \$3.25; 12x14, 3½ foot walls, \$2.25; 10x12, 3 foot walls, \$2.25; family tent, 14x21, 6 foot walls, \$6.25. Send in orders to secretary, Starr Corless, Coldwater, Michigan. Send money for same to Otto Story, treasurer, Ray, Indiana, R. F. D. All persons who anticipate attending send names to S. W. L. Scott, and send *immediately*, so we can assure the railroad officials of the number (one hundred) which they require, in order to grant rate. Act promptly. Act now. S. W. L. Scott, chairman, 75 Daugherty Street, Coldwater, Michigan.

The Adamson reunion will be held at Adamson, Indian Territory, on the Missouri, Kansas, & Texas Railroad, Wilburton Tap, beginning August 16, 1907, and continuing ten days. We have the promise of the presence of the following brethren from a distance: I. N. White, Ammon White, Ellis Short, Henry Kemp and stenographer, Earl D. Bailey, and others, who will do all they can to make the reunion a success. All are invited to come. Any one wanting tents please notify Bro. Ed Thomas beforehand, and arrangements will be made. Please do not overlook this, as we expect a large gathering, and want all necessary arrangements made early. Plenty of grass, timber, and water handy. Peter Adamson, Sr.

The reunion of Southwestern Iowa will be held in Badham's grove, four miles southeast of Henderson, Iowa, August 17 to 25. All arrangements for the comfort and convenience of the Saints have been made that could be made. Plenty of good speakers, Sunday-school and Religio workers, and singers, will all go to make up the meeting. The trains will be met at Henderson the first Saturday, and teams will convey to the camp free. And we will meet any at any other time if we are notified when they will arrive. Come to Henderson, as no teams will be sent to Emerson this year. Look up your time-tables and start so as to not have to stop over night on the road. Notify us by letter or Independent telephone. Pasture for horses five cents per day per head. Hay and grain at market price, but this will be very high.

Bring teams that you can turn in the pasture. Provisions will be sold or delivered on the grounds. Meals served on the grounds for fifteen cents each. Tents may be rented as follows: 10x12, 2½ foot wall, \$2.50; 12x14, 3½ foot wall, \$3; 14x16, 4 foot wall, \$4; 9x14, 6 foot wall, \$4.50. We can not guarantee to get you a tent unless ordered before August 5, though we can usually get them any time. A tent ordered must be paid for whether used or not. But should you be unable to use a tent after ordering it, we will try to help you re-rent it, though this can not be guaranteed. A limited number of bedsprings can be rented for thirty-five cents per set for the session. Straw will be accessible either on or very near the grounds. Bring all else that you need with you and enjoy a season of refreshment. Address orders for tents and springs, and all inquiries, to the secretary. Watch for a notice later concerning a boarding- and lodging-tent, or for any necessary changes. Get your tent orders in at once. T. A. Hougas, secretary, Henderson, Iowa.

#### Addresses.

J. F. Curtis, 210 West Fourth South, Provo, Utah.  
Elder O. J. Hawn, 1012 North Porter Street, Saginaw, West Side, Michigan.

#### Died.

OSNER.—June 17, 1907, at her home in Holden, Missouri, Sr. Paulia Osner. She was born in Baden State, Germany, April 8, 1834. Baptized August 28, 1881, at Wayne, West Virginia, by L. R. Devore. Her husband had preceded her some ten years to the scenes of the other side. Funeral in the church; sermon by James Moler.

WEILER.—August 22, 1905, at Vinland, Kansas, Sr. Electa M. Weiler, at the age of 36. She lived with her parents. She was born in state of New York. Baptized at Elmira, Mitchell County, Kansas, in 1885, by A. H. Parsons. Funeral in the Methodist church; sermon by W. D. Bullard.

REMINGTON.—Sr. Grace Remington was born May 9, 1830, at Derbyshire, England. She was baptized June 23, 1864, at St. Louis, Missouri, by John Molyneaux. She passed from this life Tuesday, June 11, 1907, after a lingering illness, leaving to mourn their loss, four sons, two daughters, twelve grandchildren, five great-grandchildren, and a host of friends. Had she lived until June 23, she would have been a member of St. Louis Branch forty-three years. Funeral services in charge of J. A. Tanner.

DOBBS.—Bro. Charles B. Dobbs died Friday, July 12, 1907, at his home in Moundsville, West Virginia. He was in his fifty-first year, and is survived by his wife and seven children, mother, four brothers, and three sisters. Four children preceded him to the grave. He united with the church thirty years ago, being baptized by James Craig. He died firm in the faith. Laid to rest in the beautiful cemetery on the hill adjoining the Saints' chapel. Funeral-services conducted by James Craig. About five hundred people gathered at the chapel.

WALTERS.—Bertha Walters was born July 16, 1883, at Richland, Tama County, Iowa. Died July 13, 1907. Baptized by J. S. Roth, September 13, 1891. She was beloved and respected by all who knew her. Brother, father, and mother preceded her, leaving three sisters, four brothers, and many friends to mourn her early departure. Funeral conducted by W. C. Nirk, assisted by C. E. Hand.

PANKEY.—Edgar Pankey, son of H. S. and W. E. Pankey, died July 14, 1907, after an illness of three weeks. He was born September 22, 1885, at Bolsa, Orange County, California; was baptized July 7, 1894, by John Brush. Many friends gathered to pay their last tribute of respect and the floral offerings were many and beautiful. He leaves a father and mother, three sisters, and a brother to mourn. Funeral-services by A. Carmichael, assisted by T. W. Williams and C. W. Earle.

#### Benson on "The Gospel of Success."

My own belief is that what is commonly called success has an insidious power of poisoning the clear springs of life; because people who grow to depend upon the stimulus of success sink into dreariness and dullness when that stimulus is withdrawn. Here my critics have found fault with me for

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ESTABLISHED 1860.

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not being more strenuous, more virile, more energetic. It is strange to me that my object can have been so singularly misunderstood. I believe, with all my heart, that happiness depends upon strenuous energy; but I think that this energy ought to be expended upon work, and every-day life, and relations with others, and the accessible pleasures of literature and art. The gospel that I detest is the gospel of success, the teaching that every one ought to be discontented with his setting, that a man ought to get to the front, clear a

space round him, eat, drink, make love, cry and strive and fight. It is all to be at the expense of feeblers people. That is a detestable ideal, because it is the gospel of tyranny rather than the gospel of equality.—Arthur C. Benson in August *Putnam's*.

**Exploring the Upper Air.**

Plainly, electricity has a great deal to do with the mechanism of storms. For this and other reasons the storage of it in the same atmosphere interests in high degree the expert meteorologist; and it is not surprising that the Weather Bureau should contemplate an exhaustive investigation of the subject. What—it would like to know, to begin with—is a lightning-flash? Whence does it come, and how is it generated? Do storm-clouds serve as gigantic storage-batteries? And does the electricity have anything to do with the making of rain?

Nobody can answer any of these questions. It is believed that a lightning-flash has an extremely high voltage, with a low amperage; in other words, that it contains only a small amount of electricity at very high pressure. But there is no certainty about it. The Weather Bureau man sends up a scientific box kite with the help of a windlass, from a hill-top, using piano-wire in place of a string. Storm-clouds come up, and electricity begins to descend the wire, throwing off formidable sparks. It is interesting—in fact, it might even be dangerous—but it conveys no information.—From "Fifteen miles up in the air," by Rene Bache, in the August *Circle*.

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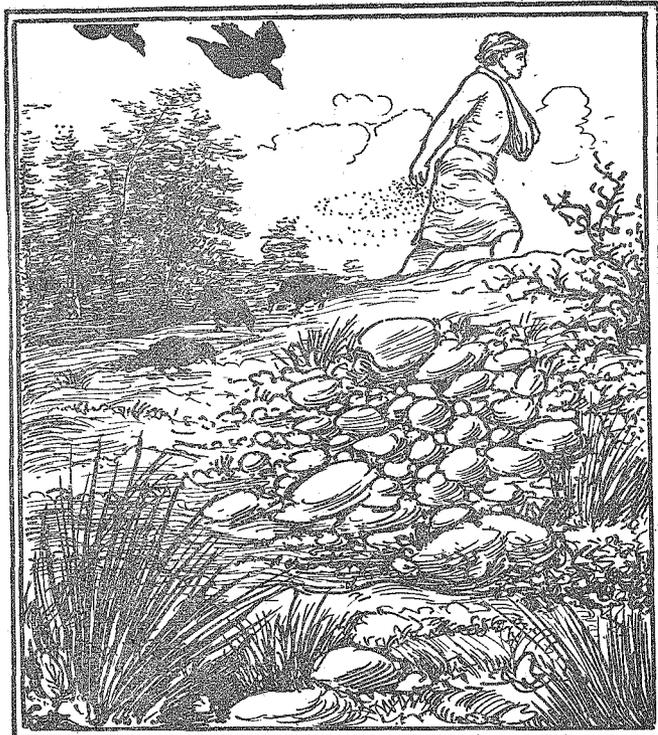
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*Autumn Leaves* goes forth each month to sow the seed among young and old. Will you help it in its mission? A story of investigation and conversion like "An Instrument in His Hands," may interest your boy or girl or perhaps your neighbor.

N. B.—The August number contains a picture of the Hill Cumorah as it is to-day.

*Autumn Leaves* is edited by Elbert A. Smith and published by the Herald Publishing House, Lamoni, Iowa. Only \$1.00 per year.

## DR. MATHER'S HOSPITAL AND SANITARIUM

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1tf

## EXCURSIONS

via



From Lamoni

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\$20.40 to Denver, Colorado Springs and Pueblo and return, August 6 and 20; September 3 and 17; \$23.50 on other days. Proportionately as low rates to Salt Lake City and other points in Colorado and Utah.

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\$34.95 round trip railroad fare, 5 1-2 days' staging and hotels. Colorado included without extra charge.

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OFFICERS: Ellis Short, President; M. H. Bond, Second Vice-president; William Crick, First Vice-president; J. D. Briggs, Cashier.

DIRECTORS: Ellis Short, William Crick, M. H. Bond, J. D. Briggs, G. H. Hilliard, Doctor Joseph Mather, Doctor O. H. Riggs, Horace Sheley, A. L. Yingling.

Very truly yours,  
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LAMONI, IOWA

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# THE SAINTS' HERALD

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



"There shall not any man among be one wife; and concubines he shall of Mormon, Jacob 2:6. have save it none."—Book

Bishop's Office  
210 1/2 No Main St

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ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## Editorial

### INDUSTRIAL TEACHING IN GRACELAND COLLEGE.

*A man's best friends are his ten fingers.—Robert Collyer.*

## CONTENTS

EDITORIAL:	
Industrial Teaching in Graceland College	705
Lamoni as Seen by Others	707
A New Department in the HERALD	708
General Church Items	708
Current Events, Secular and Religious	708
ELDERS' NOTE-BOOK:	
The Appearance of Evil	710
Is the Age of Great Preachers Past	710
Our Gospel Tent	711
ORIGINAL ARTICLES:	
Doctrines of Catholicism	712
What Shall Free Us from Unselfishness	713
OF GENERAL INTEREST:	
The Two Joseph Smiths	715
The Great School at Tuskegee	716
MOTHERS' HOME COLUMN:	
Are We Thinking	718
LETTER DEPARTMENT:	
Letters	720
Love to God and Man	724
Extracts from Letters	724
NEWS FROM BRANCHES	724
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
Far West	725
Southern Missouri	725
Northeastern Illinois	725
North Dakota	725
Central Texas	725
Northern Wisconsin	726



PROFESSOR CHARLES B. WOODSTOCK.

Bro. Woodstock will have complete charge of the industrial department and the college farm.

One of the HERALD correspondents who has given considerable study to economic and social problems some years ago expressed a wish that the instructions at Graceland were less academic and more practical. The idea, perhaps differently expressed, has been entertained by others and will shortly take shape in the industrial department to be opened at the beginning of the fall term. Professor Charles B. Woodstock is now in Lamoni and will take complete oversight of the manual training, both in-doors and out-of-doors.

Perhaps it is not proper to speak of the department as opening with the fall term, because in a small way a beginning has been made under the fostering care of Bro. F. B. Blair, secretary of the

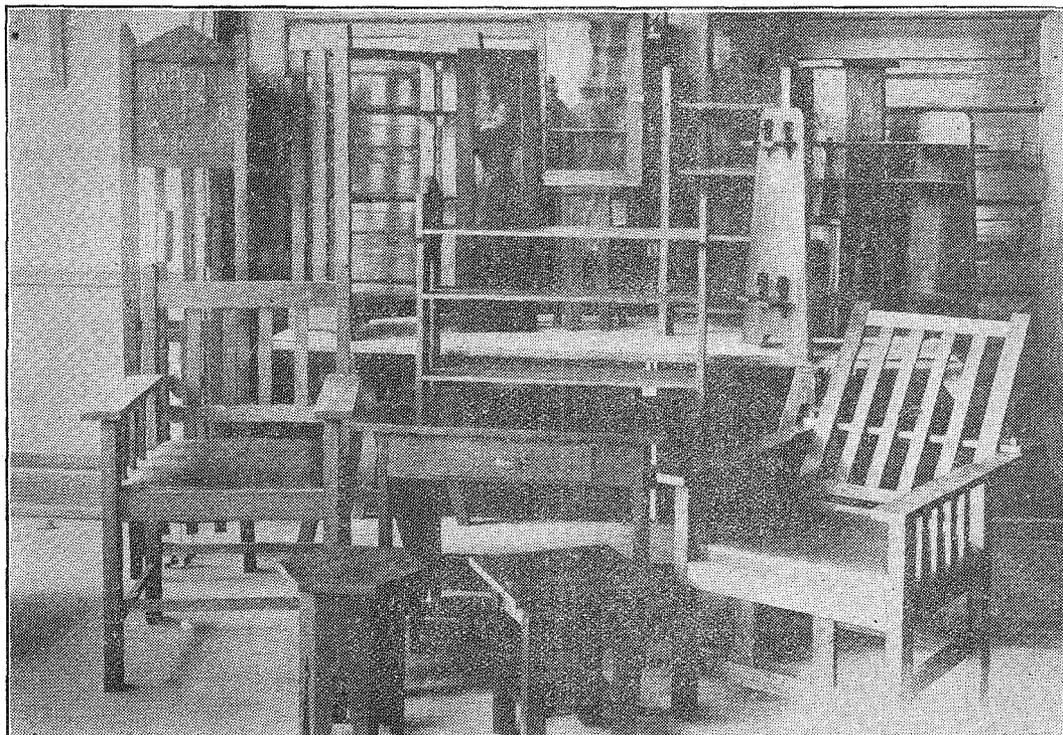
"God's call is to those who are weary and heavy laden and they are promised rest, often best found in congenial activity. The unprofitable burdens of sin and ignorance, of the world, the flesh, and the Devil, are to be cast aside, and in their stead is given a line of work that will bring a glorious reward."

Board of Trustees, who appeared before the General Convention of the Sunday-school Association last April and declared that he would start an industrial department (if necessary) with no more equipment than an old hen and a sitting of eggs. Those who will keep tab on the statistics of the shipments of poultry and eggs from Iowa may cease to smile at that statement. It will be remembered, however, that the Sunday-school Association very generously came to the aid of the new enterprise with an initial donation of one thousand dollars.

Bro. Woodstock is entirely competent to take the oversight of the work. He comes from similar

Principal Woodstock has been connected with the Kenosha schools for the past four years and he has given great satisfaction. After serving two years as a principal in the grade schools he was selected by the Board of Education to have charge of the new manual training department made possible by the gifts of Thomas B. Jeffery to the board. Under the supervision of Mr. Woodstock the department has been decidedly successful.

The manual training in-doors will be carried on in the basement of the college. Cabinet-making will be taught, the first step being to instruct the pupils in regard to the making, the use, and the care of tools. Skill and knowledge will thus be obtained under a competent instructor, which of



IN THE INDUSTRIAL DEPARTMENT.

This cut shows articles manufactured by students under Professor Woodstock's direction.

work in Kenosha, Wisconsin. The high esteem in which he was there held is evidenced by the following clipping from the Kenosha *Evening News*:

Charles B. Woodstock, who for the past two years has been in charge of the department of manual training in the Kenosha schools, and who is better known among the students than any other teacher with the exception of Superintendent Zimmers, has sent his resignation to the Board of Education to take effect with the close of the present year.

Professor Woodstock gives up his work in the Kenosha schools to accept a position as instructor of manual training and agriculture at Graceland College, Lamoni, Iowa.

Graceland College is the first school of any size to be opened by the Latter Day Saints. It has just been completed at a large expenditure of funds and it promises to be one of the leading schools among the religious denominations of the country.

course is the primary object of such an institution. A result of lesser importance will be the placing of finished articles on the market, and the manufacture of many articles needed in the dormitories and about the college.

The college also has sixty acres of land, a large part of which can be made productive, with financial gain, as well as with a vast improvement in the appearance of the property. Vegetables, fruit, poultry, and eggs may be produced, for the market or for use on the dormitory tables, hay and grain for the horses, cattle, chickens, and other live stock with which it is hoped the college farm will soon be stocked.

Profitable employment can thus be furnished

students, who can be made at least to an extent self-supporting. The greatest gain, however, will be found (as in-doors) in the knowledge and skill acquired from actual work done under the direction of an instructor. Such a work is capable of almost unlimited development, as will readily be seen after a little careful thought.

The first great duty of the church is thus imposed: "Seek ye first to build up the kingdom of God, and to establish his righteousness." If the kingdom that we are to build up, a part or all of which we call Zion, were entirely intellectual and spiritual, no one would need manual training. Graceland might then be content to take her part in connection with the priesthood, the church publications, and the auxiliary societies, in developing the spiritual and intellectual. But no man is fully educated whose hands and eyes are untrained.

Zion is to embrace material things that will need an infelligent manipulation. There will be no army of bulging mentalities with lily-white fingers.

There will be houses, and they will not grow in a night. Architects, carpenters, masons, and electricians will plan, construct, and complete. Each particle of matter in the finished building is ordained to its particular place by the laying on of human hands.

Those buildings will be fitted with furniture. Some one must know how to carve and join, polish and veneer.

Those homes will be surrounded with gardens, orchards, and fields. Men must know how to test seed-corn, graft apple-trees, fertilize and drain the soil, perhaps fight the codling-moth and the chinch-bug.

Those homes will be supplied with tables and the tables will not be spread miraculously with daily manna. Some one must know how to cook the food that goes thereon in such a way that it will be attractive and will not cause cramps and dyspepsia.

Somewhere in the communities temples and churches will be erected, and upon them earnest and devout labor will be lavished. Skill, even inspired genius, may be called forth in their construction and adornment.

If the offerings of the people take shape in a temple it must be no botched and bungled affair. The service of divinity has developed, inspired, and educated singers and preachers, and it ought to develop, inspire, and educate builders.

The man who goes out in the world needs to know how to do things and the man who is to have part in building Zion has a still greater need.

Thus we begin to see the need of industrial education, and the new department in Graceland is practically our first effort toward meeting that need.

ELBERT A. SMITH.

#### LAMONI AS SEEN BY OTHERS.

The Des Moines *Daily News*, July 28, contained an excellent article from the pen of one of the ablest editorial writers of the West. We reproduce it below, and it will be seen that it deals with Lamoni in general and with Graceland College in particular. The writer is Mr. Edwin A. Nye, editor of the *News*. Mr. Nye seems to have enjoyed his visit in Lamoni, and it is certain that Lamoni appreciated his excellent address on that occasion:

I had the privilege and pleasure, during the June commencement season, of visiting and speaking at several Iowa colleges. One of the occasions that stands out in my memory is a day at Graceland College, located at Lamoni.

Graceland is conducted under "the auspices of the Reorganized Church of Jesus Christ of Latter Day Saints"—a people known to the outside world as the Joseph Smith, or anti-polygamous Mormons. They believe in the Book of Mormon as supplemental to the Bible and that Joseph Smith was a modern prophet of God. They severely condemn the polygamous practices of the Utah Mormons and denounce them as apostates from the faith.

The son of the Prophet Joseph Smith, who was killed at Nauvoo, Illinois, Joseph Smith II, is the present venerable president of the church. He is assisted in the government by a college of twelve apostles. Joseph Smith is a pious and scholarly man of commanding presence and has great ability as a public speaker. I regret I could not meet him, but understand he is rather feeble and does not often leave his home at Independence, Missouri. Twenty-five years ago I heard this man preach a remarkable sermon at Plano, Illinois, at that time the headquarters of the church.

A large number of the Latter Day Saints live in and about Lamoni, Decatur County. The town, which is but a few miles from the Missouri line, is picturesquely located upon high rolling ground and is a thrifty commercial place. *It has no saloons.* I talked with merchants and others who are not members of the church and learned that the Latter Day Saints are almost uniformly pious, industrious and thrifty. They settle their differences among themselves and very seldom go to law. They are not distinguished in any way by their dress from their neighbors. If I may judge from a casual meeting with some of their representative men, they are, as a people, average American citizens as to culture and intelligence, kind, cordial, and given to courtesy and hospitality. I never faced a finer audience than that assembled in Saints' chapel—a mammoth church built on opera-house style—on commencement day. I had spoken to a college audience of cultured Methodists the day before at Simpson College, and this audience suffered no whit by comparison. The people were very appreciative and responsive to a degree. If I may guess, these people are as up-to-date as any.

Graceland College, a cut of whose main building is shown herewith, was founded in 1895, for the benefit of students of all beliefs—a fact that speaks well for the tolerance and liberality of a people whom some might consider narrow-minded. And this freedom from sectarianism extends to the faculty. During the year just closed only one teacher out of nine was a member of the Latter Day Saints' organization—a situation no doubt without a parallel in the conduct of denominational colleges. Nor is any doctrinal teaching permitted in the college course. The school stands on its merits as an educational institution. The curriculum is of wide range. *The normal department is considered among*

*the best in Iowa.* Besides the regular college course, departments for oratory, music, and business are maintained.

Quick to note the trend of modern education, Graceland has instituted manual training. Sixty acres of land is connected with the campus, and this is also to be utilized for industrial purposes and to help students in the way of employment. Self-help—one of the important things in education—is to be emphasized in this Iowa institution, and worthy students are to be provided means for securing an education. *Graceland is in the very van in this movement.*

R. M. Stewart, B. A., B. Di., is the youngest college president in Iowa. After spending three years in Western (now Leander Clark) College, at Toledo, Iowa, he graduated as bachelor of arts and Phi Beta Kama honors at the State university at Iowa City. He received his post-graduate degree from the State university in 1906.

Having struggled for his education, President Stewart is admirably adapted for his present place. He has doubled the attendance in two years. Under his leadership the manual training department was organized. A finished scholar and fine public speaker, he is intensely alive to modern educational problems. His liberality of mind is attested by his reelection at Graceland though a member of a different faith. The world will hear from this young man.

I am under obligations to the president and to the many good people I met at Lamoni. My respect for the Latter Day Saints has gone up several notches.

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#### A NEW DEPARTMENT IN THE HERALD.

Beginning with next week's issue the HERALD will publish a series of autobiographies of prominent church-workers. These autobiographies will appear from time to time and will be brief and interesting. They will be good reading to loan your neighbor after you have read them once or twice yourself. This feature of the HERALD alone will be worth the price of the HERALD; can't you get a few new subscribers on the strength of it?

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#### GENERAL CHURCH ITEMS.

One brother who has conceived and put into practice an excellent idea writes as follows: "It has occurred to me that a good way to do missionary work and also to help build the HERALD Office is to send the publications to those who may be interested in the gospel that we try to represent. I took advantage of the kind offer of the *Ensign* (fifty cents per year) and as a result one family is ready for baptism and another mother with a large family is making an earnest investigation which I believe will result in bringing her whole family into the fold. Please send the following publications to the persons named:"

Elder J. E. Vanderwood writes from Lehi, Utah, relating some of his experiences in that field. We quote: "We came on to Lehi and first made application for a meeting-house but we were denied, the bishop informing us that we would only tear them down and that they could not think of letting us

occupy their houses, and furthermore it would be contrary to the counsel of their president, Joseph F. Smith, who had sent an edict throughout the country to the effect that their houses were to be closed against us, 'And,' says the bishop, 'I can't go contrary to that,' so we had no show of a house and therefore made arrangements for street-meetings. On the 16th we began in the open air, and have continued for eleven nights, the attendance and attention being good; sometimes as high as three hundred people at once listened to us. When the questions came on we had them thick and fast, and the people seemed to be surprised that we were not able to secure a house. It gave us their sympathy. And I am inclined to think they have fear that their craft is in danger, as they explained (?) to their congregation a week ago why it was necessary for them to close their houses against us. Abel John Evans, a counselor in the stake presidency, said, 'Some of our people want to know why we don't let them have a house, and some of our elders even want to debate, and why do you want to debate? Don't you know that you have the truth? Don't you know that Joseph Smith is a prophet? And if you do why do you want to debate? And the reasons given by our president are sufficient to shut our houses against them.' We expect to continue here as long as our interest remains as good as it is at present, and hope to appeal to some more of the honest people of this place."

Bro. F. B. Blair suggests that farmers who may be retiring from farm life and who may cherish a desire to help the industrial department of Graceland College can do so by donating farm implements. The college farm is in great need of implements. Others may help, if they wish, with cash donation. Thirty students were enabled to earn their own living while attending college last year, and the new department, if supported, will make it possible for many times that number to do so.

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#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

According to press reports the pastors of Joplin, Missouri, by agreement held a day of prayer July 28. Prayers were offered that the drought which had prevailed for some time might be broken. The reports state that shortly after the forenoon meeting a deluge of rain began and continued throughout the afternoon. Evidently the day of miracles is not past.

The trial of William D. Haywood, secretary of the Western Federation of Miners, came to a close July 28 when the jury found him not guilty of complicity in the murder of Ex-governor Steunenberg of Idaho. The country at large watched the trial with intense

interest and much speculation was indulged in as to the innocence or guilt of the accused. The speculation still continues; but it would seem that it should close when a fair trial before an intelligent jury has failed to convict.

The Des Moines *Capital* comments on the workings of the new divorce law in Iowa, as follows:

"As a means of deterring parties from seeking divorces, the new remarriage-after-divorce law is a consummate failure. The records in the office of Clerk Coffin prove that. For there have been as many divorces asked the past month as in any previous month in local court history.

"An inspection of the records shows that since July 1, there have been forty-three divorce petitions filed in district court. This is an average of one and a half a day. Since the new law went into effect, July 4, there have been thirty-seven divorces asked.

"And that, too, right in the face of the new law which says that none of these people shall remarry in Iowa until a year has elapsed after the filing of the decree."

A peculiar death occurred in Cleveland, Ohio, some days ago. The events surrounding it were typical of religious demonstrations that are of frequent occurrence throughout the country at the present time. Of the event itself the *Cleveland Plain Dealer*, July 29, has the following:

"Laboring under religious excitement while seeking the gift of tongues," Mrs. Annie Nagly, fifty-two, 1087 East Sixty-eighth Street, fell dead at the altar of a little frame church on East Forty-ninth Street, between Cedar and Central Avenues, Southeast, at six o'clock last night.

"For an hour, neighbors declare, her fellow revivalists attempted the miracle of raising the dead. Upon finding themselves unsuccessful they finally called a physician. He pronounced the woman beyond all human help. For nearly three hours the dead body lay on the floor of the church while a woman waved a palm-leaf fan to drive away the flies.

"A service which is said by persons living in the vicinity to have been somewhat noisy was suddenly stopped when it was found that Mrs. Nagly had not swooned but was really dead. For several hours the congregation sat with bowed heads and then drifted away by twos and threes until an ambulance came and took the body away.

"The meeting was presided over by Reverend W. A. Kramer, who until a few weeks ago conducted a similar mission on Euclid Avenue, near the Lakeview car-barns. Yesterday was the second Sunday in the church on East Forty-ninth Street, which

was formerly occupied by the Church of the New Jerusalem. It is now leased by an organization known as the Christian and Missionary alliance. Kramer claims that there have been numerous manifestations of the 'gift of tongues' at his services.

"Yesterday the meeting started at three o'clock. Sixty or seventy, mostly women, sat in the pews. Reverend W. S. Worrell of Louisville, Kentucky, preached. At the conclusion of his sermon Reverend Mr. Kramer, who claims to be an ordained minister, announced that there would be a session of prayer, and invited all to gather about the steps of the altar. About forty responded.

Women worked themselves up to a frenzy of religious fervor and cried aloud in their prayers, their bodies swaying about in their supplications for relief. Men prayed with the same earnestness, falling anon on their folded arms and crying for relief from the torments raging within them. This manifestation is said by Reverend Mr. Kramer to be an evidence of the passing out of the carnal life and the receiving in of 'power' from on high.

"Suddenly Mrs. Nagly, who was bending in front of the altar, swayed to and fro and fell backwards upon the floor. As converts often enter into a cataleptic state, no particular attention was given her, although a chorus of rejoicings went up. She, too, the rest thought, had been visited with the 'power.'

"The woman lay moaning upon the floor for a time. Only once did she give evidence of life when she clutched the air convulsively and fell back dead. Those praying about her believed that she was in the usual trance, although they could not arouse her."

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If a man had to make as many trips to the pantry to get a pound of food as a bee does to the field to procure a pound of honey he would be an octogenarian before he could get four good, square meals. A curious man has computed the number of trips required to get a pound of honey and has found it to be 2,500,000. This means a lot of pulling and hauling to get a living and it is easy to see why a bee displays so much industry.

"God recognizes man's social proclivities and arranges for their development in the church. While it is our duty to pray alone, that does not suffice—we are commanded to forsake not 'the assembling of ourselves together.' The prayer-meeting is referred to as the 'social' meeting because there is a commingling of kindred spirits; and man meets not only man but God as well."

"God will never turn his back on the man or woman who knows his or her faults and is trying to overcome them."

## Elders' Note-Book

### THE APPEARANCE OF EVIL.

Unto one's mind a scene is borne  
Of cities small and great;  
Where structures, blackened and forlorn,  
Rise close to those of state.

The halls of trade stand wall to wall,  
Their windows filled with wares;  
But most sublime among them all,  
The sacred Hall of Prayers.

Recall the day when unto God  
The edifice was given,  
Through prayer decrying aught of fraud  
In anterooms of heaven:—

"This chapel now we dedicate,  
Our Father, to thy cause;  
And may thy Spirit from this date  
Abide here without pause.

"Perfection be our corner-stone,  
Authority the wall;  
And all shall be to thee alone  
Till human structures fall."

With sympathizing thought we note  
How Jesus, scourge in hand,  
In anger all the merchants smote  
Who in his temple planned,

By selling Jews the sacrifice,  
To profit through the rite;  
But virtue thus so mixed with vice,  
To God was no delight.

Although the practice he abhorred,  
We follow it as far,  
When in the house we gave the Lord,  
We hold fair and bazaar.

Although our object worthy be,  
The temple is profaned;  
And none in conscience can be free  
Who makes his God ashamed.

So keep the sanctuary clean,  
Our house of worship pure;  
Then we shall see as we are seen,  
And make our calling sure.

REDFIELD, Pennsylvania.

JOHN T. CURRY.

### IS THE AGE OF GREAT PREACHERS PAST?

Days of great preachers are past. In all the churches the men are few who could rivet the attention of a congregation for an hour. Is there a preacher among them who could hold an audience for two? And yet a sermon that lasted three full hours is one of the memories of my childhood. The preacher, I need not say, was a Scotchman—the great Doctor Duff, the Church of Scotland's first missionary to India. Child though I was, I remember how his hearers hung upon his words.

The man whose influence turned the current of Alexander Duff's life to the ministry and the mission field was himself one of the greatest preachers of

the century. I allude to Doctor Chalmers. Of such preaching as his the present generation knows absolutely nothing. The age of such preachers is past. The fact is notorious that the pulpit is no longer a power. Certain men here and there, of course, are sure of an earnest hearing. But, speaking generally, the preacher is looked upon as a necessary evil. Said a soldier friend to me lately—a general in the army: "Give me any page you chance to open of one of our military handbooks, and I'll undertake to speak upon it in a way that will interest soldiers: how is it that with that wonderful Book in their hands the parsons and ministers succeed in being uninteresting?" It used not to be so. In other days preaching was a power in this country. I do not refer specially to the efforts of orators and scholars, but rather to the village chapels throughout the land. Humble men, often unlearned and unpolished, spoke to their fellow men of the great realities of the life to come, and they were listened to, and lives were influenced by their words.

But enter one of these chapels to-day, and you will possibly find the pulpit occupied by some half-educated man who thinks he is a scholar because he has been taught Hebrew and Greek, and who is reading an essay perhaps to prove that he knows more about the Hebrew Scriptures than his Lord and Savior knew.

What is it that has produced this extraordinary and lamentable change? If the matter be thrashed out, the conclusion we shall reach by a process of negative induction is that they are the result of the rise and growth of theological colleges. And what is the distinctive characteristic of a theological college? Not the teaching of the languages in which the Scriptures were written—that the universities can do at least as well. Not instruction in the writing of theologians and divines: such writings are open to us all. In these and similar respects the theological colleges have no monopoly. But there are two peculiarities which mark them off from other educational institutions. The one is that they neglect a book which is of importance to every man, but of the utmost value to a minister of religion; I mean the book of human nature. Their students are not taught to study men and women. And the other is that they train men to view everything in heaven and earth through colored glasses. Life in the world—and a university training is the beginning of life in the world—teaches men to see things as they are. The training of the theological college is designed to make them see what the communion which the college represents wishes them to see. And every church has glasses of a different color.

A story may come in aptly here. An "accommodation preacher" (as a "temporary supply" is called) preached three successive Sundays on infant

baptism. The deacons decided to interfere. Some wished for strong measures; but one of their number, a peace-lover and diplomatist, suggested that they should ask for a sermon on some subject which would exclude his hobby. "Adam, where art thou?" was the text they selected. The preacher gladly accepted it. Nothing could be better. Sunday came around; the preacher gave out the chosen text, and proceeded to expound it. "Our text," he said, "naturally divides itself under four heads. First. Every one must be somewhere. Second. Every one ought to know exactly where he is. Third. Some people are where they ought not to be; and fourth and last, this naturally leads us to the subject of infant baptism." I will not offend the intelligence of the reader by delaying to interpret my parable. This was a bad case of the red disc.

My friend the late Sir Adolphus Liddell once told me, after a visit to one of the great ducal houses of Scotland which he had just left, how the primus of the Scotch Episcopal Church arrived for a confirmation. The Sunday sermon was to be especially for the young folk. But when the bishop got into the pulpit, he found he had brought the wrong sermon. "And will you believe it," said my friend, "the old fool read them a sermon written for the consecration of a burial ground. I should have thought he'd have put the sermon in his pocket and said a few sympathetic words to the young people."

In the whole range of human knowledge there is nothing that may not be of value to the preacher. But there are only two books a knowledge of which is essential to him. The one is, of course, *the Book*, and the other is the book of human nature. And these are precisely the books which theological colleges distort or ignore. The Bible, indeed, is read, but it is read through the colored glasses of either superstition or rationalism. No one to whom it is a living Book, divine and yet human—absolutely divine, and yet the most human Book in the world—could be uninteresting as he speaks about it. And no one who has a heart full of sympathy with his fellow men in their sorrows and their joys, their disappointments and their hopes, their longings and their needs, will ever have an inattentive audience. And such men will not read a burial-ground sermon to a confirmation class, or preach for a month on infant baptism!

I have listened to men like Liddon for an hour—listened with intense interest, as they read their well-matured thoughts in well-chosen words. And I have listened with tears in my eyes to some humble man who in broken sentences spoke of his life's struggles, and of divine goodness and mercy. But when I hear a sermon read by some preacher who has neither genius nor sympathy, I feel I have on

my shelves at home a choice of plenty that is in every way worthier, and which would be more profitable to me, just because I could take it in without having my ears annoyed by a "holy whine" or by some grave faults of elocution.—Sir Robert Anderson, K. C. B., in *Horner's Weekly*.

#### OUR GOSPEL TENT.

Tune—Beulah Land.

Our gospel tent is now set up  
With seats and pulpit and the torch;  
All now is ready, come and hear  
The gospel of our Savior dear.

Chorus.

Oh, come and hear, yes come and hear  
The gospel of our Savior dear,  
Which is restored in this our day,  
And not to be proclaimed for pay.

His servants now commissioned are  
To preach the gospel near and far,  
As taught by those in days of old,  
And all must gather in one fold.

Faith is our guiding polar star;  
And all that Jesus taught us are  
The things that we must do and love,  
Or God can not of us approve.

But since that Satan is on hand,  
Intolerance has filled the land,  
And churches everywhere are barred  
Against the gospel of our Lord.

Therefore in this our humble way,  
We preach the gospel without pay,  
And ask the sinners, rich and poor,  
To knock upon the gospel door.

"Repent and be baptized," we say  
And this in Christ's old-fashioned way,  
Which was the door in days of old  
Through which they entered to the fold.

S. K. SORENSEN.

"No man can truly say that we have ever urged him to surrender one principle of truth in order to enter this church; but on the contrary individuals have been urged to accept additional truths that had not previously been a part of their creeds. Does one believe in faith and repentance? He is urged to go on and accept baptism of water and of the Spirit. Does one believe that God used to bless men wonderfully? He is asked to go on and believe that God still blesses men wonderfully. In no case is he urged to relinquish his faith in any fact, Biblical or otherwise."

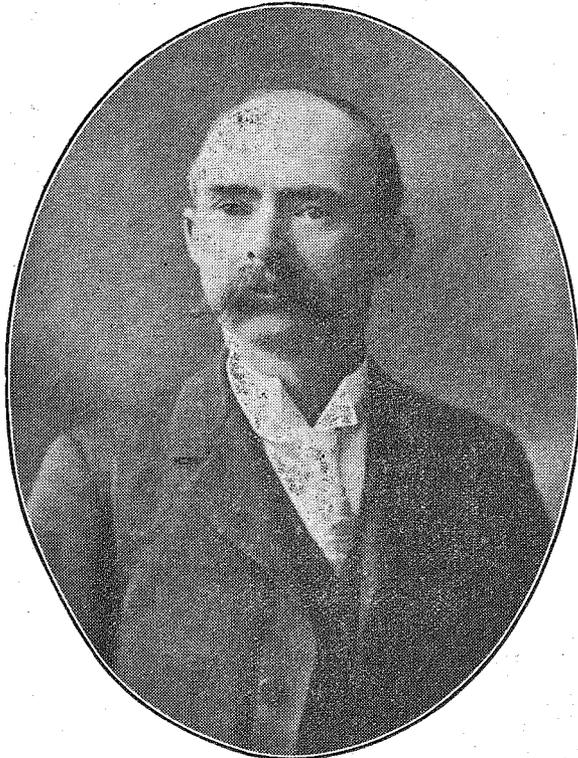
"I have made the acquaintance of several boys whom people called bad, wild, and reckless, and by ever speaking kindly to them, little by little I have gained their confidence, and have not found one single boy who was all bad or depraved. All have some good traits of character, and all respond to kind, considerate treatment."

## Original Articles

### DOCTRINES OF CATHOLICISM.

INDULGENCES, PRAYERS FOR THE DEAD, ETC.

(Concluded.)



BISHOP C. J. HUNT.

Cardinal Gibbons, in *The Faith of Our Fathers*, page 428, says:

An Indulgence is simply a remission in whole or in part, through the superabundant merits of Jesus Christ and his saints, of the temporal punishment due to God on account of sin, after the guilt and eternal punishment have been remitted.

On page 432 of Indulgences he says:

It is not a remission of sin, since no one can gain an indulgence until he is already free from sin.

Try again, Cardinal, for your statement on the question of remission of sins is somewhat clouded.

In making an effort to smooth over the work of John Tetzel, their champion indulgence seller, Mr. Gibbons said the Council of Trent "took effectual measures to put a stop to all irregularities regarding indulgences." (Page 436.) Have they stopped the "irregularities"? The facts are that visitors to Rome, Italy, find inscriptions in Latin on their church-buildings, which when translated into English read: "Full Perpetual Indulgences Daily for the Living and the Dead."

#### PURAGATORY AND MASS.

Cardinal Gibbons says on page 248:

The existence of Purgatory naturally implies the correlative dogma,—the utility of praying for the dead; for,

the souls consigned to this middle state have not reached the term of their journey. They are still exiles from heaven, and are fit subjects for divine clemency.

Reverend Conway in *The Question Box*, pages 562 and 563, declares that "the strongest argument for the existence of Purgatory and the practice of praying for the dead is the universal and constant witness of divine tradition as voiced in the writings of the Fathers." Of mass and its merits Father Conway says: "We do not pretend to know how far God applies the infinite merits of the sacrifice of the mass to either the living or the dead."—Page 454.

After noting carefully, the above admissions on purgatory and mass by Catholic clergymen, is it not surprising that a notice like the following should appear in the *Catholic News*, New York City, March 2, 1907:

#### PRAY FOR OUR HOLY DEAD.

The prayers of our Promoters and their associates are asked for the eternal repose of the souls of the following recently deceased members of the Society: . . . [We omit the list of twenty-five names.—C. J. H.] The souls of those whose names are sent to the office are recommended to the prayers of our benefactors and remembered for thirty days in the Holy Sacrifices of the Mass.

A strange practice indeed when Father Conway says that Catholics "do not pretend to know how far God applies the infinite merits of the sacrifice of the mass to either the living or the dead."

Every careful reader of the standard books by Catholics will find them contradictory and at variance with the Bible.

Paying money to priests that sacrifices might be offered for sins of dead relatives and friends is a doctrine of the Catholic Church, and is advocated by Cardinal Gibbons in his book, page 248. He says: "We consider that it is clearly taught in the Old Testament; that it is at least insinuated in the New Testament; that it is unanimously proclaimed by the Fathers of the Church," citing as proof 2 Machabees 12: 43-46.

The reader is reminded of the great difference in the reading of Father Gibbon's so-called "clearly taught" proof-text of 2 Machabees 12: 40-46 in the Catholic Bible and that found in the Authorized version of the Apocrypha.

The Apocrypha says that Judas Machabees "made a gathering throughout the company to the sum of two thousand drachms of silver," and sent it to Jerusalem, "to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection." The Catholic version makes the two thousand drachms of silver read "twelve thousand drachms." This raise of ten thousand drachms (valued at about 19 cents each), may be interpreted to mean the encouraging of devout

Catholics to pay more liberally to priests when making offerings for the dead.

While both translations seem to teach that Judas Machabees, (who directed the armies that killed so many thousand men,) may have taught "to pray for the dead," we do not find where God directed it, or ever sanctioned it. All should observe that the mere historical account in the Bible, or mention of a certain thing having been done, is not of itself sufficient warrant or proof that the act was right in God's sight. Even Catholics teach in their Annotations to Judith 10: 12, that, "All that is related in scripture of the servants of God is not approved by the scriptures."

When we call to mind that that unauthorized and unwarranted work of praying (?) for the dead was done in the cloudy days of Israelitish practices, we can see that Cardinal Gibbons struck a hard blow at the innovation of Judas Machabees, (and later of the Catholic Church,) in these words:

When our Savior, the founder of the New Law, appeared on earth, He came to lop off those excrescences which had grown on the body of the Jewish ecclesiastical code, and to purify the Jewish Church from those human traditions which, in the course of time, became like chaff mixed with the wheat of sound doctrine.—Faith of Our Fathers, pages 249-250, edition 1879.

The humble seeker after truth will see by a careful comparison of the teachings of Catholicism with the gospel plan outlined in the New Testament that they have great need of "purifying," and "lopping off" "those human traditions," for they are truly "like chaff" in God's sight.

We suggest to them that they hold a council soon, and invite one or more representative men of the Reorganized Church of Jesus Christ of Latter Day Saints to assist them in getting rid of those "human traditions," such as celibacy, paying priests money to pray for the dead, and many other questionable doctrines.

Tobias [Tobit] 12: 9 is quoted by Catholics in support of their practice of paying money and praying for the dead, but a careful reading of the chapter gives them no such license. In their translation, verses 9 and 10 read: "For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting. But they that commit sin and iniquity, are enemies to their own soul."

The Apocrypha renders the verses: "For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life: but they that sin are enemies to their own life." The sentence, "Those that exercise alms and righteousness shall be filled with life," certainly refers to our present life,—not the intermediate state. (See Matthew 6: 1; Luke 11: 41; 12: 33; Acts 10: 2.)

Two articles on Catholicism by the writer will be found in this paper for February 14, and September 5, 1906.

May the time soon come when the almost endless, and, to many Catholics, extremely doubtful rites and ceremonies will be discarded, and, in lieu thereof, the beautiful gospel of Christ, which has been restored to earth (see Revelation 14: 67) by an angel from heaven, through Joseph Smith be accepted and lived by them.

C. J. HUNT.

DELOIT, Iowa.

#### WHAT SHALL FREE US FROM SELFISHNESS?

Selfishness is a part of the inherent propensities of man. When given place in the heart without restraint, it has crushed the flower of love, blackened the soul with hate, stained the soil with human blood, and distributed gaunt poverty throughout the nations.

It is a tree whose root will sap every noble attribute of the soul by a slow and vicious process, and whose fruit is always bitter. The method by which this evil tree may be uprooted is given in the gospel. That method will be successful when used. All others must fail.

But we have said to ourselves that we will comply with that perfect method, or specific law which applies to this particular feature of evil, *after* we have more perfectly outgrown our selfishness, thus ignoring the very means by which the work is to be accomplished, if it ever is.

Baptism is *for* the remission of sins; not because sins have been remitted. Laying on of hands is *for* the gift of the Holy Ghost, not because the Holy Ghost has been given. The gospel is *for* the strengthening of the characters of men, not because they are already righteous or strong in character. The law of God requiring an equalizing of the temporal affairs of men is *for* the uprooting of the tree of selfishness, not because selfishness has already been eliminated.

The man who is floundering in a fierce stream to cross it, fighting against the swift current, is foolish to say: "I will get into the boat when I get over on the other side of the stream." The boat is there to carry him over, and will save him many a weary stroke in swimming if he will get in and row across.

Who among us as Saints would dare to claim to be entirely free from the clutch of the monster, Selfishness? Have we pitted our strength in the unequal struggle of trying to fight it out independent of the means at hand for our assistance? We have. Many of us have been, and are doing that very thing; and the sooner we stop floundering, spluttering, and splashing around, and get into the boat, the better it will be for us.

Practical application of the principle of equality

in temporal things is the only stroke which can ever strike death to the hideous monster, Selfishness. It is the only boat which will ever breast the fierce current of modern growing graft, grasp, and greed. Get on board! The anchor is weighed, the boat soon must move out, and those who refuse must be left in the seething waters. The Spirit of God will not always strive with man.

Equality—what is it? A little word of eight letters, looking to some of us more formidable than a scowling fort crowned with as many gattling guns.

Equality: A place in the Narrow Way where the path is beaten broader than the standard gauge by the impress of many feet as they halted, hesitated, and stood to right or left in order to do an unusual amount of considering.

Equality: A monument whose every cast is beauty; whose every line is grace, whose every curve is grandeur when beheld in the broad, steady light of truth; but in a false light, or through a colored lense, it is a rock of offense and a stumbling-stone.

Equality: One of the most elastic words known to latter-day Israel—will stretch to fit a railroad magnate and a fifty-cent wage-earner if necessary.

"Equal in temporal things"—made to appear to fit in reckoning the financial holdings of one Saint worth three hundred thousand dollars and another worth thirty cents above a pittance, upon the hypothesis that to equalize by reducing the greater amount would cripple somebody's personal business. (See Doctrine and Covenants 101: 2.)

Does God tell us, there, that his way to provide for his Saints is that the rich shall retain his wealth and the poor shall be given enough to equalize it, provided the Bishop can make something out of nothing to supply the discrepancy? How does that read, anyway? Do we find anywhere in the word of God that because certain ones owning large business interests have been willing to give to the Lord's work with a liberal hand, that the inequality of large ownership as compared with the pittance of some without "business ability" is to be winked at? Where do we find such teaching?

If God is pleased to have such a system of inequality continue, well and good, and we may soon expect the redemption of the land of Zion and of her scattered people. But if this manner of equality which fails to equalize is not pleasing to God, we need lose no sleep as to whether our tie will be on straight or our shoes neatly blacked so as to make the right kind of an appearance before Enoch and his people when the Lord suddenly translates us.

Directions to make the elastic texture fit the case cited above:

Write 30 cents in one column with the word

*weakling*, which is, "lack of ability." Write \$300,000 in another column, with the word *strength*, which is "business tact and ability." Draw a line and shut your eyes and strike a balance by writing, "These two brethren are equal in temporal things." Of course when you open your eyes it will be noticed that the writing is done in a scrawl because of having your eyes shut, but that does not matter, for that writing is a *fac simile*, true to every line of the principle upon which the deduction was founded, i. e., that the rich man and the poor man can be considered "equal in temporal things" under the law, since they both pay a tithe to one common cause, notwithstanding the fact that one holds a lever upon the other's back called "ability." Our eyes must some day open to the solemn fact that such interpretation of the scripture is itself a miserable scrawl upon the pages of our history. "Unless ye are one ye are not mine." "Be ye equal in temporal things."

If the term *equality* is to be taken to mean "equal according to business ability," then just erase the word and write in its place eight ciphers, thus: 00,000,000, and it will mean just as much. The man with the ability to get the dollar and make that dollar earn another, is the man who has both dollars now, and always will have so long as this system which perpetuates inequality is in vogue.

Among the beasts the strong trample down and prey upon the weak. Among men the same is true, with the difference that the man smiles and appears very friendly toward his victim, while the beast is frank enough to growl and openly declare his intentions.

Selfishness is the disposition to get and use all of one's own share, and as many of the shares of others as can be hovered and held, making others pay tribute to the dog-in-the-manger grafter for the use of what is theirs by every rule of right. Land, the natural heritage of man, is thus monopolized by the grab-all-of-the-shares man, by the means of foresight and "business ability"; and thus thousands have been literally robbed before their mothers gave them a body or God gave them life.

A story is told of an Irishman who was walking across the domain of a wealthy "landlord": "Get off of here, you are trespassing upon my land," was the command. "Your land?" responded the Irishman. "And how is it your land?" "I inherited it from my father, sir." "And, thin, how did your fa-ayther get it?" "From his father, sir." "And, thin, how did he get it?" He fought for it, sir." "Faith, thin, an I'll fight you for it," said the Irishman, as he pulled off his coat. And so the holding of more shares than his own referred the landlord back to where brute force was used, which is true in more cases than one. Lands are monopolized by

brute force boiled down, skimmed, refined, and called "business ability," while others pay tribute called "rent and interest," and meekly press the yoke that was shaped to their necks before they were born.

Monopoly of the products of the "lasting hills"—all manner of minerals—industries, factories, etc., is brought about by reason of the fact that some man or clique can, through "business tact and ability," control these sources of wealth; and the only reason that the air of heaven is not dealt out to us by measure through a hose or funnel, is because men have been unable to box it up. If they had been able to do so, we would no doubt be found subscribing as meekly to the "honest, legal, business deal" as we do to the heinous grafts of the day, which condemn our sons to servitude a hundred years before they are born, as surely as a lightning-flash forecasts a crash of thunder to follow.

Men are willing to perpetuate a system which permits such inequality, not because they love the grind of the oppressor, but because selfishness in the bosom of the underling whispers the hope, "Maybe I can, *myself*, get on top of the pile in some manner." And so it is selfishness among all classes which holds the gavel. Inequality stalks abroad in all its hideousness.

What! Shall God sanction such? No! We ought to know better than that if he had never given a sentence or a line upon that subject. But God has spoken. And what does his law demand? EQUALITY! And anything which provides more or less than this for the people of God is not of him.

There is a text or two in the New Testament scripture, which seems, sometimes, to be avoided as carefully as "dry-land religionists" avoid texts on baptism.

"And all that believed were together, and had all things common."—Acts 2: 44. "Neither was there any man among them that lacked . . . and distribution was made unto every man according as he had need."—Acts 4: 34, 35.

True it is a short account of so important a transaction. But we have specific details given us by revelation as to how it should be done. Note the power which attended the former saints as recorded in the New Testament. Prison doors were thrown open, the sick, the lame, the halt, and the blind were healed by the wonderful outpouring of the power of God. These are the legitimate and inevitable results which are as sure to follow in the wake of union and equality, as sunshine and rain result in throwing a mantle of green over the landscape.

May the verdure of "the *abundance* of the manifestations of the Spirit" be soon thrown over Zion like a mantle, is our hope; but the electric current which carries communication over a long-distance

wire is more reliable and effectual when not "grounded" anywhere on the line by defective construction. Come, ye "linemen" of the most noble company that ever held a charter, call in your helpers and let us see that *all* the wires are up and every appliance intact. And say, brother! You there! How is your part of the line?

ENID, Oklahoma.

JAMES E. YATES.

## Of General Interest

THE TWO JOSEPH SMITHS.



JOSEPH. SMITH, MONOGAMIST.

JOSEPH F. SMITH, POLYGAMIST.

President of the Reorganized Church of Latter Day Saints.

President, leader, and political boss of the Mormon Church in Utah.

On the 27th of June, 1844, in the little country town of Carthage, in the state of Illinois, there occurred a tragedy, when Joseph and Hyrum Smith were shot to death by a mob. They were the leaders of a religious movement against which many people were bitterly prejudiced. They had been arraigned before the courts numerous times to make answer to the various charges, and were always acquitted as not guilty of any immoral conduct. They were, when shot, awaiting time of trial, being confined in jail, and after so many unsuccessful attempts to incriminate them, the mob resolved to take the situation in their own hands. They easily overpowered the few soldiers assigned to guard the prisoners. They said, "The law will not touch those men, but powder and shot will," and it did.

The men are dead and gone from this earth; they died for the religion which they founded, which, to the astonishment of many, has survived and prospered to no insignificant extent. It has formed an interesting chapter in American history, and of late has become a force in politics. It is a very remarkable thing, that while Joseph and Hyrum Smith were united as to what should constitute the moral and spiritual faith of the Church of Latter Day Saints, that their sons should be so strenuously in opposition to each other.

There are two separate churches of Latter Day Saints. The church of Utah, popularly known as the Mormon church, has for its leader and chief spiritual director, Joseph Fielding Smith, the son of Hyrum Smith. The Reorganized Church of Latter Day Saints, with headquarters at Lamoni, Iowa, has for its leader and president, Joseph Smith, son of Joseph Smith, who was the putative founder of the church. Because of the similarity of their names, these two men, so unlike in character, have often through misunderstanding been made to appear as one person. Joseph F. Smith of Utah is quite a different character from his cousin, Joseph Smith, who resides at Independence, Missouri. The moral sense of this whole nation was appalled and shocked by the bold and brazen attitude of Joseph F. Smith in his testimony pertaining to the Smoot case, before the Committee on Privileges and Elections. Here he boldly acknowledged himself as the husband of five living wives and the father of forty-two children, one having since been born to him. The textbooks of the church over which he presides emphatically teach the doctrine of polygamy and they who reject that idea of life are threatened with damnation. Mr. Joseph F. Smith is not only a polygamist—he is a dictator in the affairs of his subjects. He is a sort of political boss. He is looked upon as a mouthpiece of Deity to originate and declare the policies of the church, which are expected to be implicitly obeyed. The loyalty of the Mormon people to this leader amounts to unquestioned obedience. He has thus far escaped any effective prosecution for his licentious practices, hiding behind the refuge of the peculiar laws of the state of Utah. He says the Congress of the United States has no business with his conduct, and that he is amenable to the laws of his State and they are so construed that he is permitted, as also many other leaders of his church, to practice openly this doctrine of plurality of wives.

President Joseph Smith of the Reorganized Church is a man who, by the fruits of his useful, active, and well-spent life, bears evidence of his unswerving loyalty to principles which represent Christian manhood in the highest degree, and his citizenship and regard for the laws of God and the state have unquestionably partaken of that righteousness which exalteth a nation. He has ever stood strenuously in opposition to the crime of polygamy. He contends that that feature of Mormonism originated with Brigham Young, and not with his father as is alleged by some. He has for the past forty-seven years stood ready to challenge any evidence which would prove that his father was a polygamist, either in theory or practice. He has even gone among the Mormons in Utah and successfully dared them to contest. He reveals his

principles regarding this phase of the matter where he has said: "The chief contention of the sons of the Prophet Joseph Smith, however, is not that their father was not a polygamist, but is, that whether he was or was not, the dogma and practice are contrary to scripture, ancient or modern, and are wrong, being contrary to the laws of both God and the United States."

Unlike his contemporary in Utah, President Smith exercises no unworthy influence over the people of the church which recognizes him as president. He is not a political boss. His interest in politics is limited to that which is taken by any good citizen. As a leader in the church, he asks no person to follow him, only as he follows Christ.

They make him worthy of the respect which is everywhere accorded him by all who know him. They make him worthy to be recognized among his own people as the "Grand Old Man," for whom all have love and veneration.—W. E. LaRue, in *Human Life*, June, 1907.

#### THE GREAT SCHOOL AT TUSKEGEE.

In spite of the fact that the word Tuskegee has appeared in print frequently during the past fifteen years, many people who see it do not know its full import, and often ask, "Just what is Tuskegee, and where is it?"

Tuskegee is the shire town of Macon County, Alabama. It is about forty miles southeast of Montgomery, the capital of Alabama, and one hundred and forty miles from Atlanta. It is one of the oldest towns in the State.

When the word Tuskegee is seen in print now, it generally refers to the great negro school there, established and built up by Booker Washington. This school is remarkable for many things, but three of the most important are that it is the greatest school wholly for colored people in the country, that its teachers are, like the pupils, all negroes, and that over thirty practical trades are taught the students there by actual work. The students at Tuskegee now number over twelve hundred every year, and there are between eighty and ninety teachers.

Mr. Washington was born a slave in Virginia, and struggled along until he worked his way to Hampton, and got an education there. While he was at Hampton he resolved that as soon as he was fitted to do so he would go into some place in the North where the negroes seemed to be particularly ignorant, and devote his whole life to giving them the same kind of help that had been given him at Hampton. In 1881 the legislature of the state of Alabama appropriated money to establish a normal school for colored teachers, and Mr. Washington was selected principal. He began his school there

on the Fourth of July, 1881, by gathering thirty untaught negro men and women into an old shanty.

The new school had not been in progress long before the teacher made up his mind that his pupils needed to learn to work and how to take care of their bodies quite as much as they needed to learn from books. He felt that he needed to have an influence over them for a longer time than just during the hours of the school-day. He found that he could buy a plantation of a hundred acres of land and a few old buildings a mile from Tuskegee. He borrowed the money from a friend at Hampton, bought the place, and moved his school out there. So many new scholars began to want to come to the school that more buildings were needed.

There was a good clay-pit on the place, so Mr. Washington set some of the young men to making bricks, and when the bricks were ready, to building a house with them. Other young men worked on the land, raising corn for food, and cotton to be sold to buy things that could not be raised. A man in Massachusetts gave money to buy a horse, and a man in Tuskegee gave an outfit of tools for the brick-yard. This was the beginning.

That has been one remarkable thing about this school. From the first the white people of the South have recognized the good work that it was doing in teaching the colored people how to do skilled, useful labor, and have helped it along. A small blacksmith shop was started, and then a wheelwright shop. The young women students did the housework, laundry work, and mending for all the school, and learned cooking and sewing. Friends in the North, who heard Mr. Washington tell of the plans of the school, gave more money, and this was made to go a long way. Nothing was bought which the students could make themselves. Even now they make all their own furniture, mattresses, and other furnishings.

From that beginning Tuskegee Institute has grown until now it owns twenty-five hundred acres of land, five hundred of which the students cultivate. It teaches such trades to the men, in addition to those mentioned, as carpentry, machine-shop work, printing, shoe-making, tailoring, tin-smithing, electrical engineering and sawmill work. Farming in all its branches is thoroughly taught. The young women learn, in addition to the trades spoken of, mattress-making, dress-making, and millinery, nursing, poultry-raising, dairy work, bee-keeping, the care of fruit trees and bushes, flower gardens, and lawns.

The courses of study in these trades are just as carefully planned out and followed as are those in the academic classes. We copy from the school catalogue the first term of the second year in blacksmithing: "Horse-shoeing. The condition of a

shoeing floor. How to make a shoer's fire. The names and uses of shoeing tools. What and how to make a mold, also how to strike on a shoe. The names and sizes of shoes and nails, also the different kinds of shoes. How to file a shoe, also how to pull off a shoe, trim a foot, and clinch a shoe. The different parts of a foot, and how to drive a nail. The different kinds of shoes that are used for horses with different ways of traveling. Special lessons in fitting to different shaped feet."

Compositions are written on these subjects monthly. The blacksmith's shop now consists of a building thirty-six by sixty-one feet, which contains nine forges and all necessary tools. It is full of students all the time, and when a man graduates he is able to set up a shop for himself.

We copy the first year's course of study in dress-making. Before the girls can take this up they have to spend two years in the plain sewing-room, or show an ability to do the work done there—"choice of materials, drafting and cutting foundation and outline skirts from measurement—making, hanging, draping and trimming the skirt. Talks on form, line, and proportion in relation to draping and trimming. Drafting, cutting, and fitting plain basques, and the general finish of these garments." There are two more years' study in dressmaking.

These shops and classes turn out men and women who know their trades, and people all over the South are beginning to appreciate this. The school can not supply half the demand made upon it for skilled artisans. People from hundreds of miles away write to know if the institution can not furnish a good carpenter or blacksmith, or nurse or cook, and almost invariably the pay offered is good.

This industrial work is carried on in connection with the regular academic and moral and religious training of any large school. There is an undenominational Bible-school, in which each year about seventy-five negro men and women, often ministers themselves, are trained to become more efficient church and Sunday-school workers. The academic department gives a thoroughly good English education, and has turned out a great many teachers who are doing good work all over the country. A great many people, both men and women, have been inspired with Mr. Washington's spirit and a desire to work for their race. They, too, have devoted themselves to found other schools where the Tuskegee principles can also be taught. Such schools are the one at Snow Hill, Alabama, with over three hundred; at Mount Meigs, Alabama, with two hundred; at Denmark, South Carolina, with three hundred; at Eatonville, Florida, with over a hundred; and in those many places where just as good work is carried on upon a smaller scale.

The expense at Tuskegee is only about eight

dollars a month for a furnished room, fuel, lights, laundry, and board. No charge is made for tuition, because very few could pay it. The money for the support of the schools which this would represent, Mr. Washington secures from friends of the school and education who are willing to help him in his work. For years he endeavored to secure a permanent endowment fund, from the income of which the school could be largely supported, so as to leave him free to devote his time and energy to the management. This desire of his heart is now met by the recent munificent gift of Mr. Carnegie.

Small as is the expense, more than half of the students can not afford to pay it, and so they are allowed to work out their expenses. They work on the land, in the shops, the brickyard, in the laundry, kitchen, offices, everywhere, and are allowed a regular rate of payment according to their ability. This is not paid them in money, but put to their credit. While they are at work in this way they go to school only in the evening. Usually two years' work will give a student enough credit so that he or she can go into the day school classes for the rest of their time at the school. Coming, as most of these young people do, out of homes or from farms where they have had no systematic training in the modern methods of work, the time they spend in this way under skilled instructors is really one of the most valuable parts of their education.

The school now has more than four hundred graduates, and over three thousand under-graduates, almost all of them doing good work throughout the South. There are now forty-four buildings, large and small, on the school ground, and all but three of these have been built by the students themselves as a part of their industrial education.

One of the great features at Tuskegee is the negro conference, which meets there in February of each year. This was begun by Mr. Washington to see if something could not be done to help elevate the older generation of negroes, the men and women who were most of them slaves, and who have had but little chance to get an education. Twelve years ago he invited about seventy-five farmers, mechanics, teachers, and ministers to come to Tuskegee to spend a day discussing their condition and needs. To his surprise four hundred men and women of all classes came in answer to this invitation, and the number has kept increasing ever since. Most of these people come from Alabama, but there are delegates now from every Southern State, and the effect of these meetings is felt widely. Two hundred and fifty similar local conferences have been formed, which meet during the year and report here. The people who come are mostly hard-working farmers and their wives. They discuss very practical matters: "How to get homes and keep them." "How

to keep out of debt and clear off mortgages." "The need of something better than a one-room hut for a home." "Better schools and teachers and ministers." "Pay your taxes and stay off the streets."—Frank H. Sweet in the *Housekeeper*.

## Mothers' Home Column

EDITED BY FRANCES.

### Are We Thinking?

"The ploughing of the Lord is deep  
On sea and on the land.  
His furrows cross the mountain steep,  
They cross the sea-washed sand.  
Wise men and prophets know not how  
They do the Master's will,  
The kings and nations drag the plow,  
His purpose to fulfill."

Deep plowing indeed has the Lord done among the nations, whose kings and rulers without knowing, and with no intent of so doing, have yet wrought his will, to bring to pass his purposes. Prophets have delivered his message not understanding it themselves, and wise men have wrought in faith and patience, not knowing or acknowledging the source of their inspiration.

Many of the purposes of God regarding his people have not been understood by them. But this is not true of all; for some of his purposes have been plainly declared.

Among the last and most impressive words which God commanded his servant Moses to speak to the children of Israel, we find these which plainly reveal *his purpose* concerning his ancient people. A purpose which he bound himself by a solemn covenant to fulfil. Read them carefully, ye fathers and mothers, for remember and forget it not that while this was the purpose of God, man still had his agency and was given to choose the blessing or the curse. Life and death were set before him. The one would follow obedience—the other would surely come as the result of a broken law, a violated covenant.

Are we thinking of these things? In our last, Bro. Fred M. Smith cited you to the commandments of the Lord to his people in this latter day—this last dispensation of the fullness of times, and now we will quote the words spoken by Moses found in the twenty-eighth chapter of Deuteronomy:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto: and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the com-

mandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God which I command thee this day, to observe and to do them."

Is it not well that we think upon these things? Have we a doubt as regards these promises? Then let us continue our reading to the end of the chapter, marking well the nature of the curses which would follow a disregard of these commandments, for if we are, as we should be, students of history, we know that every one of them came upon the Jewish nation—have rested upon the land and the people even to our own day. And why? Was it not because they chose to have it so?

But are we thinking that God has promised: "to cut his work short in righteousness?" Are we thinking that through his Prophet he has said: "The hastening time has come"? And if we really are thinking are we laboring with God to bring to pass his purposes?

Can it once enter into the mind of any of us that God's purposes concerning ancient Israel were better, grander, broader in scope, than his purposes concerning latter-day Israel? It was his purpose to make Israel "the head and not the tail"; and "thou shalt be above only, and thou shalt not be beneath"; (let us mark the condition) "if that thou hearken unto the commandments of the Lord thy God . . . to observe and do them."

Graceland is the child of the church. Shall we repudiate our own? Is not that to deny the faith and become worse than an infidel? God has approved of our one institution and now is it not up to the church to unite in standing by her? Which will you do, fathers and mothers, send your sons and daughters elsewhere, because foresooth Graceland is still wanting many of the appliances to equip her for her mission which your patronage would help to supply—send them where these may be had, but where they will be purchased at a cost you can ill afford to pay, or, will you not send them where they will be brought under the influence of the church whose doctrines you know are true, because they are the same that Jesus taught—the commandments of the Father, of which the Son said: "*I know it is life everlasting*"?

Graceland needs the patronage, the fostering care of the church; and we need the influence of Graceland. Education is a power either for good or evil, but united with the glory of God—which is light and truth—it is the mighty power which is to elevate the people of God to that supremacy which from the first God purposed they should have—that they should be above only and never beneath the nations of the earth.

And, thank God, our people are at last awakening to the fact. Only recently we learned of one of our young ministers who had returned to our state university to complete the course he had been pursuing when he was called to his life work. And why? Because he had learned by his own experience that knowledge of many things which he did not possess was necessary to a complete defense of the truth. It has, to our mind, been well said that "every man is not a proper champion for truth, nor fit to take up the gauntlet in her

cause. Many from ignorance of this and from an inconsiderate zeal for truth, have too rashly charged the troops of error, and remain as trophies unto the enemies of truth."

The Lord has nowhere made provision for either physical or mental idleness. Paul exhorted Timothy to study to show himself an approved workman, and what minister in our day (after the array of evidence presented by Bro. Fred Smith in our previous installment) can think himself excusable—much less approved of God—if he fails to comply with the commandments calling for mental diligence? Neither do we for one moment think these commandments obligatory or binding only upon the ministry, but that every member of the church should be prepared to defend the truth—the gospel of the Son of God. And it is well for us to remember that in our day the ways in which the truth is attacked are manifold. It is a day of thought freedom, but still as ever:—

"Great truths are dearly bought. The common truth,—  
Such as men give and take from day to day,—  
Comes in the common walks of easy life,  
Blown by the careless wind across our way;  
Bought in the market at the current price,  
Bred of the smile, the jest, perchance the bowl,  
It tells no tales of daring or of worth,  
Nor pierces even the surface of the soul.

"Great truths are greatly won, not formed by chance,  
Not wafted on the breath of summer dream;  
But grasped in the great struggle of the soul,  
Hard buffeting with adverse wind and stream.  
Not in the general mart 'mid corn and wine;  
Not in the merchandise of gold and gems;  
Not in the world's gay halls of midnight mirth,  
Nor mid the blaze of regal diadems;

"But in the day of conflict, fear, and grief,  
When the strong hand of God put forth in might,  
Ploughs up the subsoil of the stagnant heart  
And brings the imprisoned truth to the light,  
Wrung from the troubled spirit in hard hours  
Of weakness, solitude, perchance of pain,  
Truth springs like harvest, from the well-ploughed field,  
And the soul feels it has not wept in vain."

Are we thinking? Are we ready to "buy the truth and sell it not"?

Are we remembering that from the beginning it has been and even unto the end it will be the plan and wisdom of God that all his most precious gifts come to us through the sacrifice of others? Are we ready then and willing to bring our own gift to the altar that our souls may enter into the labor of others and our hearts rejoice with them in the hour of victory? Yes, we want a part in the hour of victory which is surely coming. Let us then be up and doing. Let us remember these strong words of Lowell:—

"Then to side with Truth is noble,  
When we share her wretched crust,  
Ere her cause bring fame and profit  
And 'tis prosperous to be just;  
Then it is the brave man chooses,  
While the coward stands aside,  
Doubting in his abject spirit,  
Till his Lord is crucified."

The Lord is plowing. Are we thinking?

#### Prayer Union.

R. S. Parker, 430 Collier Street, Chillicothe, Missouri, requires the prayers of the Saints for his wife, who is afflicted with dropsy.

## Letter Department

SASKATOON, Saskatchewan, Canada, July 12, 1907.

*Dear Herald:* I landed in Saskatoon with my daughter Pearl and Sr. P. C. Kemmish, of Woodbine, who was visiting her son in this vicinity, on the fourteenth day of June. We were met at the depot by a Bro. Peterson, formerly of Pisgah, Iowa. He kindly took what baggage we had with us to the Western Hotel, where my daughter's husband, M. S. Van Eaton, found us and conveyed us to their comfortable home, seven miles west of Saskatoon. Pearl and I needed no rocking to persuade us to sleep that night, after a ride of nearly twelve hundred miles, being denied a sleeper, owing to the fact that they were fully occupied. In lieu of the sleeper we curled up on the car seats and snatched a few winks as we could, but the seats not being of softest down, did not yield to my old bones as responsively as my bed at home. But then, I had roughed it nearly sixty years on land and sea—mountains and desert plains—in the busy marts and humble villages. Sometimes on an excuse for a bed, or on chairs, sometimes in a haymow, and sometimes on the unyielding floor, and sometimes these were interspersed with comfortable accommodations which were appreciated. Hence I was better prepared to dispense with the comforts of home for a couple of nights than some of fewer years who had never known what it was to give their lives for the gospel's sake, and I came out all right, thanks to the divine power that sustained. I had a little cold which some attributed to change of climate.

Owing to neglect of railroad men, my trunk did not arrive until I had been here three weeks. This neglect hindered me from hunting up the few Saints in this vicinity that are scattered many miles apart, and when my things came, wet weather hindered in getting a team, which caused disappointment to myself and daughter as well as to the Saints who had been led to expect us. However, as the Van Eaton home is on the public road and used by travelers as a stopping-place on their long and tedious journeys from their far-off homesteads to Saskatoon, which may be called the "City of the Plains," I have met several of the Saints, all of whom had heard or read of me, and some who had heard me preach forty years ago; and some of these testified that my efforts had been the means of blessing them, and this fact blessed me, and showed me that all my efforts had not been in vain; and I thank him who called and qualified me for the work. One old brother, illustrating his love for the society of the Saints, told me he lost two cows, had hunted them far and near but could not find them; but he said, "I found two Latter Day Saints, and was satisfied!" Yes, the gospel creates a longing in the hearts of God's children for the society of each other, and no other society can satisfy them, and yet we do not appreciate each other as we should. On the glorious Fourth my son-in-law, Mr. Van Eaton, took us all to what is called the "Minnesota Branch" to celebrate. Most of the people in that vicinity were from the States, but they wisely celebrated under the Union Jack. The branch is about sixteen miles south of the Van Eaton home. Nearly, if not quite, one hundred people came together, every one bringing a plenteous supply of the good things of earth, and we had indeed a rich repast, and plenty to spare. Peace and good-will prevailed. People of different shades of faith were there, and an enjoyable time was spent on the premises of Bro. Ed. Anderson. The only drawback was a strong wind which blew the sand into the improvised tent so that nearly every one had more "sand in their craw" at the close than when they began the repast. Of course the younger, and some of the older element, were

attracted by a ball game; but others desired me to address them which I did on the "higher liberty" and how to obtain it. I had the best of attention, and was blessed in my effort.

I remained there until the next Sunday, and by request of President Anderson I preached in the morning to a respectable audience of different faiths. Then we had a very enjoyable feast at the table of the Lord, as the Saints remembered the great sacrifice made for the redemption of the world. Earnest and intelligent prayers and testimonies were delivered, and not a few. It was good to meet on these boundless plains with a people that had learned the value of the gospel. May they be indeed as "a city set upon a hill," reflecting the glorious light of the gospel to all around.

I expect to visit other parts before I return if strength is given. I would like to have been at the Winnipeg reunion which is now being held, but that is five hundred miles away, and my means are too limited, and I am satisfied they have all the needed help. I should have stated that the exercises on Sunday the 7th, Sunday-school was not neglected, and a beneficial session was held, I seated as a pupil in the study of the word.

The poor among the Saints have gathered here for the purpose of acquiring means for another gathering, and God will use them as beacon-lights to thousands who otherwise might never have heard the gospel in this life, and while they seem to have wandered from home, he will make them useful, if they will permit him, in leading many into the kingdom celestial.

In gospel bonds,

CHARLES DERRY.

PLANO, Illinois, July 24, 1907.

*Dear Herald:* I am associated with Bro. David Smith, and we are holding a series of services in the Saints' neat little chapel.

We expect to occupy in another place, about twelve miles south next week. Go there by request of the citizens, where we are promised a good hearing; also have a schoolhouse waiting for us as soon as we can get to it.

Your brother in gospel bonds,

CHARLES H. BURR.

CRESCENT, Iowa, July 16, 1907.

*Dear Herald:* Our branch is not making much progress. We have been without a president nearly one year, and no elder in the branch. I fully believe there is just as grand a mission here as can be found any place, if we had a good spiritual-minded elder who could devote most of his time to the work. There are many outsiders interested in the work, and many Saints who could be aroused if patiently labored with. A few of us sisters meet together on Thursday afternoon and hold our little Prayer Union meetings. We have been greatly blessed, and have enjoyed the Spirit of God, and have been made to realize the promises of God are extended to the two or three who meet together in his name.

Again, the Pale Reaper has entered our family circle and in one short month we have been called to lay away two of our loved ones. On May 1 our dear sister Maggie passed peacefully away after over four years of sickness, and on May 30 our dear mother was called away after nine days of intense suffering. And while our hearts are sad and lonely to think we shall never see their smiling faces again in this life, and the dear old home will never be what it was before, we mourn not as those who have no hope. May God help us to live faithful, that we may be worthy to meet our loved ones where there is no more parting, nor more sickness or death.

I realize my weakness, and desire the prayers of the Saints.

A mistake occurred in the notice of mother's death, [Sr. Sena Olson] in HERALD for July 10. The line which reads, "She leaves husband, three sisters," etc., should include also "three daughters."

Your sister in Christ,  
CHRISTINA RASSMUSSEN.

NELSONVILLE, Ohio, July 24, 1907.

*Editors' Herald:* Bro. Reese Jenkins and I began meetings on the streets of Nelsonville last night, with a large hearing and splendid attention; we expect to continue for a week at least.

So far, in our work in this valley, we have found but little interest. But there are numerous points in this Hocking Valley at which an effort to present the gospel has never been made. Some of these we could reach if we had friends with whom we could stay, or means to pay board. Logan, the county-seat of Hocking County, is a point through which the elders have been passing for years, and yet I do not think that there was ever a sermon of this faith preached there.

If the Saints residing in this valley can give us any assistance in reaching new places, we will appreciate it very much.

I may be reached by addressing me at Radcliff, Ohio, care of S. J. Jeffers.

We both expect to attend the reunion at Wellston, August 24.

Finances are such with our families, that the possibility of our continuing long in the field seems a little doubtful. But we will continue as long as we can.

H. E. MOLER.

CLITHERALL, Minnesota, July 24, 1907.

*Dear Herald:* This beautiful morning, a desire comes to tell you I am still in the faith. Six years ago in July I embraced this work, and eternal life is just as dear to me now as it was then.

My attention was called to an article in HERALD for July 17: "Is attitude significant in prayer?" While I believe as the writer does, that it is pleasing in the sight of God that we should go to our closets and humble ourselves on bended knee, and plead to the Father, and that we should kneel in our homes and in places of worship, yet I do believe that prayer has been heard and answered at other times, as we are commanded to pray without ceasing, and to keep these temples a fit place for the indwelling of his Holy Spirit. I can recall instances when the cares of home and my surroundings have been of that nature that it seemed impossible to go and kneel; even when working at the washtub, when my body was tired enough to sit down and rest, my heart was drawn out in prayer to my Master, and assurance has come to me that I was still his child, or some bright testimony has come to me of the truth of this work. Also, when I have seen men stand in the pulpit, holding the priesthood, with bowed heads and humble hearts, asking for a blessing upon the congregation, I have seen these same men proclaim the glad tidings of this everlasting gospel, and how often the Spirit has borne witness to my spirit that they were led of Him whom we love and trust!

I believe, as children of the Most High, we should be in such a condition that we are ever ready to call upon his name, whether standing, sitting, or lying down. When Jonah was in the midst of the mighty deep, we do not know his position, but we know his heart was right. And when administering to the sick, our elders stand. When asking a blessing upon our food, we are sitting. So I can not believe it is the outward appearance that we should judge by; for we might do all these things and yet be hypocrites at heart. But let us leave it alone with Him whose right it is to judge.

After reading the lines written by our brother, (for with pleasure I scan the pages of the HERALD, *Ensign*, *Autumn Leaves*, and *Exponent*, and try to profit by them,) that night I dreamed that there seemed to be a desire in my heart to pour out my soul in prayer all alone, with none but my blessed Master to hear. I seemed to be in a large building, and in an upper room, and had to go through several rooms to be alone. I finally found myself at the end of the building, and was standing in the door. I do not know what the burden of my prayer was, do not know whether I was asking for a blessing or thanking him for what I had received; but this much I do know: I was filled with the Spirit that can be understood only by those who have prayed in spirit and in truth, and I was permitted to see my body standing in the door while praying. While meditating on this dream the words of the Master came to me, as he entered into Jerusalem, and was instructing his disciples, Mark 11: 25: "And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses." Just as positive a demand for a right condition of the heart when standing in prayer, as when kneeling, which puts my mind at rest upon that subject.

Our little branch feel quite encouraged here since the reunion that was held in June. A number of honest souls were brought into the fold, and others are near. The testimonies that were borne, the instructions given by way of reproof and encouragement, all came to us to study and to profit by in the years to come. New names have been enrolled in the Sunday-school, and we hope in the near future there will be in the Religio. This helps us to press forward, and determine never to cease the conflict till the prize we gain.

Your sister in the gospel ties,

ELEANOR WHITING.

DES MOINES, Iowa, July 30, 1907.

*Editors Herald:* I remember that time is passing, and promises to several to be heard from through the church papers are neglected. I regret this neglect, but think that better material has occupied the precious space in the columns of our highly prized and ever increasingly valuable paper.

The work moves slowly, as it usually does in large cities, but it is moving, and that in the right direction. The branch is being purified, and cases of long standing are being corrected, and reconciliation had, for which we feel very grateful. There is a disposition on the part of the Saints, as a rule, to renew their diligence; but some have not gathered strength to magnify that disposition. The branch officials are hindered much in their work; but the work they are doing recommends their wisdom.

On the account of heavy expense in repairing the church, there has been but little that could be done in pushing the missionary arm of the work here, but we are now engaged in services with the gospel wagon lately purchased and fitted up. Three street-meetings will be held this week in the evenings. These are held in the residence parts of the city away from the noise and excitement, and are an appeal direct to the people at their home. We are seeking to present the faith of the saint of God, and while doing so correcting the false ideas left by the visitations and distribution of literature by the Brighamites in the name of "Latter Day Saint." The people seem to appreciate the explanations. It is surprising how many there are who do not yet understand that there are two bodies of people claiming to be successors to the Church of Jesus Christ of Latter Day Saints, and many more who do not understand the origin and faith of the Brighamites, as they differ from the true faith of the church they profess to represent.

We very much appreciate the articles that are permitted to appear from time to time explanatory of the faith as distinguished from the Brighamites.

There appeared a short article in the *Daily News* for the 28th inst. from the pen of that able editorial writer, Edwin A. Nye, a copy of which I send you under separate wrapper, that speaks for itself, which shows that when men of honor come in contact with the Latter Day Saints they are not afraid to express their conviction of their true worth. Expressions of this character from the pen of so able and prominent a thinker, speaker, and writer adds to our "favor" with the common people, and to our responsibility to live worthy of such an estimation of our worth. This brings to mind an incident that occurred at the time the Senatorial Committee began their investigation in the Reed Smoot case. I had by request of the managing editor, William G. Hale, who is now editor-in-chief of the *News*, and a very fair-minded man, written an article upon the faith of the Latter Day Saints, and the peculiar differences between us and the Brighamites represented by Reed Smoot, and it was understood that it was to be published on a certain Sunday, but for reasons that the editorial staff thought they could not avoid it did not appear, but in its stead a cartoon by Bushnell appeared, in which appeared a man followed by a train of women of differing ages and families of different sizes, and on the hatband of the man was the name, "Joseph Smith." I called in to see Mr. Hale as to the reasons why the article did not appear, which reasons he gave quite satisfactorily, and the article appeared later on. While there I called his attention to the cartoon, and also spoke to Mr. E. A. Nye, who was editor-in-chief at that time, about it, and asked him to request Mr. Bushnell to put in an "F." between "Joseph" and "Smith" when he wished to represent the conditions in Utah as relating to the President of the Brighamite church. He said, "No one who reads would for a moment think that was the Joseph Smith of Lamoni, Iowa, for everybody that reads ought to know that he is an entirely different kind of a man from that." I told him that a great many who read did not, because of prejudice, sense what they read as had he, and this cartoon would impress upon them more forcibly that there was no difference in the churches, and it would carry the impression that such conditions represented the ideas and character of the father of the Joseph Smith of Lamoni, which would be an equal error to the other. He said nothing further except to express himself satisfied that such should not occur again, and he said, "I will see Mr. Bushnell and see that such does not occur again." It has had its effect.

Within the last four weeks four have been baptized as a result of parental instruction, the work of the Sunday-school, and the private labors of the branch officials and the missionary. We are rejoicing to know that the young are susceptible to God-like impressions that cause them to step out from the world, and even put to shame by reason of their integrity and faith some of those who for years have known the way of righteousness.

Some interest is being taken in the normal class work. A class of about fourteen in the city have begun the study, but most of them have to study without meeting with the class.

The chapel will soon have a new roof on it, and be newly papered, and we hope to be able to newly carpet the floor in the near future, or put a new floor on the present one. This is quite an undertaking, but quite an amount has already been raised, and by not becoming weary in well doing the work will be done, and all will feel the better for the sacrifice made.

I was called to preach the funeral-sermon of Mr. John

Baxter, Sr., of Buxton, Iowa, the father of Sr. Martha Young, at whose home he died. He had never been a member of any church. His father was a member of the old church in Scotland, and held some official position, but like so many others he came to America to be in Zion, and made the journey to the "salt land," became disgusted, and settled in Missouri. This has had its effect upon his posterity. How much those who departed from the faith and introduced doctrines of devils and ascribed them to God will have to answer for! How sad to see so many young men giving their lives to perpetuate an institution that had its existence with a departure from the faith, and are deceived so as to think they are representing the true faith by defending such an institution as to be presided over by a man who is practicing that which makes him a confessed transgressor of both the laws of God and the land, and to-day representing a harem as the correct representation of home! While these young men claim that the church in Utah does not practice polygamy, they are forced to acknowledge, and they seldom do so without being forced to do it—that Joseph F. Smith and several of the leading men are practicing the corrupt results of polygamy, simply because they are in polygamy. Would it be thought justifiable for a man to drink intoxicating liquors, curse and swear, because without knowing it he was brought into such a place as a saloon? Would it be thought justifiable that one should practice sin because in a world of sinners, and in a family of those who were the worst of sinners? The church of Jesus Christ is to represent him whose name it bears, and a church which does not do that is not in fact the church it claims to be. Jesus Christ came into the world to "save his people from their sins," instead of practicing sin because of being previously brought into it by sinful teachings and influences. The church of Jesus Christ makes no compromise with him who is the author of sin by saying, "Because one is brought into family relationship through sinful teachings that makes one a transgressor, therefore they are permitted to remain a transgressor and still be justified in the eyes of God." Nothing would please the adversary of souls better than such a condition as this. There is only one passage of scripture that would apply in such a case, and that is, "He which is filthy, let him be filthy still." But this was applied to the sons of perdition instead of a servant of Christ. And such argument as is being used by the representatives of the Brighamite church to justify Joseph F. Smith and some of his associates in remaining in a filthy condition, such as transgressors only occupy, is only such as is above referred to, as applied to the sons of perdition. We hope and pray that the eyes of their understanding may be opened before it will be necessary for the Righteous Judge to apply the same argument, and say, to them, "He which is filthy, let him be filthy still."

May God bless his people, and give us the true sense of our responsibility, and aid us to work together with him for the redemption of Zion.

Your brother in Christ,

J. F. MINTUN.

SPY HILL, Saskatchewan, Canada, July 21, 1907.

*Dear Herald:* Perhaps a few lines from here would be all right. Elder A. Dorsett is at present in Winnipeg doing missionary work. R. C. Evans baptized four there, I understand. The people of Spy Hill do not take much pleasure in religion. They prefer dancing, card-playing, and other amusements. But another reason is because there is too much quarreling among the Saints. J. L. Mortimer is working on his farm this summer. It is to be hoped that Bro. Evans will do much good with his trip through the North-

west. Prejudice reigns very high in this country against the Saints. I believe that the most of the opposition comes from the Methodists. They claim the Saints skip all over the Bible, when really they are doing it themselves, when they try to prove infant baptism from it. They prefer to believe lies, though they have already been thrashed out by the law courts about Joseph Smith. The Methodists have raised the salary of their ordained ministers from seven hundred dollars to one thousand dollars, with several other things besides.

Prairie lands are going fast now, and the Canadian Pacific wild land is selling for twenty-five dollars per acre where eight or ten years ago land was selling for three. The Grand Trunk Pacific is laying rails in Manitoba, and it is expected it will be up here in a month. Several farms are up for sale, and some farmers are talking of moving out. The country is settling fast, and ere long it will be all settled. The government has taken the land from the Doukabhors, and has thrown it open for homestead, as they did not put improvements on it. Will close, wishing the HERALD God speed in its fight for truth.

J. E. DORSETT.

ANGUS, Iowa, July 31, 1907.

*Editors Herald:* I hope the Saints will respond to the call for help, and send for as many of the church papers as they can. Am glad the work on HERALD Office is going on fast. I am also glad to know that the building for our sick and afflicted ones will soon begin. Hope the home for the children will not be long behind.

I read the sister's confession, and request for prayers in a late HERALD, and my heart goes out in pity for her. Surely she has repented with a godly sorrow. May we all remember her when we bow before our Father in prayer. She is not the only one who has wandered since embracing the gospel. I have. When I first joined the church I think I did not realize the responsibility that rested upon me as a Saint should. I danced, and engaged in wordly pleasures in many ways. But, like our sister, I have truly repented, and I feel that my Father in heaven has forgiven me. I ask all the Saints to pray for me that the Lord may remove the affliction that is mine. I have throat trouble, and fear I may lose my voice.

Your sister,

PAULINE RUBY.

ADELAIDE, South Australia, June 7, 1907.

*Editors Herald:* Mission work in this field is much the same as elsewhere, according to accounts appearing in HERALD from time to time. There is much to discourage the missionary in his attempts to get our message before the world. Men and women seem to be so satisfied with their present religious views that they have no desire or inclination to investigate our message.

The hireling ministry also see to it that they keep their flocks fed on sensation of various kinds. Every week there is some kind of amusement, silver coin admission, and for children the baser copper coin, to keep the faithful together, and fill the coffers of the church. All the latest inventions, bioscope, etc., etc., are called into play to satisfy "lovers of pleasure." The Bible truths are given a vacation, while these tawdry, tinsel, eye-pleasing, and ear-tickling things are run at full blast: in fact they are worked overtime. Sensation runs riot, and solid piety is seldom seen.

Recently the writer attended a revival meeting held in this city by a Miss Ada Ward, formerly a popular actress, but now a converted person and self-appointed evangelist. She belongs to no church, but has most of the evangelical (?) churches, such as the Methodist and Salvation (?) Army, at her back. Of course the sensation-loving public flock in

crowds to hear, and the parsons who occupy the rostrum with her try to pump up the emotions, reminding one who knows of sailors pumping at a sinking ship. It may yet come that like the prophet of Baal they will cut themselves and shout more loudly to that god who is so far away—gone on a journey.

In the gospel as understood by us there is no sensation of that kind, but simply "spirit and truth," hence the difficulty in attracting this excitement-loving generation.

This is an age of adulteration in manufacture, shoddy material being gotten up almost like the genuine; and the unwary can be exploited with it. But when the real article is presented, they are unable or unwilling to pay the price. It is also an age of adulteration in religion. The good old gospel has been cut up and mixed with the spurious and worthless doctrines of men, and then presented as the real article. Seemingly men have argued in their minds like this: "The masses will not pay the price for the real article; let us give them something they will buy"; and then comes the impious, unlawful, and God-dishonoring practice of suiting their message to the popular demand, instead of being true, and trying to bring the people up to the requirements of the whole law.

God alone knows where this suicidal policy will lead to. The deductions of popular Christianity seem to have been made on this wise: "Upon such subjects as baptism, laying on of hands, and present-day revelation, we can not agree; but upon the fact that Jesus is the Christ, and that belief in him is necessary, we can agree; therefore, the latter is the only essential." Upon the same kind of reasoning Christianity and Mahometanism could unify; viz.: "We can not agree on the fact that Jesus is the Son of God; but we can agree that there is 'one God, none else'; therefore, let us unite upon that one all-important principle, and declare it to be the only necessary truth." And if any ambitious person cared to go one farther, we could accommodate the infidel upon the same parity of reasoning. Why not? For if man is privileged to discard any portion of truth and still receive the same blessing, why not discard all and still receive it?

Despite all these oppositions, there are a few faithful souls who hear and obey the truth, and our work in the city of churches (Adelaide) is in a fair condition. God has heard the cry of his people on behalf of the afflicted ones of the branch, and two cases of really miraculous healing have recently occurred. One a paralyzed arm, and the other, internal tumor, which the doctors wanted to cut out. The Lord said, "Fear not, obey my gospel, and you shall be healed." The young lady obey God, and received the promise to our delight and the doctor's perplexity. From an invalid's chair, she is now in service. From six she has gone to eight stone in weight.

Ever praying and laboring for the spread of the restored gospel, I am,

Faithfully yours,

Erskine Street, Goodwood Park.

J. H. N. JONES.

RAYMONDVILLE, Texas, July 23, 1907.

*Dear Herald:* It is not that I like to see my thoughts in your pages that I offer these lines, but to do my duty towards others who feed me sometimes. Jesus compared the kingdom of heaven in these days to ten virgins, five wise and five foolish, all slumbering while the bridegroom tarried. Yet five had oil sufficient for their own needs when the cry was heard of the coming of the bridegroom. I hope to be one having oil in my vessel.

At a certain place there was a test of strength between town and country men. One party pulled one way, while an equal number pulled the other way. This gave me an

object-lesson in real life. I said, The principle is the same in other affairs, in the church and in the world, individually and collectively; it is a test of strength, physical and spiritual, truth and error armed for the world's conquest, a fight to the finish. In the church are the wise and the unwise, more or less slumbering and sleeping. And he who would get up and partake freely of the fruit of the tree of which Lehi did, must cling to the rod of iron, and need not notice what those in the "great and spacious building" are doing, if he himself is not strong. "In the world ye shall have tribulation; in me ye shall have peace," said the Master. Let us keep our lamps trimmed and burning, with plenty of oil in our vessel.

Some in the church have greatly cheered me, while others have seemed to be putting on the break with the team on an up-grade. The more I see of the church, or world, the more I am convinced that I will never "be carried to the skies on flowery beds of ease," but must "fight to win the prize," if not "sail through bloody seas." Notwithstanding all these things, I like best to be among Saints.

When I came here last November seeking a congenial clime for the winter season away from the cold storms of the north, I trusted the Master it would benefit me physically, and also give me the opportunity to do some gospel work as well. The physical benefit is fully as much as I anticipated. As to the labor in the vineyard of the Lord, I aim to do what my hands find to do, and ask wisdom of Him who gives to "all men liberally." There is a union Sunday-school here which I attend. Was honored by being chosen assistant superintendent. I get a chance to inject some thoughts on the order of the kingdom, sometimes, but have noticed the superintendent guards against this. He is a Baptist, and, should judge, a "hardshell." Not knowing, or wanting to know the doctrines of the Latter Day Saints, he knows little about where I may move in the king-row. Sometimes some of the Bible-readers heartily indorse our sentiments, without knowing it as unorthodox. Then I say, "That is sound scripture, but not orthodox." "Can't help it," they say. As a sample: One Sunday, the Methodist Minister was present and the Superintendent (then was a Methodist) asked the minister, "What is God?" Said he, "God is a Spirit, without body, parts and passions." There was a smile on several faces mine among them, for I had told them of the orthodox god not being able to hear, feel, taste, see, or smell. However, the superintendent repudiated that orthodoxy that far at least, and came squarely out in favor of the God of Israel. Several little tilts along the skirmish line have occurred, and of late I notice, and others have noticed too, that the superintendent and the Methodist and Baptist members keep their peace when scripture versus orthodoxy is offered.

I had Three Bibles Compared in the bank-building lately as the cashier and I had a talk in Sunday-school over a question of popular opinion, so I thought an opportune time and the matter of the best I know at hand for my purposes. A Baptist doctor named Whatley happened to come in and as he listened to the reading and talk wanted to see the booklet. "Well, I believe just as he [Smith] does," said Whatley. "Bring me one of these Bibles Compared." Yes, sir, I said, gladly.

The story in *Autumn Leaves*, "An instrument in his hands," is a most excellent article for people to read. Those who have read it say it is very convincing.

Well, I have given a little of my experiences among the people since coming to Southern Texas. To be willing and able as a worker in the great harvest-field is the best we can aspire to; and to have our words and "conduct as becometh Saints," so we may be "instruments in his hands," vessels of honor, "sanctified and fit for the Master's use," should

ever be uppermost in our thoughts. It is written that in due time we shall reap, if we faint not. I would rather gather just one good full-weight sheaf, than hundreds of mildewed, rusted, or shriveled. To be known as honest, kind, and peaceable as a citizen, is a duty, and ought to be our pleasure "as becometh saints."

I want to test this climate a year, and if the rest of the summer is such as has been, I believe by the Master's blessing Dixie will be at least my winter resort. One can perspire here freely and easily. One who can not sleep here at night is not sleepy. A salty breeze from the Gulf fans us most of the time, day and night.

Yours for Zion's weal,  
CHARLES ALBERTSON.

#### Love to God and Man.

*Editors Herald:* Being enthused by reading the letter of Elder G. W. Leggott, of the English Mission, I, too, thought proper to write a few lines for the HERALD. Of late while at Liberty Home, in Lamoni, I have had ample opportunity to contemplate the love of God to many, and how that we, his children, should love him and each other. I believe I love God and his people better than ever before. Since I have been at Lamoni, his love to me has been manifested as never before. By day and by night I rejoice in the Lord. I want to do his bidding continually. Praise his holy name! I do not want to forget all his benefits to me; but I wish to do his will always.

C. J. SPURLOCK.

LAMONI, Iowa, July 5.

#### Extracts from Letters.

Sr. Sena Ribbel, Stokes Bay, —: "We have Elder J. E. Thompson here. He is a good speaker, and is kept busy in several places. We all like him very much. We have a nice Sunday-school. I could not get along without the *Ensign*. I love to read the letters from all the brothers and sisters. I know this work is true. I sometimes get discouraged, but God often helps me in my weakness."

Sr. E. J. Davidson, Robinson, Utah: "I have a few specimens I would like to send to the HERALD, but am afraid they would cost too much to send. I see by the HERALD that Elder Knisley was at Provo. If he would come right on south to Mammoth, I would be very glad to see him. We live the fourth house from the lumber company's office. No Josephites here that I know of. Bro. Parsons struck the keynote on 'Attitude in prayer.' My sentiments exactly."

## News From Branches

### LAMONI, IOWA.

A rainy afternoon and evening interfered with the services at Lamoni and adjacent points. However, a goodly number were in attendance at the afternoon social-service, and the Spirit of the Master was present to cheer and comfort.

J. R. Lambert occupied at the chapel in the morning. D. A. Anderson in the evening. S. K. Sorensen spoke at the Saints' Home, John Smith at Liberty Home. R. S. Sal-yards was at Pleasanton over Sunday. L. A. Gould spoke at Andover in the morning, assisted by Moroni Traxler.

At the afternoon sacramental service Moroni Traxler was ordained to the office of high priest, and set apart as a member of the stake standing high council.

The attendance at Sunday-school was four hundred and forty-five. J. A. Gunsolley, the new superintendent, in a few characteristic remarks, expressed his willingness to serve

the school to the best of his ability for the remaining portion of the year. A collection of ten dollars and twenty-four cents was taken up for the Lamoni Stake Sunday-school association expenses.

J. F. GARVER.

#### POLLARD, ALABAMA.

In response to a call for preaching, I came to a place near Pollard, held meetings, and as a result baptized thirteen. We also organized a Sunday-school, and temporarily organized a branch with a priest and teacher who had previously held office in another district; also a clerk. There will be about forty or fifty members in this branch to begin with.

D. E. TUCKER.

## Miscellaneous Department

### Conference Minutes.

**FAR WEST.**—Conference convened with Cameron Branch, Saturday, May 25, 1907. T. T. Hinderks and B. J. Dice presiding. C. P. Faul and T. H. Hinderks, secretaries. Bishop's agent, C. P. Faul, reported. The auditing committee found report correct except a difference of \$2 between the balance of bank book and the Bishop's agent's book. Report of committee was adopted by the conference. Branches reporting: German Stewartsville 76, Kingston 103, Dekalb 65, Pleasant Grove 87, St. Joseph 587, Edgerton Junction 58, Far West 33, Second St. Joseph 33, Cameron 57, Delano 90. Ministry reporting: Elders V. M. Goodrich, T. T. Hinderks, William Lewis, T. J. Sheldon, G. W. Thorburn, John Davis, William Lawrensen, Walter Kinney, M. Shaw, R. Phillips, S. H. Simmons, J. L. Bear, G. W. Best, A. W. Head, W. P. Pickering, C. P. Faul, J. C. Elsert, B. J. Dice, D. E. Powell; Priests A. R. Daniel, B. R. Constance, H. J. Friend, Fred Uphoff, T. H. Hinderks, E. M. Bryant. Treasurer B. J. Dice reported. The officers of the Religio reported to the conference. Chair appointed C. P. Faul, T. J. Sheldon, and John Davis a committee to prepare letter of condolence and sympathy on the death of our colaborer and brother, William Summerfield. Officers elected: T. T. Hinderks, president; B. J. Dice, vice-president; C. P. Faul, secretary; B. J. Dice, treasurer. C. P. Faul was sustained as Bishop's agent. District officers, with Bishop's agent, was empowered to collect money to purchase a new district tent. Resolution was presented and passed: "Whereas, The Lord has spoken against the use of tobacco, and, whereas, the General Conference and district conference has ruled against the use of the same, therefore be it resolved, that we as a conference, ask each branch not to elect to any office any person addicted to the use of tobacco." Moved and carried that we adopt the "rote plan" as presented by Bro. John Davis. Moved that we rescind the resolutions offered and passed at a conference held in Kingston, Missouri, June 10, 1905, and recorded on page 358 of district record, in regard to ordaining priests, teachers, and deacons. Motion to rescind was lost. Adjourned to meet with Far West Branch, September 21 and 22.

**SOUTHERN MISSOURI.**—District conference convened with Grove Springs Branch, June 22. Branches reporting: Grove Springs 46, Ava 94, West Plains 49, Beaver 61, Woodside 45, Thayer 29, Springfield 174, and Pomona 72. Ministry reporting: Elders A. M. Baker, W. A. Brooner, O. E. Ensley, G. W. Anderson, G. W. Bootman, T. J. Simpson, J. F. Cunningham, J. B. Graham, William Taylor, Grant Burgin, J. W. Quinly; Priests P. T. Plumb and J. B. Scott; Teacher Ben Pearson. Report of committee to whom had been referred the ordination of Bro. Grant Burgin to the office of elder, was called for, and was answered by the district president, who stated that he had ordained Bro. Burgin according to resolution, assisted by Elder J. C. Chrestensen. Bishop's agent, A. M. Baker, reported: Receipts from Bishop, \$55.00; collected, tithes, etc., \$60.20; expended, \$115.20. District treasurer, W. A. Brooner, reported: Balance in treasury last conference and receipts from branches, \$5.47; paid out \$4.48; received at this conference, quarterly dues from Grove Springs Branch \$1.50, Springfield Branch \$1.00, Pomona Branch \$1.00, Beaver Branch \$1.00, Thayer Branch \$1.00. A report of an elders' court which had been appointed by the district president to try the case of E. M. Parker, (near the Ava Branch) for apostasy, etc., was read, and by

action of the conference Bro. Parker was expelled from the church. Officers were elected as follows: W. A. Brooner, president; O. E. Ensley, assistant; W. A. Brooner, secretary and treasurer. Pomona was chosen as the place and September 28, as the time for holding the next district conference. One was baptized. Bro. J. C. Atkinson, of the Grove Springs Branch, was ordained to the office of priest, by W. A. Brooner, A. M. Baker, and O. E. Ensley. W. A. Brooner, president and secretary.

**NORTHEASTERN ILLINOIS.**—Convened at Plano, Illinois, June 1, 1907. Brn. J. W. Wight and C. H. Burr were chosen to preside; Brn. W. E. Williamson and Guy Fairbanks, secretaries. Branches reporting: Unity 26, Mission 123, Central Chicago 126, First Chicago 145, Sandwich 64, Dekalb 62, West Pullman 36, and Plano 167. J. Midgorden, Bishop's agent, reported: Balance on hand last report, \$278.80; receipts, \$474.79; expended, \$648.45. W. E. Williamson, district treasurer, reported: Balance on hand last report, \$28.16; receipts, \$17.32; paid out, \$25.30. Elders reporting: J. Midgorden, E. M. Wildermuth, F. M. Cooper, and Elder Goodenough. Moved that time and place of holding next conference be left to district president and missionary in charge. The following officers were elected: W. A. McDowell, president; J. Midgorden, associate president; W. E. Williamson, secretary-treasurer. A committee was appointed to investigate the cost of erecting a building for storing district reunion property. They reported the cost of same would be about one hundred dollars, and on motion the matter was referred to reunion committee to act in soliciting funds and erecting same. The following resolution was adopted: "Resolved, That it is the sense of this conference that in the future all marriages, children blessed, or knowledge of deaths occurring in this Northeastern Illinois District, be reported to the branch clerks of the branches where such parties hold membership, and thus help such clerks in avoiding errors in making out reports." W. E. Williamson, secretary.

**WESTERN WALES.**—Conference held at Neath Glamorgan, May 18 and 19, 1907. Opened in due form by Bro. H. Ellis, president, Saturday, at 7.30 p. m. Bro. Lewis was chosen secretary pro tem. Ministerial reports were read from Elders H. Ellis, D. Lewis, W. P. Cox, J. G. Jenkins; Teacher E. J. Mann. Bishop's agent reported. Bro. H. Ellis reported respecting the new trustees of the Llanelly chapel. It was resolved that the matter of having a reunion be left with the district officers. A resolution came from the Penygraig Branch respecting the ordination of Bro. James Timbrell, and was referred back to the branch. The recommendations from the Aberaman mission respecting the following brethren were considered: Silas Evans to office of elder, John Pugsley to office of priest, Thomas J. Picton to office of priest, and Bro. Snooks to office of deacon. At the Sunday prayer-meeting the gifts of tongues, interpretation, and prophecy were enjoyed. At the evening service two were ordained: Silas Evans and Thomas J. Picton, as aforementioned. T. J. Picton, secretary.

**NORTH DAKOTA.**—Conference convened at Bantry, July 10, 1907, at 2.30 p. m. H. O. Smith, sub-missionary in charge, elected to preside over the meeting. J. A. Gunsolley selected to assist the secretary. Branches reported as follows: Bottineau 53, Leeds 37, Lansford 20, Lake View 18, Star of Hope 62, Richburg 30. Ministers reporting: William Sparling, James Wagener, Elmer Weddle, J. A. Stowell, Salu Stowell, Tony Butler, Warren McElwain, Thomas Leitch, J. E. Wildermuth, and George Day. Report of district Sunday-school convention read. Bishop's agent's report read, audited, and found correct. A statement was made by the district president, William Sparling, asking that he be released from that position, and accordingly James Wagener was elected president; William Oakes, vice-president; Warren McElwain, secretary; Birdie Graham, assistant secretary. Adjourned to meet at Dunseith, North Dakota, July 15, 1908. Warren McElwain, secretary, Lansford, North Dakota.

**CENTRAL TEXAS.**—Conference convened with Central Texas Branch, July 20, 1907, at 10 a. m. W. H. Mannering was associated with Johnie Hay to preside. Central Texas Branch reported. By motion and vote the Elkhart Branch was declared disorganized, and the secretary authorized to write letters of removal to all worthy members. Ministry reporting: E. W. Nunley, W. H. Mannering, Johnie Hay, S. R. Hay, J. M. Nunley, D. B. Higginbotham, Albert Vancleave, A. B. Kinney, and J. T. Hobbs. Also local historian and Bishop's agent, reported. Officers elected: D. B. Higginbotham, president; S. R. Hay, vice-president; C. M.

Mitchell, secretary, J. W. Sherrill, assistant secretary; C. M. Mitchell, treasurer. By motion and vote a collection was taken to meet some necessary expenses of the secretary and historian. The following resolution was adopted unanimously: "Resolved, That we establish a tract fund for the purpose of buying tracts to be used in the district by the missionaries and all others who wish to distribute them; and that we appoint a district agent in charge, he to appoint other assistant or local agents in the localities where the Saints reside to collect funds and receipt for them, report and turn funds over to the district agent quarterly, he to receipt local agents for same. Those desiring literature, apply to district agent, he to keep an account thereof and report to district conference." Johnie Hay was appointed district agent, having charge of funds. The tobacco resolution as adopted in 1903, was, after some remarks, declared inoperative. Conference adjourned to meet at the James Schoolhouse, near New Baden, Robertson County, Texas. Johnie Hay, clerk.

**NORTHERN WISCONSIN.**—Convened with Reed Branch, at Chetek, June 15, 1907, with W. P. Robinson presiding, assisted by W. A. McDowell, L. O. Wildermuth and Leroy Colbert, secretaries pro tem. Ministry reporting: W. P. Robinson, Lester Wildermuth, P. L. Richardson, S. E. Livingston, M. O. Shedd, J. W. Hooker, Archie Hook, E. L. Mason, George Hewitt, Austin Johnson, William Livingston, Leroy Colbert. A recommendation from Searles Prairie Branch of Necedah asking for the ordination of Bro. Archie Hook to the office of elder adopted, and the matter referred back to branch president. Election of officers: W. P. Robinson, president; Lester Wildermuth, vice-president; Sr. Rillie Moore, secretary; John A. McGinnis, treasurer. Bishop's agent, Lester Wildermuth, reported: On hand last report, \$72.01; receipts, \$72.37; expenses, \$66.13; balance on hand, \$78.25. District treasurer, J. A. McGinnis, reported: On hand last report, \$2.16; receipts, \$4.05; paid out \$4.25. Balance on hand, \$2.16. Motion carried that a two days' meeting be held at Searles Prairie branch in September. A vote of thanks was given for kindness and hospitality to visiting Saints. Adjourned to meet with Porcupine Saints at Frankfort Branch in February, time to be set by district president.

#### Conference Notices.

Conference of Northeastern Missouri District will convene at Higbee, Missouri, August 31, 1907, at 10 a. m. Election of officers will take place. Send all reports to William C. Chapman, secretary, R. F. D. No. 3, Box 92, Higbee, Missouri.

Pottawattamie District conference will convene at Underwood, Iowa, at 10 o'clock, Saturday morning, August 31, 1907. Please send all reports on or before August 25, to the secretary, J. Charles Jensen.

#### Convention Notices.

Sunday-school convention will be held at Underwood, Iowa, August 30, 1907. 10 a. m., social service; 10.45, business; 2 p. m. normal work: What our teachers and officers need. Introduction of the new normal course. 7.45, Home Department. Classifying a school. Appropriate music, etc., for different sessions. All who are interested in the work of the Master are urged to attend this convention. Mrs. Blanche I. Andrews, superintendent.

#### Reunion Notices.

To the Saints of Northeastern Missouri District, and Others Who May Be Interested: Our reunion will convene at Higbee, Missouri, August 23, continuing ten days, a good location having been secured. There is a good public well within two blocks of camp-ground, which assures us of plenty of good, fresh drinking-water. Water for all other purposes will be furnished on grounds. Plenty of straw will be there for bedding. All arrangements are being made by committee for the benefit of all campers, and we hope for a good attendance of the scattered members of the district as well as from the branches. Good speakers, are expected. One of the patriarchs has promised to be present, and provisions have been made for plenty of Sunday-school and Religio work. Rent for tents, as near as we are able to say at present, will be: 9x9, about \$1.75; 10x12, \$2.25; 12x14, \$2.75. We may be able to obtain them a little cheaper. Those desiring tents

please place your order on time. Do not come expecting to find tents there if you have not ordered; and we would like to have all orders in for tents not later than August 15. Provision will be made for care of missionaries. There will be no boarding-tent. We expect those who come to come prepared to serve their own meals. Any one desiring further information, write secretary of committee, W. B. Richards, Box 457, or F. E. Mussell, chairman, Bevier, Missouri.

The annual reunion of Spring River District will convene at Cunningham Park, Joplin, Missouri, August 16 to 26, 1907. We have invited one of the Presidency, also Heman C. Smith, as special speakers. Our park is well shaded, cool, and clean. Program will consist of preaching, Sunday-school, Religio, and song-service. All Saints and friends are invited to attend. Wall tents, 10x12, \$2; 12x14, \$2.25. Ready for use if ordered in time. Coöperative boarding-tent, twenty-one meals, \$2.50; single meals, 15 cents. Good pasture for stock, five cents per day. Those ordering tents will be expected to pay for same, unless order is canceled in time to save delivery. Come and let us enjoy a feast of blessings. For further information, apply to G. J. Thurman, chairman, 2520 Anna Baxter, Joplin, Missouri, or S. L. Cole, secretary, Lock Box 988, Webb City, Missouri.

The following prices of tents, cots, and meals have been secured for the Des Moines District reunion to be held at Rhodes, Iowa, August 23 to September 2. Tents, 7x9, \$1.25; 10x12, \$2; 12x14, \$2.50; 14x16, \$3.50. Cots, canvas, 35 cents; wire, single 40 cents; double, 60 cents; mattresses, single, 25 cents; double, 35 cents. Freight charges extra. Meals can be had for \$3 per week. Good speakers will be here, and a fine time is anticipated. Come all and make it a success. A cordial invitation is extended to those of other districts to attend. Members of association please remit dues to one of committee. Send orders for tents to W. Christy, Rhodes, Iowa, by August 17. Committee, E. O. Clark, 2500 Logan Avenue, Des Moines; W. Christy, Lamoni; C. M. Richeson, State Center.

Further notice is hereby given to the Saints and friends of the Northwestern Kansas District that Patriarch Ammon White and Elder Samuel Twombly have promised to be with us during our reunion. These brethren have met with us before, and need no introduction to the people of this district. Suffice it to say that all will be well repaid for the sacrifice made in coming, and none should fail of the opportunity of meeting our patriarch, an opportunity not often ours to enjoy. Remember, pasture and hay free for teams, also the usual conveniences. F. E. Taylor, for the committee, Osborne, Kansas.

#### Two-day Meetings.

Rose City Branch extend to all a very cordial invitation to unite with them in a two-day meeting, to be held the 24th and 25th of August. If convenient, bring well-filled lunch-baskets, also bedding. Cora E. Janson, clerk.

#### Notices.

I would like to have the names of parties moving to the Tri-Cities (Davenport, Iowa, Rock Island, Illinois, and Moline, Illinois) who are members of the church, so I can call on them and help them to get acquainted here. Parties who have friends living here who are members of the church, will confer a favor on me by sending me their names and addresses. J. W. Davis, 4215 Eighth Avenue, Rock Island, Illinois, missionary to Tri-Cities.

#### Died.

**HINDS.**—Violet Anna, youngest child of Peter M. and Ida F. Hinds, died July 9, 1907, aged 3 years, 11 months, and 9 days; death caused by whooping cough and membranous croup. Funeral-services in charge of Reverend Cheney, at residence, Waterloo, Iowa. Interment in Fairview Cemetery.

**HOPKINS.**—Sarah Burtis Hopkins, daughter of John and Rebecca Wright, born at New Egypt, New Jersey, June 13, 1816. Married in May, 1833, to Abraham Burtis, who died in 1871. Married, in 1881, to Samuel Hopkins, who died in 1904. She was baptized in September, 1837, by Erastus Snow. She held aloof from all factions until 1864, when they were visited by James Gillen, and gladly received the message. She

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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

Entered at post-office, Lamoni, Iowa, as second-class mail matter.

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

was a faithful Saint until the last, bearing a strong testimony to the truth of the restored gospel. She died May 13, 1907. Funeral-sermon by Walter W. Smith.

MOORE.—Miss Hannah Moore, daughter of Samuel and Kesia Moore, born at Hornerstown, New Jersey, October 20, 1830. She was baptized shortly after the death of the Martyrs by Wilford Woodruff. She bore a strong testimony to the truthfulness of the latter-day work. She looked with tolerance upon the church in Utah, having many old acquaintances and friends in it. Never united with the Reorganized Church because it was urged upon her to be rebaptized; however, her sympathies were with us. Died July 4, 1907. Interment at Jacobstown, sermon by Walter W. Smith.

## A Record Year in Timber Output.

The production of lumber, lath, and shingles in the United States in 1906 was the largest ever recorded. A census bulletin recently issued gives thirty-seven and one half billion feet as the actual cut of the twenty-one thousand mills which made reports. This is seven billion feet more than the cut reported in 1905.

These figures at first seem to point to a very alarming conclusion—that the country had in the last year cut more than twenty three per cent more lumber than in 1905, in the face of the fast waning supply. The difference is, however, chiefly due to the fact that twenty-one thousand concerns have reported their cuts as against less than twelve thousand a year ago. The gain is the result of responses from the smaller mills, made because the rank and file of the lumbermen now appreciate that these returns are important to the trade, and that their value depends upon everybody helping to make them as complete as possible.

If the returns were complete they would probably show a cut of forty billion feet for lumber alone. The cut of lumber forms perhaps forty per cent of the total timber consumption for all purposes. The figures are alarming enough, taken in connection with our available supply of wood. The total amount of merchantable timber in the United States is believed to be less than two thousand billion feet. If the demand could be kept stationary, and no timber were burned up by forest fires, we should have twenty years from now only what our forests would have grown in the interval.

Three fourths of the population of the country is east of the Mississippi, but more than half of the timber supply is west of it. The West has in its forests material to last it for nearly fifty years if its per capita consumption is no greater than that of the country at large and if it can hold

itself down to the same annual total. This, however, takes no account of the demands which a developing country makes. But the East has not enough saw timber of its own to last fifteen years. In point of fact the East is already drawing so heavily upon the Northwest for lumber that the railroads have trouble to handle the traffic. The position which Douglas fir holds illustrates the West's rapid progress toward becoming the principal source of supply of saw timber, and the falling off in the production of Eastern States which formerly held first place. Douglas fir now ranks second only to yellow pine in total cut, and yields about one half as much lumber. Never before has it outranked white pine, which for many years stood first, and later second. Just as white pine had to give way to southern yellow pine, this in its turn will be superseded by Douglas fir, which is also known as red fir and Oregon pine. It is found nowhere east of the Rocky Mountains, and by far the greatest quantity of it is in Oregon and Washington.

The passing of the white pine of the Lake States is emphasized by the statistics gathered by the census, which in 1870, 1880, and 1890 showed Michigan the leading State in total production of lumber. In the census of 1900 Wisconsin had passed to first place, with Michigan second and Minnesota third. This relative position was not changed until 1904, when Washington appeared at the top of the column and Louisiana was third, with Wisconsin second and Minnesota and Michigan fourth and fifth. Louisiana now takes second place, while Wisconsin goes down from second to third and Minnesota from fourth to seventh. Mississippi and Arkansas have moved up to fifth and sixth places, while Michigan goes to fourth.

New York, in 1850, led all the States in the production of lumber. Pennsylvania rose to first place ten years later, and New York dropped to second. In the period following the Civil War the rapid extension of railroads brought into the market the great white-pine forests of the Lake States, and the chief source of supply moved thither. Michigan first, then Wisconsin, went to the front. When Washington supplanted the latter the leadership had crossed the continent. In fifty years it passed from an Atlantic to a Pacific Coast State.

The holding of first rank in production by a State does not locate the country's chief source of supply. Washington now stands first among the States, yet the South is supplying more lumber than the West. But the magnificent yellow-pine forests of the South are being rapidly cut and marketed, just as was done with the white-pine forests of Michigan and Minnesota during the thirty years following 1870. But the Pacific coast will soon be the chief source of supply.

The policy of the Government in creating National Forests in the West, taken in connection with the favorable climatic and topographical conditions for the growth of trees, insures a future supply which will be greatly to the West's advantage. When the inevitable time of timber shortage arrives, the cost of transportation in the long haul across the continent will aid the West in supplying its own needs first. The National Forests must be first of all for the supply of western needs. The East had originally the bulk of the country's forests. It has largely wasted them. The West has now a considerable provision for the future. The presence of the National Forests will insure for all time a permanent supply of material for wood-using industries in the West, although the actual holdings of the Federal Government in themselves are by no means sufficient to furnish all the timber which will be needed. They will also have an influence in encouraging private holdings of timberlands to take care of them in a way that will keep them in a productive state. The question what to do for timber that can not be had in needed quantities is likely to become acute in the East.

## SAVE YOUR BOOKS

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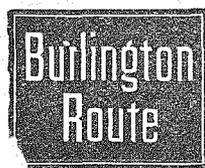
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"There shall not any man among ye be one wife; and concubines he shall have save it be of Mormon, Jacob 2:6.

Bishop's Office  
210 1/2 No Main st.

VOLUME 54

LAMONI, IOWA, AUGUST 14, 1907

NUMBER 33

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## Editorial

### A DAY AT THE CHAUTAUQUA.

For several weeks past the Chautauqua season has been at full tide. The summer Chautauqua meeting is a combination of camp-meeting, political rally, concert, and popular lecture course, with moving picture and chalk-talk attachments. It is the cheapest, cleanest, and most wholesome purveyor of instruction and amusement now before the public and within the reach of small villages or rural districts. It is so far above the ordinary street fair or county fair with their sideshows and fakirs that it really ought not to be mentioned in the same day with them.

On the Chautauqua platform appear political workers of every school and religious workers of every denomination—Latter Day Saints excepted. And even Latter Day Saints are surprised to hear some of their most distinctive doctrines taught therefrom. Some of the most popular Chautauqua lecturers have borrowed our thunder and with it win applause and a cash consideration.

The Chautauqua is a legitimate combine whose commodity is talent—oratorical, musical, or otherwise. There one may purchase gray matter vocalized at the lowest possible rates, much as the Standard Oil Company used to boast that they would put a barrel of oil in your home cheaper than you could hire a man to make a cask and take it to the creek and fill it with creek water. For fifty cents Governor Hoch is brought all the way from Kansas to tell you all about his struggle with the before mentioned Standard Oil Company. For another fifty cents the great Reverend Hillis leaves the sacred walls of Plymouth Church and crosses half a continent to talk to you on religious topics. Thus for a dollar you effect a conjunction of the wise men of the East with the valiant men of the West.

The writer spent a day recently at the Mt. Ayr (Iowa) Chautauqua, and was again impressed with some features of these summer gatherings. This gathering was during the busy season and in a town that scarcely could be called a city, yet dense crowds greeted the speakers. Evidently the people were there to learn because they listened intently, despite the intense heat of an August day, to lectures or sermons that overran the hour limit; in fact after the

## CONTENTS

### EDITORIAL:

A Day at the Chautauqua	729
Wanted; Sermons	730
Our New Department	731
Corrections	731
Notice	731
General Church Items	731
Current Events, Secular and Religious	731

### THE STRAIGHT ROAD:

The Resurrection, Its Times and Degrees	732
---	-----

### ORIGINAL ARTICLES:

Leaves From Life	733
The Defense of Gerard J. S. Ables	736

### OF GENERAL INTEREST:

The Cliff-Dwellers and the Mormon Theory	740
--	-----

### MOTHERS' HOME COLUMN:

Are We Thinking	745
-----------------	-----

### LETTER DEPARTMENT:

Letters	747
Extracts from Letters	748

### NEWS FROM BRANCHES

	749
--	-----

### MISCELLANEOUS DEPARTMENT:

Conference Minutes:	
Leeds	749
Lamoni Stake	749
Convention Minutes:	
Idaho District	750
Church Librarian	750

"The impression seemed to gain ground soon after the organization of the Latter Day Saint Church that it had come to destroy the Bible, Christianity, and everything good. Yet the aim of the restoration was the very reverse of that, as is shown by a revelation given to Joseph Smith as early as July, 1828, wherein God says of the restored gospel, 'Behold, I do not bring it to destroy that which they have received, but to build it up.'"

Reverend Mr. Hillis had talked for an hour and ten minutes the crowd shouted for him to go on. This interest is typical of the Chautauqua gatherings. To speak to such a sympathetic and interested audience must be an inspiration; yet of course it is no test of the speaker's power, that would be better tested before a hostile audience, such for instance as faces the Latter Day Saint elder at times. Aside from the intellectual attraction and the pleasure of being out-of-doors there was nothing to hold the crowd, no noisy, fakirs, no questionable sideshows, no "nigger babies" to throw at, such as are almost typical of fairs and similar gatherings. The Chautauqua is one of the most favorable signs of the times.

On this particular occasion Reverend George L. McNutt was the speaker in the morning. Mr. McNutt is the man who some years ago resigned from a popular pulpit and went to work on the wages of an unskilled laborer in the gas regions of Indiana in order to study the problems of labor. He is now telling of his experiences from the lecture platform, and incidentally he is making more money than he lost by his venture. We fancy that we detect a vitiation of his work during the past few years as a result of that very thing. No messenger can make merchandise of his message and escape the results.

We listened attentively to Mr. McNutt, as we have done on other occasions when we have heard him, because he has studied social and economic evils at first hand, but we failed to discover that he had any remedy not suggested in the gospel. In conversation with him during the afternoon we endeavored to learn if he had any definite remedy to offer, but failed to discover that he had. We then presented the gospel idea of equality and the means by which it is to obtain as found in section 101 and elsewhere in the book of Doctrine and Covenants. This seemed to meet his approval, and he declared that it was the only way in which men could ever come to say, "Our Father," in repeating the Lord's prayer.

Evidently the Lord also has been among the various classes of men and knows their needs. We do not think at all that when he said, "It must needs be done in *mine* own way," that his way would prove visionary and impracticable.

Reverend Newell Dwight Hillis spoke in the afternoon. Mr. Hillis states that after he had carefully selected his father and mother he looked around to see where he should be born and he could find no place that was better than Iowa. He is a pastor of the Plymouth Church of Brooklyn and seems to fill satisfactorily the pulpit formerly occupied by Henry Ward Beecher and other noted men. He is perhaps the best known pastor in the United States at the present time.

One naturally falls to studying such men to dis-

cover if possible the secret of their power over men, and at times he is baffled. Mr. Hillis, for instance, has neither the voice, the features, nor the manner of an orator. He tacks one thought onto another before the first is fully formulated and telescopes one flight of words into another in a most confusing way. He speaks in a pompous manner at times and then as he approaches a climax trails off with a rising inflection into no effect at all. Yet he holds an audience, and his personal magnetism is of the character that draws three steady streams of revenue into his pocket—from his pulpit salary, from the lecture bureau, and from royalties on his numerous books. Such conditions must be some fortification to one in preparing a lecture on "The good new times."

A strong body and vigorous mind have enabled him to endure a great deal of study and to acquire and retain a broad and general store of information, which perhaps is one secret of his success. Like most popular American lecturers he mixes a good deal that is humorous, or nearly so, through all his discourse.

Fortune favored us with a half hour's conversation with Mr. Hillis, and we improved the opportunity to explain to him more fully our faith and history as a people. It is ever to our advantage to have our position understood by the men who mold public thought; yet alas, "great" men are not always liberal, and we are reminded that Mr. Hillis is the man who refused to permit a representative Christian Scientist to lecture in Plymouth Church, even after the trustees had granted permission.

On the same principle that we are instructed to read all good books, it is profitable to improve other opportunities to learn, to weigh and compare ideas, and to study individuals.

Probably the Chautauqua will run its course and enter upon a decline as other popular institutions have done. Its greatest danger now is a tendency toward sensationalism and toward commercialism; yet while it lasts it will prove a profitable mental stimulant to those who attend.

ELBERT A. SMITH.

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#### WANTED; SERMONS!

The reunion season is now in full blast. Why can not some of the stenographers who attend these reunions report some of these sermons for the *HERALD* or *Ensign*? We often hear the expression, "I want to do all I can to help in this work." Here is a chance for the individual who understands stenography to help. He can multiply the elder's congregation many times and send that excellent discourse to thousands of people who can not be there to hear it at first hand. Who will respond?

## OUR NEW DEPARTMENT.

With this number we begin the publication of a series of autobiographies. We can but feel that these "Leaves from life" will be of great interest and benefit to those who read them. The one in this present issue tells a plain, straightforward story of struggle and achievement. It is an incentive. The words ring true, "I have never asked the Lord for eloquence. The burden of my prayer has ever been for power to tell the gospel story in plainness."

## CORRECTIONS.

There are errors in my article, "A scattering shot." On page 689, first column, last line but one, the word "clauses" should be "classes." Page 690, first column, one third down page, the word "goal" should be "idol." Same page, second column, the sixth line from the bottom, the word "bonds" should be "hands." Page 691, first column, half way down page, the word "Lord" should be "land."

WILLIAM LEWIS.

## NOTICE.

The Board of Publication is planning to install a linotype machine in the *Ensign* Office at Independence, Missouri, and would be pleased to hear from any of the Saints who are capable of operating a machine. The increased work of the church makes such a move desirable.

A man is desired to take charge of the power, lighting and heating plant of the new HERALD Office, and any of the Saints who are qualified to take charge of a first-class plant will confer a favor by addressing the management.

For either one of the above positions write at once to F. B. Blair, manager, Lamoni, Iowa.

## GENERAL CHURCH ITEMS.

The Brooklyn *Daily Eagle*, August 5, contains an account of the laying of the corner-stone of our new church in Brooklyn. Bishop Zimermann and Pastor George Potts officiated.

The elements seem determined to test the character of our work. During a severe electrical storm last Wednesday night, lightning struck the north-west corner of the HERALD Office building. A few bricks were displaced but no serious damage was done.

Reunions are too numerous to mention specifically or in detail. Yet the one up on the frontier at Weyburn, Saskatchewan, Canada, seems to be worthy of notice. The Weyburn *Herald* says of it: "The above-named religious body [Latter Day Saints] met in convention at the Weyburn Skating

Rink on Friday of last week, with President R. C. Evans and Elder J. L. Mortimer in charge. A large number of Saints from all parts of Saskatchewan were present and the meetings were one and all well attended by the general public. President Evans, being the principal speaker, was well received. . . . In fact many were found to greet him with a hearty hand-shake, and not a few remarked, "That's the best gospel we ever heard from the sacred stand."

## CURRENT EVENTS, SECULAR AND RELIGIOUS.

The Holiness people, or "holy jumpers," as they are styled, of Waukesha, Wisconsin, have clashed with the citizens of that place. The *Burning Bush* is published in Waukesha and the church has a strong following there. Some time ago seventeen of the brethren were arrested while holding street-services, shouting, jumping, etc., and were cast into jail. According to reports while confined in jail inhuman methods were resorted to to silence their peculiar religious demonstrations. The hose was turned on them and they were left all night cold and drenched and without bedding. Later they were held in solitary confinement on a diet of bread and water, resulting in considerable sickness. Ill feeling was further intensified during the past week by the alleged kidnaping of a Sac City (Iowa) girl who was taken to the church "house of refuge" in Waukesha contrary to her mother's wishes.irate citizens threaten to drive the church from the community, and mob violence is feared.

Archbishop Messmer, of the Milwaukee arch-dioese, under date of August 2 issued a handbook of instructions to his parishioners. Some of his rules we quote. It is interesting to note that solos are not classed as *sacred* music.

"Catholic weddings and Catholic churches are not the place for a display of female forms and freaks of fashion.

"It is better to elect a straight outspoken Protestant with good Christian principles than a Catholic with less religion and less principle.

"No Catholic may be married after five o'clock in the evening in winter or six o'clock in summer.

"Priests are commanded not to arrange balls and dances for pious purposes.

"Intoxicating liquors are barred from picnics and fairs.

"Lectures on profane subjects, organ recitals, sacred concerts, stereoptican exhibitions, and entertainments of similar character are strictly prohibited in churches.

"Solos and duets are forbidden at Catholic marriages; only sacred music may be used."

## The Straight Road

THE RESURRECTION, ITS TIMES AND DEGREES.



ELDER JOSEPH ARBER.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—John 5: 28, 29.

The doctrine of the resurrection is an all-important one, and one upon which there has been much controversy.

There are, I believe, three general resurrections spoken of in holy writ. One of these is past, and the other two are still in the future.

The first general resurrection took place in connection with the resurrection of Jesus Christ. This included many saints, for it is recorded: "And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many."—Matthew 27: 52-53.

The second will take place in a comparatively few years from the present time, and will be immediately succeeded by the coming of Jesus Christ in power and great glory with all his saints and angels. (See 1 Thessalonians 4: 14-18.) This resurrection, I believe, will include the former and latter-day saints—all those who have received the gospel since the former resurrection.

The third and last resurrection will take place

more than a thousand years afterwards, (see Revelation 20: 4-6,) and will embrace all the human family not included in the former resurrections.

After man is raised from the dead he will be judged according to his works, and will receive the reward, and be consigned to the sphere exactly corresponding to his former deeds and the preparations or qualifications which he possesses. But in the resurrection which now approaches, and in connection with the glorious coming of Jesus Christ, the earth will undergo a change in its physical features, climate, soil, productions, and in its political, moral, and spiritual government. Then as the poet expresses it:

"The grave, and death, and hell no more retain  
Their lawful captives. Earth yields its slain.  
The raging ocean, from its lowly bed,  
At Michael's call delivers up its dead.  
Then comes the judgment, and the final doom.  
Of man—his destiny beyond the tomb."

The mountains then will be leveled, the valleys exalted, its swamps and sickly places will be drained and become healthy, while its burning deserts and its frigid polar regions will be redeemed and become temperate and fruitful. Kingcraft and priestcraft, tyranny, oppression, and ignorance will pass away; war will cease, and the rule of sin and sorrow, and death itself will give place to the reign of peace and truth and righteousness. For this reason, and to fulfill certain promises made to the fathers, the former and latter-day saints included in the two resurrections, and all those translated, will receive an inheritance on the earth, and will build upon and improve the same for a thousand years.

The earth and man thus restored and exalted will not yet be perfect in the celestial sense of the word, but will be considered, in the light of eternity, as occupying an intermediate and still progressive position amid the varieties of nature. The flesh, bones, sinews, and all the organs, all the particles of the celestial body, must be quickened, filled, and surrounded with that divine and holy element which is purer, more intelligent, more refined and active, fuller of life and light than any other substance in the universe. Every organ must be restored and adapted to its natural and perfect use in the celestial body.

"The Greek philosopher's immortal mind,  
Again with flesh and bone and nerve combined;  
Immortal brain and heart immortal whole,  
Will make, as at the first, a living soul."

The final state of man, though varying in almost infinite gradations and rewards, adapted to his qualifications and deserts, and meted out in the scale of exact justice and mercy, may be conceived or expressed under three grand heads, or principal spheres, viz:

First, the telestial, or least heaven, typified by the stars of the firmament.

Secondly, the terrestrial, or intermediate heaven, typified by the moon.

Thirdly, the celestial, or third heaven, of which the sun of the firmament is typical.

The qualifications which fit and prepare intelligences for these different spheres or rewards, are an all-important consideration, and well worthy of the sincere attention of all people. These several degrees, and their comparative happiness, and what characters are candidates for each degree, are explained in a most concise, clear, and beautiful manner in one of the visions that the martyred Prophet was permitted to see, and those who wish further light upon this subject are advised to give a careful study to that vision, an account of which is found in section seventy-six of the Book of Doctrine and Covenants.

JOSEPH ARBER.

INDEPENDENCE, Missouri.

## Original Articles

### LEAVES FROM LIFE.

#### I. AUTOBIOGRAPHY OF ELDER FREDERICK G. PITT.



ELDER F. G. PITT.

I have never asked the Lord for eloquence. The burden of my prayer has ever been for power to tell the gospel story in plainness.

I was born December 3, 1848, in the city of Montreal, Canada. My parents, William N. and Martha

Gillings Pitt, were born in England. They had ten children, seven daughters and three sons. I was their third son; the other two died in childhood.

My parents moved to Canada from England, June, 1847, and from there to Brooklyn, New York, May, 1849. Father died in 1854, leaving mother with six children, I being the eldest of four under six years of age. In a short time we were reduced to extreme poverty. Only those who have lived in a large city in that condition can realize what this means.

My childhood days were by no means happy, the details of which are too sad to be recorded here. Suffice it to say that the enemy of souls seemed determined to destroy my life, and he nearly succeeded on several occasions; but on each occasion I was delivered, sometimes in a most marvelous manner.

I was relieved from this terrible condition in my tenth year, when I was sent to my grandfather's, near Stroudsburg, Pennsylvania. From here I was sent to live with a German family, to work for my board; but remained there only a few weeks. Soon after this I was sent to live with an English family, by the name of Feltham, near Canadensis, Pennsylvania. They were good to me and I lived with them two years, when they moved to New York City, and I was sent to live with a Quaker family. This was thought to be an ideal home. The woman appeared to be a very devout Christian, but in her own home her actions were anything but Christ-like. Here I suffered severe privations. I endured it for two years, then left, finding a home with my uncle, Phillip Rockerfellar, where I remained till I was fifteen years of age.

At this time the daily papers were filled with war news, and I got the war fever. I took advantage of the first opportunity to enlist. This opportunity presented itself soon after my fifteenth birthday, while on a visit to my sister's in Brooklyn. When I presented myself at the recruiting office I was informed that I would not be accepted unless I said I was nineteen years of age, so I told them to put my age down whatever they desired. Being large in stature, I passed.

It so happened that I was assigned to a regiment, the One Hundred Fifty-eighth New York, said to be one of the toughest that left New York City. The company in which I was placed was partly made up of men who were given the choice of enlisting or of going to prison for various crimes. Here I was subjected to another experience on the dark side of life. I saw vice and crime in all its hideousness. This had the effect to cause me to summon all my powers of self-control to resist the temptations to which I was almost constantly subjected. I avoided card-playing, gambling, strong drink, and other vices indulged in by many of my comrades, and

though I suffered many privations, and engaged in several battles, and was hit twice by bullets from the enemy, I escaped being wounded, and came home after the close of the war strong and well; in much better physical condition than when I entered the army. I enlisted December 31, 1863, and received an honorable discharge August 23, 1865.

I had managed to save a part of the money I had received in the army. This I now spent in an effort to obtain a better education, for up to this time it had been sadly neglected. The following spring I accepted a situation for three years to learn the carpenter's trade. Soon after completing my trade I married my present wife and started West.

My eldest sister, Martha Curwen, had, with her husband, W. H. Curwen, united with the church and was living in Plano, Illinois, at that time the headquarters of the church. Sr. Curwen is the only relative I have in the church, outside of our two families, that I have any knowledge of, and she and I are the only ones living of my father's family, at the present date.

I arrived at my sister's in the spring of 1870, and attended the General Conference of the church which was then in session, and heard considerable of the latter-day work, but was not aware that it had made any serious impression upon me till after I had left Plano and settled in the town of Marion, Iowa. Here I began to meditate on what I had heard, and commenced a careful study of the Bible.

While in Brooklyn I had united with the First Baptist Church. I was baptized by the Reverend H. M. Galaher. I soon discovered that there was something wrong with that faith. I never could reconcile myself with the idea of eternal torment, as taught by that body; and though I supposed that the Bible taught it, I felt in my soul that it could not be true as we understood it. I may say here that from my earliest recollection I have always had a strong faith in God. When but a little child I have had my prayers immediately answered. I can now remember several occasions in my early childhood when the Holy Spirit came upon me in power, though at that time I did not understand what it was.

I had always been willing to investigate anything claiming to be true, even the doctrine of the Latter Day Saints, though I had little idea at the time that I would find much truth there. But to my great surprise the more I investigated the more convinced I became that I had found the truth. I continued my investigation for more than a year, when, much against my own desires, I was forced to acknowledge that the church that I had supposed to be false above all others (and the name it was generally known by I fairly hated) was indeed the true church of Christ. Then came a fearful struggle with myself. Should I obey? Could I obey? Could I refuse

to obey? I could not rest day or night. It was the first thing in my mind in the morning and the last thing at night. Oh that horrible name, "Mormon"! How could I ever endure it? You that have never had this feeling, will likely smile and think me foolish. Quite likely I was, but that did not make the struggle any the less. But at last I had to yield. It seemed to me that I would lose my mind if I hesitated longer, so at last I said to my wife, "The first chance I get I am going to be baptized." She replied, "Well, if you are going, I am going with you." A few days later, quite unexpectedly I had occasion to go to Chicago. My wife accompanied me. We stopped off at Plano, where we were baptized by President Joseph Smith June 16, 1871. We were confirmed by President Smith and Elder I. Sheen.

At my baptism I received what to me was a wonderful manifestation of divine power and blessing. On my way down to the water on that beautiful Sabbath morning, I felt very downcast in spirit. I had always fairly despised the name "Mormon." Now I was going to unite myself with a church generally known by that name, a sect everywhere spoken against. I would be reproached by my relatives and friends for the step I was about to take. When my sister had been baptized, we felt that she had disgraced the family; now I was about to do the same thing. Something seemed to whisper that I was about to do a thing that I would be ashamed of the rest of my life. My friends would all turn against me and I would be called a "Mormon." I could hardly have felt worse had I been going to my death, so terrible did this step that I was now about to take appear to me. But having settled it in my mind that it was the truth, I said to myself, "I will obey even at the cost of my life."

When Bro. Joseph raised me up from the waters of baptism, I felt a spirit of sweet peace come over me, which increased as he led me from the water and my wife in, and as he raised his hand and repeated the words, "Having been commissioned of Jesus Christ I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," my whole being was thrilled, and my soul filled with light and love by the Holy Spirit's presence, witnessing to the truth of the work,—also that to-day God had servants on earth with power to act in his name and by his authority. I was so filled with this holy influence that I could scarcely refrain from shouting. And oh! what a change came over me. The whole world seemed changed. Surely I had been "born again," and born into a new world. Instead of feeling ashamed of what I had done, or of the work, I felt only to rejoice and to thank God that he had permitted me to come into the work while it was evil spoken of, that I might bear a little of the reproach which Christ had

to bear for the truth's sake. Immediately I wanted to tell every one what I had found. I need hardly say that never from that day have I felt ashamed of the latter-day work, but rather have rejoiced that God in his goodness condescended to bless me with his Spirit in leading me into it. Never were words more completely fulfilled: "My yoke is easy, and my burden is light."

Soon after uniting with the church I moved my family to Plano, Illinois, where I resided about ten years. The latter-day work was my all now. I had found "the pearl of great price" and was willing to give my all for it. I realized my limited ability, but was anxious to do all in my power to advance the work. I secured work at my trade in the harvester-works, and was soon an active worker in the Sunday-school. I served as superintendent a number of years. Being naturally diffident, especially in any public service, I found my courage often taxed to the utmost in performing the little duties, which to others, differently constituted, would be very easy. However, the Lord blessed me in my efforts, and the Saints observing my zeal and earnestness, were kind and considerate, overlooking my many blunders, and encouraged me forward.

December 13, 1874, I was ordained a priest under the hands of President Smith and M. B. Oliver. I served as priest of the Plano Branch till May 1, 1876. I was then ordained an elder by President Smith and Jason W. Briggs and placed in charge of the Plano Branch.

It was very hard for me to learn to preach. I was not blessed with the gift of language as are some. At times I would be blessed with the Spirit to a marked degree, and seemed to give satisfaction. At other times I would fail completely and have to take my seat after speaking five or ten minutes. Time after time did this occur. My prayers and fasting for help in this direction seemed to be in vain, till at times I was ready to give up in despair. It seemed to me that it was almost cruel of the Lord to require of me what I was unable to perform. Still I struggled on. I wonder now at the patience of the Saints in listening to me. Bro. I. L. Rogers sat and listened to one of my efforts. He told me years afterward that he said to himself, "Bro. Pitt is a good man but he will never make a preacher in this world." I reasoned like this, that having been called of God, it was my duty to do the best I could, whenever called upon, then, if I failed, some one else would have to bear the responsibility. I never asked the Lord for eloquence, but the burden of my prayers have been for power to tell the gospel story in plainness. Sometimes when people have told me that I had made the gospel plain to them, I have felt that God had answered my prayers.

When the harvester-works moved from Plano to

Chicago, I moved to that city, but remained there only a few months, then moved to Sandwich, Illinois, and had charge of the branch there about two years. I then moved to Independence, Missouri. A few weeks after my arrival, I was placed in charge of the branch there, and continued in charge during the greater part of my residence there, in which position I experienced the severest—what shall I call it? discipline will perhaps answer—of my life. Those were trying times. Wife sick, much of the time apparently unto death. Business cares, financial troubles, our little property destroyed by fire; but worst of all were the disturbances in the branch. The enemy seemed determined to down the work and my usefulness as well; and he was not without his helpers in the church. But during all those trying times I had the witness of the Spirit that the right would eventually triumph. I had the pleasure of seeing that promise fulfilled. My last two years in Independence was partly under General Conference appointment. During this time *Zion's Ensign* was started and I was selected as one of its first editors, and was greatly blessed in that position.

April 15, 1890, I was ordained a high priest by C. H. Lake and Charles Derry, and the next day a member of the High Council by President Smith and W. W. Blair. April 20, 1901, I was ordained president of the High Priests' Quorum by President Smith and G. T. Griffiths. The only way that I can account for being called to these high positions is the explanation given by the apostle Paul in 1 Corinthians 1:26, 27.

In the spring of 1892 I was appointed to labor in Northern Illinois, and was placed in charge of the work in Chicago and the Northeastern Illinois District. In 1897 I was sent on a mission to England, Elder H. C. Smith in charge. In 1898, Bro. H. C. Smith returned to America and I was left in charge till the spring of 1900, when I returned and was appointed to the city of Philadelphia. On my arrival in Philadelphia I discovered that I could do little in that great city with only a hall in which to hold meetings on Sunday, so I began to agitate the matter of building a church. We found the Saints willing to cooperate in that direction. Not only willing, but even anxious. Bro. Zimmermann and I located the spot where the church now stands, and we soon had matters under way for a new church. The Lord opened up the way in a marvelous manner. Through Bro. Zimmermann the lot was secured without expense to the church. Plans were drawn, a builder engaged, then I was called to Pittsburg for a similar work. The Lord prospered our undertaking in Pittsburg, and I had the pleasure of seeing that church completed the following year. I also had the pleasure of assisting in the formal

opening of the church in Philadelphia, December 1, 1901, it having been completed under Elder W. E. LaRue's supervision.

My next mission was to Northeastern Illinois, where I remained two years; then to Brooklyn, New York, one year; then two years in Fall River, Massachusetts, or nearly that length of time; then to Buffalo, New York, where I am at present time, in charge of a little mission, trying to raise up a branch in this city.

During my missionary life my wife has kept close by my side. Although suffering from poor health, she chooses being with her husband rather than share the comforts of a pleasant home with our children.

The Lord has been very good to us as a family. All our children are in the church, and workers; also those of our grandchildren who are old enough.

In looking over my life, I can not point to any great work that I have accomplished, but I have tried to be faithful in the little things required of me or that fell to my lot. If through my ministration a drooping spirit has been cheered, a burden made lighter, a sorrowing heart comforted, or a ray of light brought to those in darkness, to God be all the praise.

In gospel bonds,

August 1, 1907.

F. G. PITT.

#### THE DEFENSE OF GERARD J. S. ABLES.

EDITOR'S NOTE.—Gerard J. S. Ables, formerly a member of the Utah Church, was born in Amsterdam, Holland, March 20, 1870. He came in contact with the elders of the Reorganization in Utah and came to see the faith as they saw it. He wrote to the bishop of his ward stating his desire to withdraw from the Utah faction. He was cited to trial for apostasy. His defense is worthy of a perusal, and we give it place in the HERALD. He became a member of the Reorganization March 4, 1907, being baptized by Elder Peter Anderson and confirmed by Elders E. C. Briggs and W. H. Kelley. Quotations from Book of Mormon and Doctrine and Covenants are from Utah editions, numbers of sections, chapters, and verses differing from Lamoni editions.

OGDEN, Utah, February 28, 1907.

*To the Bishopric of the Fourth Ecclesiastical Ward, Weber Stake.* Dear Brethren: Whereas, we, the undersigned, after a thorough examination in the matter of the true succession subsequent to the death of the prophet Joseph Smith, are constrained to believe the prophetic office to rest with the son of the martyred Prophet and that the Utah leaders have usurped the privileges and authority attached to said office and calling without warrant of authority as found in the law of the church contained in the Doctrine and Covenants or based upon revelation or ordination as therein provided:

And whereas, we do not reconcile the many departures in doctrine from the word of the Lord as given us in the said Doctrine and Covenants, and

believe the same to be unwarranted and arbitrarily applied and wholly differing from the teachings of the church prior to the year 1844, and said teachings being fraught with heresy and out of harmony with the gospel as taught by our Lord and Savior, as recorded in the Bible and the Book of Mormon:

And whereas, we charge a gross departure in church government from the order laid down in the aforesaid Doctrine and Covenants, and as required and obligatory upon the priesthood and lay members thereof, in that said order is not followed, adhered to, or complied with, and the voice and choice of the people is not ascertained, and wholly ignored:

Now, therefore, not being able to furthermore conscientiously subscribe to or sustain said Utah leaders as having the sanction of recognition and their appointment or ordination from the Lord, and therefore unable to uphold them in their pretended office and calling, and not being able to subscribe to the changes in doctrinal points or the methods followed in church government, we deem it necessary for our peace of mind and in order to more fully place ourselves in a position to serve the Lord in harmony with his expressed mind and will, as we now see and understand it, to withdraw from the said Utah faction of the Church of Jesus Christ of Latter Day Saints, and we do hereby withdraw and declare this to be our official notice to whomsoever it may concern that we have withdrawn as members from the said Utah faction of the aforesaid church and hereby authorize and request that our names be so taken from the membership records of the aforesaid church in due form by the authorities in said church therefor designated, and that we be given official notice of its action herein.

Respectfully submitted,

Your brother and sister in Christ,

Signed: GERARD J. S. ABELS.  
MARGARETH ABELS.

In the Bishop's Court of the Fourth Ecclesiastical Ward of the City of Ogden, Weber Stake of Zion.

In the matter of  
WILLIAM REAST and HEBER HEINER, Complaining Teachers,

Versus

GERARD J. S. ABELS, Respondent.

Answer.

The case at issue is a most peculiar one. In withdrawing from the church, indicating in writing the cause for so doing, "In order to obtain peace of mind and to more fully place myself in a position to serve the Lord in harmony with his expressed mind and will," I am not to be allowed to do so without clouding a conscientious act with the stigma and odium of apostasy.

If this court's decision be, you stand convicted as charged, it is equivalent to saying "ye hear me [Him] not that have professed my name," and therefore liable to have the "heaviest of all cursings." (Doctrine and Covenants 41:1.) I ask you in all candidness, can you conscientiously subscribe as high priests, to such an unwarranted decision, simply because you have no other name, resulting from an unfortunate lack of classification of what constitutes apostasy?

While I recognize this court is committed to find me guilty of apostasy because of repudiating the claim of this church that it is the church in succession to the one organized April 6, 1830, it might not prove wholly futile to at least protest and deny the charge, basing my contention on the "written word," to show who of us "receiveth" the "law and doeth it." for "the same is my [His] disciple." (Doctrine and Covenants 41:5.)

It must be self-evident that if I, standing here repudiating the claim of succession to be with the Utah church, am by the standard works found to be departing therefrom, and therefore in apostasy, the said Utah church is true, the converse is equally true if I am found to not depart from the "standard works," and therefore "true," the Utah church is in apostasy.

Therefore: what constitutes apostasy?

"Any one departing from the constitutional or corporate and legal existence of a church, is in apostasy." To remain true or to shake off teachings not in harmony with its fundamental creed, is not apostasy. When changes are sought to be made in the creed and government of a church, that portion of the membership that remains in adherence to the faith as it was before the change was attempted or made is the church. Summary: "Wherever the true faith is there is the church."

#### WHAT MUST BE TAUGHT; WHAT CONSTITUTES THE LAW?

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit. Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continue.—Doctrine and Covenants, 42:12, 13, 59, 60.

#### NOTHING CONTRARY TO THE CHURCH COVENANTS NEED BE EXPECTED.

For, behold, these things have not been appointed unto him, neither shall anything be appointed unto any of this church, contrary to the church covenants.—Doctrine and Covenants 42:12.

#### COMMANDED TO RELY ON THE THINGS WHICH ARE WRITTEN.

And if you know that they are true, behold, I give unto you a commandment that you rely upon the things which are written.—Doctrine and Covenants 18:3.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.—Doctrine and Covenants 1:37.

Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you.—Deuteronomy 4:2.

Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.—Proverbs 30:5, 6.

I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him.—Ecclesiastes 3:14.

#### SUCCESSORS MUST OBSERVE THE LAW GIVEN THROUGH HIS PREDECESSOR.

Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right or to the left, that thou mayest prosper whithersoever thou goest.—Joshua 1:7.

For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, TO TEACH THOSE REVELATIONS WHICH YOU HAVE RECEIVED, and shall receive through him whom I have appointed.—Doctrine and Covenants 43:7.

#### DEPARTURE FROM THE COVENANTS BROUGHT WITH IT THE ELEMENTS OF DISORGANIZATION (PROPHETIC WARNING).

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven can not be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sin, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.—Doctrine and Covenants 121:36; *Millennial Star*, vol. 17, page 85.

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief have brought the whole church under condemnation. And this condemnation rested upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, BUT TO DO ACCORDING TO THAT WHICH I HAVE WRITTEN.—Doctrine and Covenants 84:54-57.

#### EVIDENCES OF DEPARTURE BY UTAH CHURCH LEADERS.

Brigham Young speaking:

I have known that Brother Marks had no evidence but the written word; but if this people had no evidence but the written word, it is quite time to go to the river and be

baptized for the remission of their sins. As to a person not knowing more than the written word, let me tell you that there are keys that the written word never spoke of, nor never will.—*Times and Seasons*, vol. 5, pages 666, 667.

I am the controller and master of affairs here under heaven's direction.—*Journal of Discourses*, vol. 1, page 48.

I have not the least fear of any division in this church for I can turn them whithersoever I will.—*Millennial Star*, vol. 15, page 386.

Joseph in his life time did not receive everything connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exaltation in the celestial kingdom of our God. . . . I have shown to the brethren and sisters that brother Joseph did not tell them all things at once, consequently you may expect to hear and see many things you never thought of before.—*Times and Seasons*, vol. 6, pages 955, 956.

Remarks by Joseph E. Taylor of the Salt Lake Stake Presidency, reported in the *Semi-Weekly Deseret News* of August 7, 1894:

That he deprecated the conduct of certain persons, members of the church, who were always judging and criticising their leaders by what was written in the books, placing the dead letter above the living oracles.

Elder Abraham Cannon speaking:

There was a danger against which they should guard, and this lay in a disposition toward a criticism of the doctrines of the church as presented by the living authorities. When any counsel came from President Woodruff which seemed to be in conflict with the written word of God, we should follow the living oracles and the time would come when we would appreciate a reconciliation of these.—Remarks at October conference 1894, as reported in the *Deseret News*.

Joseph F. Smith ADMITS A DEPARTURE FROM THE LAW, WITHOUT A RIGHT TO DO SO:

We have not always carried out strictly the order of the priesthood. We have varied from it to some extent, but we hope in due time that by the promptings of the Holy Spirit we will be led up into the exact channel and course that the Lord has marked out for us to pursue, and adhere strictly to the order that he has established.—Remarks at a special conference held at Salt Lake City, November 10, 1901, as reported in the *Deseret News*.

TREATING LIGHTLY A SACRED ORDINANCE OF GOD'S LAW AND HOUSE.

Everybody rebaptized without having broken the covenants, August 6, 1847:

On this day the Twelve were rebaptized. . . .

We soon repaired to the water, and President Young went down into the water and baptized all his brethren of the Twelve present. He then confirmed us, and sealed upon us our apostleship, and all the keys, powers, and blessings belonging to that office. Brother Heber C. Kimball baptized and confirmed President Brigham Young.—August 8, 1847. The whole camp of Israel renewed their covenants before the Lord by baptism.—*Historical Record*, vol. 9, page 87.

I will refer again to the brethren and sisters who have lately come over the plains. My counsel to them to-day is, as it has been on former occasions to all who have come into these valleys, Go and be baptized for the remission of your

sins, repenting of all your wanderings from the path of righteousness, believing firmly in the name of Jesus Christ that all your sins will be washed away. If any of you inquire what is the necessity of your being baptized, as you have not committed any sins, I answer, it is necessary to fulfill all righteousness.—*Journal of Discourses*, vol. 2, p. 8.

Again in 1856-1857, during the period of a "reformation," a general rebaptizing was ordered. This was for the purpose of obtaining the spirit and power of the "new and everlasting covenant"—the plural marriage tenet.

Although this had now become a general practice and for years made obligatory upon all new arrivals in these valleys, for up to about the year 1890, any number of rebaptisms was permissible to any applicant, while thereafter it was not any further required and no more rebaptism allowed to members.

UNWARRANTED CHANGES MADE IN THE BOOK OF COVENANTS.

"Now I will ask you, Mr. Woodruff, why the church of which you are President in the publication of the Book of Doctrine and Covenants in the edition of 1876, eliminated from that edition the section on marriage as found in the 1835 edition, and in all the editions of the Book of Doctrine and Covenants published up to 1876, and inserted in lieu of that section on marriage the revelation on polygamy, dated July 12, 1843?"

Answer by Mr. Woodruff: "I do not know why it was done. It was done by the authority of whoever presided over the church, I suppose, Brigham Young was the president then."

"Now, can you tell why the section on marriage that had always been in the Book of Doctrine and Covenants up to that time was eliminated from it and the other inserted in lieu of it?"

Answer: "I can not tell. It was done I suppose under the direction of Brigham Young or under his administration. I can not state why it was done."

"Was it not done because one was in conflict with the other?"

Answer: "I do not know that I can state why it was done."—Abstract of Evidence, Temple Lot Suit, page 309.

Testimony of Lorenzo Snow: Similar question asked as of Mr. Woodruff.

Answer: "That is, I take it you want to know why this principle of plural marriage was inserted instead of the principle of single marriage?"

Q. "Yes, sir, why did you take out one and put the other in?"

A. "I can not tell you, for I did not do it, nor I can not tell why."

Q. "Was it not because this taught or had changed the order of marriage in the church?"

A. "Well, it is a fact that the order of marriage

was changed, but whether that was the purpose of the substitution or not, I do not know."—Abstract of Evidence, Temple Lot Suit, page 320.

#### THE LAW IN REFERENCE TO SEVENTIES QUORUMS IGNORED.

And it is according to the vision, showing the order of the seventy that they should have seven presidents to preside over them, chosen out of the number of the seventy, and the seventh president of these presidents is to preside over the six; and these seven presidents are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy, until seven times seventy, if the labor in the vineyard of necessity requires it.—Doctrine and Covenants 107: 93-96.

#### October conference 1844:

The remainder of the afternoon was spent in filling up the quorums of seventies, and at the close, 11 quorums were filled and properly organized, and about 40 elders organized as a part of the twelfth quorum.—*Times and Seasons*, vol. 5, page 696.

#### THE LAW IN REFERENCE TO THE BOUNDARIES OF ZION IGNORED:

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints.—Doctrine and Covenants 57: 1.

But verily I say unto you, that I, the Lord, will contend with Zion and plead with her strong ones, and chasten her, until she overcomes and is clean before me; for she shall not be removed out of her place. I, the Lord, have spoken it. Amen.—Doctrine and Covenants 90: 36-37.

Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy, to build up the waste places of Zion. And all these things that the prophets might be fulfilled. And, behold, there is none other place appointed, than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.—Doctrine and Covenants 101: 17-21.

From an epistle of the Twelve it is evident that no thought of moving west was contemplated as late as January 1845, for extensive manufacturing operations were then under contemplation. (See *Times and Seasons*, vol. 6, page 779.)

#### THE CAUSE OF REMOVAL MADE APPARENT.

Wilford Woodruff said in a speech:

There is no safety under the government of the United States. It is time to go where we can enjoy our rights, and no longer be hemmed in, but be placed where Jacob's nobles shall be of themselves, and their governors shall proceed from the midst of them.—*Millennial Star*, vol. 7, page 2.

In an editorial by the same man, I find this:

We can at any rate by and by escape round Cape Horn, and sail up the Pacific Ocean when informed of their precise locality. All possible information will be given as it is obtained, and we shall endeavor in our approaching General Conference to explain all things to the best of our ability. Let the saints lift up their heads and rejoice, for their redemption draweth nigh. Mark well the signs of the times. Be thankful unto God that for the present the saints must not gather within the jurisdiction of the States, save it to be in the wilderness, beyond the mountains."—*Millennial Star*, vol. 6, page 201.

No scattering of the Saints would have taken place, if the commandments had been kept.

Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.—Doctrine and Covenants 64: 34-36.

And if my people will hearken unto my voice and unto the voice of my servants whom I have appointed to lead my people, behold, verily, I say unto you, they shall not be moved out of their place.—Doctrine and Covenants 124: 45.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . . Wherefore, by their fruits ye shall know them.—Matthew 7: 16, 17, 20.

#### TEMPLES BUILT WITHOUT DIRECTION FROM ON HIGH.

Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name.—Doctrine and Covenants 124: 39.

This is interpreted by the Utah church to be "a standing commandment" but such a conclusion can be arrived at only by the grossest perversion of the language used. It reads: "which my people are always commanded to build" and not "commanded always."

Even if it were intended to be a standing commandment, it could not possibly apply to places beyond the boundaries of Zion, and while its children were scattered for having polluted the holy land. Even the building of a house for the Presidency and another for a printing house were not to be built without a commandment:

"These two houses are not to be built until I give you a commandment concerning them."—Doctrine and Covenants 94: 16.

#### THE SPECIFIC USE TO BE MADE OF TEMPLES, WHOLLY IGNORED.

Now here is wisdom, and the mind of the Lord; let the house be built, not after the manner of the world, for I give

not unto you that ye shall live after the manner of the world; therefore, let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power. And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof. And let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching, and your fasting, and your praying, and the offering up your most holy desires unto me, saith your Lord. And let the higher part of the inner court be dedicated unto me for the school of mine Apostles, saith Son Ahman, or in other words, Alphas; or, in other words, Omegus; even Jesus Christ your Lord, Amen."—Doctrines and Covenants 95: 13-17.

#### BRIGHAM YOUNG ADMITS THERE WAS NO COMMANDMENT.

*Millennial Star*, volume 15, page 391, says:

Some might query whether a revelation had been given to build a house to the Lord, but he is a wicked and slothful servant who doeth nothing but what his Lord commandeth, when he knoweth his Master's will.

I know a Temple is needed, and so do you; and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people want a revelation, I can give one concerning this Temple.

The holy scriptures are replete with incidents showing the Lord is pleased if we keep his commandments, but very wroth if we undertake to supersede him.

God does not necessarily accept all so-called temples.

And inasmuch as my people build an house unto me in the name of the Lord, and do not suffer any unclean thing to come into it that it be not defiled, my glory shall rest upon it. Yea, and my presence shall be there, for I will come into it; and all the pure in heart that shall come into it shall see God. But if it be defiled, I will not come into it, and my glory shall not be there, for I will not come into unholy temples.—Doctrines and Covenants, 97: 15-17.

#### TEMPLES POLLUTED.

Every one laboring in the temples is expected to make an offering, notwithstanding they are already tithe-payers. If the four temples in Utah are visited on an average of 150 persons a week for each temple: to wit, 600 for all or 2,400 persons a month, and if an average offering of \$1.50 is made per person, it means a fund of \$3,600.00 a month from that source alone. Certainly quite a showing of "making merchandise of the souls of the children of men"—be they dead or alive—while no accounting of this fund is ever made. GERARD J. S. ABELS.

(To be continued.)

"The work of the church is to urge men to aspire to the highest, to work for a transformed life and character. Individuals will not attain to such a condition in a moment, but will do so by obedience to a series of divine truths set forth in the gospel economy."

## Of General Interest

### THE CLIFF-DWELLERS AND THE MORMON THEORY.—PART I.

EDITOR'S NOTE.—The *Pacific Monthly*, for June, contained a remarkable article on the above subject. The author is Mr. W. C. McBride, a newspaper man of Portland, Oregon, not a member of the church. Twelve excellent pictures of cliff-dwellings illustrate the article and some of the best will appear in *Autumn Leaves* at a later date. By permission of the *Pacific Monthly* this article is reproduced in the *HERALD*. The second part, which will appear in the next number, gives the Book of Mormon theory of the peopling of America.

We may search in vain for a more interesting subject of thought than the story of ancient man. The relics of his handiwork, his successive advances and retrogressions in the scale of enlightenment, his migrations and unaccountable appearance in lands far removed from the accepted cradle of the race, all go to make the most captivating study with which the human mind can be concerned. By the lay mind, or by those who have given the subject no special thought, the present is regarded as being the apex or highest point yet attained in the march of human progress toward Utopia. But to the archæologist the aspect is far less flattering as he sees many signs in the relics of prehistoric man, that justify the thought, if not the assertion, that in at least some of our boasted sciences, arts, and inventions, we are but imitators of the past.

That man existed, and, by slow and intermittent advances, ascended from primeval savagery the ladder of civilization to a high estate centuries upon centuries before the dawn of history, is now an acknowledged fact. Pyramids, mounds, canals, fortifications, ruins of temples, cliff-dwellings, cities, and villages found in such profusion in various parts of the world, and particularly in America, proclaim his work. And it is only by long and diligent study of these ancient monuments, by careful reasoning and deduction, that we have in a measure been able to trace prehistoric man up through the tortuous defiles of the musty past; to gain our yet limited knowledge of the forefathers of the human race. We are beginning to understand what was meant by the inspired writer "that with God a thousand years are as but one day."

Since its discovery, America has offered a fertile field to the student of archæology and ethnology. Columbus found a land inhabited from the Artic Ocean to Cape Horn and from the Atlantic to the Pacific with millions of people, speaking, as estimated by some authorities, six hundred different dialects in North America and eight hundred south of Panama. Two of these nations—the Aztec and Maya—had, according to Doctor Draper, attained a civilization "that might have instructed Europe, a culture wantonly crushed by Spain, who therein

destroyed races more civilized than herself." Here also were found ruins of former civilizations—temples, cities, and pyramids—rivaling those of Egypt, many of them stupendous, that to-day are architectural wonders, on which tradition casts but a dim light. Science has been able to read in these relics much of the pursuits, customs, habits, religious beliefs, and ceremonies of their builders, but as to the people themselves, who they were, or their connection with European or Asiatic races, when and by what means and route they reached these shores, or of their final destiny, they are silent; all is conjecture. At this point we are confronted with a long list of theories, from the "Ten Lost Tribes," "The Phœnician Merchants," "The Ophir of Solomon," "The Lost Atlantis," "The Orientals via Bering Sea," down to the most recent of them all, the "Book of Mormon."

It is the intention of this article to briefly describe some of the ruins of one of these prehistoric races—the Cliff-dwellers of the Southwest—and to touch upon one explanation as to their origin, which, for the want of a better name, is commonly known as the Mormon theory.

The writer desires it understood that he is not advocating the Mormon idea of the colonization of ancient America, but as it is believed in and taught by three hundred thousand people—for whose point of view there is a startling array of evidence in support—it is worthy a place in the list. It was lately said by Virchow, "When we know as little as we do yet, it behooves us to be modest in our theories."

What is now Southwestern Colorado, Central and Northern New Mexico, Northern Arizona, and Southeastern Utah, comprising a territory of two hundred thousand square miles, was at one time hundreds, yes, and perhaps thousands of years ago, the home of a race of people engaged in the peaceful pursuits of life, who, from the peculiar location of their dwellings, are known as the Cliff-dwellers. Much has been written concerning them; excellent works on American antiquity can be found in any modern book store or library, while the Government Bureau of Ethnology at Washington periodically issues exhaustive volumes and bulletins on the subject, which are easily obtained. Notwithstanding these opportunities, it is surprising how little such books are read by the ordinary individual. It is doubtful if the combined sales of all the books on Ancient America would equal that of one of the recent popular novels. It is true that these works are, as a rule, open to the charge of dryness and contain much scientific matter peculiar to the subject, yet they are never dry to those who have been fortunate in visiting the home of the Cliff-dwellers.

In beholding these ancient relics of a race long

extinct, any one of intelligence is impressed with a strong impulse to reason and speculate on their origin, and imagination immediately attempts to trace back to the artist's hand, whether it be the massive Cliff Palace of the Mancos, the oddly designed and delicately colored pottery utensils, or their picture-writing on the canyon walls. He is at once interested, and as he explores further by scaling the perpendicular cliffs on the rude stone steps or ladders that may have been hewn out thousands of years ago by rude stone tools, or is lowered by a rope down the dizzy depths of some precipice in the hope of finding a ruin which the museum vandals and relic hunters have overlooked; he is enchanted, yes, captivated by the weird solemnity of it all. It was this irresistible desire in Champollion that was rewarded by the Rosetta Stone, and in Doctor Le Plongeon that gave to the world such a store of knowledge of the ancient cities of Central America. Gibbon says he was prompted to write his story of Rome by gazing on her ruins.

A better conception of the term "Cliff-dwellers" is obtained by bearing in mind the fact that the country wherein they dwelt is unlike any other on the globe. The territory drained by the San Juan and its tributaries, and particularly that portion known as "Four Corners," where Colorado, New Mexico, Arizona, and Utah form a junction, is without a doubt one of the most rugged, broken, arid, and desolate appearing regions on the continent. The zigzag water courses, most of which for the greater part of the year are absolutely dry, flow at the bottom of deep gorges or canyons, shut in by perpendicular sandstone walls, towering at some places to the height of two thousand five hundred feet. From the main canyons others branch off in various directions, and from these still others until one becomes lost in a veritable labyrinth of cracks in Mother Earth; an intricate system of canyons. On the high deserts or mesas the other extreme is met, for here on every hand rise immense cliffs and crags of all colors and at all angles, single and in groups, one upon the other in bewildering confusion. Worn by the action of the elements into every conceivable shape and resemblance, a landscape view from a high point is magnificent, gorgeous, sublime. Here is a natural bridge beside which the famous arch of Virginia is a toy; there a cathedral or temple many times larger than St. Peter's; just beyond a baronial castle with its towers and turrets, while still beyond, down near the horizon, is a city with its domes and spires twice as high as the Washington Monument. I can not better describe the general topography than by quoting an expression of a native Mormon who said, "There is as much country standing up as there is lying down."

Once in San Juan County, Utah, I met a cowboy

in search of a band of cattle which were in plain view not over a mile away, yet to reach them he was obliged to ride twenty miles owing to an intervening box canyon. The old proverb of the ill wind is here exemplified, as the stockmen of that section have learned the value of the cliffs and canyons as barriers against the straying of stock; and often a few rods of fence is all that is necessary to inclose thousands of acres. Here also is seen the mirage, that beautiful illusion in all its splendor, ever changing, ever shifting, now a lake or river dotted with islands, when, presto! the whole panorama is changed into a topsy-turvy wonderland, and inverted landscape with the mountain peaks pointing downward.

On the mesas, vegetation is scarce and stunted; scrub pines, sagebrush and squawbush struggle for a foothold among the rocks, while in the early spring, nourished by the melting snows, a native wild grass has a short existence. In the sheltered lowlands or valleys the soil is exceedingly fertile and when brought under irrigation yields bountiful crops of grain and fruit.

This rough, arid country of cliffs and canyons presents a most striking contrast with the ruins which meet the traveler on every hand, bearing testimony that centuries ago this region was inhabited by an intelligent and industrious population.

Charles D. Poston, of Phoenix, Arizona, writing in *Kate Field's Washington*, came very near the truth when he said, "I am not sure whether any one who has been through the Cliff-dweller country and looked on the wonders that nature hath wrought, its gorges, its mountains and its painted rocks, and upon its ancient stone cities, and the cliff-dwellings of its canyons is ever afterwards quite sane." Therefore, should the reader detect any evidences of this malady, I shall have to acknowledge that I have not fully recovered from a slight attack brought on by my last visit to that region.

The first historical accounts of the relics of this interesting people come from the Spaniards. As early as 1530 reports of powerful nations and large cities in a country far to the north—which was thought by the Spaniards to be traditional Cibola—reached Mexico. In 1535 Cabeza De Vaca, after being shipwrecked on the Gulf Coast, and wandering for eight years throughout the Southwest, brought glowing tales to the soldiers of fortune in the Mexican capital. Roused by these stories and flushed with the victory of their Aztec conquest, Francisco Vasques Coronado, with a small army and the usual retinue of monks, left Mexico early in 1540 ostensibly to search for, conquer, and convert, but in reality to plunder for gold the "Seven Cities of Cibola." And it is from the tales of De Vaca and the journals of Coronado, kept by his

comrade, Pedro Castenada, that we learn that the ruins we visit to-day were the same three hundred and sixty-five years ago. De Vaca speaks of ruins of cities "larger than the town of Mexico." In describing one of the "Seven Cities," Castenada says: "It is built on a rock and the houses are four stories high, with terrace roofs all the same height on which one can go around the whole village without stepping into a street. Another," he says, "is on a perpendicular rock so high that a bullet could hardly reach the top, and approached only by a stairway of three hundred steps hewn in the rock."

Authorities agree that Cibola is represented by the present country and tribe of Zuni.

After practicing some of the usual Spanish cruelties on the inoffensive natives and lured by tales of wealthier cities farther east, Coronado described an almost complete circle on the great plains, passing through Texas, Oklahoma and Kansas to a point near the present town of Newton, thence southwest to the Rio Grande River, reaching Mexico in 1542.

Professor Holmes of the Smithsonian Institution, one of the first to study the ruins from a truly scientific method, makes the following classification, which has generally been adopted by students:

First—Lowland villages in which dwelt the purely agricultural classes, the sites chosen being always in the most fertile valleys and close to rivers.

Second—Cave-dwellings, caves artificially enlarged, often closed and strengthened with stone or adobes of kneaded clay dried in the sun, such as are still used by the modern Pueblo Indians for building their huts.

Third—Cliff-houses, true fortresses to which the people of the valleys probably retired when danger threatened.

It may be well to state here that it is the opinion of most recent investigators that the lowland cities and villages were inhabited by a different people from those of the cliff-dwellings proper. This for the reason that the style of architecture and material used is very similar to that of the modern Pueblo. It is also known that some of the cities and towns spoken of by Castenada as being inhabited at that time have since been abandoned and are now in ruins. By others it is held that the Pueblos are the conquerors of the older race, whose homes they are now occupying by right of conquest.

These valley towns were laid out with great regularity, usually in the form of parallelograms or circles, apparently with the intent of affording the best protection from the invader or the sand-storms peculiar to that region.

The houses were built of adobe or cut stone (and in some instances polished) carefully laid and the crevices filled with clay or mud and sometimes a

mixture of clay and charcoal; usually two to four stories high, although a few are known to have been six and seven stories, with as many as two hundred and fifty rooms.

That the inhabitants of these ruins were the agricultural classes there seems no doubt, for we find indisputable evidences of their irrigation works as well as of a city water supply. The arid deserts were reclaimed through a system of storage reservoirs by damming the mountain streams and conducting the water to the lower plains in canals in the same manner as the Government is now doing in many arid sections of the West.

These canals—portions of which were often cut through solid rock—are ten, twenty, fifty, and even a hundred miles in length and capable of carrying from fifteen thousand to fifty thousand inches of water. When we consider that they were constructed without the aid of our modern excavating machinery and explosives, or even the common pick and shovel, we are compelled to admit that here is evidence of an intelligence far in advance of that ever shown by any of the Indian tribes. Robert Brewster Stanton, consulting engineer of the Utah & Pacific Improvement Company, saw and examined these works from an engineering standpoint; his opinion, therefore, is significant. He says:

“Not merely small farm ditches, but canals of enormous capacity and aggregating thousands of miles in length were built, covering hundreds of thousands of acres, planned and executed with a knowledge of engineering (and I believe laid out with instruments of precision), and with an appreciation of the value, power, distribution, and service of water that should put to the blush some of our modern irrigation engineers and our would-be makers of irrigation law.”

It is the cliff-dwelling proper, or the ruins of the cliffs and canyons, that are by far the most interesting and the source of the greatest speculation and wonder. “Imagine,” says a recent traveler, “the dry bed of a river shut in between steep inaccessible rocks of red sandstone, and a man standing in that bed looking up at the habitations of his fellow creatures perched on every ledge.” Major Powell, United States Geologist, expresses his surprise at “seeing nothing for whole days but perpendicular cliffs, everywhere riddled with human habitations which resemble the cells of a honeycomb more than anything else.”

Unlike the lowland or valley ruins, the walls of the cliff-dwellings were constructed almost entirely of stone cut to shape, well laid and joints properly broken. Being unacquainted with the use of lime, they replaced it with a mixture of clay and cinders and sometimes charcoal, often colored to match the stone, and to-day on this mortar the marks of the

tools used and even of the fingers of the workmen are plainly discernible. It is truly wonderful to note how well this peculiar people turned the decaying canyon walls into account. By the natural crumbling and falling away of the softer strata, caves of all shapes and dimensions were thus formed, which, when partitioned off into rooms and the opening walled up, formed an abode safe from fire, storm or flood; warm in winter, cool in summer; but more than all, a fortress behind which the lord and master of this aerial mansion could protect his family against a horde. The word “cave,” as herein used, should not be understood as applying in the generally accepted meaning of the term. They are rather in the nature of hollows or nooks, “cubby holes” as some call them, formed by erosion, and sometimes artificially enlarged, and usually with projecting ledges above and below protruding well out from the main walls. It is this style of ruins that is most numerous, being scattered promiscuously throughout the region; in caves as above described, in the bed of canyons, sufficiently elevated above high water mark, and on the open mesas; in fact, where one would least expect to find human habitations, these mysterious relics confront us. A few contain but a single room, others ten, twenty, and as many as fifty, while the Great Palace of the Mancos originally embraced not less than one thousand rooms within its walls. One, on the Mesa Verde, covered an area of 480,000 square feet, and contained 1,500,000 cubic feet of masonry. Great skill was shown in joining the walls to the cliffs, and in imitating the coloring and aspect of the neighboring rocks; indeed, in certain narrow, deep gorges one must needs have a good pair of eyes to detect them amid their rugged surroundings. The windows and doors are small, the latter being very narrow and rarely exceeding four or five feet in height. This has given rise to the opinion held by some, that the Cliff-dwellers were a race of pygmies. Their mummified remains, however, still found in certain localities, refute this theory, and show them to have been of the ordinary stature. I have seen a number of these mummies of men, women, and children, and none of those of mature age were dwarfs; one in particular, of a man apparently about forty-five years of age, indicated that in life he must have been over six feet tall. The mummies are found in the remote, dark recesses of the caves or cliff-dwellings, and sometimes in basements or cellars beneath the floor, usually in a sitting posture, with knees drawn up under the chin and hands clasped around the lower limbs. Here, in these silent catacombs, with no visitors save an occasional owl or scorpion; in the high, dry atmosphere almost totally devoid of moisture, the dust of ages has settled on and preserved them.

The cave- or cliff-dwellings are found at elevations varying from two hundred to eight hundred feet above the bed of the stream. Holmes mentions some so high and well concealed that with the aid of a telescope they can hardly be distinguished from the surrounding rocks. Imagination is lost in attempting to account for the means employed in conveying their construction material and the everyday necessities of life to these lofty homes. Reflection brings to our minds the anxiety of the mother and the necessity of her constant watch o'er her little ones playing in their narrow dooryard where one false step meant instant death below.

The square and sometimes round or tower-like structures are, from their location, supposed to have been fortifications or rather watch-towers. They are generally situated on lofty isolated rocks or high projecting points and promontories, affording a view of the neighboring canyons and passes. No doubt in time of war—and wars they must have had, judging from the numerous arrow-heads found in certain localities—sentinels were constantly maintained at these strategic points to give immediate warning of the enemy's approach.

Several years ago I visited a ruin of this character in Southeastern Utah. This strange structure was discovered perched upon the extreme point of an isolated flatiron-shaped table-rock, which we estimated to be from eight hundred to one thousand feet high and found to be about thirty feet wide across the top. After several hours of tedious climbing, often being compelled to resort to the use of ropes, we reached a point about twenty-five feet from the summit and immediately under the object of this dangerous venture. Here the projecting ledge of the table-rock above barred all further progress. Sorely disappointed, we were about to descend, when lo! a hole was discovered leading straight up through the solid rock, which on examination was found large enough to admit an ordinary-sized man, and to be equipped with hewn notches at regular intervals, in which the hands and feet could be successively placed, making the ascent very simple and easy for any one of not too large a girth, which, unfortunately, one of our party possessed. On emerging from this upright tunnel another surprise awaited us as we landed in the very center of the ruin. What a place of refuge! No danger from the enemy here; ten men armed and provisioned could defy an army, as there is no other route to the summit except via the dark shaft through which but one can pass at a time.

Of all the relics found in the cliff-dwellings pottery is the most abundant. The ground in the vicinity of almost every ruin is strewn with fragments of various colors and designs, while occasionally a whole vase, jar, pitcher, or bowl is uncovered.

The coloring and decorating of their pottery is truly wonderful; and had we no other evidence, this alone is sufficient to award this interesting race of antiquity a station on civilization's ladder far above the savage. Professor Mahomet, the eminent archæologist, sees a great deal more in these pottery relics than mere coloring and fancy or attractive designs. For instance, the professor claims to find depicted on one vase every sign used by modern Free Masons, even to the sign of distress. There, too, is the cross, the circle, and certain symbols and zodiacal signs indicating the movement of certain stars. From the length of time required in which such star movements are made, he asserts that three hundred generations of men have lived and died since those ancient hands adorned that vase.

The cross above mentioned does not refer to the Christian emblem, but to one of its oldest forms known as the *Cruz Ansata*, often called "the key of the Nile" by reason of its being found on many Egyptian monuments. It was the symbol of symbols, the mystic Tau, "the hidden wisdom," emblem of "the life to come," not only of the Egyptians, but other ancient nations, including the Peruvians and Mayas. In form it is very similar to our letter T, sometimes with an oval or loop above or surrounded by a double circle. It would require a great many guesses to arrive at any satisfactory conclusion or theory as to where the Cliff-dwellers obtained this ancient emblem.

Perhaps Doctor Le Plongeon is right in his assertion that America is the cradle of the human race, that the Maya is the oldest civilization, and that the Eastern races of antiquity were but colonies from this country.

In addition to pottery (a long list of interesting remains of war and peace have been brought to light and carried away to museum and den, among which I may mention war-clubs, arrows, spears, stone hatchets and mauls, bone needles, needle and feather work, children's toys, ornaments, reed and basket work, ears of corn perfectly preserved, and various assortments of household odds and ends; all going to show them to have been an ingenious and industrious people.

The question is often asked, have the local Indian tribes any tradition concerning the Cliff-dwellers? Yes, both the Moqui and Navajos have legends, neither of which, however, has been seriously considered by authorities or students as having any authentic foundation. The Moquis tell us they inhabited the land from time immemorial, since the earth was a small island, which grew larger as the inhabitants multiplied. They were a peaceful and prosperous people, living by agricultural means rather than the chase. About a thousand years ago they were visited by savage strangers from the

north, whom they treated hospitably. Soon these visits became more frequent and annoying. Then their troublesome neighbors—ancestors of the present Utes—began to forage upon them and at last to massacre them and devastate their farms; so, in order to save their lives at least, they built houses high up on the cliffs, where they could store food and hide until the raiders left. But one summer the invaders did not go back to their mountain homes as they had formerly done, but brought their families with them and settled down. Driven from their homes and lands, and starving in their little niches in the cliffs, the Moquis sent their women and children south, collected their warriors and gave battle to the enemy. For one long month they fought and were beaten back, but returned day after day to the attack, until at last they were successful, and the invaders were conquered and left. But it was a dear victory, as the legend says the hollows of the rocks were filled to the brim with the mingled blood of the conquerors and conquered, and red veins of it ran down the canyon.

The Navajos say that a long, long time ago they went to war with and conquered the Cliff-dwellers, and on throwing their bodies into the San Juan River they immediately turned into fish; and it is a singular fact that the Navajos will not eat fish from that stream.

With the exception of their picture-writing on the canyon walls, the ancient inhabitants of those valleys and cliffs have left us no written record. Just what they intend to convey by those odd pictographs of warriors, children, footprints, animals, birds, and the ever-present serpent, arranged in the form of a procession—all going the same direction—no one has yet been able to tell us. They no doubt mean something, probably illustrating their migrations or may be simply the result of the artist's fancy. They have passed away, carrying with them the mystery of their origin and destiny, yet I believe that some day some one will wrest the secret from those silent rocks and caves. It is certainly there. Who will find it?

(To be continued.)

“You stand outside and hear the call, Come in, we will do you good; you enter, and immediately, if you have really understood the invitation, you become one of those who are calling others to enter. In a moment you have ceased to be exclusively a beneficiary and have become a benefactor.”

“It is the duty of Saints to be thoughtful, considerate, and courteous, with the true courtesy that springs from a refined spirit and is far above its counterfeit which may be learned in any school of manners.”

## Mothers' Home Column

EDITED BY FRANCES.

### Notice.

Send twenty five cents to Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri, for ten complete sets of the series of leaflets entitled, “Our boys,” and you will have something good to distribute among your friends and neighbors.

### Are We Thinking?

“Given the character of a man and the conditions of life around him, what will be his career? Or, given his career and surroundings, what was his character? Or, given his character and career, of what kind were his surroundings? The relation of these three factors is severely logical. From them is deduced all genuine history. Character is the chief element, for it is both a result and a cause—a result in influences and a cause of results.”—James A. Garfield.

Other pens, abler than ours, we are glad to say, will present to you not only the claims Graceland has upon you, but also what she is fitting herself to do for our young men and maidens. For the present, therefore, we will turn to other themes. First, however, we wish to emphasize, if possible, what we have before said in regard to the strong but subtle element of *personality* in the formation of character.

There are few of those at all familiar with the trend of passing events who have not heard more or less of that remarkable man, Booker T. Washington, and the wonderful work he is accomplishing for his people, the freedmen of the South. But we are inclined to believe that among the thousands to whom this man's name has become as a household word, there are few who realize the real character—the height, breadth, and depth of the work which he is accomplishing. It is stated by Mr. Page, of the firm of Doubleday, Page & Co., his publishers, that his autobiography, *Up From Slavery*, has he thinks, the distinction of “tradition into more languages than any other American books.” In his introduction to this volume, the same gentleman says:

“The details of Mr. Washington's early life, as frankly set down in *Up From Slavery*, do not give quite a whole view of his education. He had the training which a colored youth receives at Hampton, which indeed the autobiography does explain. But the reader does not get his intellectual pedigree, for Mr. Washington himself, perhaps, does not as clearly understand it as another man might.

“The truth is he had a training during the most *impressionable period of his life* that was very extraordinary, such a training as few men of his generation have had. To see its full meaning one must start in the Hawaiian Islands half a century or more ago. There Samuel Armstrong, a youth of missionary parents, earned enough money to pay his expenses at an American college. Equipped with this small sum and the earnestness that the undertaking implied, he came to Williams College when Doctor Mark Hopkins was president. Williams College had many good things for youth in that day, as it had in this, but the greatest was the *strong personality of its famous president*. Every student does not profit by a good teacher; but perhaps no young man ever came under the influence of Doctor Hopkins whose whole nature was so ripe for profit by such an experience as young Armstrong. He lived in the family of President Hopkins, and thus had a training that was wholly out of the common; and this training had much to do with the development of his

own strong character, whose originality and force we are only beginning to appreciate.

"In turn Samuel Armstrong, the founder of Hampton Institute, took up his work as a trainer of youth. He had very raw material, and doubtless most of his pupils failed to get the greatest lessons from him; but, as he had been a peculiarly receptive pupil of Doctor Hopkins, so Booker Washington became a peculiarly receptive pupil of his. To the formation of Mr. Washington's character, then, went the missionary zeal of New England, influenced by one of the strongest personalities in modern education, and the wide-reaching moral earnestness of General Armstrong himself. These influences are easily recognizable in Mr. Washington to-day by men who knew Doctor Hopkins and General Armstrong." [Italics ours.]

Here again our attention is very plainly directed to the power of personality in the formation of character, especially during the impressionable period of youth. And just here with the thought in mind that it may occur to some to ask why we should look especially to our own church—to Grace-land—for the planting of the seeds of truth, sacrifice, and noble principles in the minds of our sons and daughters, when the world furnishes countless examples of nobility and broad philanthropy in its schools for the training of youth, we answer: There is to-day a vast difference between the influence exerted over the minds of the young in the educational institutions of our land and that which was exerted at the period of which Mr. Page is writing. Infidelity and skepticism permeate the very air surrounding many of them, and the Bible is not only banished from our public schools but is regarded as worthy only of criticism and those who believe its teachings as objects of pity and contempt in many of our higher institutions of learning. And in some even the morality of common decency is set aside, because they are corrupted with the powerful influence of ill-gotten wealth, and their admirers and pupils are as shameless in their defense as those who in Paul's day cried out "Great is Diana of the Ephesians."

Do not, we beg of you, consider this language strong, nor as the outgrowth of prejudice. Those who know us personally will exonerate us from this, for they will remember that ever and always we have been the champion of good, no matter where found; and have ever felt with the keenest regret our failure as a people to come up to the standard God has set for us. But when we see the scores of the brightest and best of our girls and boys, our sons and daughters, who drift away from the moorings of faith, and become engulfed in the whirlpool of unbelief and skepticism, our soul is stirred within us even as was Paul's when he saw the great city of Ephesus wholly given up to idolatry, and we feel that it is high time our people realized the obligation we are under to *our own* as well as to God and his world. We are writing to those who *know* the truth and love the beauty and grandeur of the gospel of Christ. And we ask you is it not worthy of all—of everything? Is there any sacrifice too great for us to make that we might help in its advancement? Light and truth are the glory of God. The whole world has much of his glory for Christ is the light which lighteneth every man that cometh into the world. But the Spirit which guides into all truth, Jesus said, "the world can not receive, because it seeth him not neither knoweth him: but ye know him for he dwelleth with you and shall be in you." In our search for intelligence, are we thinking of this? Are we thinking of it when deciding the influences under which we would place our sons and daughters during the formative periods of their lives?

But to return to the work of Mr. Washington: "The first

time," says Mr. Page, "that I visited Tuskegee, I was asked to make an address to the school on Sunday evening. I sat upon the platform of the chapel and looked forth upon a thousand colored faces, and the choir of a hundred or more behind me sang a familiar religious melody, and the whole company joined in the chorus with unction. I was the only white man under the roof, and the scenes and the songs made an impression upon me I shall never forget. Mr. Washington arose and asked them to sing one after another of the old melodies that I had heard all my life; but I had never before heard them sung by a thousand voices, nor by the voices of educated negroes. I had associated them with the negro of the past, not with the negro who was struggling upward. They brought to my mind the plantation, the cabin, and the slave, not the freedman in quest of an education. But on the plantation and in the cabin they had never been sung as these thousand students sang them. I saw again all the old plantations that I had ever seen; the whole history of the negro ran through my mind, and the inexpressible pathos of his life found expression in these songs as I had never before felt it.

"And the future? These were the ambitious youths of the race, at work with an earnestness that put to shame the conventional student's life of most of our educational institutions. Another song rolled up along the rafters. And as soon as silence came, I found myself in front of this extraordinary mass of faces, thinking not of them, but of that long and unhappy chapter in our country's history which followed the one great structural mistake of the Fathers of the Republic; thinking of the one continuous great problem that generations of statesmen had wrangled over, and a million men fought about, and that had so dwarfed the mass of Englishmen in the Southern States as to hold them back a hundred years behind their fellows in every other part of the world—in England, in Australia, and in Northern and Western States; I was thinking of this dark shadow that had oppressed every large-minded statesman from Jefferson to Lincoln. These thousand young men and women about me were innocent victims of it. I too was an innocent victim of it. The whole Republic was a victim of that fundamental error of importing Africa into America. I held firmly to the first article of my faith that the Republic must stand by a fair ballot; but I recalled the wretched mess that reconstruction had made of it; I recalled the low level of public life in all the "black" States. Every effort of philanthropy seemed to have miscarried, every effort of correcting abuses seemed of doubtful value, and the race friction seemed to become severer. Here was the century-old problem in all its pathos seated singing before me. Who were the more to be pitied—these innocent victims of an ancient wrong, or I and men like me who had inherited the problem? I had long ago thrown aside illusions and theories, and was willing to do whatever in God's name a man might do towards redeeming the next generation from such a burden. But I felt the weight of twenty well-nigh hopeless years of thought and reading and observation; for the old difficulties had remained and new ones had sprung up. Then I saw clearly that a way out of a century of blunders had been made by this man who stood beside me and was introducing me to this audience. Before me was the material he had used. All about me was the indisputable evidence that he had found the natural line of development. He had shown the way. Time and patience and encouragement and work would do the rest."

"Death is a low mist which can not blot  
The brightness it may veil."—Shelley.

## Letter Department

CLAYTON, Manchester, England.

*Dear Herald:* On the 27th of February we went from the Rapids to one of the daughters of Sr. Walee, and after dinner we had the pleasure of visiting the wonderful shredded-wheat factory. It was very clean, and everybody seemed to be bright and cheerful, the firm having provided a beautiful large dining-room with piano for singing and dancing, and allowed them to have lectures. It was clean and commodious and well furnished.

We left Niagara Falls on this date to go back to Buffalo. On the 28th we visited Larkin's large soap-works at Buffalo, and we saw some wonderful things in the shape of machinery, and we were told that they had fifty acres of flooring and employed three thousand hands, men and women, with all the latest patent machines. Most of the buildings were fire-proof. Coming out of the soap-works we crossed the street and entered their large offices, the flooring of which covers ten acres, and we saw at work one thousand office hands, mostly young women, typewriting from the cylinder of the gramophone. Also they had a large dining-room with a splendid piano and dance-room, lecture-hall or theater, and on the top of this large building there was a most beautiful conservatory in development. The whole building was supplied with specially filtered air. The firm deals direct with the people, keeping out the middle man and, instead, giving the benefits to their customers in the way of presents. We could not get any knowledge of the wages paid. It was quite a change to us to see the traffic done on sleighs, to see the baker's wagons and the mineral water wagons going about the streets in this way. While at Buffalo we were kindly cared for by Sr. Scofield at their beautiful home. There is a mission here in charge of Bro. Pitt, and they seem to be the right kind of material to make a good branch in the near future. We were pleased to read the short article of Bro. Farnfield concerning the same. Bro. John preached for them twice.

On the first of March we should have left Buffalo on the two o'clock train, but we were late for the train and had to wait for another, and that caused us to be traveling all night, arriving at Sharon on the morning of the 2d weary and worn. But a pleasing feature was the sight of land once more, for it was the first we had seen since arriving in the States, the snow having kept it well covered.

We made our way to the welcome home of Bro. and Sr. Baldwin, and there we had the pleasure of meeting others of the Saints, among them being Bro. Gomer T. Griffiths and his wife. After breakfast we went to the meeting-house to meet in conference. Here we met many Saints, among them Bro. Paul M. Hanson, who lectured for the Saints in Manchester, on his return from Australia, on his travels in Palestine. We enjoyed the fellowship of the Saints through conference, and we believe all had a profitable time. On the 5th Bro. Baldwin took us through one of the Carnegie Trust Company's works, which was a great treat to the writer. We saw the great sixty-ton furnace charged and emptied into coolers taken to the rollers and drawn out to very thin wire and galvanized. It was a very large works employing about three thousand men, wages averaging from fifty to two hundred and fifty dollars per month. On the 6th we left Sharon for Youngstown. On the 7th we had a look around Youngstown and found it to be a very busy little place, and on the 8th we were taken to the station and furnished with a ticket to Pittsburg by our kind brother there, and we pray the peace of God to abide with him and his large family, both in numbers

and stature. We have not forgotten the picture shown us of the same.

We arrived at Pittsburg about noon and was kindly met by Brother Anderson, missionary and pastor in charge of the branch at this place, and taken to the home of Bro. and Sr. Lockheart on the hill, well out of the way of occasional floods, and on a clear day we could have a good view of the smoky city. On the 8th Bro. Anderson showed us some little of the old wonderful city, something like the Sheffield in the old country. We went to the top of a building twenty-four stories high. There is also here one of the Carnegie company's steel-works, and we had the privilege of visiting Heinz's large works. They employ eight thousand hands, men and women. They are provided with a large dining-room, two beds and nurses for any sudden case of sickness or accident. We visited the bridge where the Monongahela and the Allegheny Rivers meet. We also saw the old Indian fort where the Indians used to defend the city. This we are told was an old Indian settlement. Here at Pittsburg we saw the Thaw residence and the Westinghouse mansion. The same date we met with the Saints in conference, and we had a most enjoyable time with the power of God manifest. The writer thinks he never saw such demonstration of the power of the latter-day gospel before. We were very much pleased to meet the Welch brothers and sisters, and I want to say for the benefit of those who were gathered in the gospel meeting, when prayer was being made for the sick, one testified that he saw angelic messengers going to each house where the sick were. It was nearly ten o'clock. One was our esteemed Bro. Greene, and we heard him telling the Saints in Liberty Home on the day that General Conference finished that on that very morning about that time he felt great power, and much better. We hope that Bro. Anderson is well and working hard for the Master, and we hope the exhortation given by the Spirit to the Saints will be a blessing and not a curse, and that all the Pittsburg Saints are feeling well in the work.

We left Pittsburg on Sunday, the 8th, for Chicago at eleven o'clock at night, rushing from the meeting to the train. On this route we saw, when daylight came, houses with large orchards, and large tracts of land. We saw miles of land along this route with large patches of trees and scarcely anything else living.

March 11 we crossed what looked like prairie-land, long valleys like streets all sand. After traveling a long time without seeing either house or any living being we came to Whiting. This is a great oil place. We next passed Indiana Harbor. Cement and pig-iron are made here. We were met in Chicago by Bro. McDowell who was in charge of the work at this place. After a little look around about us we got on an electric-car and went to the home of one of Bro. Pitt's sons. At meeting that evening we had the pleasure of meeting Sr. Pitt, senior, and was very glad to see her once more. We were kindly taken to the son's house again and after a refreshing sleep and breakfast and a little chat on the latter-day work and friends in the old country, we had to bid them good-bye and go to the station to take train for city.

135 Clayton Lane.

G. W. LEGGOTT.

PAPEETE, Tahiti, July 18, 1907.

*Editors Herald:* Before the white people visited this island, in 1767, it was known as Niuhihi, which signifies the northeast wind; but when the white people asked the natives the name they understood them to say Tahiti, which means transplanted; however, the island is still here and as beautiful as ever, and as quiet generally as when Lehi's descendants first landed here from the Sandwich Islands. Papeete is two words, pape is water, ete is basket and therefore

Papeete is a basket of water, both e's are sounded as a in day, but short.

Bro. and Sr. Lake are up to the Tuamotus, probably at Takapoto now as some of the brethren are there diving for shells. The last we heard from them they were at Kaukura, were well, but we expect to hear from them before the mail leaves.

While they were at Kaukura some of the Saints wanted them to start the Religio again; it was there they held their meetings till after midnight generally, and from Manihi, two hundred miles north of here, to Tubuai, three hundred and fifty miles south of this city, there was trouble in most all the branches, not by reason of the keeping of the rules of that society, but because they did not keep them; in some societies outsiders, enemies to the church, were presidents of the Religio, and other officers. Some societies cut members off the church by appointing courts of elders, one branch was silenced by the governor of the Tuamotus (a Frenchman) and we were several months working with the French governor here before we got that branch free again, for they were all silenced, the preaching-meetings, testimony-meetings and sisters' prayer-meetings, because the Religio was carried on disgracefully, according to the statement of the French governor, and in the convention which met in Tarona in April, 1905, the following resolution was carried: "That in consideration of the existing troubles, together with the intended departure of the present missionaries before others arrive, to suspend the society work until the new missionaries should come and better preparations be made for putting the work more in harmony with the Religios in America than it now is." It was also unanimously agreed that a Book of Mormon class should be instituted in all the Sunday-schools. And thus was the work of the Religio left, and in the coming gathering to the conference in April, a convention will probably be called, and arrangements be made for carrying on the work of the Religio to the benefit of the mission.

These evil results must not be attributed to those who organized these societies, nor to those who labored in the mission afterwards, for Bro. Peterson and his wife Lilly, (who first organized the Religios here,) Bro. and Sr. Gilbert, and Sr. Burton did all that lay in their power to make the society instructive as well as entertaining, but there was a certain liberty granted in the society that was not granted in branches, and this soon became a license (to enlarge their privileges) in the hands of the natives, and not knowing their bounds they went far beyond and brought discredit on the work here.

Both Bro. and Sr. Gilbert did a good work in the Tuamotus among the societies there, teaching, directing, and guiding them in their work, and while they were on an island there was no trouble in the societies; but he and myself, (as others also,) thought the organization may have been somewhat premature, as at that time they had no literature but the Bible, the Orometuas, T. W. Smith's Sunday-school books, the Sunday-school lessons composed by Sr. Devore and copied by Sr. Case, and a few other articles; but soon afterwards the Doctrine and Covenants was printed by the mission, and in 1904 the Utah church printed in the Tahitian language the Book of Mormon, so that we have those books now to aid us in that work. Emma also made and wrote Book of Mormon lessons for 1902, and also for 1903. These were printed on the mimeograph. She also wrote a set of Book of Mormon lessons which were lost in the storm, and were not printed. She was president of the society when she left the mission in 1905 on May 6.

There has grown up a society here which was started in Anaa, about the time of our leaving in May, 1905, through

a misapplication of the gifts, until they have got beyond all bounds and deceive themselves and others most wonderfully; and a peculiar thing about them is, no matter how many prophecies of theirs fail they still have faith in the next one they give, and say it was a mistake only. Quite a number have left us rather than give up their society.

We all feel very sad because of the defection, but when we arrived here a year ago we found two very strong antagonistic parties in the church: those who desired to direct the work of the church, through the gifts as they called them, and those who sought to direct the church work according to the law and rules of the church, although probably these principles were not thus comprehended then by either party. But from then till now we have done all we could to bring to pass unity, and in doing so we, unfortunately, have appeared to the people of the parties who have left the church at their own request, to have taken sides against them; but, fortunately, the other side publicly rebuked me because I favored the people who wanted to lead the church by their manifestations instead of by the law, so being rebuked by both sides of the controversy, we stand rebuked indeed, or cleared as it may be viewed. However, those who were cut off were among our best friends, and we still have hopes that they will again unite with us, for we fully believe them to be spiritually blinded and deceived, many of them at least. The late revelation says: "It is necessary that some one or more be sent to the South Sea Islands. The heaving of the sea beyond its bounds has been trying to the faith of many of the saints in that far-off region. They should be visited and comforted and encouraged." And when we landed here a year ago we found that part of the statement absolutely true, and some of the Saints of "that far-off region" have not been able to stand the trial thus put upon them, but about twelve hundred of the Saints of this region feel comforted and encouraged; especially, I may say, by the coming here of Bro. Lake and wife; and Emma has done her share of comforting and encouraging the sisters.

I have just returned from town. I was met by one of the elders of Faaa who was expelled at conference. He told me that he and another elder had made up their minds to be baptized and, entering through the door again, receive the blessings of the kingdom.

Bro. and Sr. Lake were at Takapoto on the first of July and expected to go to Takaroa in a few days. They were very kindly received indeed by the brethren and sisters in the Tuamotus, and doubtless will do a good work there.

The usual series of boat-racing, dancing for prizes, music by the bands, etc., are in evidence these days, celebrating "The Fall of the Bastille" or the rising up of the Great French Republic.

May God bless all the Israel of God, whether here or elsewhere, and his will be done by me and by all his true followers, is my desire and daily prayer. Amen.

Your brother in Christ,

JOSEPH F. BURTON.

#### Extracts from Letters.

Sr. Mary Ferguson, Bellais, Illinois: "The gospel of Christ grows dearer to my soul. We have been taught from the beginning to prove all things, to inquire into everything that comes along, to be swift to hear. The hope of my life is to see the latter-day work succeed. Now is an opportune time to do a great work in these parts. The Lord requires me to pay my tithes to spread the gospel, and I am willing to do it. Should any Saints be passing through, we would like to have them stop and visit with us."

## News From Branches

### DES MOINES, IOWA.

Two were baptized on Sunday, July 21. Fruits of the Sunday-school work.

Preaching on the street has been the order of work of our city missionary for two weeks, and very interesting and profitable meetings have been held.

Branch officers recently elected for six months were as follows: President, E. O. Clark; priest, J. R. Epperson; teacher, C. F. Merrill; deacon, Fred Chandler.

The Polk County Sunday-school Association on July 13 held a 'rally day.' All the Sunday-schools in the country were invited to join in the exercises. Five thousand of the loyal Sunday-school people of Des Moines and Polk County joined in the parade through the principal streets of the city during the forenoon, and went to the fair ground in the afternoon for a Sunday-school picnic. This first rally day was so successful, that it is expected to be an annual event hereafter.

The Iowa State Fair is to be held in the city the last week of this month, and many of the Saints residing in the State visit the capital city at that time. All should have written in their note-books the location of our church, East Fourteenth and Lyon Streets. Any of the east side street-cars take you within two blocks of the church. The regular services at the church are: Sunday-school at 9:45 a. m. on Sunday, followed by church service at 11 a. m. Religio at 6:30 p. m., and preaching-service at 8 p. m. Prayer-meeting, Wednesday evening. Visiting Saints in the city over Sunday are invited to attend the services at the church.

The Very Reverend M. Flavin, pastor of the St. Ambrose Catholic church, the Cathedral, in this city, has recently been notified of his elevation to the rank of papal prelate, with the title of Right Reverend Monsignore, a position second only to the bishopric, by Pope Pius X. His official title, protonotary apostolic, prelate of the papal household, is one of the very highest, and carries with it the privilege of wearing the purple as a mark of his new dignity. Father Flavin has been pastor of St. Ambrose church here since 1885. The following is a copy of the official document transmitted by Cardinal Gotti to Bishop Davis:

"To our beloved son, Michael Flavin, priest of the diocese of Davenport and rural dean:

"Beloved son. Health and apostolic benediction. Whereas we have learned that you have proven yourself very solicitous in the performance of the duties of the sacred ministry and that you have deserved the highest admiration for your achievements in Catholic affairs, we deem you worthy of a special token of our good will. Therefore we constitute you by this document a protonotary apostolic *ad instar participantum* with all the rights, privileges and prerogatives that accompany that title. It is provided that you fulfill the required obligations governing the conferring of this dignity.

"Given to St. Peter's, Rome, under the seal of the Fisherman, July 1, 1907. Pius X, Pope.

"R. Cardinal Merry del Val,

"Secretary of State."

A. A. REAMS.

### SECOND ST. JOSEPH, MISSOURI.

The Second St. Joseph Branch is prospering, organized January 27, 1907. Has a good Sunday-school, average about sixty-five in attendance, and is steadily growing.

Just bought the Christian church at 122 Ohio Street, with all the furniture, including eighty chairs, for one thousand

three hundred dollars. Church will hold about two hundred people, has a baptismal font, and is in the best location in South St. Joseph.

We hope to increase the gospel business in our new location, and feel confident we will, with the help of the Lord, and with the untiring efforts of our president, J. L. Bear, assisted by Philo I. Rogers and wife, and many other faithful workers.

In bonds,

G. W. JOHNSTON.

### INDEPENDENCE, MISSOURI.

Although the heat has been excessive this last week the attendance at the services has been fair, all things considered.

A paper was read at the Religio last Friday evening which expressed a sentiment against the popular way of getting funds for various purposes, namely: "Socials." We look forward to the time when we will rise above the idea of giving socials to make money.

A sad accident happened to one of our members last Friday afternoon, when Sr. Neola Gard, aged 16, met death from being burned.

The first Wednesday evening of each month is made a union prayer-meeting,—that is, the young people meet with the old people instead of having their separate meeting. Occasionally these meetings have not been the complete success desired, but last Wednesday evening a very profitable meeting was enjoyed; made so by earnest expression, promptness and brevity.

Our Sr. Allee Barbee who is home, from Chicago, spending her vacation, sang for us at the Sunday morning service, her already excellent voice is improved through her recent to the evident enjoyment of all. We are pleased to note that her already excellent voice is improved through her recent studies. We could not have comprehended more, in one song, had it been given us.

We are pleased to welcome Bro. and Sr. D. J. Krahl and family from Lamoni, who will in the future make their home in Independence. This, as many may know, is particularly pleasing to the writer.

J. A. GARDNER.

## Miscellaneous Department

### Conference Minutes.

LEEDS.—The semiannual conference convened in the Leeds Branch, Wortley, July 13 and 14, 1907, W. R. Roberts chosen to preside. Ministerial reports, together with the district and branch spiritual reports read and indorsed. District and mission funds read, showing balance in hand for the former of 1 pound, 14 shillings, and 1 pence, and for the latter, 1 pound, 10 shillings, and 5½ pence. Report of auditing committee approving accounts was received and indorsed. Resignation of Elder Walter Aveyard as district president read and accepted; Elder T. Paxton also resigned as elder, each owing to ill health. Resolution recommending Bro. George Hammond to office in the Melchisedec order was passed. Notice of motion was presented, viz.: that Leeds District be disorganized, and that we petition the Manchester District to be affiliated with the said district. The General Conference delegates' report was read, in which was signified the disapproval of the institutions classed as secret orders, and also disapproval of the missionaries entering into commercial speculations, in which the Saints were likely to suffer by reason of any questionable dealings, and thus safeguard the interest of members in these days of speculation. Adjourned to meet the second week in October. George Hammond, secretary.

LAMONI STAKE.—Conference of Lamoni Stake convened at Centerville, Iowa, June 22, 1907, 10 a. m. John Smith and Heman C. Smith chosen to preside; R. J. Lambert and James Archibald, secretaries. Sixteen ministers reported the following labor done: Services attended, 320; in charge, 28;

sermons preached, 109; administered to sick, 344; baptized 12; confirmed, 8; children blessed; 7; patriarchal blessings, 10; marriages 1; Sunday-schools organized, 1. Branches reporting: Hitman 107, Evergreen 107, Lone Rock 82, Cleveland 84, Greenville 53, Pawnee 31, Graceland 22, Centerville 49, Leon 39, Lucas 175, Lamoni 1,486. Bishop William Anderson reported: Balance, January 1, 1907: \$114.20; received, \$2,198.09; paid out, \$2,038.28. Stake recorder reported loss of part of stake records in HERALD Office fire, and asked that provision be made for replacing the loss. It was moved that the amount asked for (\$13.50 for material and \$4 or \$5 for printing) be furnished out of the funds now in hands of the bishop, not otherwise appropriated. The stake high council reported having accepted the resignation of H. A. Stebbins from the council, and having approved the nomination of Moroni Traxler to fill the vacancy. The council also reported having indorsed the following recommendations for ordination: From Cleveland Branch, John M. Hooper, elder; Evergreen Branch, James Martin, Sr., priest; William E. Shakespeare and Roy Young, teachers; and James Martin, Jr., deacon. The conference by separate motions accepted the resignation and approved the nomination and recommendations. At the 3 p. m. service John M. Hooper was ordained elder by Heman C. Smith and John Smith. Adjourned to meet at Lamoni, time to be set by the stake president.

#### Convention Minutes.

IDAHO DISTRICT.—Sunday-school convened July 19, 1907. J. H. Condit chosen to preside; Millie Gilmore, secretary. Report of Millie Condit Gilmore, delegate to last Sunday-school convention. Talk by J. H. Condit. Report of Sr. Florence McKnight, superintendent of Hagerman Sunday-school. M. J. Durfee elected district superintendent; Millie Gilmore, secretary; J. E. Condit, assistant superintendent; L. P. Larsen, sustained as treasurer. Adjourned to meet at call of superintendent.

#### Church Librarian.

##### ADDITIONS TO THE LIBRARY.

F. Hanson, Persia, Iowa: HERALDS.  
E. V. Oliver, Henderson, Iowa: HERALDS; Visions of Joseph the Seer; Whitmer's Address; Pearl of Great Price; Harp of Zion (Lyon); E. R. Snow's Poems; Spencer's Letters.  
Pauline Higgins, Salt Lake City, Utah: Clark's Theology; Synthetic Philosophy (Spencer); Tracts for the Times; Ideal Suggesting; O. Pratt's Works; Historical Record (vol. VIII); Lessons in Truth; Education (Spencer); Fate of Madame La Tour; Ancient Israelites; Principles of Society (Spencer); Voice of Warning (Pratt); Watson's Dictionary; Joseph the Prophet (Tullige); The Tyranny of Mormonism (Stenhouse); Prince of the House of David; The Marvel of Nations; The Great Controversy between Christ and Satan; Rocky Mountain Saints (Stenhouse); The Home Beyond.  
James M. Blood: The American Family Educator.  
W. C. Haywood, Secretary of State, Iowa: Iowa Official Register.  
Mrs. M. L. Hawley, Audubon, Minnesota: Library of Universal History (Clare).  
George T. Angell, Centerville, Iowa: Iowa Documents, 5 volumes.  
William T. Shakespeare, Cleveland, Iowa: Shakespeare, 7 volumes; Josephus; Great and Eccentric Characters; Problem of Human Life Here and Hereafter (Hall); Marvelous Discoveries; Representative Women of Deseret; Sacred Gems; Scott's Poems; Conference Resolutions; Bible Text-books; The Trinity; Prophecies of Jesus (Mattison).

INEZ SMITH, Assistant Librarian.

#### Convention Notices.

Northeastern Missouri District Sunday-school convention will convene at Higbee, Missouri, August 30, at 10 a. m. Bro. J. A. Gunsolley will be there (or have a substitute in his place) in the interest of the Sabbath-school, also Religio. We hope to see some of the Home Class Workers present at the convention. P. J. Raw, superintendent.

## THE SAINTS' HERALD.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

Entered at post-office, Lamoni, Iowa, as second-class mail matter.

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

#### Reunion Notices.

The second annual reunion at Blue Rapids, Kansas, will be held in the church or tent from Thursday, September 19, 1907, to Monday, September 30. All the missionaries to this field are invited, including W. H. Kelley in charge. This meeting is for all, and especially the scattered Saints everywhere, far or near, regardless of what branch or district you belong to. Sunday-school and Religio conventions on Friday, the 28th and 29th. By order of the branch: George Davis, Thomas Erwin, H. C. Shriner, Thomas Barrett, Albert Carney, Albert Ingles, Mahlon Smith, committee.

As the time for the Northeastern Illinois reunion draws near, would like all who intend coming to let the committee know; also if you want a tent please order it at once, as we will have to place our order with the tent company by the 15th of August. For prices refer to HERALD for July 10. All who remember the conference here in June, remember that the reunion committee was authorized to solicit means, and to build a building on the church lot for storing our tents. About one hundred dollars is necessary to complete it. Up to date we have received about fifty dollars. Any who can aid that fund, please send to the secretary at once, and oblige. J. M. Blakely, secretary-treasurer, committee.

#### Two-day Meetings.

A two-day meeting will be held in the hall at Gott's corners, near caseville, August 24 and 25. Visitors coming by train please notify Arthur McIntosh, Caseville, Michigan, R. F. D. 2, stating what train to meet. George M. Shippy, president.

#### Died.

MILLER.—Near Hannon, Vernon County, Maine, July 23, 1907, Sr. Amy Ellen (Gordon) Miller. Born October 11, 1863, in Crawford County, Iowa; was married to Doctor E. F. Miller, November 15, 1882; was baptized September 10, 1887, by J. W. Wight. She leaves husband, two sons, mother, and father, two brothers, and three sisters to mourn their loss. Sr. Miller and husband were the only Saints in that neighborhood; but she was never ashamed of her religion, neither did she hide her light under a bushel. The universal expression by neighbors and friends was: "She was a true, faithful, devoted Christian."

#### A Good Result.

Under the operation of the new Pure Food Laws, baking powders now generally bear on the labels a statement of the ingredients. This is of utmost importance because of the harmful ingredients used in many cases.

Royal Baking Powder is known to be the only baking powder made of Royal Grape Cream of Tartar, and this no doubt explains its greatly increased sale here.

Careful housekeepers are taking advantage of the protection which the Laws afford, and are examining all the reading-matter on the back of the label before adopting any brand for use in the home.

When in place of the words Cream of Tartar the words "alum" "aluminum" or "phosphate of lime" appear among the ingredients, they heed the warning and avoid baking powders containing these substitutes.

**Making Better Farmers in Iowa.**

To farm with the head; to realize that no farmer can succeed by mere brute strength, and that drudgery is labor without thought, — these are the ideas that have become firmly lodged in the farmers of Iowa. Many thousands of them gratefully acknowledge their debt to Professors Curtiss, Holden, Craig, and Kennedy and their associates for helping them to a better understanding of the difference between success and failure in the farm business.

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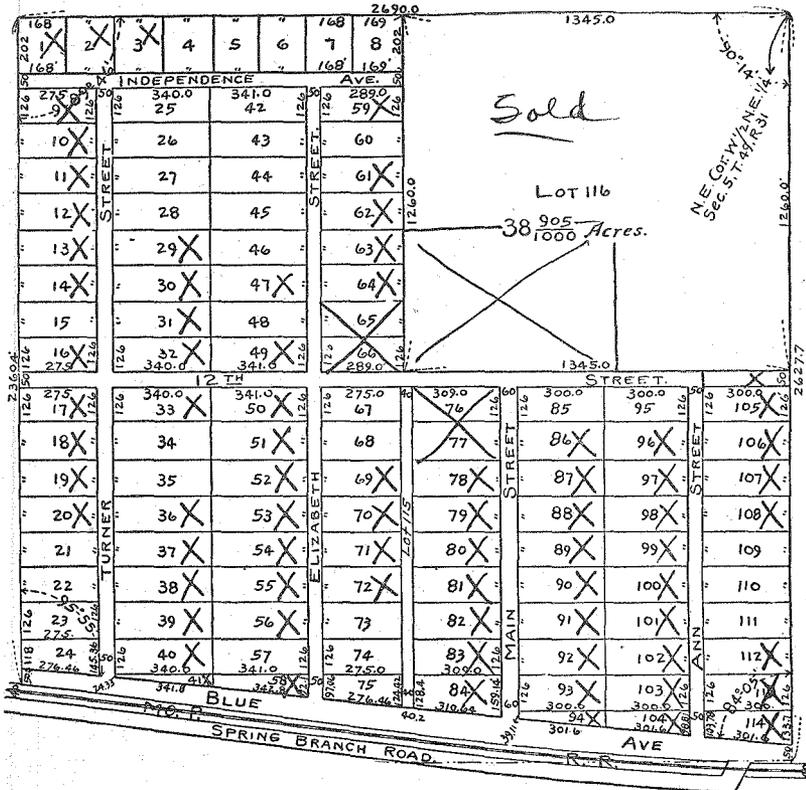
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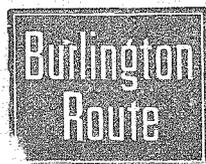
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# THE SAINTS' HERALD

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



"There shall not any man among you have be one wife; and concubines he shall have none." of Mormon, Jacob 2:6.

m  
 E. L. Kelley  
 Book  
 Nov. 1915

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NUMBER 34

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JOSEPH SMITH, Editor  
 ELBERT A. SMITH, Associate Editor  
 LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## Editorial

### THE COURSE OF HONOR.—PART III.

The other class of believers in "Mormonism" to which we referred in our opening paragraph, affect to believe in regard to the prophet Joseph Smith, that he was not only chosen of God to "bring forth the latter-day work"; but that he continued to be a prophet and held his standing with God up to the hour of his death, receiving communications and directions for the church, even prophesying of the calamities which would come upon the people, and predicting his own death at the time he was on the way to surrender himself with others into the custody of officers of the law at the county-seat where he was killed, and where he would have answered to the charges made against him had he lived to the return day of the court before which he would have been arraigned. They even claim that he held a deathless priesthood which should "never be taken from him, neither in this world, nor the world to come"; but with this we have nothing to do at present; our business being with things of the material world and its activities this side of the dividing-line; though we are expecting to answer for the things done in the flesh, the same as those of whom we are writing and all others must do; and from which answering no one shall be exempted when the courts of eternity shall sit.

This class of believers while holding that Joseph Smith was a prophet of God, and professing to have the profoundest reverence for his name, his memory, and the revelations and commandments of the Lord to the church which came through him in his prophetic character, nevertheless state things in regard to his personal conduct which, if they were true, would seem to warrant the other class holding as they affect to do that Joseph Smith was a fallen prophet. They affirm that the prophet received a revelation authorizing and directing the practice of polygamy or plural marriage, and that he himself had more than one wife other than his wife Emma Hale, to whom he was married in South Bainbridge, New York, January 18, 1827.

This charge, for it amounts to a charge, is a direct insult to the name, memory, and character of the Prophet; is inconsistent and untenable, for a

## CONTENTS

EDITORIAL:	
The Course of Honor.—Part III	753
Concerning Back Numbers	756
The Economy Society	756
General Church Items	756
ELDERS' NOTE-BOOK:	
Reveries of My First Mission	757
New Testament Books	758
ORIGINAL ARTICLES:	
The Bondwoman's Awakening	758
Concerning Patriarchal Blessings	759
The Defense of Gerard J. S. Abels	760
OF GENERAL INTEREST:	
The Cliff-Dwellers and the Mormon Theory	764
MOTHERS' HOME COLUMN:	
Daughters of Zion Reading for September	768
LETTER DEPARTMENT:	
Letters	769
Royal Rest	771
Eastern Reunion	771
NEWS FROM BRANCHES	
Conference Minutes:	
Nova Scotia	774
Kentucky and Tennessee	774

"Nothing can prevail against those who have Christ with them. If God be for us, who can be against us? The Hebrew children in the fiery furnace, Daniel in the lion's den, the disciples in the storm-tossed boat on the Sea of Galilee, all were witnesses of his power to overcome all opposition."

"What is repentance? A fleeing from evil, ceasing to do wrong, turning face about and walking away from evil. Note the following: 'Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil.'—Isaiah 1:16."

number of reasons. Among these reasons are the following:

1. At the founding of the earth and placing man upon it, as we have shown in a former part of this article, the relation of marriage was instituted between the sexes upon fact and principle; the fact being that there was but the one pair, Adam and Eve, joined in the compact, thereby becoming "one flesh," as stated in Genesis 2:24; the principle being the conservation of the chastity of women, of which the Lord has stated in the Book of Mormon, "even the New Covenant": "For I, the Lord God, delighteth in the chastity of women."

2. The laws of the States where the church had origin and existence forbade marrying or living in any other than the monogamic form of the domestic relation and provided penalties to be inflicted upon those who violated the statutes.

3. The Lord by imperative commandment enjoined upon the church in all of its membership the keeping of and obedience to the laws of the land: enforcing the command by the statement that he who "kept the laws of God hath no need to break the laws of the land."

4. The initial commandments of the Lord to the church were strictly affirmative with regard to the rule which should prevail among them. (a) "Wherefore it is lawful that he should have one wife." (b) "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none [no one] else." (c) "There shall not any man among you have save it be one wife: and concubines he shall have none."

5. The statute enactments of the States where Joseph Smith lived during life, and his association with his fellows in the church, made it unlawful for him to have more than one wife. The laws of God given through Joseph Smith to the church made it unlawful for him to have more than one woman for a wife. The commandments on the relation which should exist between the sexes in marriage were not repealed at any time before his death. No changes had occurred in the statutes of the States where he lived up to the time of his death by virtue of which he lawfully could have taken more than one wife.

From the foregoing reasons the logic of the argument that Joseph Smith, the prophet, could not have done what these claimants assert; that is, that he taught and practiced polygamy or plural marriage, is irresistible. To have done so would have been to disregard and directly deny the letter and the spirit of the fact and the principle stated in paragraph 1, as given above. To have taken any other woman than his lawful wife Emma Hale in any kind of marriage, secret or public, would have been a violation of the statutes of the State, and make him

a law-breaker, subject to just punishment under the laws of the land which he and his fellow churchmen were commanded of God to keep, as we show in paragraph 2. By so doing he would also be a violator of the laws of God in keeping which he would have no need to break the laws of the land, as seen in paragraph 3. If Joseph Smith was a polygamist, as these men who profess to so reverently regard him as a prophet so unwisely claim, he became recreant to the first initial provision of the law of God, in which it was declared that it was "lawful" for a man to have one wife. By this provision the antithesis that it is unlawful for a man to have more than one wife equally and legally is enacted. If he did as these claimants hold, he also disregarded and broke the second provision in the initial law; "Thou shalt love thy wife and cleave unto her and none else," as set forth in paragraph 4, at (b). Further than this, such act on his part would have been an absolute disregard of the provision given through a prophet of the olden time by direct command of God, and reenacted by the command of God through Joseph Smith himself, in "the New Covenant," "There shall not any man among you have save it be one wife." This we show by quoting the command in paragraph 4 at (c).

These same claimants who assume as an item of belief that Joseph Smith was a prophet, also assert that he lived a noble, blameless, and law-abiding life. They set aside all the laws and commandments given through the Prophet to the church at its inception and during its formative period covering the years 1829 to 1842, inclusive, and six months of 1843, the whole lifetime of the Prophet with the church, in which commandments the monogamic rule of marriage and living in accordance with the laws of the land were directly and specifically enjoined, and assume to set up in their place a reputed revelation in which obedience to the laws before given of God to the church are repudiated, and the injunction to obey the laws of the land is distinctly disregarded. Further than this, the terms of this reputed revelation, which these claimants assume came through the Prophet, are of such a nature that whether they are permissive as some affirm, or mandatory as the document itself declares, whoever attempted to obey them involved himself in the meshes of direct and continued violation of the accepted law of God and disregard for the laws of the land, and besides this, entered in upon a life of deception, lying, secrecy, and an abandonment of the rules and obligations of right living, as the church had held them out to the world teaching the Bible, the Book of Mormon, and the revelations given to the church up to that date as the standards of faith and practice.

The first revelation given to the church upon the subject of marriage is the direct statement made by

the prophet Jacob, as found in the Book of Mormon, book of Jacob, chapter 2, verse 6. "There shall not any man among you have save it be one wife: and concubines he shall have none."

The prophet Jacob stated the reason why this command was given to them. And it is characteristic of the dealings of God with men: "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."

These claimants who assert that Joseph Smith was a polygamist, affect to believe and so teach that this statement of the prophet Jacob had no reference to the right system of plural marriage which was practiced by David and Solomon; but only to those companions in marriage and concubinage which were taken unlawfully. This is a subterfuge, inexcusable and indefensible. The commandment quoted above involves the condemnation of the whole system adopted and practiced by these two men. There is not a statement in the history of David and Solomon as given in the Bible, which justifies the assumption that David and Solomon were living in their marriage relations by two laws, the one righteous and the other unrighteous. No possible clue is found by which any system of plurality of wives for these rulers in Israel was justifiable then, or which now may be pleaded in justification for them. God was justifying himself; he was reiterating to the Nephites the rule of marriage given by him at the creation, and which he had reason to know David and Solomon had grievously disregarded and violated. He had sought a righteous seed, and men had covered the earth with corruption and violence through their passions, and he would not suffer that those whom he had brought out of wickedness prevalent in the lands they had left should do like them of old, and he so charges them; and in doing so he condemns in one sweeping command the systems of David and Solomon and calls them "abominable."

The purpose of giving the Book of Mormon to the people of this age was to eliminate their errors of faith and doctrine and to reform their evil and wicked practices. In so doing this God renews the covenant of marriage in its original terms, and calls the deviation therefrom an "abomination." There is no escaping this conclusion, for God commanded the church in regard to the Book of Mormon, that they should "do according to that which was written therein."

If God is an unchangeable being, as these claimants of whom we are writing used to affirm with the rest of the church advocates, then his statement made through the prophet Jacob, "For I, the Lord God, delighteth in the chastity of women," is as true to-day as it was when uttered under the inspi-

ration which commanded the prophet, saying: "Jacob, get thou up into the temple on the morrow, and declare the word which I shall give thee, unto this people." Hence, the conclusion is clear that God regarded the system of having "many wives and concubines" in the time of David and Solomon as destructive of and at enmity with the virtue of chastity in women: and for this reason he would not suffer the Nephites to drift into the same debasing practice. It is a perfectly safe conclusion that for the very same reason God gave the same command to the church in the Book of Mormon; and so strongly reënfored it by giving the one wife rule to the church in 1831, as we have shown, found in section 42: "Thou shalt love thy wife with all thy heart, and cleave unto her and none else"; and 49, "wherefore it is lawful that he should have one wife, and they twain shall be one flesh:" "that the earth . . . might be filled with the measure of man, according to his creation before the world was made."

The logic of the argument is that monogamy as a system of marriage conserves and protects the chastity of women; the polygamy of David and Solomon attacked and perverted it. God proposed to reinstate the protecting, conserving principle among the Nephites; and by a parity of reasoning, to do the same thing at the restoration of the gospel economy in the last days by the revelation of the Book of Mormon with its denouncement of polygamy and revival of the one-wife system among the people to whom the New Covenant and the angel's message came by revelation through the Prophet whom these claimants assume to revere, but whose honor and virtue they recklessly assail, by charging him with doing that which God had commanded him in a threefold commandment not to do; and which he, as an honorable man, could not have done without violating every precept and principle of commandment and teaching in the three standard books accepted by the church and in force during his entire life in church-work. This was not the course of honor for him, nor for those who were connected with him during his connection with the church.

The positions assumed by these two classes of believers in regard to the character of the prophet Joseph Smith, the one that he by transgression became a fallen prophet; the other, that he remained a prophet to the end of his life, but became a polygamist contrary to all the laws received through him as a prophet, and proclaimed in the sacred books of the church, and contrary to the existing statute laws of the land, are contradictory, delusive, and vitiating. The position of the first-named class fouls the stream of communication very near its fountain source, and throws suspicion

upon all the acts of the Prophet's career while engaged in church-building prior to his alleged fall; the other position strikes a blow at the stability of the whole superstructure by the assumption that all the laws upon the subject of marriage given of God to the church and accepted by it, were but illusory and temporary, intended but to serve for a time and then be set aside for one entirely contrary in its provisions.

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#### CONCERNING BACK NUMBERS.

Even "back numbers" are appreciated at times. Numbers of Saints have become deeply interested in the story, "An instrument in his hands," now running in *Autumn Leaves*. They are writing for back numbers; but unfortunately they can not be supplied because the office does not deal in "back numbers." This happens every time an unusually interesting series of articles is run in *Autumn Leaves*. The way to get what you want is to take the church papers regularly.

Now notice this: In the September and October numbers of *Autumn Leaves* Elder Asa Cochran will tell the story of the First United Order of Enoch, and the founding of Lamoni. Elder Cochran was one of the secretaries of the Order. In the October and November numbers, Professor Woodstock will write of the new department in Graceland College, namely: The Industrial Work, under his care. You will learn just what has been done and what is to be done along that line in Graceland. In the November number Elder Joseph Clapp will begin his autobiography. He tells of his experiences in Nauvoo during the days of martyrdom, of his experiences in Utah during the days of apostasy, and of his experiences in the Reorganization. No more intensely interesting autobiography has ever appeared in the church papers.

Now remember this: If you do not subscribe for *Autumn Leaves* now you will be writing later on for "back numbers" in order to get some of these special features; and the chances are that you can not get them.

E. A. S.

---

#### THE ECONOMY SOCIETY.

We are confronted with a condition; what shall we do with it? Sr. Kate Ward, of Independence, Missouri, is the sister of the wife of Mr. John Duss, the present leader of the Economy Society, of which we lately had a clipping which has been going the rounds of the press. This clipping as a matter of news treats the affairs of the community in rather a slighting manner especially derogatory to the fair dealing of Mr. Duss. Sr. Ward was a member of the society, and being a sister of the wife of Mr. Duss, is prepared to know more of the society and

its history and workings, than the reporter who wrote up the matter of the clipping to which we refer, and she informs us that much of the apparent information which the clipping contains is false, to her knowledge.

We are all greatly interested in all communistic or socialistic societies, and can not afford to knowingly publish anything which would put any of them in a false light before our readers. We have promised Sr. Ward that if she will give us the facts in regard to this Economite Society, we will be very much pleased to present the truth to the *HERALD* readers. She has partly agreed to do so. We knew at the time we saw the article that Sr. Ward had been a member of the society, and we wondered if it were true that there were only two of the number left; and will be pleased to be set right by one who is in condition to know.

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#### GENERAL CHURCH ITEMS.

The Gallands Grove Branch and District are to hold a joint anniversary celebration October 19 and 20. It is the forty-eighth anniversary of the branch and the forty-fourth of the district. The branch was organized by Elders W. W. Blair and E. C. Briggs, October 21, 1859, with thirteen members. The district was organized as a result of the action of General Conference in the autumn of 1863. Elder John A. McIntosh was chosen district president and presided at the first conference, which by the way was held in a log house. The semiannual general conference often met with the Gallands Grove Branch in those early days.

A public debate was held in Ogden, Utah, August 7 to 10, between Elder J. D. Stead of the Reorganization and Elder Moses C. Davis of the Utah church. Elder Davis is a lawyer, resident in Salt Lake City. The opening sessions were held in one of the city theater buildings; the closing sessions in the Fifth Ward Amusement Hall. The first proposition was, "Resolved that the Utah Mormon church has repudiated doctrines which the Church of Jesus Christ of Latter Day Saints has authoritatively received." The second was, "Resolved that Brigham Young was the rightful successor to Joseph Smith in the presidency of the church."

On July 17 last, Elder S. D. Payne of Tryon, Nebraska, was struck by lightning while attempting to set in motion the machinery of a wind mill, as a storm was approaching. Bro. Payne had been working during the day putting up the wind mill, and after he had about finished the work a severe storm arose, and as he was feeling quite thirsty at the house he went back to the wind mill in order to

draw some water, and while trying to do this the sudden crash of lightning struck the mill, killing him almost instantly. Everything was done that possibly could be done by his wife and family and neighbors. No elder being present to take charge, the deacon, William Godfrey, conducted the services.

The next number of the HERALD will contain another installment of "Leaves from life," this time the autobiography of Elder L. E. Hills. As a boy Elder Hills fought Indians under Custer; now he is engaged in an entirely different warfare.

## Elders' Note-Book

REVERIES OF MY FIRST MISSION.



ELDER ARTHUR B. PHILLIPS.

"But then God's purposes we see,  
Are all one perfect harmony."

The accompanying lines pertain to a trip Bro. F. B. Blair and the writer made in the mountains of California about eight years ago. The conveyance was termed a "mud-wagon," as it had no springs, it being deemed the only safe vehicle to use at some

seasons of the year, because of the rough character of the roads and the fierce winds prevailing in many places on the mountain-sides. Pen-pictures could, at best, but defectively impress one's vision with the panoramic splendor to be revealed from those cloud-capped mountain heights. Most sacred memories still linger, in that land of flowers, of the inchoate period of the writers life-long work. The lessons there learned, and the associations with noble Saints, contribute some of his invaluable experiences.

Far from metropolis of man  
And things the modern brain can plan,  
Out into Nature's vast domain  
Of valley, lake, woods, hill, and plain.

We wend our way with humble team,  
(Too lowly for the dude, I deem),  
Toward hamlets which, still far away,  
We toil to reach, ere wanes the day.

Our message is the gospel plan;  
Salvation free for every man.  
Celestial blessings once again  
Restored, are for each denizen.

Upward the rugged path we press,  
Through heat, and thirst, and weariness.  
Yet haste we on our lonely way  
As twilight takes the place of day.

The mountains far and wide extend,  
As though they scorn to have an end;  
But are the "lasting hills" indeed,  
To be possessed by Joseph's seed.

The prescient ensign, lifted high,  
Tells that the golden age is nigh  
When heaven's peace on earth shall dawn,  
And Christ shall reign—the curse be gone.

When, summoned all, the Saints shall meet  
To worship Him, whose hands and feet  
Were pierced for them, that they might be  
With him through all eternity.

At last the summit we attain,  
And gaze on forest, lake, and plain,  
Or fertile valley, far away;  
Entranced by Nature's grand display.

The tall pines hold aloft their heads.  
Each green-leafed bough the other weds;  
While on the trunks and limbs are seen  
Exquisite moss of golden green.

And on the scene, this Eden wild,  
The moon, with face so fair and mild,  
Is looking down, as though with fear  
Lest this grand vision disappear.

Thus, in life's path, are toil and pain,  
Until the summit we attain;  
But then God's purposes we see,  
Are all one perfect harmony.

ARTHUR B. PHILLIPS.

"We may make shipwreck of material progress,  
but we never need, unless we so elect, to make ship-  
wreck of our faith in God."

## NEW TESTAMENT BOOKS.

*Editors Herald:* In search for date of compiling the books of the New Testament yesterday, I met with a few notes that I felt quite interested in, and thought others might be also, so forward same to you.

"The first copies of the New Testament books circulated at first separately and independently of each other."—The New International, Encyclopædia, 1902, p. 817.

"The New Testament in the apostolic age. During this period the New Testament books came into existence. They were in the majority of cases produced independently, with no special reference to each other, by various authors at different times, for the use of different communities of individuals. Each book began its career alone. The answer to the question, how they came to be collected, united, and constituted the canon or rule for universal Christian faith and practice, is to be sought first in certain characteristics of the apostolic age. [Note this good point to bring out.]

"*Christianity was not, at first, a book religion.* The teachings of Jesus were committed to his apostles, to be reproduced and proclaimed and taught by them, orally, as the gospel. The gospel was authoritative for it was the gospel of God. Therefore, the words of the apostles, as the accredited teachers and expounders of the gospel, were accorded the greatest weight. What was true of their spoken words, was also true of what they wrote. Hence, when a gospel work on a written form, whether in an epistle or in a narrative, of Jesus' words and deeds, written by an apostle or an intimate companion and fellow worker with the apostles, such writing was sure to be carefully preserved, often read, and widely circulated, and highly honored.

"It was a natural result untrammelled by any theories whatsoever. The evidence for this is abundant throughout the New Testament. Upon these two principles the supreme authority of the gospel itself, and the preëminent right of the apostles, and their intimate associates, to teach it, the subsequent career of the New Testament books depend."—The New International Encyclopædia, p. 806.

Yours in bonds,

F. T. HAYNES.

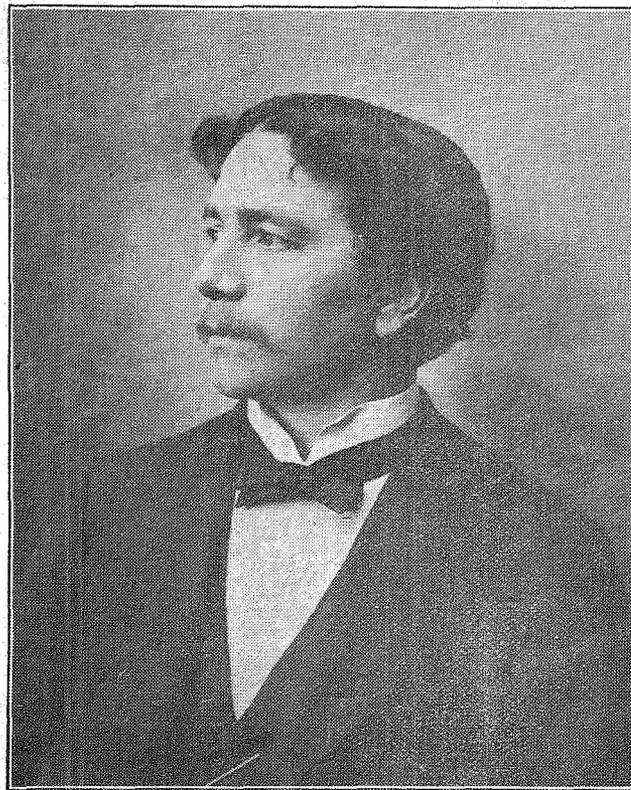
1538 Forty-seventh Street.

"The opportunities that we use will be a help to us in working out our own salvation, and if we wish to work out our own, we will have to help others work out theirs. The ones that we neglect will not help us or any one else either; they are lost."

"The cause of our happiness to-day may change and become the burden of our sorrow on to-morrow."

## Original Articles

## THE BONDWOMAN'S AWAKENING.



ELDER A. M. CHASE.

Am I to blame that I am a bondwoman? Why should I be banished to the desert solitude? Have I not ever served my mistress faithfully? E'en my person was claimed by her and at her behest was yielded up to the embrace of my master; and you, sleeping youth, are the heritage of that claim!

Did I choose my lot? Was I not born a slave? Even the free breezes of fair Egypt used to mock my thralldom!

Then came the time when my mistress placed me in the arms of her lord! For a while I thought I knew what it was to be loved—an honored wife; but man's affections can not be divided, and woman's heart can no more brook displacement from its throne than can yonder God whom I have been taught to worship. And though at my mistress' command I had yielded my person to his embrace as a wife, I soon found that I was still a slave! Even the angel that met me at the well called me "Sarai's maid," and bade me return and submit myself under her hand; and I, fearing to disobey the Lord, returned, feeling that henceforth I must ever be a bondwoman! Still, when the child was born, I thought, "Surely the mother of his son shall ever have a place in his household!"

But God who hath decreed that man shall cleave

unto his wife, and they shall be one flesh, hath given my mistress a new name, and I am cast out!

I have endured and served, finding my only consolation in the son whom the angel promised should one day dwell in the presence of his brethren. And now the decree is that we must be gone, and the declaration is made that God—that God whom I have been taught is a God of justice—sanctions this decree! Did I not know that he hath looked after me hitherto, I should surely cry out against such an object of worship!

Whither shall I go? Where shall I find water and food for the lad? Little does my proud mistress care for us now! There was a time when she called my son her own; but now there is not place for him in her tent, and he—with me—is an out-cast!

The loaf is not consumed; but the water-jug is empty! The sun shines down upon us like the eye of some pitiless god—one of the gods whom I was taught to worship in Egypt!

The lad is tired and thirsty. My heart aches for him. Is it not enough that I should be a slave, without my son feeling the sting of being an out-cast? See, he stirs in his slumbers, ever and anon crying for water!

O thou God above, let me not see the death of my son! I had thought that thy promise was sure, and that my son should have an honored place among the seed of him whom thou hast chosen to be thy prophet; but I had forgotten that I was a slave! But hush, my heart—there comes to me a voice,—that voice that once before spoke to me in mine hour of trial! I will bow my head and hear, for “thou, Lord, seest me!”

Mine eyes are open! There is water for the lad, and freedom! The freedom of the desert for us both! The Lord hath again spoken, and my son—for now he is my son; before the fiat of this day he was Abraham's son, and I,—I was Sarah's bond-woman; but now my liberty is purchased, and he is my son! No longer is the taint of bondage in his veins! We will dwell in the wilderness, and some day yon sturdy lad shall more than repay his brethren for all this day hath meant!

A. M. CHASE.

ESCALANTE, Utah, November 22, 1906.

#### CONCERNING PATRIARCHAL BLESSINGS.

Upon seeing Bro. A. H. Smith's article in late HERALD, vindicating the patriarchal office, and pointing out the folly of those who look for immediate fulfillment of predictions made therein, regardless of conditions upon which the predictions are based, I thought a word from this far off land bearing upon the matter would be in season.

Bro. Smith and Gould came to Victoria during

April, 1902, and gave the first blessings given there in my home. I must confess I was somewhat curious to know what there was in it of benefit, and how such blessings were given. At the time I was engaged in the fishing industry, and was timed to leave home about nine o'clock on Monday morning, while Bro. Smith was to begin blessing people about half past ten of the same day.

There is a great rise and fall of the tide at Hastings, and only a narrow channel to the end of the pier, consequently upon a falling tide our boats must be put to the end of the pier or they will “ground,” and have to await a return of the tide. Upon this particular morning my mate did not put our boat sufficiently near the deep water, with the inevitable result that when we were prepared to go our “ship” was high and dry on the mud. Evidently I was destined to hear the first blessings, and, seeing that I was president of the Hastings Branch at that time, I was not much upset by the boat mishap.

We returned home from the wharf in time to hear Bro. Smith bless a Sr. Vernon who was visiting Hastings. The next one was my late eldest brother, Evan G. Jones, and I was rather astonished to hear Bro. Smith first of all pray concerning his physical health, for at that time he seemed quite strong and robust; but though only a young man (about forty) he is now in his grave, having died last July, aged forty-three. I heard since from a brother in Melbourne that Bro. Smith expressed himself surprised at his own utterance. Surely there was prophetic prescience in this.

My mother was among those blessed that day, and I thought, “Now I will be able to test the merit of this office and calling; for I know my mother's life and disposition perfectly.” Well, to my astonishment, the Spirit described her disposition and physical ailment so accurately that I saw plainly divinity in it, and have not doubted it since.

After the patriarch's return from Queensferry, whither he went to visit the Saints there, I received my own blessing under his hands. It is before me as I write, and from it I excerpt some prophetic statements, and give their fulfillment: “And if thou art faithful, thy calling shall be increased, and the responsibility of higher position shall be placed upon thee, and thou shalt be made an instrument in God's hands of winning many souls for the fold of Christ. Enter in and occupy every opportunity that presents.” Further on I find, “It is given on condition of thy faithfulness. Still I feel there is no fear. Thou wilt be faithful, and the Lord will lead thee.” This is tantamount to making the promises absolute; a plain and positive statement of future work.

Before the brethren left our shores, there was a call from Adelaide for some one to come over and

baptize some who were supposed to be ready to come out from the Brighamites to us. Bro. Butterworth suggested that I take the mission, and gave me some time to consider it. When I spoke to my wife concerning the trip, she referred me to that sentence of my blessing which reads, "Enter in and occupy every opportunity that presents." That decided me. I felt I could not refuse, so consented and was accordingly sent, leaving Melbourne for Adelaide on the 12th of May, 1902.

While upon this missionary trip of one month's duration, the Lord made known to me my future work, and shortly afterwards I offered myself for missionary appointment. I was accepted and sent to Adelaide in February, 1903, and have labored here ever since, and have been instrumental in bringing many souls to Christ and the church.

Up to this time I was an elder, and am still so, but with the added calling of a seventy which was conferred upon me by the Lord at the time of the 1905 General Conference, being ordained by C. A. Butterworth on the twenty-fourth day of September of the same year and allotted to the First Quorum of Seventy.

These events fulfill much of my blessing. I did "enter in and occupy" as exhorted. My calling has been increased, and the responsibility of higher position placed upon me, and God has made me the instrument in his hands of bringing many souls to Christ. What remains to be fulfilled is the meeting of the Savior, and seeing the "lovelight in his eye," and I have no doubt that it will be in due time.

I can therefore truly testify to the divinity of the patriarchal office, seeing that through Bro. A. H. Smith the Spirit of Christ so accurately forecasted so many future events of a ministerial life not then entered upon. I exhort those faultfinding ones to "enter in and occupy," and the divinity of their blessings will be demonstrated.

I write these lines without desire to please or displease any person; but simply as a plain statement of fact which is due to the Patriarch as an offset against those who in their blindness speak evil of things they know not.

Trusting God's blessing may attend this testimony, and all presentations of truth, I am,

Faithfully yours in bonds,

ADELAIDE, South Australia.

J. H. N. JONES.

#### THE DEFENSE OF GERARD J. S. ABELS.

(Concluded.)

#### CONTRASTING ENDOWMENTS.

##### Endowments as Christ understood it:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14: 26.

Howbeit when he, the Spirit of truth, is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.—John 16: 13.

##### Endowments as Paul understood it:

But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.—Galatians 5: 22-23.

##### Endowments as Peter understood it:

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.—2 Peter 1: 3.

##### Endowments as Joseph the Seer understood it:

On the 22nd day of January, I spoke to the Conference in another tongue and was followed in the same gift by Brother Zebidee Coltrin, and he by Brother William Smith, after which the Lord poured out His Spirit, in a miraculous manner, until all the Elders spoke in tongues and several members both male and female. Great and glorious were the divine manifestations of the Holy Spirit.—*Journal of Discourses*, vol. 5, page 723.

##### Endowments as Brigham understood it:

Let me give you the definition in brief. Your endowment is to receive all those ordinances, in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key-words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell.—*Journal of Discourses*, vol. 2, page 31.

#### CHRIST'S ENDOWMENTS AND TEACHINGS NOT IN SECRET.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why asketh thou me? ask them which heard me, what I have said unto them; behold, they know what I said.—John 18: 19-21.

From one of the letters written by Joseph Smith we take the following excerpt:

And again we further caution our brethren, against the impropriety of the organization of bands or companies by covenants, oaths, penalties, or secrecies. . . . And let our covenants be that of "the everlasting covenant," as it is contained in the Holy Writ, and the things which God hath revealed to us. Pure friendship always becomes weakened the very moment you undertake to make it stronger, by penal oaths and secrecy.

#### BRIGHAM FEARS REVELMENTS.

Brigham Young speaking of some who wanted their endowments said:

Well, he gets his endowment and what for? To go to California and reveal everything he can, and stir up wickedness, and prepare himself for hell.—*Journal of Discourses*, vol. 2, page 144.

#### TITHING LAW NOT PROPERLY OBSERVED.

And after that, those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a

standing law unto them for ever, for my holy priesthood, saith the Lord. Verily I say unto you, it shall come to pass—that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. . . . And this shall be an ensample unto all the stakes of Zion. Even so. Amen.—Doctrine and Covenants 119: 4, 5, 7.

We learn from the fourth paragraph, one tenth of interest is required annually, and if there be any doubt as to what is intended by "interest" or whether one tenth of all interest has the same significance as "one tenth of all income"—the Utah church defines it, a tenth of all income—thereby increasing the revenues far beyond the actual requirements, and laying a foundation for engaging in all kinds of temporal enterprises, not in harmony with the special mission of this latter-day work, viz: "to redeem the children of men" besides becoming so embroiled in temporal pursuits that it requires very little observation to note a great lack of reverence for the "Lord's Day" to keep it holy, among the people, their priests and teachers having set them an unworthy example.

In requiring one tenth of all income a burden is imposed upon a people, the like of which profane or secular history affords no comparison.

Christ taught: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matthew 11: 28-30.

Apostles taught: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things."—Acts 15: 28.

We learn from the fifth and seventh paragraphs that the requirement is made of all those who gather unto the land of Zion, and that it is an ensample unto all the stakes of Zion, but the Utah church leaders require of all their missionaries in foreign countries to secure the acceptance of this law from all who apply for baptism, notwithstanding these converts are not living under as favorable conditions and in as blessed a land as the United States of America.

#### PATRIARCHS.

While dwelling upon the theme of "making a merchandise of the souls of the children of men" I am reminded of aged high priests being ordained patriarchs, thereby affording them an income derived from blessing the people; for it is well known that an offering is expected from every one obtaining a blessing.

#### TEACHINGS OF THE LIVING ORACLES AND THE WRITTEN WORD COMPARED.

Jesus Christ: Doctrine and Covenants 10: 70:

And now, remember the words of him, who is the life and light of the world, your redeemer, your Lord and your God.

#### Book of Mormon, Ether 2: 12:

Behold this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ.

#### Brigham Young:

Now hear, O inhabitants of the earth, Jew and Gentile, saint and sinner, when our father Adam came into the garden of Eden, he came into it with a celestial body and brought Eve, one of his wives, with him. He helped to make and organize this world; he is Michael, the archangel, the Ancient of Days, about whom holy men have written and spoken. He is our Father and our God, and the only God with whom we have to do.—*Journal of Discourses*, vol 1, page 50.

#### DENY THE IMMACULATE CONCEPTION.

Matthew records: Matthew 1: 18: "Now the birth of Jesus Christ was on this wise: when his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."

Brigham Young taught: "Now remember from this time forth and for ever, that Jesus Christ was not begotten by the Holy Ghost."—*Journal of Discourses*, vol. 1, page 51.

#### REPUDIATION OF DEBTS HELD OUT TO THE FAITHFUL.

Jesus Christ: Doctrine and Covenants 104: 78 and 80: "And again, verily I say unto you, concerning your debts, behold it is my will that you should pay all your debts." "And inasmuch as you are diligent and humble, and exercise the prayer of faith, behold I will soften the hearts of those to whom you are in debt until I shall send means unto you for your deliverance."

Brigham Young: "If an elder has borrowed money from you, and you find he is going to apostatize, then you may tighten the screws upon him, but if he be willing to preach the gospel without purse or scrip, it is none of your business what he does with the money he has borrowed from you."—*Journal of Discourses*, vol. 1, page 340.

#### EFFICACY OF CHRIST'S ATONEMENT FOR ALL SINS DENIED.

#### Jesus Christ:

Doctrine and Covenants 42: 19: "And again I say, Thou shalt not kill; but he that killeth shall die." 1 John 1: 17: "And the blood of Jesus Christ cleanseth us from all sin."

#### Brigham Young:

All mankind love themselves, and let these principles be known by an individual and he would be glad to have his blood shed, that would be loving themselves even unto an eternal exaltation. Will you love your brothers and sisters likewise, when they have committed a sin that can not be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant; he never told a man or woman to love their enemies in their wickedness. He never intended any such thing. . . . I have known a great many men who

have left this church for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the Law of God will be in full force. This is loving our neighbor as ourselves. If he needs help, help him; and if he wants salvation, and it is necessary to spill his blood upon the ground in order that he may be saved, spill it. Any of you who understand the principle of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until, your blood should be spilled, that you might gain that salvation you desire.—*Journal of Discourses*, vol. 4, page 220.

Jedediah M. Grant.

I say there are men and women here that I would advise to go to the president immediately and ask him to appoint a committee to attend to their case and then let a place be selected and let that committee shed their blood.—*Deseret News*, vol. 6, page 235.

#### LAW OF DIVORCEMENT IGNORED.

Jesus Christ: Matthew 5: 31, 32:

It has been said, Whosoever shall put away his wife, let him give her a writing of divorcement, but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her who is divorced, committeth adultery.

Brigham Young:

The teazers who come all the time after women and soon get tired of them, and want to divorce them, I make pay \$10.00 for each divorce and that is my individual bank.—*Journal of Discourses*, vol. 8, page 202.

Joseph F. Smith and Brigham H. Roberts are today living with plural wives that have been divorced from elders of the church.

#### CRUSH OPPOSITION.

Jesus Christ: 2 Timothy 2: 24-26:

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Brigham Young:

I say rather than apostates should flourish here, I will unsheath my bowie knife and conquer or die. Now you nasty apostates clear out, or "Judgment will be put to the line, and righteousness to the plummet."

#### EVIL-DOERS HELD UP TO ADMIRATION.

Jesus Christ: Doctrine and Covenants 42: 21:

Thou shalt not lie; he that lieth and will not repent shall be cast out.

Brigham Young:

I have many times in this stand dared the world to produce as mean devils as we've got. We have the greatest and smoothest liars in the world; the cunningest and most adroit thieves; and any other shade of character that you can mention.—*Deseret News*, vol. 6, page 291.

ANY AMOUNT OF RESEARCHES PROVES THE UTAH CHURCH LEADERS MISLEADING THE UNINITIATED.

*Times and Seasons*, volume 6, page 694, says:

As to the charge of polygamy, I will quote from the book of Doctrine and Covenants, which is the subscribed faith of the church, and is strictly enforced. Article on Marriage, section 91, paragraph 4, says: "Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again."

When this was published, May 1, 1845, the church, according to the date of the plural marriage revelation, July 12, 1843, was in possession of a command to practice polygamy, and John Taylor, who published this denial, was at that very moment married to five living wives. (See Life of John Taylor, page 465, by B. H. Roberts.) The practice of polygamy was again denied by Apostle John Taylor, on behalf of the church, during a public discussion in France, on July 6, 1850, when he affirmed that the only system of marriage, practiced or taught, publicly or privately, was the one-wife system found in the Doctrine and Covenants, 1846 edition, printed two years after the death of the Prophet. (See the Official Report, page 8, published by John Taylor at Liverpool, 1850.) At this time he had six living wives. Notwithstanding the church claims to have received the purported revelation on plural marriage in July, 1843, and made its public announcement at a conference in 1852, it continued to say that this doctrine of the church on marriage was the one-wife system by continuing to publish this old article on marriage in the various editions of the Doctrine and Covenants until 1876. And John Taylor was not cast out.

THE EARTH ANSWERS THE END OF ITS CREATION, WHILE MONOGAMIC MARRIAGE IS IN VOGUE.

Apostle Paul: Ephesians 5: 31.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Malachi 2: 14, 15:

Yet ye say, wherefore? Because the Lord had been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his bosom.

Book of Mormon: Jacob 2: 22-29:

And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly, because of you . . . they understand not the scriptures; for they seek to excuse themselves in committing whoredoms, because of things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me. . . .

Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. . . . For there shall not any man among you have save it be one wife; and concubines he shall have none, for I, the Lord God, delighteth in the chasity of women, and whoredoms are an abomination before me. . . . Wherefore, this people shall keep my commandments . . . or, cursed be the land for their sakes.

Jesus Christ: Doctrine and Covenants 42:22:

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else. Wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—Doctrine and Covenants 49:16, 17.

#### WHY DO I IDENTIFY MYSELF WITH THE REORGANIZED CHURCH?

In entering upon this phase of my denial, of the charge of apostasy, I have shown by numerous contrasts from teachings as the same were in vogue prior to the Prophet's death, and by departures from the written word, the necessity for a reorganization or reformation. A very common error, in referring to the Church of Jesus Christ of Latter Day Saints, known among men as the Reorganized Church, is prevalent among the Utah church adherents, when they aver it to be another church, losing sight of the fact that the word *reorganization* expresses a condition, and is made to apply to the Church of Jesus Christ of Latter Day Saints and not to some other church.

Very soon after certain pernicious doctrines were being fastened upon the people, the Spirit of the Lord manifested itself among the faithful, that is, unto those who were not polluted, and who had been temporarily identified with the various leaderships—Brigham Young, Strang, Sidney Rigdon, William Smith, and others—that had sprung up after the death of Joseph Smith, to these the Lord spoke on January 29, 1854, at Zarahemla, Wisconsin, as follows:

Ye ask truly, but ye ask amiss; cleanse ye yourselves of all bitterness and come before me as one man, and prove me hereby, saith the Lord, by the voice of his Spirit; and, lo! I will scatter the darkness, and thy watchmen, oh! mine Israel, shall see eye to eye, and this remnant shall rise out of obscurity and out of darkness. Uphold the first elder, or senior, by your faith and prayers, and I will give you knowledge and strength, even hidden wisdom, concerning this remnant, of whom I have spoken in days of old, whom I have appointed to speak comfortably unto the captives, and give them bread and water in their journey. Therefore seek the preparation, for that which I have promised, even power over false spirits and disease, and if you seek it in unity, with all your hearts, I will bless the sacrifice, and you shall have peace and joy, beyond that which you have before tasted in Zarahemla.—*Messenger*, vol. 2, page 37.

To this the Utah adherents answered, as it were, "we will not hearken to the watchmen, neither will we walk in the good old way."

To the close observer it must be manifest that the Lord has condescended in many ways to bless these faithful ones; they were permitted to go and build up the waste places of Zion, and are now dwelling within the boundaries of Zion, having already been led by the seed of Joseph for nearly half a century, being all the while the recipients of many divine manifestations, together with an abundance of the outpourings of the various gifts of the Spirit, not the least among them being God's word to his people by revelations to him who holds the keys of this dispensation, in accordance with the blessings pronounced upon his father, and handed down to his seed. All this is a remarkable contrast to what has occurred among the Utah leaders, who have not received any revelation, at least so far as the written word bears evidence; while oral teachings through them which the people at one period are enjoined to receive as divine inspiration or the word of God, at another period are prohibited from ever referring to them as such.

Another evidence of divine sanction to these faithful ones may be found in their being privileged to fulfill prophecy when they published the Prophet's Inspired Translation of the Bible, as commanded by the Lord to do, while the Utah church do not possess it and do not permit their elders to use it or teach it, notwithstanding God's explicit command that it must be taught unto all men, "Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety, and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until you have received them in full. And I give unto you a commandment, that then ye shall teach them to all men; for they shall be taught unto all nations, kindreds, tongues, and people."—Doctrine and Covenants 42:56-58. That these inspired scriptures were finished, I invite you to the following testimony of the Prophet Joseph Smith, as found in *Times and Seasons*, volume 6, page 802: "Having finished the translation of the Bible a few hours since, and needing some recreation," etc. These scriptures were preserved in safety by Emma Smith, the "elect lady of the Lord," and handed by her to her son Joseph,—“behold, thy sins are forgiven thee, and thou art an elect lady whom I have called.”—Doctrine and Covenants 25:3. The Lord accepted this translation, see Doctrine and Covenants 124:89: "If he will do my will, let him from henceforth hearken to the counsel of my servant Joseph, and with his interests support the cause of the people, and publish the new translation of my Holy Word unto the inhabitants of the earth."

As provided for in the Doctrine and Covenants,

I find the literal seed of Joseph's posterity leading the faithful ones :

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.—Doctrine and Covenants 85: 8-10.

And now I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers. Let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed.—Doctrine and Covenants 124: 56-58.

We turn to the Book of Abraham, chapter 2, 9-11, as published in the Pearl of Great Price, 1902 edition, for a definition of what constitutes the blessing of Abraham: "And I will make of thee a great nation, and I will bless thee above measure and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations; and I will bless them through thy name, for as many as receive this gospel shall be called after thy name and shall be accounted thy seed and shall rise up and bless thee as their father; and I will bless them that bless thee and curse them that curse thee; and in thee (that is, in the priesthood) and in thy seed (that is, thy priesthood) for I give unto thee a promise that this right shall continue in thee and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of Life Eternal."

Thus, it will be seen, even Utah leaders looked forward to the event. George Q. Cannon, for many years a member in the First Presidency, in a sermon delivered on the birthday of the prophet Joseph Smith in 1894, said: That he did, and instructed the people of the Utah church to make the matter a subject of prayer, that Joseph's posterity may come into the inheritance of the promised blessing.

While a great deal more might with propriety be said on this subject, I think I have said enough to prove the Utah church to be in apostasy; and God's own recognition of his church to be with the seed of Joseph, all of whom are members of the Reorganized Church of Jesus Christ of Latter Day Saints.

In concluding, let me impress upon you one and all that, while in the ordinary walks of life many deem it necessary to shape their policy as circumstances may require, no such affectation can in any degree be tolerated by our Lord and Savior, Jesus Christ, when it concerns our worship of him, which worship must be genuine, emanating from the soul, and considering I am doing what he has given me light to do, I would not be true to my convictions, nor to Him, whom I have chosen to worship, if I did not act in harmony with these convictions and his light. If, in so doing, you must say to me "This is apostasy," then let God judge between you and me.

GERARD J. S. ABELS.

## Of General Interest

### THE CLIFF-DWELLERS AND THE MORMON THEORY.—PART II.

(Concluded.)

The Book of Mormon, sometimes called the Mormon Bible, is believed by the adherents to that faith to be an inspired history—direct from God—of three colonies who immigrated from the Old World to this country, where they dwelt and developed a somewhat advanced civilization for a period of 2,500 years prior to the year of 400 of our era. The history of these people, their voyages and discoveries, and their temporal and spiritual advancement, were engraven on metal plates, which, being handed down from father to son—each recording the annals of his time—formed a complete record of events. The last writer was Maroni [Moroni], whose statue now crowns the Temple at Salt Lake City, and who, on account of the wars devastating the land, sealed and buried the plates.

Before further detailing the wonderful story of these early colonists who antedated the Spanish and English by nearly 4,000 years, it is perhaps well for a better understanding of our subject to give a brief outline as to how the Book of Mormon came about.

It is quite well known that this curious book is an alleged translation of a number of plates having the appearance of gold, claimed to have been found in 1823 by Joseph Smith, buried in a hill in Ontario County, New York. With the plates were found the Urim and Thummim, or "peep stone," which when placed by Smith over the characters engraven on the plates, caused their English translation to appear inside the stone. When asked "How and where did you obtain the Book of Mormon?" Joseph Smith gave this answer, "Maroni, who deposited the plates in a hill in Manchester, Ontario County, New York, being dead and raised again therefrom, appeared unto me and told me where they were and

gave directions how to obtain them. I obtained them and the Urim and Thummim with them, by means of which I translate the plates, and thus came the Book of Mormon."

Martin Harris, one of the scribes, tells us that "By the aid of the seer stone sentences would appear and were read by the prophet and written by Martin, and when finished he would say, 'Written,' and if correctly written, that sentence would disappear and another would appear in its place, but if not written correctly it remained until corrected so that the translation was just as it was engraven on the plates precisely in the language then used."

David Whitmer, another of Smith's assistants, says: "The tablets or plates were translated by Smith, who used a small oval or kidney-shaped stone called the Urim and Thummim that seemed endowed with the marvelous power of converting the characters on the plates when used by Smith into English."

We must, therefore, assume that the translation is correct without the slightest possibility of an error. In this respect the Mormons claim the Book of Mormon is superior to the Bible, as it is admitted that there are errors in translation in the Bible. One of the articles of the Mormon faith reads, "We believe the Bible to be the Word of God so far as it is translated correctly. We also believe the Book of Mormon to be the Word of God." Note the distinction.

In addition to Smith, the authenticity of the book is supported by eleven witnesses, whose testimony or oath is a very remarkable if not to say startling document. They claim to have been present while the translation was in progress, to have examined and handled the plates, and to have actually seen the Angel Maroni. "And we declare," so runs the testimony, "with words of soberness that an angel of God came down from heaven and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon, and we know that it is by the grace of God the Father and our Lord Jesus Christ that we beheld and bear record that these things are true."

Again they say, "Joseph Smith has shown unto us the plates of which hath been spoken, which have the appearance of gold, and as many of the leaves as the said Smith has translated we did handle with our hands. . . . And we give our names unto the world to witness unto the world that which we have seen, and we lie not, God bearing witness to it."

Now it is difficult to believe that these eleven men, citizens of the community wherein Smith resided, or eleven men of any community, could be induced to subscribe their names to such an oath knowing it to be false; it is still more difficult to account for the fact that they all went to their graves reiterat-

ing their testimony. It would seem—had it been a fraud—that at least one of them would have weakened ere death for ever closed an opportunity. David Whitmer, one of the witnesses, left the Mormon Church proper many years ago, casting his lot with that branch known as the Josephites, yet to the day of his death he steadfastly maintained that he saw the angels and the plates, and knew for a certainty that the book was translated by the gift and power of God. For many years prior to his death, Whitmer lived in Richmond, Missouri, where he was connected with a bank. Safe within the vaults of that institution reposed the original manuscript of the Book of Mormon which the church at Salt Lake City so longed to possess. Every influence and argument at the command of that powerful organization was brought to bear in efforts to obtain it; and it is reported that representatives of the church offered \$150,000 for the manuscript, but Mr. Whitmer would not part with what to him was a priceless treasure, a message direct from God.

In the introduction to his work, *Divine Authenticity of the Book of Mormon*, Apostle Orson Pratt, the brightest mind and by far the most able writer the church has yet produced, uses the following earnest words: "This book must be either true or false. If true, it is one of the most important messages ever sent from God to man, affecting both temporal and eternal interests of every people under heaven to the same extent and in the same degree that the message of Noah affected the inhabitants of the Old World. If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world; calculated to deceive and ruin millions who will sincerely receive it as the word of God and will suppose themselves securely built on the rock of truth until they are plunged with their families into hopeless despair. The nature of the message in the Book of Mormon is such that, if true, no one can possibly be saved and reject it; if false, no one can possibly be saved and receive it." Now, with all due respect for its many advocates, I frankly say that I consider the book a modern composition, patterned after and largely copied from the Bible; in short, the work of an ordinary man and one not overly educated at that. Yet I am unable to reconcile to my own satisfaction this apparent fraud, with the testimony and subsequent lives of the eleven witnesses. But my opinion proves nothing.

To proceed. We read in Genesis that just after the destruction of the Tower of Babel and the confusion of tongues, the Lord was angry with the people, and he "scattered them abroad from thence upon the face of all the earth." Concerning the same event, Josephus says: "After this they were

dispersed abroad on account of their languages, and went out by colonies everywhere, and each colony took possession of that land which they light upon and unto which God led them, so that the whole continent was filled with them, both the inland, and maritime countries. *There were some who passed over the sea in ships and inhabited the islands.*" It was at this time, according to the Book of Mormon, or about one hundred years after the flood, that the first colony of about thirty people, under the direction of the brother of Jared, left Asia for this country. They embarked in eight vessels, or barges as they are called, and the Lord caused a furious wind to blow in the direction of the promised land. After drifting before this wind for three hundred and forty-four days, they reached the west coast, supposedly between the Gulf of California and the Isthmus. And the Lord said, "Behold this is a land which is choice above all other lands, wherefore he that doth possess it shall serve God or shall be swept off. And whatsoever nation shall possess it shall be free from bondage and from captivity and from all other nations under heaven if they will but serve the God of the land." In time this colony grew to be a great and populous nation, covering nearly all of the continent, where they flourished for 1,500 years. But through the greed of wealth and power the nation became divided into two powerful parties, capable of mustering an army of 2,000,000 soldiers each, and somewhere in Northern New York, near Lake Ontario, there was fought the greatest battle the world has ever seen. Several pages of the book are required to describe the awful carnage. A war of extermination, men, women and children all slain, until but one sole survivor, by the name of Cariantumr, remained.

While this terrible war was in progress, or about six hundred years before Christ in the first year of the reign of Zedekiah, king of Judah, the second colony left Jerusalem. One, Lehi, a goodly man, being warned by God in a dream of the downfall of Jerusalem, took his family, consisting of wife and four sons—Laman, Lemuel, Nephi, and Sam—and departed into the desert of Arabia, where they wandered for eight years. Laman and Lemuel were of a rebellious spirit and constantly reproached their father for leaving his home and lands to suffer the hardships and privations of the wilderness on account of a simple dream. Nephi and Sam were good, obedient sons, trusting all to their father without complaint. Thus were sown the seeds of discord and rebellion which were to be harvested in the New World.

During their sojourn in the desert, Nephi and his brothers returned to Jerusalem and persuaded Ishmael, an old friend of the family, to join them. The Ishmael family of two sons and several

daughters, and a slave whom they picked up on the way, increased the party to about fifteen. After a marriage or two, they constructed a ship—according to the command of God—of curious workmanship, put to sea, and after weathering severe storms for many days on the Indian and Pacific Oceans, landed on the now coast of Chili, South America. They journeyed northward, multiplying rapidly, while the seeds of rebellion were fast ripening, for within twenty-five or thirty years they divided into two rival factions, headed by the brothers Laman and Nephi, adopting the names of Lamanites and Nephites. But the Lord was against the Lamanites, for he cursed them with a skin of blackness. "The Lord God did cause a skin of blackness to come upon them. And thus saith the Lord God, I will cause that they shall be loathsome unto my people save they shall repent of their iniquities. And cursed shall be the seed of him that mixeth with their seed, for they shall be cursed even with the same cursing. And the Lord spake and it was done." *And thus we have the origin of the American Indian*, a problem that has been puzzling the minds of thinkers for several hundred years.

About eleven years after the Lehi immigration from Jerusalem, the third and last party under the leadership of one of King Zedekiah's sons also leave Jerusalem. They reach the west coast of the Isthmus, journey across, and settle in a land somewhere in the northwestern corner of Colombia, which they named Zarahelma. They also found a city of the same name which some zealous Mormon students claim was at one time as large as the city of London, and that its ruins are now beneath the waves of the sea, the coast line having since been submerged. A short time after their arrival, Cariantumr, the sole survivor of the first nation, the Jaredites, makes his appearance among them. After four hundred years of alternating peace and war, the people of Zarahelma are accidentally discovered by the Nephites, with whom they finally amalgamate under the Nephite title.

The Nephites spread northward and eventually cover Central and North America, while the Lamanites populated the Southern continent. As the centuries roll on the hatred between the Nephites and Lamanites increased and, while they had had numerous wars and temporary periods of truce, the old feud between the brothers was handed down from generation to generation, until it culminated in a general war between the two nations about the year 400. This war, like that of the Jaredites, was very bloody, neither age nor sex being spared. The book tells us that even the women and children donned breast-plates and went forth to battle with the men. The Nephites were totally annihilated, leaving the Lamanites the victors in

sole possession of the two continents, where they were found by the Europeans in 1492.

The commander of the Nephite army was named Mormon, who, seeing the destruction that was about to befall his people, collected all the plates of former writers and turned them over to his son Maroni. After the great battle of Cumorah, from which Maroni evidently escaped unhurt, he says: "And my father was also killed by them and I even remain alone to write the sad tale of the destruction of my people. But behold they are gone and I fulfill the commandment of my father, and whether they will kill me I know not. Therefore I will write and hide up the records in the earth, and whither I go it mattereth not." So runs the thread of the narrative in this strange book.

Now what has all this to do with the Cliff-dwellers? Simply this: The Mormon people believe and teach that the prehistoric races of America—the Cliff-dwellers, the Mound-builders, the Mayas, the Peruvians, etc.—were none other than the heroes of the Book of Mormon; and that the ruins of the Ohio and Mississippi Valleys, Southwestern States, Central America, Peru, and Chili are but the remains of the Jaredite and Nephite civilizations. Nowhere does the book mention any names of the countries inhabited, by which they can now be recognized, other than the "Land Northward" called "Desolation" and the "Land Southward" called "Bountiful"—separated by a narrow neck of land. This the church authorities interpret to mean North America, South America, and the Isthmus of Panama. It must be understood that after being cursed with a skin of blackness, the Lamanites became a "wild and ferocious people living on raw meat." In other words, they relapsed into savagery. It is therefore assumed that they destroyed many of the deserted cities of the vanquished Nephites.

The most populous portion of the country appears to have been in the regions of Central America, where probably was located the capital or seat of government. It is a singular fact that in this particular portion of the continent is where we find the most remarkable remains of antiquity, ruins of immense cities containing vast buildings, palaces, and temples, built of granite, marble, and various kinds of stone.

As an illustration of the Mormon theory as to the origin of these ruins, I quote the following from Orson Pratt's work:

In the Book of Mormon are given the names and locations of numerous cities of great magnitude, which once flourished among the ancient nations of America. The northern portions of South America, and also Central America were the most densely populated. Splendid edifices, palaces, towers, forts, and cities were reared in all directions. A careful reader of that interesting book can trace the relative bearings and distances of many of these cities from each other; and

if acquainted with the present geographical features of the country, he can, by the descriptions given in that book, determine, very nearly, the precise spot of ground they once occupied. Now since that invaluable book made its appearance, it is a remarkable fact that the mouldering ruins of many splendid edifices and towers, and magnificent cities of great extent, have been discovered by Catherwood and Stephens in the interior wilds of Central America, in the very region where the ancient cities described in the Book of Mormon were said to exist.

I once heard a learned Mormon declare that he was so thoroughly conversant with the Book of Mormon that he could readily locate the territory of the Cliff-dwellers from its pages; and if any one interested in this subject would impartially read and study the book they could not help being convinced that it plainly solves this puzzling question.

For the benefit of the tourist seeking for something new in the way of sights and scenes, for a summer outing, or the student in search of knowledge, I desire to add a few words of information as to how this marvelous country may be reached. Perhaps the most extensive, easiest of access, and well-preserved ruins are those of the Mesa Verde and Mancos Canyon, in Southwestern Colorado, near the Utah line, about twenty-five miles from the town of Mancos, on the Rio Grande Southern Railroad. Here guides and conveyances are obtained at a nominal cost, and, if desired, the round trip can be made in three days—one day to go, one at the ruins, and one day returning—without any hardships or discomforts other than those incidental to traveling by team and horseback in a rough and sparsely settled country. Another route is by stage from Dolores, a station on the same line to Cortez, where guides and outfits are furnished for the fourteen-mile journey to the Mesa.

That part of the Mesa Verde on which the ruins are located is now a Government reservation or national park, hence there will be no more destruction or tearing down and carrying off of the relics.—W. C. McBride, in the *Pacific Monthly*, June, 1907.

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"There are none too weak to acquire a degree of fortitude and usefulness if they will but patiently submit to the processes of Christian development; there are none so strong that they can resist the soul-destroying blight that settles upon those who persistently rebel after having enlisted to obey."

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"Question, now, direct to you, if you are of the number who have gone thus far on the road marked out by Christ: Since receiving that first exhilarating spiritual life surge, has anything checked the flow? Fortunate indeed the Saint (if there be one) who can answer, No."

## Mothers' Home Column

EDITED BY FRANCES.

### Daughters of Zion Reading for September.

#### COURTESY IN THE HOME.

Courtesy may be most simply and plainly defined as true, kindly care and feeling for others; and the result of courtesy is politeness.

The person who has this kind care and feeling for others, although his manner may lack that polish which we find so pleasant in our associates, and which is a paying investment, is never other than polite.

There is a man of my acquaintance who, as a boy, was deprived of home training to a large extent, and missed that part which would have made him a man of polished manner; but through his infancy and tenderest years a good mother taught him *courtesy*, and although as he grew to manhood some of his rough ways almost shocked refined people, yet he was so kind to every one; if he was eager to talk, he was also interested in hearing others talk, and his kindly interest made itself felt even though he had no nice way of expressing it. If he disagreed with one, he was too kind to hurt that one's feelings by being arbitrary. He found some *kind* way out of the argument.

If he enjoyed a pleasure, in the kindness of his heart he made it include as many of his friends as possible, although it was often considerable trouble to him, and he was known as one of the most courteous young men of the locality in which he lived; and notwithstanding he knew little of the proprieties of life, that kindly care for others has grown into charity, and made him a *successful* missionary, with the love of saving souls foremost in his desires.

We, as mothers, are anxious to inculcate that sort of courtesy in the character of our children, and I am sure it can be cultivated if there be only a tiny spark of kindly disposition with which to start.

The best way, the first way, and the surest way to plant and develop that courtesy is to have it in our own hearts, our parent hearts, while we live with and guide and direct our little children.

"Out of the abundance of the heart the mouth speaketh," is as true of courtesy as of anything else. It is very easy to slip into the habit of treating our home folks—our very own—in a way that is often discourteous. It doesn't seem to matter much just what we say to them when we are tired and worried. But if we are really courteous, it will be hard for us to speak unkindly to any one, much less to our own. And all of our lecturing and verbal teaching of courtesy and politeness will fall short, if we do not let it show forth in our lives louder than words.

Some time since, one Sunday at the close of a church-service, I was speaking to a sister, when her five-year-old daughter came up and interrupted us, and without a word her mother slapped her, saying, "Be quiet." I wondered how that mother would have enjoyed such courtesy (?), extended to her. And I was not surprised to see the little girl, a few hours later, in my own house, slap her little brother in the face when he interrupted her story, but her mother reproved her and called her an impolite, naughty girl.

Our children begin to imitate us, to hear what we say, and to think about people and things as we express ourselves, at a very tender age; and we can hardly let this kindness of heart—courtesy—show forth too strongly.

I know one tiny girl who almost created a neighborhood feud by accusing one of her father's neighbors of killing an animal belonging to her father—she had heard her parents

discussing the matter, and decide that the neighbor was guilty—and upon meeting him shortly afterwards, demanded an explanation. The embarrassment of both families is more easily imagined than it was received, I can assure you.

It is our attitude towards others in our homes, where we relax, as it were, and show forth the real feeling, that our children reflect in their words and deeds; and, knowing this, it behooves us to see to it that our feelings toward others are kindly at least.

It is not hard, when a child has the milk of human kindness in his nature, to teach politeness; for every law of politeness is founded on a kind thought, and we can find the thought if we think a moment. I had to explain to my child that if he slammed the door he might make some one's head ache, or break the glass in the door; that if he ate with his little knife as well as his fork, he might cut his mouth; he must sit quietly in church because he would disturb others who wished to hear, and many other similar things.

We mothers who have little children in our homes, see daily evidences of our manner reflected, and we know that we dare not relax our vigilance in keeping our *courtesy* in view. We dare not lose our sweetness, no matter how discouraged we become—the cost is too great. And when we remember our priceless possessions and our opportunity while they are *ours*, there is courage and inspiration in the thought. Just a little incident along this line:

We were having a Daughters of Zion meeting during the past year, and we were discussing among other things the blessing of little children, and the statement that Satan has no power to tempt little children until they have reached years of accountability; and then the wonderful opportunity that we have literally to make our children what we will, the Lord helping us. At the beginning a sister came in bringing her little children, and sat through the discussion, and when we had finished she said to me:

"I was so tired—trying to get through. The children were so cross, and I was no better, so I thought I would come out a few minutes to get away from the worry; and seeing the church open, I remembered it was meeting-day and came in, and I can not tell you how much good it has done me. It is just what I needed, and I am going home, looking at things in a different light. I never saw the opportunity side before, and hereafter I shall look at all that I do for my children as opportunities instead of burdens."

And not she alone, but another mother went away with a deep thankfulness for her blessed opportunities, and a prayer daily in her heart for light, that she might be a living example in one home, not only of *courtesy*, but of all the other graces that her child might need.

EUNICE WINN SMITH.

#### Questions on September Reading.

From what does true courtesy spring? What is its result? In what sense are polished manners a paying investment? Should the home-training include both courtesy and politeness? Is there any reason to regard a polished manner as being hypocritical? Is an extreme to be avoided? How will unselfishness manifest itself in conversation? Will it lead one to avoid an arbitrary manner? How may the exercise of courtesy assist in developing charity? Is there any child without a spark of kindly disposition? Who will be successful in teaching courtesy? What place is first and best for teaching courtesy? Are we justified in treating "our own" with discourtesy? If we do how will it be reflected in our children? Ought the relaxation which we feel in our homes to reveal any unkindness of word or manner? Should it be

difficult to exercise politeness in the home circle? What do you think of this mother's method of impressing lessons of courtesy by explaining to her child the effect of her acts? Is it worth while trying to "keep sweet" in our homes? How shall we do it? Have you ever regarded as burdens what are really your opportunities?

#### Program.

Hymn 119 Saints' Hymnal; prayer; reading from "Home Column" with discussion; paper, "Keeping sweet"; hymn 202; paper, "Burdens or opportunities?" roll-call; business; closing prayer.

## Letter Department

MEMPHIS, Tennessee.

*Editors Herald:* A letter from Memphis may not be amiss. Parties near Pollard, Alabama, where Sr. Tucker and I labored from time to time for a year or more, have been writing us to come and hold meetings and some would be baptized. As soon as convenient I responded to this call, and the result was thirteen baptisms. We also organized a Sunday-school, and temporarily organized a branch with a priest and teacher who had previously held office in another district, also a clerk. There will be about forty five or fifty members in this branch to begin with. It is about fifteen miles from any other branch. For this reason we thought best to start them to work, and so wrote the associate minister in charge, leaving it with him to further complete the organization. Bro. W. J. Booker did the first preaching in this neighborhood. They threatened to close the school-house door; some threats of violence were also made. So Bro. W. J. thought best to let them sweat. One honorable man in the neighborhood who was then a member of the Christian Church said if the Saints could not preach there he would take his hammer and take his part of the house away as he had as much money in it as any one had. Sometime afterward I went there and held meetings and felt impressed all along that our labors there would not be in vain. Last spring there was a debate held in Florida between Bro. T. C. Kelley and a Doctor (?) Love of the nonprogressive wing of the Christian Church, but only one family from this neighborhood attended as it was so far away. This was the family who belonged to the Christian Church, Worlund by name, who are now all Latter Day Saints, though the Christian preachers tried their best to keep them from seeing the truth which their letters in my possession will show. The terms *impostor* and *stupendous fraud*, as applied to Joseph Smith and the Book of Mormon, did not darken the minds of honest, honorable, thinking people. Shame on preachers claiming to preach Christ who go out with nothing to prove their work true, but cry, impostor and fraud, and thus try to prejudice the minds of people to keep them from obeying the truth!

When we baptized some among the best people in the neighborhood, the Free Will Baptists locked the school-house and posted a notice on the door which reads as follows: "Notice is hereby given that we the undersigned members of the Free Will Baptist Church do now forbid the Latter Day Saints using this house any more for church service. S. S. Lambeth, Reverend G. E. Peters, A. A. Brock, J. M. Lambeth, July 11, 1907." This did not prove as important to them as they thought. Bro. Rice, being one of the trustees, inquired into the matter, and the mayor told him to serve notice on them to open the door as they had no right to close it. He did so, and they had to open it

again; but we do not expect to occupy in the schoolhouse any more as we began meetings in private houses, and organized a building committee, and hope to have a house of our own soon. This is a cheering promise: "All things work together for good to them that love God."

We are preaching the gospel, baptizing, building churches, organizing Sunday-schools, branches, and districts, running a college, building a publishing house, sanitarium, children's home, home for the aged. Are we making the progress in the purification of Zion we should be? There is a society in the church known as the Daughters of Zion, whose object is the purification of Zion. Why not strengthen and enlarge this society by adopting a code of rules and regulations which will do away with the drinking of intoxicating liquors and the use of tobacco among the Saints? These two evils are injurious and expensive, and impede the spiritual progress and purity of all who use them. Zion must be purified before she is redeemed. We are taught to deny ourselves and follow Jesus, for the pure in heart shall see God. Our bodies are temples for the Holy Spirit to dwell in, and we should not defile them. Something ought to be done to divert the minds of the Saints from these things, also from joining societies, secret or otherwise, outside of the church for the purpose of getting gain and being popular among people of the world. The great stream of money which is continually flowing out of the church should be changed so as to flow into the church.

Every man should endeavor to increase the prosperity of the place in which he dwells, and to improve the character of the population. There is no virtue more noble or more illustrious than public spirit—that spirit which induces a man to sacrifice his interest, his ease, and his inclination, to promote the public good. But mind, party spirit is not public spirit—party spirit seeks the ascendancy of the party; public spirit seeks the good of the whole. One is a gilded counterfeit, the other is sterling gold. Hoping to see the Saints young and old take a deeper interest in the purification and redemption of Zion, I remain,

Your brother in Christ,

1050 College Avenue.

D. E. TUCKER.

CLAYTON, Manchester, England.

*Dear Herald:* We were met, according to appointment, by our young Bro. Pitt, and on account of the position he held with one of the Chicago Construction Companies, we had the privilege of seeing some things in construction. One of them was the wonderful underground contrivance for the bringing of goods to and from the large warehouses without any knowledge or interference with the street traffic whatever, and which we thought to be a wonderful contrivance with its large pillars of cement and steel girders or belts, and subway pillars going into the ground more than one hundred feet deep with steel belts around every four feet. Our brother then took us onto the top of a building four hundred feet high, where we had a look over Lake Michigan. Had the weather been clear, it would have been a beautiful sight, but it was a little foggy, so we could not see far. We were here only two days. It is a very busy place. It covers more ground than New York. One of the stores we visited employs ten thousand hands, and we are told that White, murdered by Thaw, was the architect of the building. Chicago is more like New York than any place we have visited in the States. Our brother took us to a restaurant where we had an excellent supper, then we went to the station and at twenty minutes past six bade our kind brother good-bye. We arrived at Kansas City about nine o'clock in the morning. Here we were met by Bro. Rushton, Sr., and Sr. Waldron,

and were at once hurried away to the house where an anxious mother waited for her son.

After supper, with Bro. and Sr. Rushton, Sr., we made our way, it being Wednesday night, to the fellowship meeting, where we met quite a number gathered, and enjoyed the hour with them immensely, and went back to our little home-stead to sleep and dream of Zion and prepare for the morrow.

On the morning of the 13th of March we had the pleasure of walking about the streets of the beautiful little town of Independence, and saw some of the old landmarks that we had so often read about, and were privileged to meet many brothers and sisters that we knew before only through their epistles in the church papers. But we found them in person as their epistles reflected. Bro. John having been here before, knew many, and kept introducing one after another to the writer, who felt a little lost with the many names and different features, and altogether seemed to lack the power of adaptation to the changed conditions. While in town we called in the office of the stake presidency and there had the privilege of being introduced to Bro. Harrington, stake president, and Bro. Garrett, his colaborer. We were invited to Bro. Harrington's for supper, and together with Bro. John's father and mother we spent a very pleasant evening. On the 14th we went to Sr. Waldron's and had a very pleasant day with them talking of this wonderful latter-day work.

On Sunday, the 17th, we went to the young people's prayer-meeting, commencing at eight o'clock in the morning, and we had the pleasure of hearing the songs, prayers, and testimonies from a goodly number of young men and women thus gathered, altogether numbering one hundred and fifteen. You may be sure we felt good. At the close of this wonderful service, we attended the Sunday-school, and the writer had the privilege for the first time of joining in Sunday-school service with so many of our people. There were nearly one thousand present, and the singing and the music were heavenly, and it was a beautiful sight to see so many, young, middle-aged, and old engaged in this wonderful work. And as the writer looked at the little heads, apparently performing their part, and the deep interest and care of their teachers, every one zealous and well informed in the truths of the lesson for the morning, also the beautiful order that prevailed, and heard the music, and every one in harmony with the same moving to their respective classes, the scene was to us most beautiful. In fact all seemed to have something to do, and were minding their own business, and doing it with all their might, mind, and strength. Then we thought of them being the future men and women, and future fathers and mothers, and of the permeating effect this kind of work must have upon the future generation. Dear brethren and sisters, you can not possibly lose your reward. After Sunday-school we assembled for preaching-service, Bro. John being the speaker, and you who have heard him know somewhat of the treat that was in store for us.

At half past two in the afternoon we attended the prayer-service. The lower room was well filled, and the power of God was present in the gift of prophecy; and to you, dear readers, who have never felt the power of such a number filled with the spirit of this latter-day work, we can not describe our feelings.

We assembled again in the evening at a quarter of eight for preaching-service, your writer being the one announced to occupy, and thus ended our first Sunday in the land of Zion. We were told that they have a branch membership of more than seventeen hundred, and nearly one thousand in the Sunday-school.

On the 19th I went to Bro. Kelley's, the Bishop of the church; and on the same date went with Bro. John to the station where he took train for Lamoni in order to meet with the Quorum of Twelve on the 20th. Bro. John's father went with us to the station, and after Bro. John had gone we had a little look around in Kansas City. It is a center of industry, and its market is a center market for many of the farmers and gardeners of the States, and its buildings seem to be permanent structures and altogether modern. It is also a central place for the railways.

On Sunday the 24th we went to early prayer-meeting, and later to Bro. Booker's for dinner. Bro. and Sr. Booker came from Leeds, England, and they had a very strange experience before landing. They by some means got onto the emigrants' island, and for over one week had to live on bad food and among people that they could not converse with, because they could not understand each others' language; and they told us it was a disgrace for any civilized people to be placed under such conditions, and the authorities of the place were going to send them back had it not been for the kind interposition of some missionary lady of some of the religious societies there. Ultimately, according to her instructions they had to make an appeal to Washington. We think with the good missionary lady who so kindly intervened, that it is a standing disgrace upon the powers that be to allow such things. Anyhow, the brother and sister managed to survive, and, relating their hard experience with tears in their eyes, said that the God they had set out to Zion to serve was their only object in this life, and that if they had the same things to go through again they would do it. Such is their unshaken faith in the steps they have taken. In our last conversation with them I asked them how I should answer the different inquiries about them in the old country, and with bright faces both joined in the statement that they were perfectly contented and happy.

At night with Bro. and Sr. Rushton, Sr., we went to Englewood. After supper attended a cottage-meeting. On the 27th I went to Bro. Arber's, had dinner with them, then went with Bro. Arber to Kansas City, and we had the pleasure of going through Armour's Packing house, which was indeed a rare treat to me.

G. W. LEGGOTT.

135 Clayton Lane.

WILLOUGHBY, Ohio, July 30, 1907.

*Editors Herald:* I still find myself in the conflict for truth, striving to maintain my integrity, and defend the work of God. I am still in the old historic town of Kirtland caring for the house of the Lord, trying to educate the children of men in the principles of truth. Many are the visitors that come to see the "Temple," and other points of interest here. In attending to visitors as they come from all parts of the country, and many parts of the world, a person is brought face to face with almost every shade of character. The "Mormons" of Utah seem to invade this part at present. They come in threes and fours, sometimes more. On July 4, there was a delegation of them here, and one of them made the statement that a former issue of the SAINTS' HERALD published a statement acknowledging that Joseph Smith, the prophet, was a polygamist. Please give date of the publication if you know it. This morning three others made their appearance upon the scene and wished to see the Temple. After showing them through, the conversation drifted to the matter of our differences. There is nothing that we can offer them that they are willing to accept as evidence. Anything put forth is to them a concocted mess of stuff gotten up by the "Josephites," hence is of no value to them and proves nothing; but they are willing to stand forth and

defend that base doctrine, polygamy, as being God-given through the prophet Joseph; and when confronted with the statement that Brigham Young said it was given to him personally, they flatly deny it, and charge the people of the Reorganization with fraud. To-day J. R. Hicks, O. H. Barrus, and George L. Spangenberg stood in open defense of the beautiful and elevating (?) doctrine of polygamy, and G. L. Spangenberg made the glaring statement that Joseph Smith, the President of the Reorganization, knew that his father, the Prophet, was a polygamist, and that he gave the revelation in 1843 sanctioning the same. Another of their strong points is the doctrine of baptism for the dead. They have such faith in it that they are willing to take fees for the offering of prayers for the dead, and the liberating them from the prison house, and with all the efforts and proofs brought for their consideration against their right to officiate in the matter in this day was as naught to them. The same spirit that ruled through the Dark Ages is the spirit that rules in Utah to-day. There are without doubt, many honest-hearted souls who are kept in darkness by those in authority, who, if they were permitted to see the light, and to partake of its quickening rays, would turn from the institution of Brigham Young and praise God for their deliverance. May God in his mercy hasten the day when those who desire to serve God in truth may be liberated. I am thankful for this gospel, and the knowledge I have of its great truthfulness, and the power in it to save; but with all the great knowledge I have received, still my deluded friends of Utah are praying for my deliverance, and state that by and by I shall awaken to a realization of the fact that I have been promulgating a false doctrine. I am truly thankful that we worship, *we know what*—the God who does not change, who does not contradict himself, the God who does not tell one class of people it is lawful for them to commit whoredoms, and condemn it in others. Not a God who establishes a rule of procedure for his church, and immediately repents and gives others a right to do as they please—to gratify their base natures. But our God is a God of truth, one in whom we can place our confidence and never have it betrayed. O Brighamism! thou doctrine of the evil one, how hast thou emeshed the innocent, and dragged them down to hell! Hell, I say, because it has robbed them of their rights, their liberty, their free expression of thought, their right to act and think for themselves; made them slaves to the few who have lorded it over God's heritage. Truly how "cursed is the man that trusteth in man and maketh flesh his arm"! How many poor souls have been cursed by the blighting influences of that institution, "Brighamism."

I am here in Kirtland in the interest of the church, and make it my duty to draw the line very plainly between us and all others pretending to be of us. My desire is for the speedy triumph of the truth.

Your brother in Christ,  
A. E. STONE.

#### Royal Rest.

*Dear Herald:* I feel compelled to give a brief account of the goodness of the Lord to us this year. At the same time it is almost necessary to precede it with a little explanation or account of the past. My good husband has been a member of the church for more than twenty-five years, rather a cool one, I should judge, from all I can learn since I came here four years ago. I never saw a Saints' paper, nor has my husband attended meetings of the branch previous to my obedience to the gospel nearly a year ago. When I united with the church I was determined to have the church papers, and pay tithing, even though we were burdened by a heavy

debt. But my husband had never paid any, because he said it was required only when a surplus remained after all debts were paid. Well, I felt that if we waited until then we might never feel that we could spare anything for the Lord. Last year I had been successful with my turkeys, so I sent to the Bishop a tenth of my receipts from the sale of the turkeys, and a very small sum to the children's home fund. I wish to say that exactly a hundredfold has been our share for every dollar that I sent in. I feel that we can not sufficiently magnify and bless our heavenly Father for his boundless mercies to us; and I hope this simple statement of facts may show to others, and encourage them to do their duty to the church. I am convinced that our good Lord will never let his humble servants outdo him in generosity.

The good sister who sent twenty dollars to the HERALD Office, earned by doing janitor work, will be especially blessed. What a reproach to those who have an abundance of this world's goods, and are niggardly in their offerings!

Your sister in the true faith,

August 9, 1907.

M. J. T. A.

#### Eastern Reunion.

*Editors Herald:* Through providential leading, I was permitted to attend the eastern reunion held at Highland Lake, Massachusetts. The location is what may appropriately be called an ideal one for camping. There were seventy-nine tents on the grounds; an up to date commissary in charge of Bro. William Frost. Everybody provided for. From three hundred and fifty to five hundred persons in attendance at the services. The reunion was in charge of Brn. U. W. Greene, M. C. Fisher, and W. W. Smith, and they had everything well in hand and running smoothly—Bro. F. C. Busiel looking after the police duties, and Bro. John Bradt doing much of the hard work along with members of the committee, Brn. Toombs, Barnes, and Zimmermann.

There were quite a number of Saints from Maine and Pennsylvania. Among the well-known from a distance were, Bro. John Zimmermann and family, Walter W. Smith and family, Daniel T. Shaw and family, and M. H. Bond and wife; the last named from Independence, Missouri. Elders S. F. Cushman, R. W. Farrell, and G. H. Burnham were also present. Bro. John Suttill had charge of the store. We noted the absence of general missionary appointees, William E. LaRue and Richard Bullard. Also missed Bro. Thomas Whiting, G. W. Robley, and Orrin Coombs, former active associates here. Bro. G. H. Gates and Charles Coombs were at their posts as of yore, also E. H. Fisher, Doctor John Gilbert, and Doctor W. A. Sinclair, with many others of the local helpers too numerous to mention.

Bro. A. N. Hoxie, Jr., had charge of the music with Sr. Clara Zimmermann at the organ. Members of the Fall River choir rendered a number of selections, and solos were sung by several of the young sisters, so that this part of the program was well provided for.

Each morning at fifteen minutes of eleven was held the Highland Lake school of methods for Religio and Sunday-school workers, in charge of Walter W. Smith. Each afternoon a normal class for the priesthood was conducted by U. W. Greene.

There were fifteen baptisms. The reunion was a most excellent one. Order, respect, and a social good feeling prevailed all through. Not a jar of discord to be heard anywhere. It was to all intents and purpose a Saints' meeting. The preaching-services were of the best, and the prayer- and social-meetings were characterized with zeal and devotion. Some of the sessions were rendered extraordinary by reason of the presence of the Holy Spirit in power and demonstra-

tion. All present seemed to catch the fire of the old Jerusalem gospel and were cheered on in the faith. The gift of prophecy was exercised by several of the brethren present in a pleasant and encouraging manner. To be recognized from on high in so signal a manner in these latter times in confirmation of the faith brings joy to the heart of every Saint, and skepticism and doubt flee to the four winds.

We esteem it fortunate to have been privileged to meet with so many Saints and tried friends again in the Eastern Mission; and this meeting will be remembered as among our pleasantest experiences. Whatever others may be thinking or doing, the Saints here are in earnest, and going forward in the work. Hope to be in regularly assigned field again, sometime this month.

WM. H. KELLEY.

SOMERVILLE, Massachusetts, August 10, 1907.

## News From Branches

### SPOKANE, BRANCH.

The month of July has slipped into the great eternity. We have held our own despite the warm weather. Our congregations have not decreased, notwithstanding the outings at the lakes, the wonderful attractions at the numerous parks, the excursions to the snow-capped hills, and the many other devices that allure to pleasure rather than to God.

Our Fred A. came in on us unannounced, July 27; he no doubt thought to catch us in the "suds," but our washing was over and he found a clean house and an appreciative audience. He gave us a grand sermon on Sunday morning; but at twenty minutes to six in the evening in consequence of a telegram from Seattle, he vanished like a spectre into the wooded hills towards the setting sun. A card from him states that the depths of sadness and gloom had settled over the homes of Brn. Tullar and Clark in consequence of the death of those brethren. Our brother had been called to offer words to console, soothe, encourage, and comfort the bereaved.

The speakers of the month were F. A. Smith, A. J. Layland, G. W. Winegar, A. J. Smith, and the writer. The weather has been quite cool with the exception of three days—the 27th, 28th, and 29th—which were as hot as cotton.

Yes, I have heard it was hot in Michigan, but who ever heard it an exhibition of "valor" to sniff humidity, and then, "Great Scott," to talk about this "harmless critter of mine" infuriates my otherwise peaceful soul.

T. W. CHATBURN.

### FIRST KANSAS CITY.

The weather for a few weeks past has reminded us of Shadrach, Meshach, and Abed-nego; but we are thankful for the change in the thermometer, it falling below eighty this morning.

Since last month, we have been blessed with most excellent preaching by Brn. G. H. Hilliard, B. J. Scott, R. J. Parker, R. May, and others; also our prayer-meetings have been very good. God by his Spirit blessed and comforted his people, with words of instruction in regard to the future and duty of Saints.

Our Sunday-school is making quite a showing in the Christmas Offering. Last year we contributed thirty-five dollars. At the beginning of this year we resolved we would make it fifty. Soon after we made a change to one hundred. We already have on hand seventy-six dollars, and have yet one third of the year to go on. Bro. D. H. Blair has it in hand, and he is a good one.

Sr. George Hidy arranged for an ice-cream social for last

Tuesday in behalf of the Sunday-school. It proved a perfect success, and over twenty dollars was turned into the children's offering fund.

Last Sunday, a good collection was made to assist the Second Kansas City Branch in the erection of a nice stone church, on the site of the old one. The stone work is about finished. The building is a credit to the Saints of that branch. W. S. Brown, as presiding elder, is doing well. We trust all the Saints in the city, and in Independence, will do what they can to assist them in completing this much-needed building. A little from each member will raise the amount, and we will not miss it.

F. C. WARNKY.

### SEATTLE, WASHINGTON.

On the first Sunday in July our Religio, which hitherto existed as an independent society, joined the General Association and elected Sr. Nellie Clark, president. Many of the members of the old organization had to send for their letters from long distances, but are now seeking the highest development and greatest good for all, as members of the new and flourishing local.

We are gathering in the sheaves, one by one. On Sunday, July 28, Bro. A. W. Gorbitt inducted into the kingdom, through baptism, Sr. Hattie Humphrey, four generations of her relatives witnessing the ceremony, many of whom, we hope, will follow her example in the near future as *now* is the opportunity, to-morrow is beyond our reach.

Brn. G. W. Thorburn and J. Davis began tent meetings in Renton, the early part of summer, a few of the Seattle Saints assisting in the singing. Tenting from place to place with varied success, they now go to Centralia, the seat of our next conference in February, and from there to Vancouver, British Columbia.

Sacrament Sunday, August 4, marked the advent of another remarkable and gloriously, heavenly meeting; we began in solemn mien and lowly devotion, with no evidence of special benediction, but as the fervent prayers and testimonies followed in rapid yet calm succession, not an eye was dry and every heart full and overflowing with a peace and love that the world can not receive,—the Comforter, the Spirit of truth. The gift of prophecy was manifested through Elder D. W. Davis, encouraging the Saints to "go forward," and the desires of their hearts would be granted.

The "Jots Man" from Spokane came walking into camp at Seattle conference, without his balky little "critter," and by the aid of his confederate, Bro. A. J. Layland, carried away three of our counties to augment his "inland empire." Come again, brethren!

Our worthy and venerable brother, Elder John Keeler, the patriarch, gave many blessings previous to and during the conference.

Bro. Tullar, long a resident of Ballard, departed this life on July 25. Apostle F. A. Smith preached at the obsequies. The branch extend their deep sympathy to the bereaved family of the deceased.

Among the elders attending the conference were R. C. Evans, of our beloved presidency, and Apostle F. A. Smith. The coming of one of the First Presidency and one of the Twelve was a sign for the Saints to gather, and they came from far and wide, to worship God and honor his servants. Never will Sunday, August 11, be forgotten as long as life and memory lingers on mortal ground. Angels must have inspired the speakers many fold, for truth shone very bright, and very plain, while the Spirit of God lifted both speakers and hearers alike far above the ordinary, common, and everyday path of life. It was hard to sing, "God be with you

till we meet again," as we did not want to part and leave the kind, affectionate love, and happy countenances of Saints who communed with God, for an unsympathetic and frowning world, who neither accept our invitation and pleading, nor heed our warning testimony. We feel for the poor missionary, who has to face the world, and realize that the day of the "testimony of earthquakes, the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds," is upon us.

At fifteen minutes of eleven Bro. R. C. Evans addressed the congregation, using as his text 1 Kings 17:13: "Make me thereof a little cake first." How we all wept and rejoiced, laughed, or felt the sting of sorrow or regret, as he swayed our emotions in his characteristic way. But we learned our lesson and learned it well. "To be willing to give a complete surrender of the last vestige of selfishness, not blind obedience; but strict and inspired fidelity. God believes in unrestricted reciprocity."

In the afternoon, Bro. F. A. Smith spoke on tithes, consecrations, etc., in an able manner, as "meat in due season," followed by R. C. Evans at a quarter of eight, on what they happily called the top layer of the "sandwich," which he promised to make "thin." But "that sandwich," the top layer was in keeping with the rest,—generous and wholesome, filling us with the "bread of life." Bro. Evans may arrange to come again in 1909, the time of the A. Y. P. Fair, provided we follow the methods of Toronto. We hope and pray that we may arise and *work*; for thousands and hundreds of thousands of souls are flocking to this "Queen City of the Pacific," as good and as prepared a people as ever graced the Majestic. We hold the key to success: shall we unlock it?

J. E. RHODES.

August 14.

#### DES MOINES, IOWA.

The daughter (aged eight months) of Mr. F. A. and Sr. Iva L. Taylor, of Enterprise, died at the hospital in this city last week from spinal meningitis. The body was taken to Buckeye for interment.

The city of Des Moines with a population of about ninety thousand has one hundred and five saloons in operation at the present time, and liquor dealers say that the consumption of beer and whisky has increased twenty per cent during the past three years.

On Sunday, August 4, the first Jewish church divorce granted in Des Moines in many years was consummated in the Jewish synagogue here, Rabbi H. Zeitzig officiating. The woman had secured a legal divorce in the district court of Polk County, but it was necessary to appeal to the rabbi for a church separation. The ceremony carrying out this church separation lasted eight hours without intermission.

"Rabbi Zeitzig is the only rabbi west of Chicago vested with the power to grant church divorces. After the decree was translated the ceremony was performed.

"One of the interesting phases of the ceremony was the breaking of the marriage vows. The woman stood with her hands together and palms extended upward. Rabbi Zeitzig pronounced in Hebrew the church words of separation. Then the husband laid the decree in the hands of his spouse. With witnesses she retired to a separate room and placed the decree in her bosom. She reappeared with this still pressed against her heart and announced publicly that she was satisfied with the separation and the provisions made for her by her husband. The rabbi then took the decree from her and it was made a part of the church records."

A mock war took place in the vicinity of Des Moines during

the second week of August, and it was as near war in reality as it is possible for the imitation to be. The annual encampment of the Iowa National Guards for this year was planned to carry out this mock war. The city of Des Moines was the object of an attack. The defending army was camped five miles from the city, and the invading army twenty miles north. On August 9 the invading army began their advance upon the city, and continued it during the 10th and 11th, every step of the way being, fiercely contested by the defending army. Field artillery was used, the cannonading being heard in the city, companies of soldiers were attacked and captured, fierce fighting took place at close range, with blank cartridges, hand to hand conflicts occurred, the hospital corps and the Red Cross were busy caring for the needy. The signal service corps laid miles of wire, instruments were attached at any point and telegraph communication established with any part of the maneuvers, showing the efficiency of this part of the signal service. Thousands of citizens visited the scene of the maneuvers during the three days, and viewed the operations with interest and profit.

A. A. REAMS.

#### INDEPENDENCE, MISSOURI.

Quite a number of Independence young people have, of late, been interesting themselves in the street-work in Kansas City. On Sunday afternoon a special effort was made to make the song-service attractive in order to hold the attention of the passer-by, and, as a result, about one hundred and fifty gathered around our young men at the market square, and heard the "word." Glad to see several Kansas City Saints at the Sunday service; in fact quite a number are visiting back and forth at the various branches of the two cities.

On next Sunday morning, a hundred copies of the autobiography of Joseph Luff will be placed in the local Sunday-school library in the west lower room, for distribution. This will give opportunity to all to read this book, the only conditions being that the book be well kept, and returned when read. If the separate library interests of Independence were combined as outlined in the proposed library merger, we would have a library of over a thousand books.

Sunday evening the church service was unusually well attended by a very attentive audience to hear Elder R. J. Parker preach on the subject, "Who was it that apostatized?" The effort was a most clear and well-defined presentation of the subject, and showed the speaker to have the matter well in hand. Bro. Paul Craig rather excelled himself in his organ work, which together with the congregational hymns, the usual choir anthem, and a solo from Sr. Allie Barbee, which it is needless to say was well rendered, made the song-service a pleasing preface to the sermon. J. A. GARDNER.

August 18.

#### LAMONI, IOWA.

Sunday was a nice day, and the services were well attended. President John Smith spoke in the chapel in the morning; Arthur Allen in the evening. C. I. Carpenter occupied at the Saints' Home; Winter Hastings at Liberty Home. The attendance at Sunday-school was four hundred and thirty-seven.

The following is reported from branches and appointments: S. D. and Joseph Shippy at Greenville, John Smith at Wion in the evening, Leon A. Gould and F. M. Weld at Evergreen, William Anderson and R. J. Lambert at Andover, George Needham at Bloomington, I. P. Baggerly at Oland, D. C. White at Davis City.

Bro. H. A. Stebbins started for Atchison and Blue Rapids, Kansas, Monday, where he goes after repeated invitation

to visit with and preach to the Saints. He will be away for several days.

In the interest of the Sunday-school and Religio work of the Lamoni Stake, we announce that T. A. Hougas, General Sunday-school Superintendent, will be in attendance at the Lamoni Stake reunion, to conduct the institute work for the auxiliaries. The Daughters of Zion will conduct one meeting, on Monday morning.

All branch meetings are suspended after Wednesday evening of this week, until after the Lamoni Stake reunion, which convenes on Friday next.

The Saints everywhere no doubt are always pleased to learn of the advance on the new HERALD Office plant. The roof is now on both the main building and the power plant, and the plastering is being done. Bro. E. O. Clark of Des Moines has charge of the plastering force.

[EDITOR'S NOTE.—The marriage of our correspondent, Bro. John Garver, to Sr. Mynn Hayer, occurred at the home of the bride's parents in Lamoni, August 11. Quite naturally this event overshadows all others in the mind of our correspondent, so any scarcity of news items this week and last may well be pardoned. Besides being our correspondent and one of the HERALD Office force, Bro. Garver is an active worker in branch and stake work, where he is generally and favorably known. He has chosen a companion who is in every way fitted to be a helpmeet to him in his church-work. We feel that these young people are entering upon a bright and useful career, and our best wishes go with them.]

## Miscellaneous Department

### Conference Minutes.

NOVA SCOTIA.—Twenty-sixth conference of Nova Scotia District met at South Rawdon, Nova Scotia, June 29, 1907. E. E. Long was appointed chairman. Branches reporting: South Rawdon 19, Williamsdale 21. Bishop's agent reported: Amount on hand last report, \$13.87; collected, \$61; paid out, \$62.20; collected for children's home, \$10. E. E. Long and H. J. Davison were appointed delegates to General Conference next year. H. J. Davison was appointed president of district for ensuing year; Kenneth Hyatt, secretary; and Wilfred Wood, financial secretary. Next conference will be held at Williamsdale, the last Saturday and Sunday in June, 1908.

KENTUCKY AND TENNESSEE.—Conference convened July 20, 1907, at Chalybeate Springs, near Paris, Tennessee. T. C. Kelley chosen to preside; A. V. Closson, assistant. John T. Overcast chosen to act as secretary pending arrival of district secretary. Branches reporting: Foundry Hill 77, High Hill 51, Farmington 147. Ministry reporting: A. V. Closson, C. L. Snow, R. N. Warren. Committee appointed to solicit means to purchase new tent: C. L. Snow, A. V. Closson, and J. R. McClain. Adjourned to meet at the new church, at Burton's Store, Saturday before the second Sunday in November. J. J. Adair, secretary, Farmington, Kentucky.

### Conference Notices.

Eastern Iowa District conference and Sunday-school convention will be held at Green Valley, August 23, 24, and 25. Patriarch J. J. Bailey will be with us. All come who can. L. E. Hills, president.

Eastern Colorado District conference will convene in the district tent in Denver, Colorado, September 14 and 15. Owing to the resignation of our district secretary, Bro. D. R. Winn, all reports should be sent to me not later than September 10. J. D. Curtis, president, Falcon, Colorado.

### Convention Notices.

Independence Stake Sunday-school association will convene at Holden, Missouri, September 13, the Friday succeeding the Stake Reunion. The executive committee desires that

## THE SAINTS' HERALD.

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If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

Entered at post-office, Lamoni, Iowa, as second-class mail matter.

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

the schools have a good representation on that day, and on the succeeding days of the reunion, as the stake Sunday-school association will hold one session each day from half past one to half past two. Two or three of the general officers expect to be present, and we anticipate instructive as well as interesting sessions. Bring plenty of paper and pencils. Mrs. J. A. Gardner, secretary.

Utah District Sunday-school convention will convene at Provo, Utah, September 6, 1907, at 10 a. m. We hope to have workers from all the Sunday-schools of the district present, as we want to take up normal and institute work. The reunion of the Utah District commences August 31, 1907. Rachel LaRue, superintendent.

Western Maine District Sunday-school convention will meet at Stonington, Saturday and Sunday, September 21 and 22, 1907. W. E. LaRue, superintendent, Stonington, Maine.

### Addresses.

Elder D. E. Dowker, R. F. D. 1, Peck, Michigan.

### Marriages.

SMITH—SMITH.—At the residence of Sr. Ella Root, in Las Gatos, California, May 19, 1907, Sr. Jessie A. Smith to Elder Edgar H. Smith, both of San Jose, California. Elder C. W. Hawkins, of San Jose, California, officiating. They begin married life in the missionary field.

SMITH—ROOT.—At the residence of the bride's mother, Sr. Ella Root, August 3, 1907, Sr. J. Angeline Root to Bro. Albert H. Smith, both of San Jose, California, Elder C. W. Hawkins, of San Jose, officiating.

### Independence Coal Mining Company.

The annual meeting of the stockholders of the Independence Coal Mining Company was held at Napoleon, Missouri, August 6, to elect a Board of Directors for ensuing year; 294 shares represented. The following were elected directors: R. May, J. A. Goodrich, J. T. Curtis, R. O. Self, and N. May. Capital stock, \$40,000; \$38,000 taken.

### RESOURCES.

Salsbury Mine .....	\$ 557 25
Furniture and Fixtures .....	524 50
Liberty Street Yards .....	1,065 15
Merchandise .....	1,737 70
Accounts Receivable .....	6,246 73
Notes Receivable .....	6,055 00
East Ind. Real Estate .....	1,679 55
Cash on hand .....	1,436 26
Napoleon Mines .....	24,826 36
Machinery Account .....	7,772 00
	<hr/>
	\$51,900 50

### LIABILITIES.

Bills Payable .....	\$ 5,350 00
Accts. Payable .....	275 40
Capital Stock .....	38,000 00
Profits .....	8,275 10
	<hr/>
	\$51,900 50

NEPHI MAY, Secretary.

**The New Public-Utilities Law in Wisconsin.**

In the regulation of rates, fares, and charges the Wisconsin legislation marks an important advance on that of New York and other States is the fact that the commission fixes the rates absolutely and not merely the maximum rates. It is as much an offense for a corporation to charge less as it is to charge more than the rate set by the commission. This is designed to prevent discrimination, but the commission is required to make a comprehensive classification of services for each utility, in which it may take account of the quantity purchased, the time when used, and any other condition that reasonably justifies a difference in the rate per unit of service. Thus discriminations are authorized, but they must be open and reasonable and must be established only after public investigation.

By the enactment of this law the railroad commission becomes to the fullest extent a public-service commission. Every public utility in the State, except streets, highways, and bridges, is brought within its jurisdiction. It becomes also a local government board, for it regulates towns, villages, and cities in their management of these undertakings. Its authority is great and far-reaching. It employs experts and agents and fixes their compensation, and can draw on all of the unappropriated money in the State treasury. It enters into the daily life of the people more than all other agencies of government combined. This will become more evident as time goes on, for under its control is placed the development of the enormous water power of Wisconsin, which eventually, through electricity, will light the streets and houses and furnish motive power to operate railways, factories, and possibly even farms.—From "The Wisconsin public-utilities law," by John R. Commons, in the "American Review of Reviews" for August.

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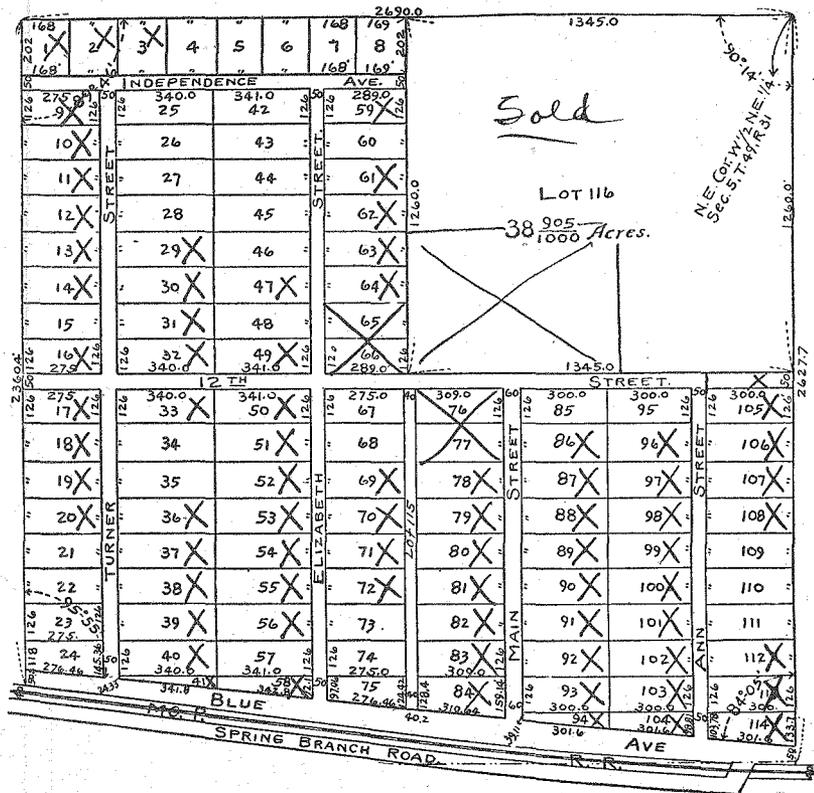
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To the ministry, general and local: Don't wear your Bible out by carrying it in your hand or down in the wagon when traveling. I can make you a first-class case just the size to hold your Bible, Book of Mormon, Doctrine and Covenants, hymn book, and diary. This case is 9 1/2x7x4 inches, all hand made, of seal grain leather, lined with plush, nickel plated lock catch with key to lock when desired, rain proof, and will wear and look well for many years. Write me and I will send you by express one of these cases, if satisfied remit \$4, if not return at my expense. Other sizes made to order at reasonable prices. For engraving initials on lock, 25 cents extra. This is a fine case for a low price and the offer will be open for a limited time only. Address, G. E. SCHWEERS, 1421 South 14th Street, Burlington, Iowa. 31-41

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Lot No. 6.....225	Lot No. 28.....175	Lot No. 72.....200
Lot No. 7.....225	Lot No. 34.....200	Lot No. 74.....200
Lot No. 8.....175	Lot No. 35.....200	Lot No. 75.....200
Lot No. 15.....150	Lot No. 43.....225	Lot No. 85.....250
Lot No. 21.....150	Lot No. 44.....225	Lot No. 95.....250
Lot No. 22.....150	Lot No. 45.....150	Lot No. 109.....225
Lot No. 23.....150	Lot No. 46.....150	Lot No. 110.....225
Lot No. 24.....200	Lot No. 48.....125	Lot No. 111.....225
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# THE SAINTS' HERALD

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



"There shall not any man among you have a wife; and concubines he shall have none: for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts.—Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes. For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things.—Book of Jacob 2: 6.

Bishop's Office  
210 1/2 No. Main St

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NUMBER 35

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JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

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## CONTENTS

EDITORIAL:	
Did God Say that He Would Speak "Otherwise" -	777
General Church Items - - - - -	779
ORIGINAL POETRY:	
A Heart Song - - - - -	779
THE STRAIGHT ROAD:	
The Saints' Hope; Their Inheritance - - -	780
ORIGINAL ARTICLES:	
Leaves From Life - - - - -	781
Hope Beyond the Tomb - - - - -	784
OF GENERAL INTEREST:	
One Man's View of Immortality - - - - -	790
MOTHERS' HOME COLUMN:	
Reveries at Close of Day - - - - -	791
Items from the Islands - - - - -	792
LETTER DEPARTMENT:	
Letters - - - - -	792
Extracts from Letters - - - - -	796
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
Eastern Michigan - - - - -	797
Idaho - - - - -	797
Mobile - - - - -	797
Disfellowshipped - - - - -	798

## CORRECTION.

On page 782, this issue, twenty-sixth line from top of second column, the sentence should read, "Except a man be baptized in water, and by the gift of the Holy Ghost, he can *not* enter into the kingdom of God."

The suit brought against Mrs. Eddy, leader of the Christian Science Church, to prove her of unsound mind, was dismissed August 21. It is the opinion of alienists who have come in contact with Mrs. Eddy that she is still competent to manage her own affairs.

## Editorial

### DID GOD SAY THAT HE WOULD SPEAK "OTHERWISE"?

Behold, David and Solomon truly had many wives and concubines, which thing was *abominable* before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts.—Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes. For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: *otherwise, they shall hearken unto these things.*—Book of Jacob 2: 6.

Here is an explicit statement that polygamy and concubinage are (or were) abominable in the sight of God. Here is an equally explicit statement that God will not permit such things when he is engaged in the work of raising up a righteous people. Yet there are those who profess to believe that the closing sentence of this paragraph from the Book of Mormon changes the whole tenor of its teaching and opens the way for the future acceptance of the things therein condemned.

There are those in Utah and elsewhere who claim that God was the author of the language above quoted, and that when he said, "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things," he intended to raise up a people by the polygamous route at some future time when he would command the people "otherwise." There are others who claim that Joseph Smith was the author of those words and that he had it in mind to introduce polygamy at some date then future.

We have been requested to give an explanation of this closing sentence and we will do so. The writer, however, does not claim to speak for the church or for any other individual. Others may indorse his explanation or they may do "otherwise," as their judgment may direct.

In the first place, it is our opinion that whatever the correct interpretation may be, the ones before referred to are *not* correct. A little common-sense

examination of them, uninfluenced by prejudice, will convince one that they are not worthy of indorsement.

No sane, honest man who understands the nature of God will long argue that God would brand a certain thing as "abominable" and then immediately prepare the way for a future indorsement of it as sound and wholesome doctrine. Nor is it any more reasonable to suppose that Joseph Smith wrote those words, and, having his heart set on introducing polygamy, would thus declare it an abominable doctrine and practice.

These positions can not be maintained. We must seek some interpretation of this sentence that will harmonize with the major portion of the text.

Notice, first, God does not say that he will ever speak otherwise than he has spoken. He says, "Otherwise, they shall hearken." To our mind the following position is correct: The text in question is a statement of the divine principle of continued revelation. "If I will, saith the Lord of hosts, raise up seed unto me, *I will command my people.*" It is in strict harmony with one of the fundamental thoughts of the latter-day work to believe that when God is raising up a people he commands them. What is the alternative? Only this, when he does not command them they must perforce "hearken unto these things," already given, if they are to have any light at all.

Another thought equally fundamental is that when God does give additional commandment to the people the new revelation will harmonize with all that have gone before it. It is inconceivable that he would call black black to-day and to-morrow call it white.

Do the facts of history bear us out in our interpretation of this passage? Let us see. Time passed on (centuries, in fact), and God was again prepared to raise up seed unto himself. In a revelation given through Joseph Smith, during a conference at Fayette, New York, Sunday, January 2, 1831, the Lord said: "And that ye might escape the power of the enemy, and be gathered unto me a *righteous people*, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law."—Doctrine and Covenants 38:7

Here is a fair enough test case. So far, it sustains our contention. God is raising up a righteous seed, and in harmony with the promise he will "command them." "Otherwise" they would be compelled to depend upon that which is written. Now if the commandment when it comes is in accord with the commandment given to the Nephites, "There shall not any man among you have save it be one wife: and concubines he shall have none," then our

case is established. If he commands them "otherwise," the people in Utah may well claim that they are in the right.

They gathered to the Ohio, and on February 9, 1831, in the presence of twelve elders, the law was given that was to enable them to become a "righteous people." Listen! Among other teachings regarding honesty and morality, we find the following: "Thou shalt love thy *wife* with *all* thy heart, and cleave unto *her* and *none* else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repent not, he shall be cast out."—Doctrine and Covenants 42:7.

To those who claim that Joseph Smith gave this revelation, and also that he was personally the author of the Book of Mormon, we say, that if so, he then and there gave the lie to their claim that he had it in mind to introduce polygamy.

To those who accept both the Book of Mormon and this revelation as coming from God, we say that this ought to discredit the thought that when God came to raise up a righteous seed he would find it necessary to teach "otherwise" and give a polygamous law. This is the second time, at least, that he has personally stated that he was engaged in raising up a righteous seed, and in each case he has been very careful to admonish the individual man to be faithful and true to his one wife. No, this is the third instance, because Malachi in speaking of the wife given to Adam says, "And did he not make *one*? yet had he the residue of the spirit. And wherefore *one*? that he might seek a *godly seed*. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."—Malachi 2:15.

The second instance is found in the paragraph before quoted from the Book of Mormon, wherein he says that he has led this people out of the land of Jerusalem that he might raise up a *righteous* branch. In order to accomplish this end he commands that no man shall have more than one wife. Yet in the face of this we are asked to believe that all along he intended sometime to reverse himself and seek a "good" seed by "abominable" methods.

The third instance is in connection with the word of the Lord as given at the Ohio, before quoted, where he again seeks a *righteous* people, and in order that he may be successful he commands that each man shall cleave unto his own wife and none other.

If these three instances do not make the will of God plain, it can not be made plain. In their light it is useless to ask us to believe that God intended sometime to speak "otherwise."

ELBERT A. SMITH,

## GENERAL CHURCH ITEMS.

Elder G. J. Waller writes from Honolulu, under date of August 9, as follows: "Last Sunday morning we held our first services in our new church-building. We had a good congregation, made up principally of Hawaiians. The church looks very nice, both outside and inside, and we find it comfortable and convenient. On Sunday morning I baptized six parties. Of the number four were Hawaiians and one a young Chinaman. One Hawaiian brother was ordained to the office of priest. More are preparing to be baptized soon."

Those who have read Bro. Gerard J. S. Abels' defense before the Bishop's court in Utah, published in recent numbers of the HERALD, will be interested in a short biographical sketch of his life, together with his picture, soon to appear in the HERALD. He writes under date of August 17 as follows: "My case was finally disposed of August 13. I intend to appeal my case to the council of the church, which of course does not exist in Utah, but it will probably bring out in writing that such a court does not exist—one more evidence of summary changes."

One brother writes concerning a recent editorial, "Most striking to me was the editorial anent the industrial department in Graceland College. I have meditated with a certain pleasure over the same prospect that you portray so clearly—that Zion is to develop the very talent that shall adorn her. How beautiful! How much in harmony with that other counsel from above, that our garments shall be plain, and their beauty the beauty of the work of our hands. Oh, that Zion's coming beauty may be the blessed product of *our own hands!*"

From the *Weekly Free Press*, Winnipeg, August 14, we glean the astonishing information that the Reorganization has its headquarters at Providence, Missouri. (Thus Providence settles the question of headquarters.) Also we learn that our chief strength is now in California and Washington. Perhaps they have in mind Bro. Chatburn's "inland empire."

Elders C. J. Hunt and John Jordison are out with striking and attractive handbills advertising tent meetings at Lehi, Iowa, to continue until further notice. They report fair attendance and deep interest.

The enrollment at Graceland College bids fair to excell any previous record. Applications are coming in daily.

## Original Poetry

## A Heart Song.

There's a song in my heart from morning till night,  
A song of God's wonderful love;  
Who has called me to walk in the pathway of light  
That leads to the kingdom above.  
'Tis a straight, narrow way, and somehow but few  
The entrance are willing to see;  
The traditions of men have so hid it from view,  
But, praise God, he has shown it to me.

The broad way is filled with many who dream  
They are bound for the kingdom of God;  
They go this way and that way, and few of them seem  
To care for the path Jesus trod.  
The few who would find it, the taunts and the sneers  
Of the multitude turn them away;  
Or Satan attacks with his doubts and his fears,  
To keep them from finding the way.

Then false teachers come with their honey-sweet words  
Of just "faith" and "the debt is all paid";  
Till the Lord's invitation no longer is heard,  
And they dream they have fully obeyed.  
When alas! they have never learned what was the will  
Of the Lord, to which they should give heed;  
So blind, their blind leaders they follow until  
Is sad their condition indeed.

Yet they think they are rich, and they think they are whole,  
Though ragged, and wretched, and poor;  
And they heed not the counsel, "Come to me for the gold,  
And the treasures that ever endure."  
For the robes of "white linen" appear not so fair,  
As the tinsel and tawdry array,  
That Fashion and Folly decree they must wear,  
Bond-servants are all who obey.

Since the gold of the kingdom hath no power to buy  
The poor paltry pleasures of earth;  
Though freely 'tis offered, it is coldly passed by,  
And counted as of little worth.  
They heed not the promise of life-giving bread,  
Nor yet of heaven's soul-cheering;  
Nor prepare for His coming, who so kindly hath said,  
His Saints in his kingdom should shine.

Making light of the law that the King hath laid down  
For those who the kingdom would see;  
Though to all who obey he has promised a crown,  
And joint heirs with the King they shall be.  
So plain is the law, it is but to believe  
On the word of the Lord and repent,  
Be baptized in the water, and the Spirit receive,  
'Neath the hands of the one he hath sent.

Oh, friends! will you list to the King's gentle voice,  
And turn from false teachers away?  
E'en the angels in heaven will with us rejoice  
When fully you trust and obey.  
Oh, turn not aside, for the time draweth near  
When the King in his beauty shall come;  
And shall gather in one all his Saints, far and near,  
To Zion, their glorified home. A. R. CORSON.  
RICHMOND, Virginia, June 19, 1907.

Accent is the soul of language; it gives to it both feeling and truth.—Rousseau.

## The Straight Road

### THE SAINTS' HOPE; THEIR INHERITANCE.

The hope of the Saints is to be resurrected from the dead, and to possess, to inherit the renovated, the glorified earth. The common belief to-day is that when we die we go direct to heaven, to celestial glory, and there remain throughout eternity; and that when Christ comes he will take, will claim, those of his own who are still living on the earth and transport them beyond the bounds of time and space. That is not Bible. The Testaments, Old and New, are, in teaching, against such a notion. The Bible teaches that after our resurrection, the reunion of our spirits and bodies, we are to stay right here on earth where we will "build houses, and inhabit them; . . . plant vineyards, and eat of the fruit of them" (Isaiah 11 and 65); where we "shall not labor in vain, nor bring forth for trouble," for all pests, plagues, and hindrances will be removed, where "the knowledge of the glory of God will cover the land as the waters cover the sea."

Question.—Does not Peter say the earth shall be burned up?

Answer.—That depends on how you punctuate it. He says, "The elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up."—2 Peter 3. You see, according to this punctuation, it is only the "works" that are to be burned up. The works are the things, the creations, the makings of man on the earth's surface. You notice that the elements, including the earth, are merely to "melt."

Objection.—But that is not the way it is punctuated in the Bible.

Answer.—What of that? The punctuation of the Bible is arbitrary. Like its division into chapters and verses, the punctuation is only of human introduction. Men who translated it punctuated it according to *what they thought* was true, and ought to be understood. All scholars admit that the original manuscripts were without punctuation. Peter says in the same connection that "the world that then was [time of flood], being overflowed with water, *perished*: but the heavens and the *earth, which are now*, by the same word are kept in store, reserved unto fire," etc. The first world perished (was purged, purified) by water. The second world will perish (be purified) by fire. This is in harmony with verse 13, same chapter, where he says, "We according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." John the Baptist, having referred to the same change the earth is yet to undergo, said: "He [Christ] will thoroughly purge [cleanse] his floor [the earth], and gather his wheat [the righteous] into the garner;

but he will burn up the chaff [the wicked] with unquenchable fire."—Matthew 3:12.

Christ said the meek "*shall* inherit the earth." (Matthew 5:5.) He must have meant the future, for in the present estate the wicked inherit it as much as the meek. He said again: "Thy will be done on earth, as it is in heaven."—Matthew 6:10. No less than four verses in Psalm 37 affirm that the earth is to be the saints' inheritance, while the wicked are to be "cut off." Job looked forward to the time when he would "stand upon the earth" in the latter day, with his body of flesh. (Job 19.)

When the world was created the waters were "driven into one place"; consequently the land must have been in one place. (Genesis 1.) The "earth was divided" in the days of Peleg. (Genesis 10.) We read in the Bible that it is to be "married" (united, brought together) again.

We believe that God never made something out of nothing; and that he will never make nothing out of something. Although the earth has undergone changes and transfigurations, the elements, the matter, always did exist, and always will exist, though it may be transformed in time to come. According to Genesis 6:12, the earth was destroyed ("I will destroy them with the earth") with the wicked, yet no one believes it was annihilated. Then why should we say that destruction by fire will be annihilation?

John heard the angels sing: "We shall reign on the earth."—Revelation 5. He foresaw that the kingdoms of this world are to become Christ's kingdom. (See Revelation 11.) He was shown that the saints are to reign on the earth for a thousand years. (See Revelation 20.) He saw the new heaven and the new earth. (See Revelation 21.) The Lord said, "Behold, I make all things new"—not all *new things*. Numbers 14 says all the earth is to be filled with God's glory. Daniel says the stone kingdom is to "fill the whole earth," which has not yet been accomplished. Zechariah says that "the Lord shall be king over all the earth"—not over all the sky. Such will be the Saints' inheritance; such is what they hope for.

ALVIN KNISLEY.

---

There is nothing so absurd or ridiculous that has not at some time been said by some philosopher. Fontenelle says he would undertake to persuade the whole republic of readers to believe that the sun was neither the cause of light or heat, if he could only get six philosophers on his side.—Goldsmith.

There are none more abusive to others than they that lie most open to it themselves; but the humor goes round, and he that laughs at me to-day will have somebody to laugh at him to-morrow.—Seneca.

## Original Articles

### LEAVES FROM LIFE.

#### II. AUTOBIOGRAPHY OF ELDER L. E. HILLS.



ELDER L. E. HILLS.

The gospel of Jesus Christ is not merely to save individual souls from the torments of hell; but to develop self-government, and to eradicate from our characters selfishness, hate, lust, and all evil.

I was born in Whitewater, Walworth County, Wisconsin, and trace my ancestors back to the landing of the Pilgrims. I will pass over my early life with but little notice. I left my home in Janesville, Wisconsin, when a boy about thirteen years of age, going down the Mississippi River to Memphis, Tennessee, where I worked in the Southern oil works until the Seventh United States Cavalry camped there for a short time on their way to Dakota Territory to guard the Northern Pacific surveying expedition. General George A. Custer enlisted me as a bugler, and took me along to fight Indians. I soon learned to eat hardtack, bean soup, to swear, and much that was bad, and little that was good; and after I had been a soldier a little over a year, I wrote to my mother, and she wrote to the War Department and had me discharged because I was under age. But I stayed home only a short time, then went to Texas where I became a cowboy, and was on a hunt for cattle thieves about a year, continuing the same kind of an education that I got in the army. In the summer of 1875, I started for home, but thought I would visit in

Memphis on my way. While there I got a job as brakeman on the Louisville & Nashville Railway, and that was the commencement of my thirty-one years as a railroad man. I always believed in God, but thought if a man was honest and would be square with his friends, he was just as good as a church-member, and to tell the truth a little better, as I thought church-members were mostly old fogies, women, and sissie boys. I thought then that I knew about all that was worth knowing,—just in my fool age, you know; but as I got older I found I had many things to learn that I never dreamed of before. As time passed on, opportunities came to me to hear different revivalists. I remember Harrison, the boy preacher, was one; but their come-up-in-front-and-get-saved invitation never sounded reasonable to me, and I left such meetings believing there was something wrong with that kind of religion; but it started me to thinking, and I noticed that the ministers of the different denominations did not agree as to the doctrine the Bible taught. One man would claim God had sent him to teach Baptist doctrine. Another that God sent him to teach Methodist doctrine. Another that God sent him to teach some other kind of doctrine. But I am sure if God would send a minister to teach one kind of doctrine, he would never send another minister to teach some other kind of doctrine. And I discovered that one was teaching baptism by sprinkling as an outward sign of inward grace, while another was teaching baptism by immersion as the only true mode, and that it was for the remission of sins; others teaching God was love, and very merciful, and also that

“Hell was crammed with infants *damned*  
Without a day of grace.”

What did I think? Well, that men show but little gratitude to their Creator for giving them a mind, created to think and act intelligently, yet believing in an unreasonable religion. Blind leaders of the blind, and if the blind lead the blind they will all fall into the ditch. (See Matthew 15:14.) A blind faith enslaves the intellect, and it is to the doctrine of, Just believe, only believe, without knowledge or reason, that so many different systems of religion are supported in the world. I began to think that the whole thing was a gigantic confidence game to get gain. And I used to think when any of my friends would join a church, Poor fellows! Got a little wrong in the upper story! Well, I married a girl in Janesville, the daughter of Samuel Powers, and she was a Latter Day Saint (bless her heart); but it did not make any difference to me what church she belonged to; she was a good girl, that was enough for me. She tried to tell me about her religion, but I told her if she was satisfied I was. Well,

when she told me she believed Joseph Smith saw an angel, and that he was told where he would find some plates buried in the ground, with ancient writings upon them, and that he was given power to translate them, you can guess how that sounded to me. But the time came when I was to get my eyes opened. Two elders came to our home, W. A. McDowell and C. H. Burr, and commenced preaching in a hall close by, and I went to hear them. It all sounded reasonable, and they seemed to find lots of scripture to prove their conclusions; but when they told of the apostasy, and quoted so much scripture to prove it, also that there was to be a RESTORATION, to say I was surprised is putting it mildly. I went home one night with my mind made up to buy a Bible and see if it did teach such things. I wanted to find Hebrews 5:9, and after looking all through the Old Testament asked my wife where it was. I was not discouraged, however; I had resolved to find out for myself, and then I would know what the Bible said. Night after night, for many months, found me burning the midnight oil, searching, reading, seeking. Jesus said, "seek and ye shall find," and surely God blessed my efforts. I found much more than I expected. I was baptized for the remission of sins (and to please my wife) some time before this; and now I wanted to know what the truth was more than ever. I wanted to be able to tell others why I had joined this church, and I could not understand why it was there were so many different systems of theology among the Christians, all teaching and believing the same Bible, all believing in Christ. Why was it? Do they take the Bible for their guide? And I thought, That can not be. And I found they were changing and construing it, saying it did not mean what it said, and guessing what it did mean; and one would guess one thing, and another something different; one accepting one principle of truth as taught in the Bible, and rejecting another principle of truth that is just as clearly taught. For instance, Jesus, said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. And I discovered the D. D's. and many others had doctored this passage of scripture up sure enough, one teaching that the Savior had it wrong. It was born of the Spirit, then of the water. Others said this did not mean water; that it was, Be born of the blood and the Holy Ghost; and others said, No, it meant the word; and still others said it meant the truth, all agreeing it to be nonessential. Well, imagine my surprise at finding such a condition; and I thought, Of what value are men's religious beliefs if they are not in accord with the teachings and commandments of Jesus Christ; and by what authority do men teach that

Jesus Christ or his apostles taught or practiced doctrine that is nonessential now?

Well, I wanted to know what was meant. If it was baptism in water, to be born of the water, I believed I could look up the references on baptism and find out. Jesus himself was baptized, and about the last that he taught his disciples was, "He that believeth and is baptized shall be saved." Peter wrote, As Noah and his family, eight souls, were saved by water, the like figure whereunto even baptism doth also save us. Luke 7:30 says it is the counsel of God to be baptized. And Paul wrote to the Galatians that as many of you as have been baptized into Christ have put on Christ, and thus become heirs according to the promise. And on the day of Pentecost, Peter and the rest of the apostles were asked, "What shall we do?" Peter answers, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Philip went down to the city of Samaria and baptized some, and after they were baptized in water they received the Spirit. (See Acts 8:12-18.) The same thing happened at Ephesus. (See Acts 19:1-8.) And I was compelled to believe that Jesus meant just what he said: Except a man be baptized in water, and by the gift of the Holy Ghost, he can enter into the kingdom of God. Surely my prayers were answered, that I might have understanding and know the truth. And let me say here, that any one who is honest between himself and God, and will pray and seek, will surely find. God is a rewarder of them that diligently seek him. (See Hebrews 11:6.)

Then another question bothered me. Of what value is the baptism of men who are misrepresenting God, who are teaching that some of the principal teachings of Christ are nonessentials? Can they bind in heaven what they bind on earth? Surely they are no better than the scribes and Pharisees were in the Savior's time; and he said to them, "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."—Matthew 23:15. Jesus asked them, "The baptism of John, was it from heaven, or of men? answer me."—Mark 11:30. And they would not say it was from heaven, and they dare not say it was of men for the people believed John was sent of God. Is it possible then, that there is a baptism of men in our day, by men not sent of God? Jesus said, "In vain they do worship me, teaching for doctrines the commandments of men."—Matthew 15:9. We read of Paul going to Ephesus, and finding certain disciples (who had been baptized by Apollos unto John's baptism, as they thought). Paul, discovering he had not been sent of God, baptized them

again, and when he laid his hands upon them, the Holy Ghost came upon them. (See Acts 19:1-7.) Well, I could understand how men who had faith without knowledge, and a belief without evidence, could be deceived; but men who read the Bible daily, it seemed to me they could not be honest, or they would understand that Jesus Christ was the mediator of a covenant, and the gospel of Christ, the teachings of Christ, the doctrine of Christ was this covenant that he was sent into the world to teach, and is all essential.

It makes me think of a little incident that happened on the railroad. A dutchman going to town with a big load of hay about the last of the sleighing one spring, in crossing the railroad got stuck on the track. He whipped his horses but to no use. One would jump and the other plunge, until they broke a singletree; so he unhitched his horses and went for help; and along came a train, ran into his load of hay, and broke his new bobs all up. Well, he sued the railroad for damages. When it came to trial, the attorney for the railroad, wishing to make the Dutchman admit to the jury that he did not do all that he should to prevent the accident, asked, "Why didn't you flag the train, sir?" "Me flag? Vott you tink? I had no flag." "Well, sir," said the attorney, "why didn't you run down the track and wave your hat or wave your handkerchief, or something to stop the train?" "Wave my hat, und wave my handkerchief? Vell, vell, you tink de engineer could see my handkerchief und my hat und he couldn't see dot whole load of hay? Vell, vot's de matter mit you anyway?" And it seems to me that there are lots of Bible students who see only some little danger signal, and do not see the whole of the gospel, and will not until they run into it at the judgment. (See John 12:48.)

At a sacrament-meeting in Janesville, Wisconsin, I was spoken to by the Spirit through Elder O. N. Dutton, (as in Acts 13:1, 2,) that if faithful I "would be called to preach the gospel; yea, to preach the gospel of the Son of God before kings and queens in a foreign country." Those at that meeting will remember that, I am sure, as all had an evidence of the Spirit's presence. About three months later, I went to Evansville to a meeting, and was there called to the priesthood, the Spirit repeating word for word that which was told me in Janesville, that if faithful I should yet preach the gospel before kings and queens in a foreign country, coming through Elder W. A. McDowell, who was not present, and did not hear what was told me in Janesville. Well, I looked Lou Hills over, and thought, "Me, a preacher? I could easier believe I would be a balloon performer." And of one thing I was sure, and that was, I was never cut out for a preacher. And I told Elder C. H. Burr: "I can't preach; and I

don't want to preach; and that is the end of that." But I was persuaded to try, and I was blessed, and discovered that with the Lord's help I could preach. And what a blessing it is to feel the Spirit's influence upon me. Truly it was marvelous to me.

I have talked a great deal with railroad men, many of my old friends that I have worked with for years, and I long to do them good; for I know them to be big-hearted fellows. And how many times I have been asked, "Now, Lou, how can I tell what church is right, and how can I tell the preacher sent of God from the preacher or minister of the world?" Oh, my brothers and sisters, how I have longed and prayed that I might be able to make them understand the restoration of a called ministry, ordained to the priests' office, whom God by his Spirit qualified to represent him as he did the unlearned fisherman in the days of Christ, or as Joshua the son of Nun, who was filled with the spirit of wisdom because Moses had laid his hands upon him and ordained him as God commanded Moses to do. "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."—John 3:34. In the Mosaic covenant none could offer sacrifices but those ordained to the priest's office. So Christ also, though he were a Son, received the Melchisedec priesthood from heaven, as God had decreed from the foundation of the world that none but those called and ordained to the priests' office could act in his name authoritatively. So Christ called unto him whom he would and ordained twelve, that he might send them forth to preach. (See Mark 3:14.) When we offer our bodies a living sacrifice to God, in the waters of baptism, none but a priest of God can perform the ceremony. (See 1 Peter 2:5-9.) Thus we can understand what the Savior said when talking to the scribes and Pharisees, in Mark 11:30-32. There are only the two priesthoods; never were but the two, the Melchisedec and the Aaronic (see Hebrews 7:11-12), who have been given authority to act in the name of God, and no man can take that honor unto himself but he that is called of God as was Aaron. (See Hebrews 5:4.)

In conversation with a Catholic priest on the train, I asked him what priesthood he held, the Melchisedec or the Aaronic? He said, "Something like Melchisedec. Truth! I was ordained a member of the First Quorum of Seventy in the Stone Church at Independence, Missouri, April 18, 1901, realizing then for the time that my call to the ministry indicated the word of a seventy,—to preach the gospel in a foreign country. It took me a long time to make up my mind to give up the railroad; but I resigned last year, having worked for the Chicago, Milwaukee & St. Paul Railway since 1879. Not

a fisherman but a railroad man, called and sent out a servant of God, in this fifth dispensation, inviting the people to the great supper (see Luke 14: 16, 17), reasoning with, urging, persuading the people to put on the wedding garments, righteousness, and to be prepared for the marriage supper of the lamb (see Revelations 19: 7-9.) And I wish to say before closing, that the gospel of Christ is not merely to save individual souls from the torments of hell; but to develop self-government, to eradicate from our character selfishness, hate, lust, bigotry, and all that is evil, and teach us to be pure, humble, forgiving, kind, and charitable, thus growing in godliness, ever remembering all must repent, relinquish every appearance of evil, and do right. May our heavenly Father bless all, is my prayer.

Your brother,  
L. E. HILLS.

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### HOPE BEYOND THE TOMB.

FUNERAL-SERMON OF BRO. J. M. TULLAR, BY ELDER F. A. SMITH,  
ASSISTED BY ELDER F. W. HOLMAN, SEATTLE, WASHINGTON,  
JULY 29, 1907. (PRAYER BY ELDER E. KEELER.)

Prayer: Holy and righteous Father, we come before thee at this time with sad hearts, to implore thy divine mercies upon these mourners, they that mourn for the lost one that has gone on before. And we pray thee, our Father, to comfort their hearts that they may realize it is not all of death to die; but that they have a hope beyond the grave. Therefore, we pray thee to comfort their hearts as thou alone art able to comfort them. We commit them unto thy care, and ask thee to be with them through the trying seasons of life, that they shall meet him again in the resurrection. Therefore, our Father, we pray thee to impress upon our minds the importance of living righteous and godly lives before thee, that, when the time of separation shall come, there will be no lamentation or mourning, because we realize it is only a separation for a short time, until we shall be reunited again. We do direct these services unto thy care, and ask, in thy name, that thou wouldst proclaim peace and comfort to these mourning ones, clothing with thy divine grace their hearts with truth and soberness. We now commit ourselves into thy hands, and ask thy divine grace in these services, in Christ's name.

#### SERMON.

We will read sixteen verses of the one hundred and thirty-ninth Psalm:

O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before,

and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I can not attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

In connection with that and as a foundation for what we have to offer to-day, I shall read a portion of the fifteenth chapter of 1 Corinthians:

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

This last verse we shall use to-day as one of the central thoughts for what we may have to offer. "If in this life only we have hope in Christ, we are of all men most miserable." Now we are conscious, seriously so, too, that the object of a funeral-sermon can not be in behalf of those that have gone, except we shall make a eulogy, and a eulogy would benefit them none. But a funeral-sermon to be a eulogy, must be for the comfort and consolation and the help of those who are left to mourn, so that in our talk to-day we shall make an effort, and if it be possible, to bring some word of consolation and hope and comfort and cheer, that shall brighten the darkness and gloom of sorrow that dwells at these separations upon those who are here to mourn those who are gone. We know that we can not help the sorrow and suffering that comes to us, do what we may. Be our hope ever so great, there comes more or less of that loneliness and that sense of loss that no word spoken by the human family, or the human tongue, can possibly relieve; but we do know that there is a solace and a hope, and that Christ can give that—can touch the heart, and in the touch can heal the wound and can bring the silver lining of the dark cloud to view, and its shining shall be brighter and more helpful than ever before,

So, when we take up the thought that is couched in the language here, we discover that the Psalmist had hoped in this Christ and in this future condition that he refers to. The Psalmist in his expression gives vent to the thought that it matters not where he might be, whether he should go to the uttermost parts of the sea, in the heavens above or the earth below, that God's hand and God's eye—in other words, his power—was there, and in contemplation of this thought we want to connect it with the idea that is presented in the further declaration that he makes concerning the formation of the parts or members of his body, that they were fashioned in continuance. Now, this thought we want to get before you to-day as clearly as we can. Death we all know is a separation, and we are conscious of the fact that this mortal body of a man that has moved among us, in the sense that we have looked upon it as the material body of the individual, must decay and pass away. This we call destruction, and yet as I thought and contemplated upon these things this idea of resurrection comes in and presents another line, another thought, that that which looked so destitute and so utterly hopeless when we first viewed it in the form of death and destruction, when it becomes possessed of the power of resurrection, loses its force, when we contemplate the thought that God has said that the body shall rise again. For if you will turn to John, the fifth chapter and twenty-fifth to twenty-eighth verses, he gives us clearly to understand that the dead shall hear his voice and shall live. If you go again to the eleventh chapter of John, the twenty-third to twenty-sixth verses, and so on, you will once more hear him giving expression to the same thought, "though he were dead, yet shall he live" and expressions "though he were dead, yet shall he live" he that "believeth in me shall never die." This has been a strange thought with some. It has presented the question with a good many as to how they could possibly find its fulfillment, and we have been made to realize to some extent that death continues, even they who believe in Jesus, but while this death comes, this separation takes place, and the loved one is removed from us, at least that part that we looked upon as the material body, did you ever stop to think and consider as you looked upon the face of the loved one as it lay cold, inanimate: there is no response there to any affectionate manifestation that you may make to it; you can speak to it, it hears not, it answers not, it moves not. You may look carefully at the eye that heretofore has always brightened and manifested that spirit of intelligence and recognition that showed itself to you when you spoke to it before, and there is no response, it is dead. We use that term to express the idea, it is dead. Now, I want to call to your thought this

idea: there is a possibility that we have overlooked something; we have forgotten that this was but the house in which he dwelt. That which we loved; that which was intelligent, that which operated the body, that moved it, that which made the eye bright, that quickened the hearing, that moved the tongue, that touched the heart, is gone. It is not there. That is the part that does not perish; that is the part that is not destroyed. And I even have gone further than that and have said to them sometimes that we should not look upon the destruction of the house with such fear and such horror as some have felt to look upon it; for in the promises of God a statement is made that this body shall come forth and we shall reign upon the earth; and when it comes forth again reunited with the spirit, it shall be animated with the spirit of life that is eternal. And in contemplation of that, I sometimes have thought that people got the idea into their heads that it was a difficult thing, and hard to believe, that this poor frame that crumbles to Mother Earth could be brought forth again. But when I contemplate the laws of our creation, the laws of our being, and think seriously of what composes this body, and discover that when we undertake to make an examination (and scientists have studied it carefully) we discover it is resolved into certain peculiar elements, or as put in the general way, in gases—it returns to a gaseous form. In other words, the body simply returns to its elementary condition and that power that brought the elements of the earth together and created the body in the first place still exists, still lives; that power has made the statement that he would bring that body forth again, and if the body has changed its condition, resolved itself back into the peculiar elements from which it was made at first, it seems to me if you stop and think a little you will concede, too, that it would be an easy matter for the power that created the law to bring into existence once, to cause that law to operate again and bring those elements together again and form the body as it was before.

I look out around me, and when I begin to think of this and question it, I ask the question, where are evidences that will give us to understand that God's power with us? I go out to look on the fields and think for a little while, and I discover that there is a law in operation every day of the world; and every year we see it, we look for it, we expect it just as much as we expect anything, and yet we fail to recognize that there is manifest a power that is operating and using peculiar elements that to us are strange and queer. For instance, we go out in the fields and discover here a blade of grass growing; we see it come shooting up out of the earth and it grows; it is a bright green color, and we ask the

question, Where did it obtain life? It is alive; it is living, it grows, and you would answer at once, Why, by the power of the heat of the sun and the nurture of the earth and the rain and peculiar elements in the earth that formulate them and cause them to spring into life. But there was a germ of life there first, but as it comes now it gathers from all the elements every day, the light of the sun, the air, the rain, and from the earth; and it takes from them those peculiar elements necessary, and builds for itself a little habitation that we call grass; it even colors it green. Right alongside of that little blade of grass we discover another one growing. Green? Yes, bright green, but it is different; its leaves are shaped differently; it grows higher and makes a bush and a stalk, and after a little bit it gives vent to its purpose and flowers come forth and they are bright red, beautiful to look at, and we admire them. Let me ask you, Did you ever stop to think that the same power that causes that little blade of grass to gather together the peculiar elements to construct it and make it as it appears to you, is the same thing in some other form, out of the same elements? It has drawn these peculiar bits that created this little plant with different leaves and a different stalk that appears to you the bright field flower that we admire so much. Look farther, and you would not have to go many steps until you find a blooming plant in altogether different leaves and form, and that flower will be blue, all from the same elements. And right beside that we discover another coming up and it begins to grow. After a little it takes a different form. It shoots its limbs higher and higher, and the trunk becomes larger and larger; and after a little we have a tree; and from these elements, the earth, the air, the rain, and the heat of the sun, it has drawn the substance that has given to us the hard wood,—all from the same thing. Now, we might carry that idea until we have taken it all along down through the different lines of formations God has given us in the vegetable kingdom, but it would not make it any stronger than it is now; so in presenting this we do it to illustrate the thought that here is the law, here is the power or creation that is able to take from those elements and create from the same elements so far as we are able to see; but there is a law that regulates and governs them so that each one draws only the peculiar requirements that are necessary for its work and its construction. And as we look along down the line, we discover these bodies of ours come forth and grow; they are nurtured, and this very accumulation that God has spoken of here he gives to us in the vegetable kingdom and in the animal kingdom so far as that is concerned. We discover that these are utilized by man to sustain the physical part of his nature, so that we have all of it when we come

to examine carefully, drawn from the very elements that surround us, the earth, the air, the rain, the heat of the sun; but while we recognize that and we look at it with the thought that it manifests to us a law, we must recognize that it manifests more than that; it manifests an intelligence so vastly superior that we never have been able to fathom it, never have been able to grasp its might, nor its power; we have not been able to take in the depth of it, the extent, and peculiar workings, but we know that power is there; we are conscious of it; and though the winter frosts may come and the tree become bare and look dead, and the grass die down to the earth, and these flowers may be smitten and all turned brown and sear and drop to the ground and seemingly all decay, when the springtime comes and this law of nature must put its forces to work again, we discover springing from the earth from the same place, another plant just like the other, just the same kind, only it comes forth in the newness of life. We feel that, too, in regard to this body, and our hope in behalf of man is of such a character that our hope in God, our hope in his power, our hope in his redemptive grace goes beyond the tomb and the sorrow and the suffering that hides us in the gloom of death. It breaks through that. It tears away the pall of *blackness* that settles upon us, and it sends forth its rays of light that show us a shining path that leads through all mortal things. I have thought if we could but cast our eye upon that, if we could but see, if we could be permitted to feel the spirit that winds its way in the bright path that God has created until it stands in the brightness of his eternal glory, we could say in our hearts, it is good to believe in God; it is grand to die in the hope of Christ; and our hope would then be made sure and we would look forward, not with sorrow, not with fear, not with terror; not with a feeling of regret that sometimes becomes a feeling of rebellion, but with that feeling of hope, assurance, confidence, joy, and anticipation that we might realize that which the hope in Christ promises.

Now, to the Christian who has hope, has confidence and has trust in God, who has believed in his power and trusted in his grace, who has said that he was confident that God would save, and has lived with that confidence before him, death has lost its sting, the grave has lost its bitterness, and he looks calmly forward in anticipation of those who will come with him (Christ). In his mind it will be but the swinging back of the gates to allow him to enter into the beauties of the grace that is God's promise to the righteous.

There is but one feeling of sadness that comes to the individual who has this hope of Christ in his heart, and that is the parting from the loved ones;

but even that is brightened by the hope, if not with the strength, in the thought that they will come too, ere long; and it will not seem so long. I have thought sometimes that if the gospel of Jesus Christ has never done more than that for humanity, if it were not true that it is not to be realized in the sense that we hope it shall be realized, if it but cheers the dark vale or brings a ray of comfort, if it brings consolation and hope to those who remain behind, if it takes away the tightening of the fingers of sorrow around the heart of the loved ones when they separate, it has done a good purpose in this world. But I do not stop at that; I do not think that is all it should do. It does more than that; it not only helps to relieve the suffering and distress and the anguish that comes to us here, by opening up the bright hope of eternal life, but it presents to us more. It presents the thought that while it will cheer us along the pathway here, and while it will strengthen us, and in our weakness, we are made to feel there is a strengthening power before and behind that shall help to guide and fashion us in continuance, it presents the thought to us that we shall continue. Now, here is one of the cheerful thoughts that come to us in this life. We meet with sadness and with sorrow and with disappointment, and we are met upon every hand with the peculiar feeling, and trying conditions, of this world. It is a disappointment nearly all the way through. The hopes and ambitions that we believed in in youth and young man and womanhood, as we reach the realities of life and are shattered; and just like a beautiful bubble that has been blown by a child, the minute it is touched with reality it disappears, and we face those with a disappointment. That is one of the lots that seem to fall to us and, with the very best conditions that this world can afford, we are met with sickness, with suffering, with misery, with disappointment and anguish all along the pathway of life. But with the realization of that which is beyond, with the culmination of the hope that the apostle Paul speaks of here that shall go farther than life, it shall go beyond the misty vale of death, it shall open up and unfold to us the possibilities of the future, and the realization of God's promise that there shall be no more suffering, no more sorrow, no more crying, no more sickness, no more death. It corrects all of this; it wipes it away. It opens up for us then a realization that in the promises of God, they go beyond the conditions of this life; they open to us a life full of all that the word *life* can possibly mean, with conditions far superior to what we have had here. Why? Because the experiences of this life have fitted, have qualified us, and made us equal to the emergency, and able to enjoy and appreciate the better when we shall have reached it. So I think this life not all lost. I think it is not a failure; but

if this life were all there was, if this were all we hoped for, and here only was there hope in Christ, I confess frankly, so far as I am concerned, we would indeed be miserable; for the life that we have here would be all to no purpose. I never have been able to fathom the thought of how an individual can profess to believe that this is all there is of man. When I look carefully around and think of it, if this be all there is, then I think there has been indeed a mistake in the creation of man.

Seventy years is probably the allotted time, but possibly our average along that line would not exceed thirty-six or thirty-seven now. It is a little more than it used to be; but suppose we grant it is forty years, and that the average life of man to be upon this earth is forty years, what is forty years? I have said sometimes that when a man gets to be forty years old, that man has only reached an age in life that he can appreciate that there is something to do in this world; that there is something that he can do that will be beneficial; he has just learned how to live (and some men do not learn it as soon as that), but just then we see him cut off. What has been the result? What has been the benefit? How much of an object has he realized? How much of the objects of life has he crystallized into reality? And as you look back, you will discover that very few have ever reached the height of their ambition; very few have ever reached the desired object they had in view when starting at forty years. So we discover, if there were not something more than this, if there were not in the intention of God something greater than this, the creation of man would have been sort of a mistake.

But when I contemplate the other feature of life, I grasp the thought that God has proposed that man shall live; and as he makes a statement over in the Prophets that he created this earth that it might be inhabited, and not in vain, it strikes me there must be an object and purpose, and that object and purpose must be further than this life. I read again in his word the thought expressed that he created man that he might enjoy life, that he might have the benefits and beauties, and care for the things God had given him; and I ask then if this life is all there is to it, the Lord surely has not given us very much to do. But when I contemplate his sacred word, the idea is presented clearly and distinctly that he proposed to give the earth to the human family for a place to live. I have not time to dwell upon that thought—it would take too long—but suffice it to say that he proposes to make it a desirable place; and I take the ground, so we can get that thought clearly before us, that in the redemption he said should come, that saving influence that should operate with the human family, that should redeem us from this peculiar curse that has rested upon the

human race, this death, this sorrow, this trouble, this terror to the human family, shall be taken away in the future world, and this earth upon which we dwell should be free from the evils that exist in it now; it should be made beautiful and glorious and should be inhabited. With that thought there comes to us, clearly and distinctly, possibilities that go far beyond the mere mortal condition that we have here. This suffering mortality, this distress that we have to go through here, will have its effect; it will cleanse and purify us; it will create within us a recognition of the good and beautiful, and we will appreciate that which God does; and then when that peculiar condition has been fulfilled that God speaks of in the twenty-first chapter of Revelation, in which he makes the statement through the prophet that "he saw the New Jerusalem coming down out of heaven," and that the habitation of God was with men, there should be no more weeping there, no more crying, for God should wipe away all tears from their eyes; there would be no more death, no more suffering, no more sickness, no more disease, none of those disasters, the curse taken from the earth, the evils that surround us taken away. Take those away from us and I wonder if it would not be a glorious place to live in—a glorious place if that were done now under mortal conditions! How we would hate to die and leave it! Suppose, then, we take away the curse of death, too, and give to the human family life immortal that God said should come to the resurrected body, free from all the evils and distress under which it is operated here, made perfect through the influence of God himself and the law of his creation that he has put into operation, and planted within it that spirit that animated it, that made it glorious, and that we loved when it was here. Then give to us a sphere of this kind to operate in, with no end to come to mar our peace and disturb all the happiness and joy, and I ask you, candidly is there not something to live for? Such is the hope that the apostle Paul spoke of; such is the resurrection of the dead. It means a restoring of our loved ones, those who have been taken away. This is the redemption of Jesus Christ, and that redemption is not simply the saving of the soul without the body; for man is not complete without a body. The soul is composed of the spirit and the body; the two of them must be united in order to complete and make man perfect; and when we contemplate the working of God with the view that he proposes to redeem us, not only spiritually but physically bring us forth from the grave, and our brother that lies before us here to-day so quiet and so cold, and so inanimate, shall be quickened, shall come forth with the newness of life, and from the very elements to which the body may return there shall come together again that which composed it and

once more stand before us, and this time glorified, glorified in the fact that he has partaken of the nature of the power of God to salvation, and he has been redeemed, his spirit and his body, he has been permitted to enter into the conditions of everlasting life; and when we see him thus, I ask you, candidly, friends, how our hearts would bound within us and how our joy would be increased when the full sense of that redemption dawned upon us; that it meant freedom from all that had happened here, from the evils surrounding it here, from the long lingering sickness that had borne him down and physically destroyed him so far as this life is concerned. We recognize now that he stands before us blessed with life, free from these sufferings and sorrows; I ask you again, friends, if the hope of the gospel does not go farther than this life; for if in this life only we have hope, we are miserable, because death stares us in the face all the time. It overtakes us at the end, and destruction surely comes. But if that hope goes beyond, and rests in the power of God and the promises he has made, and takes hold of life itself, and the promise of God becomes a reality, we are confronted with the fact that that hope gives to us joy and peace and happiness; it takes away the sorrows of death; it takes away the terror of the grave, and we look calmly forward with the thought that in passing through we have but passed through one condition to a better one, and that it is but the beginning of the accomplishment of God's work, and our hope lives, our heart is at rest, the dark pall of sorrow has fallen from us, and we see a bright light in the promise of God shining before us, our eyes look up, and even though tears dim them, there comes into the heart a warming and comforting influence in the power of God, and we say it is not all of death to die, when we notice carefully what he says in that twentieth chapter: "I am not the God of the dead, but the God of the living." Not dead? No. Sleeping? Yes. Resting? Yes. Not dead, then, according to the statement of God. In his way of looking upon the matter they are not dead. They die not to him, but in him and through him they live; they continue; they are remembered. He says, My members are written in thy book. I tell them sometimes that is a wonderful thought. The Lord has given expression to the idea that the sparrow should not fall, but it receive recognition at the hands of God. How much more, man, whom he has created in his own image, whom he has endowed with intelligence above everything else of his creation, how much more that he should remember him and bring him to the resurrection, and as God has promised, so sure as the sun shines in yonder heavens, so surely will he perform his work and his word as he has said. And while we look upon those who have passed away, our hearts are broken

with sorrow, and our eyes overflow with the sympathy and sadness and loneliness that may come to us, and we pray that the peace and comfort that God has promised to the human family shall find a resting-place, an abiding-place in the hearts of those that weep; for so sure as those promises come to them and they can realize what they mean, and what God's purpose and object is, the power of the resurrection of the dead, then there comes to them happiness and hope; there comes to them a ray of light; there comes to them a comforting assurance that there is hope beyond this life.

Now, our brother held that hope. For many, many long years he has held and looked forward in that hope that he should realize this promise. He went to sleep with that assurance, though he suffered long and his suffering was great; in patience he continued with the realization that he would realize what God had said. Now, then, I ask you to think seriously, is it not better that we should die with a comforting assurance of that kind, is it not better that we should look upon them with the confidence in our hearts and the feeling in our minds that though we should lay this body away for a season, there is a promise in the resurrection that we should behold it again; it shall be restored to us, and we can meet our loved ones again. Such is the hope of the gospel of Christ; it is not a hope in this life only, but in that life that is eternal and has no end.

I have thought sometimes in contemplation of this other scene that was pictured; and it is no word picture; it occurred in New York. There was a man who lived in our age—some have heard him, some have seen him. He took the peculiar ground that there was nothing for us but this life; this life only; that death ended everything; that was all; that we then resolved back to the dust of the earth, and that was the end. He taught his loved ones that. He was a loving husband, and a very, very kind and affectionate father. He was a good man to the poor around him—he had that name—while he scoffed at religion practically. He made light of the teachings of the gospel contained in the Bible, ridiculed them, and held them up to ridicule. Let me ask you to draw a picture for a few moments. When finally the time came that he began to realize that death must come to him, he made the statement that if it were possible to do so he proposed to retain his powers and tell them at his parting what the conditions were. He was not able to do that, but death came; it took him away. Now I want you to look at the scene for a few moments: what was the hope of those loved ones? They had doted upon him; they loved him; their affection was centered in him; he lay before them with no response to their caress, no reply to their touch, no answer to

the haunting cry for just one word of recognition. That body was dead. They had no place else to look. They held that body just as long as they dared hold it, until the laws necessitated that they must put it away for the health of others. They then had it burned, and they keep the ashes in an urn near them. It is all they have. They have no hope of the future; no glimmering ray of light to come and cheer them; not a thing to break the gloom of that awful separation that has come to them, striking down the loved one from their midst. And he had taught them that; he had raised that pall and that gloom. That is why I drew the picture, and made the statement that if Christianity had done nothing more, it had at least given us a silver lining to that awful hour of darkness that comes to every family and every soul that lives; it has planted in the heart of the human family a hope that goes beyond the misty river of death itself; it goes farther than this life; it reaches out and takes hold of higher and brighter and happier things. Our brother has believed in that; his family have this hope; they look forward and sorrow not as those who have no hope, and there is comfort and consolation in the thought.

This brother, J. M. Tullar, was born September 15, 1846, at Oramel, New York; moved to Iowa in 1858, joined the church of Jesus Christ, known as the Reorganized Church of Jesus Christ of Latter Day Saints, by baptism, in 1862, baptized by Elder W. W. Blair; died July 25, 1907, at Seattle, Washington. He leaves a widow, three sons, and one daughter to mourn his departure.

He has lived, you discover, then, for a long period of years, about forty-five, in the hope of the gospel of Jesus Christ, in the comfort and assurance that it brings. He died with that hope, and with no regrets that he had held that hope and belief.

Now may the peace of God come and abide with this family; may the comforting influence of God's Holy Spirit rest upon them, that they may feel the balm of consolation; that they may realize that there is a hope that buoys them up, that strengthens them, and that lifts the dark curtain until they can see the shining light of hope underneath, that they shall meet their loved one again. Now may His peace, and the influence of his wisdom attend them, is my prayer, in Christ's name.

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Nothing is or can be accidental with God.—Longfellow.

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What men call accident is the doing of God's providence.—Bailey.

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Accuracy is the twin brother of honesty, inaccuracy, of dishonesty.—C. Simmons.

## Of General Interest

### ONE MAN'S VIEW OF IMMORTALITY.

Professor J. Luis McTaggart of Cambridge University, England, says we all have lived on earth before and are all going to live on earth again.

Professor McTaggart thinks there is a much better chance of proving immortality with the addition of preëxistence than without it. There are two ways in which a proof of immortality may be attempted. The first he calls the directly metaphysical way. We may attempt to show that the nature of man is such that he can not cease to exist while the universe continues to exist; or that his nature is eternal and that an eternal nature can not have an end in time; or pursue some similar line of thought.

In this case it seems to him that immortality almost necessarily would stand or fall with the theory of preëxistence. He does not see how existence in future time can be shown to be necessary in the case of any being whose existence in past time is admitted not to be necessary. "If the universe got on without me a hundred years ago, what reason could be given for denying that it might get on without me a hundred years hence?"

Or, "if my nature is compatible with its temporal manifestations having begun at some point of time, could we find any reason for supposing it to be inconsistent with that nature that its temporal manifestations should cease at some point in time?" His conclusion then is that any demonstration of immortality is likely to show that each of us exists through all time past, as well as future, whether time be held to be finite or infinite.

There are some considerations which the Cambridge professor finds strongly to suggest that we existed before the formation of our present bodies. In the first place, even the best men are not when they die in such a condition of intellectual and moral perfection as would fit them to enter heaven immediately, if heaven is to be taken as a state of perfection which renders all further improvement unnecessary and impossible. This fact generally is recognized, and one of two alternatives commonly is adopted to meet it. The first is that some tremendous improvements out of proportion to that which can be observed in life is effected at the moment of death, at any rate in the case of those who die under certain conditions. For this view Professor McTaggart knows no arguments.

The other more probable view is that the process of gradual improvement can go on in each of us after the death of our present bodies. If we adopt this view, he finds it only reasonable to take one more step, and to hold that this life will be followed by other lives like it, each separated from its predecessor and its successor by death and rebirth. For

otherwise we should be limited to the hypothesis that a process begun in a single short earthly life then should be continued in one indefinitely long life not divided by death and birth at all. And to suppose without any reason such a sudden change from the order of our present experience seems unjustifiable.

Our lives, too, the professor finds to be not only incomplete in their results but fragmentary in their nature. All continually find that a process is cut short by death, that one life holds a fault without retribution, a preparation without an achievement, while in other cases, where the life has lasted longer, the process is complete between birth and death. The more probable conclusion is that the process which is worked out in an earthly life in the one case will be worked out in an earthly life in the other case also, even though death has intervened.

Such problems as these never have been put with more force than by Browning. Both in "Rabbi Ben Ezra" and in "Evelyn Hope" he adopts, at any rate for dramatic purposes, the hypothesis of a number of earthly lives. If a number of earthly lives once is granted it would be gratuitous to suppose that this was the first of the long chain, and since even the lowest man is high above many living beings, there would be strong reason for believing that it was in previous lives that he had gained this relative superiority.

Again, as a man grows up certain tendencies and qualities make themselves manifest in him. They can not be due entirely to his environment, for they often are different in people whose environment has been similar. We call these the man's natural character and assume that he came into existence with it. Now, when we look at the natural characters of men, we find that they have a great resemblance to those differentiations which can be produced in the course of a single life. One man seems to start with an impotence to resist some particular temptation which exactly resembles the impotence which has been produced in another man by yielding to the same temptation.

One man again through life has a calm and serene virtue which another man gains only by years of strenuous effort. Others again have instinctive powers of judging nice and difficult questions of quality, in pictures for example, or precious stones, which place them soon after they have turned their attention to the subject in a position to which less fortunate men can attain, if at all, only by the experience of years.

A still more striking instance is to be found in personal relations. Two people who have seen but little of each other often are drawn together by a force equal to that which could be generated only by years of mutual trust and mutual assistance. The

significance of this fact Professor McTaggart thinks has been much underrated. As a rule, the only case of it which is considered is the case when the attraction is between people of different sexes, and the inexplicability then hastily is adjudged to be due to the irrationality of sexual desire.

Here, then, are characteristic ties which are born with us, which are not acquired in our present lives and which are strikingly like characteristics which in other cases we know to be due to the condensed results of experience. Is it not probable that the innate characteristics also are due to the condensed results of experience, in this case, of experience in an earlier life? Thus queries Ellis McTaggart.

Without memory of our present life, however, it may be said our future life would not be ours. We might as well be mortal, it is maintained, as be immortal without a memory beyond the present life. To this the professor answers that memory chiefly is of value in our lives in three ways. In the first place it makes us wiser. The results which we have seen and conclusions at which we have arrived are preserved in memory, and add to our present knowledge.

In the second place it makes us morally better. The memory of a temptation, whether it has been resisted or not, under various circumstances, may help us in resisting present temptation. In the third place, it may tell us that people with whom we are thrown and now are related are the people whom we have loved in the past. And this may enter as an element in our present love for them.

Can we be wiser by reason of something which we have forgotten? Unquestionably we can. Wisdom depends primarily on a mind competent to deal with facts and to form judgments. The acquisition of knowledge and experience may strengthen the mind. And a man who dies after acquiring knowledge, and all men acquire some, might enter into his new life deprived indeed of the knowledge, but not deprived of the increased strength and delicacy of mind which he had gained by virtue of that knowledge. And if so he will be wiser in the second life because of what has happened in the first. Progress, therefore, has not perished with memory.

So, again with virtue. And there the point perhaps is clearer. For it is obvious that the memory of moral vicissitudes is of no moral value except in so far as it helps to form the moral character, and that if this is done, the memory could be discarded without loss. We can not doubt that a character may remain determined by an event which has been forgotten. "I have forgotten the greater number of the good and evil acts which I have done in this life. And yet each must have left its imprint upon my character."

And so if a man carries over into his next life the disposition and tendencies which he has gained by the moral contests of this life the value of those contests has not been destroyed by the death which has destroyed the memory of them.

So with love. What is uniquely valuable, the professor argues, is the relation to each particular person, and not the particular acts and feelings in which that relation is expressed. Much has been forgotten in any friendship, but the friendship is sweet and true and enduring by reason of the accumulated results of these forgotten episodes. So our relations with the people that we meet in this earth life are sweet and friendly in proportion to the character of our past relations with the same people.—Chicago *Tribune*, August 18, 1907.

## Mothers' Home Column

EDITED BY FRANCES.

### Reveries at Close of Day.

"The day is done and the darkness  
Falls from the wings of night,  
As a feather is wafted downward  
From an eagle in its flight."

In-doors it is hot and sultry, and I go forth into the night to lose myself a while in reverie. And as I think of the past, all the gladness, all the sadness, all the joys and cares of life through which we have passed, and that far away, where the future lies slumbering, the years will unfold as great, and perchance greater trials and troubles than those through which we have passed, and I realize that both past and future are linked together by the present, into my soul comes

"A feeling of sadness  
That is not akin to pain;  
And resembles sorrow only,  
As the mist resembles rain."

Within the house the family are sleeping the sweet restful sleep of the laborer after the busy toil of day is over. The moon, now almost full, sheds aslant her pale glimmer of light, lending an enchantment to the scene about me. The tall locust- and walnut-trees within the yard look like great sentinels keeping guard over all, so quiet and erect they stand, not a branch astir. But as I sit beneath the giant cottonwood above me, I hear a continual flittering and fluttering as if the beautiful, dark, fanlike leaves were nodding and whispering one to another of the beautiful scene around them. The cricket chirps away, out in the grass somewhere, and a whip-poor-will's rollicking song breaks forth on the stillness of the night near by me, and I almost smile as I hear her loud song again and again: "Whip-poor-will! Whip-poor-will!" Always the same thing over again, yet she sings it with as much enthusiasm as the song-bird who sings the sweetest roundelay. And why smile? If it is her best, why not learn a lesson from her humble song, if song it may be called? For are not our lives very much like the whip-poor-will's song—the same thing day after day? And why object that it may be so? For is not the coming of the springtime each year very much like the one before? also the summer, autumn, and winter days? It is one eternal round, therefore we should not despise the duties of to-day because they are so much the same as they were yesterday.

And, although sometimes plain and irksome, let us do them with our might, knowing the small things of life are preparing us for a great eternity by and by.

And so the feeling of sadness gives place to one of joy, as I think of the Man of Galilee, who came to bring the gospel to the earth, that through him we might have life, and have it more abundantly. And yet it is the same old story, told over and over again, of our Father's love for his children. And the more it is told, the sweeter it grows.

It gladdens the hearts of the children,  
And lightens the life of the youth;  
It brightens the path of the aged,  
This beautiful story of truth.

Oh, tell it to those about you,  
And live that each one may know,  
That you've heard the story of Jesus,  
By the acts and kind deeds that you do.

ELLEN SHERARD ADAIR.

#### Items from the Islands.

The passengers who came on the Mariposa this month are viewing Papeete in her gayest colors. The 14th of July, and for several successive days, are the annual holidays with all French subjects. The Mariposa stays in port seven days this time, instead of four, to accommodate the passengers who came to witness the holiday fetes among the natives. Their audience is augmented by the recent arrival of a large English ship. And to-morrow the New Zealand steamer will be in. The weather favors them; dry, cool, and beautiful. The distant sound of drums, and the occasional boom of cannon, lend a martial atmosphere to the usually quiet little town. But, like Gallileo of old, we care for none of these things. Have not been to even take a look at the town. The getting our out-going mail prepared is far more important to us.

The mail-matter of this month, both letters and church papers, is educational in a spiritual line. The ruling tenor, to my mind, bespeaks a sturdy development, a determination to dig deep and build sure, to be satisfied with nothing short of the bed-rock, so to speak, which rock is Christ. And since it is Christ who will build his church, how necessary it is that those who will be builded with the church, be planted firmly upon that rock, no matter what it may cause in this life. The influence imparted was uplifting, spiritually invigorating; and our hearts respond, "Amen." By the grace of God we will go hand in hand with you in the preparations for the kingdom.

We are much encouraged in regard to the restoration of the erring ones. Brn. Lake and Hotu write that all those in Takaroa and Takapoto who were of the *pupu* have given it up. Those, however, were not of the number who were severed from the church, since they were not at conference to answer for themselves. There are also some at Tikehau who have returned. A noble son of the governor of that island came to us a week ago, with a beaming face, and a cordial grip of the hand, confessing his error and told of having renounced it. So also his wife. He laughingly said his mother had given up thinking she was "Sarah." This was good news to us; for she was one of the strong ones. His father, the governor, gave it up while in Papeete, prior to conference. And yesterday Tumatau told Joseph that he and Haroatea were going to Tiona, where we would be the first Sunday in August, to be baptized. So we feel to thank God and take courage. Last Sunday Joseph and Roo paid those at Faaa a short visit. They were cordially received. The brethren of former days seemed very humble, and wept

much while he talked with them, and seemed very near to returning.

We had letters recently from Bro. and Sr. Lake. They are now dividing their time between Takapoto and Takaroa. They were well received, and well provided for, in good health, and seemed to be enjoying their work. They had a little of real island experience getting to their destination: heavy weather, very seasick; were obliged to stop at an uninhabited island; their provisions being gone, fish and cocoanuts were their bill of fare. Joseph had quite a serious fall that deferred his work for three weeks. It seems now to have been a blessing in disguise, since he has recovered without any serious effects, in that it forced him to take the much-needed rest from brain work that he would not take of himself.

I wish to thank the sender—whoever it may be—of *The Boys' World*, two numbers of *The Young People's Weekly*, together with others in the same roll. They are interesting. I believe I never acknowledged the *Woman's National Daily*. Sr. Lake was much interested in them. Please accept our thanks for the same.

The following is the Mariposa's time-table: Leaves San Francisco, August 6, September 11, October 17, November 22, December 28, none in January, 1908, February 3, March 11, April 16, May 22. Those who wish to keep track of mailing time, can make copies and keep by them.

PAPEETE, July 17, 1907.

E. B. BURTON.

#### Prayer Union.

Sr. Gertie Ware, of Farmington, Iowa, requests the sisters' Prayer Union to make special prayer for her husband, who was injured by a timber striking him at the back of his head while working on a railroad bridge (now nearly a year ago), producing concussion of the brain, causing insanity. He also, though not a member, requests the Saints to pray for him.

## Letter Department

RIVER SIOUX, Iowa, August 5, 1907.

*Editors Herald:* From this part of the vineyard we wish to say a little. I am engaged in tent-work here with Bro. J. C. Crabb. The tent was set up at this place July 6, and have continued every night up to the present, and shall continue over next Sunday. Four have been baptized. The first one was a lady sick in bed with some inward tumor or cancer, but she desired to comply with the requirements of the law, so we made use of Bro. Scott's bath-tub. The writer was called on to do the work, and with the assistance of Brn. Pitt and Crabb we buried her with Christ in baptism. With all I have ever seen baptized, I never witnessed any one so happy over it as this lady, and as she expressed herself to me, "Now I am satisfied. Whether I am to die or live, it matters not. I have done my duty." She says she has not suffered so much since her baptism. We feel she is in the Lord's hands, and he will do what seems best to him. There seems to be some others who will obey before long. We trust God's Spirit may move them to do the right. Last week we had the Book of Mormon under consideration for four nights with the best of attention. Trust good will result from the efforts. On Sunday mornings we all met (or as many as could) with the little Sioux Branch in Sunday-school, which is conducted successfully by Bro. George Meggert, assisted by Bro. Charles Crabb, preaching-service following the Sunday-school. Afternoons and evenings we held services at the tent. Brn. G. M. Scott and

Dorus Hutchings have assisted also in our services with satisfaction to those in attendance. Bro. Sidney Pitt, district president, has been occupying last two weeks at Pisgah with good attendance, we learn. Reunions are coming on thick and fast, and we hope our meeting together may prove beneficial to us all. Let us go there with the desire to help make these meetings a success in a spiritual sense, rather than for a good time to see and be seen. We can all assist in these gatherings if we prayerfully and faithfully *do our part*. May the Lord assist us in our labors of love.

Your brother in the faith,

ELI HAYER.

MELBOURNE, Victoria, Australia.

*Editors Herald:* The work in this far-off land is on the move. During the last year or two quite a number have been added, and the work is now firmly established in nearly all the large cities of Australia, the latest developments being in West Australia, where quite a number have been added, and a branch organized so far this year. Melbourne has had eight additions, with others near the kingdom.

For the last three years we have been struggling to get a church-building, and expect to see our hopes realized within the next month or two, having about two hundred pounds in hand. Once we have a building, the work will have a better chance of moving on, as there is a great objection to halls in this country.

We notice of late the Anti-Mormon Association is sending out tracts against the church, and about a week ago I had no less than sixteen given to me, all of which manifest a bitter spirit and lack of truth characteristic of the Anti-Mormon Association, and will do little harm to the cause, generally, as it has the effect of advertising us to people who are anxious for the truth. One thing is certain, and that is, if the Association could convince us that we were wrong, the spirit they manifest would never draw us to their peculiar dogmas, so lacking in Christianity are they.

Have just received conference news, and was sorry to see that no missionaries other than are here were appointed for Australia. This is one of the best fields in the world, and there is room for plenty of laborers. However, we must patiently wait for matters to develop. Trusting that the present year will reap an abundant harvest, I remain, in Zion's cause,

W. MACKIE.

52 Howe Crescent, Albert Park.

ANDERSON, Missouri, August 3, 1907.

*Dear Herald:* It is with pleasure that I take my pencil in hand to add a few lines to your columns. I feel to rejoice in this latter-day work, and I am glad to know that God is blessing us along the line. I feel my weakness, but I am trying to keep his commandments as best I can by the help of God. Dear Saints, I desire an interest in your prayers that I might be healed of catarrh, if it be God's will. I had a dream not long ago, and would be pleased to have the interpretation given in the HERALD, if convenient. I was sleeping on the floor in the front room. I had just fallen asleep, for I had worked very hard all day canning fruit. I had not been asleep very long when I was awakened by a personage dressed in white—a long robe—Christ stood before me, and another sister stood at his left side. I was acquainted with her, and she is a good Saint. Her name is Depew. She lives in Missouri. I will tell you what Christ said. He said, "Take your Bible and go read to Mrs. Langly, for she is solid as the rock."

I told my husband and he said I must go and do as Christ has commanded me to do. This Mrs. Langly is a friend of

mine, and she is a fine woman, and is good to the poor people. She does not belong to any church, but leans towards the Campbellites. "He that lacketh wisdom, let him ask of God."

Yours for the truth, and ever praying for the welfare of Zion, I remain,

Your sister in Christ,

E. PATRICK.

WILBURTON, Indian Territory.

*Editors Herald:* Papa was hurt last Tuesday, while working at No. 3 Adamson, wire cable rope jumping sheave wheel, knocking him senseless, and cutting some very severe wounds in his head. When they carried him out in the shade, they thought he was dead. After the doctor came, he worked with him about twenty minutes before he could see signs of life. Would like an interest in all prayers, that he may be made whole.

MISS ALTA RUDD.

LAMONI, Iowa, August 11, 1907.

*Editors Herald:* Apparently, I am nearing the time for which I have been trying to prepare, somewhat, realizing that it would be, without special preparation on my part, and the special blessing of God, one of the most trying periods of my life. I refer to the time when I am no longer able to "preach the word," and assist in perpetuating the noble cause which God and not man has revealed to the sons of men.

For nearly one year, my ability to labor has been departing more rapidly than usual, and at the present time, I can do but very little indeed. But could I be assured that I would be permitted to do a little till the time comes for me to be called home, how happy I would be in the thought!

When I was compelled to leave the active service of the traveling ministry, it was a greater trial than all the sacrifices and sufferings which were incident to my missionary life. Active labor is the normal condition for man, while trial, suffering, and disappointment are a goodly portion of his common heritage. It is, however, more easy to bear the trials when we are able to *do*, than when we are not. That is, it is always "more blessed to give than to receive."

We meet with some things which have a tendency to discourage, though not necessarily; with others, which have a strong tendency to encourage the belief that God's people, weak and frail as they surely are, will yet arise to the demands of the occasion and carry the good work in hand to victory. So long as we are governed strictly by principle, we are safe; but when we depart from it, we get into trouble and danger, and become changeable.

"I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him."—Ecclesiastes 3:14.

So far as God's servants and people succeed in becoming "laborers together with God," they will manifest this undeviating adherence to principle. David names, as one of the characteristics which shall enter into the character of him who shall be permitted to abide in the Lord's tabernacle and dwell in his holy hill: "*and changeth not.*" And why does he not change? Because he is living in obedience to the great principles of truth which prepare one to dwell with God.

At the last April conference, it was both refreshing and encouraging to witness among the ex-officios and delegates such a general desire to get at the truth and the right, without any regard for the strength or character of a seeming effort to oppose. Such a desire, accompanied with good will and intelligent effort, never fails to bring light into the conference, and, when sufficiently general, results in effective legislation.

In the history of the lost manuscript, we have a striking object-lesson, which, it would seem, should have been effectual and everlasting in guarding the ministers and members of the church against the folly of substituting human expediency for divine wisdom. But alas, for the weakness and instability of man! The lesson was necessarily severe, but strikingly instructive and important.

Joseph the Seer and Martin Harris evidently thought they would do a clever act to help the Lord along with his work. According to Lucy Smith's history, Joseph asked the Lord for permission to allow Martin Harris to show the manuscript to his wife, who was bitterly opposed to the work. The request was denied. He inquired again, and the second time was told not to do it. But how could they give up this golden opportunity for making the work more acceptable (?) to the people? So the third time the Lord is importuned, and this time he permits them to have their own way long enough to demonstrate their own folly and weakness.

It was not long before Joseph and Martin saw the awful mistake they had made. They had reached man's extremity; but it was God's opportunity. Right in line with his answer to the coveted privilege, comes a message of severe but loving reproof, full of good will and divine wisdom:

"The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round.

"Remember, remember, that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall and incur the vengeance of a just God upon him.

"Behold, you have been entrusted with these things, but how strict were your commandments; and remember, also, the promises which were made unto you, if you did not transgress them; and, behold, how oft you have transgressed the commandments and laws of God, and have gone on in the persuasions of men: for, behold, you should not have feared man more than God, although men set at nought the counsels of God, and despise his words, yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble."—Doctrine and Covenants 2:1-3. Read the entire revelation.

If we have, to any extent, strayed from the "old paths, where is the good way," let us return, that we may find rest to our souls. If, on the other hand, we have not wandered, let us see to it that no person or thing shall be able to turn us out of the way of safety and peace, not even "an angel from heaven."

Your brother in the hope of the gospel,

J. R. LAMBERT.

AMORET, Missouri, August 14, 1907.

*Dear Herald:* I am thankful for the good tidings you bring us each week. You are the only preacher we have had the eighteen months we have been in this part of the land of Zion. I like it here very much. The only drawback is that there are no Saints, so we have no church privileges of our faith, and we all are lonely on that account. I believe if the Saints would come here soon they could get land reasonable, but it is rising in value. The paper recently stated that land would soon reach fifty dollars per acre, or more. Farms

can be bought now for from twenty to thirty-five dollars per acre. Rent is two fifths, grain rent. I believe Saints would do well to come here. We would rent seventy-five acres of plow land. Thirty acres could be put in wheat this fall, and all hay land one would want to put up for half. We are so anxious to have some of like faith move here, so we can have meetings.

Work is plentiful. We can scarcely get help at all. We have offered one dollar a cord for chopping wood, and have only one man yet. We have two hundred acres rich second bottom land, sixty miles south of Kansas City, about eighteen miles from Richhill. The first year we came here we turned our cattle out the second week in March, this year the first week, and commence to feed the middle of December. Cattle do well, get fat on bottom grass. Any one wishing to change their location, come and see.

I will say a word in favor of Graceland. I have been a reader and subscriber of HERALD since 1871. I think of all the good work set forth, the agricultural and manual training department at Graceland meets with my approval above all. I hope all the young will take advantage of the privilege.  
SAMUEL SANDERS.

CAMERON, Missouri, August 8, 1907.

*Dear Herald:* Since coming to this field I have been laboring in tents. Bro. W. Pickering and I have held tent-meetings at Norborne. Seven were baptized.

From there I went and assisted Bro. McCrae and R. O. Self at Huntsville. Seven were baptized while there, one after I left. Bro. McCrae reports two baptized where he is preaching in the Methodist church, and Bro. W. E. Haden and W. P. Bootman are doing good work in Nodaway District. Baptized several. They have met some opposition in having their tent rockéd. Bro. Pickering is doing good work. I am proud of my brethren in the three districts. All are active, energetic servants of God. We need more men, especially in the Northeastern Missouri District. We are doing what we can by putting in our mite to push the work of God.

The writer set up a tent here and began meetings with good congregations of interested listeners. Bro. Pickering came and helped us out. Bro. W. T. Bozarth gave us a few instructive sermons, as he was visiting here. Saints desiring good land in a good climate, good grass, and where good crops grow, come in this section of country. Write to Bro. J. W. Adams, and he will tell you all about it. His address is Cameron, Missouri.

Excessive heat has been very hard on some of us the last few days. Am in the best of health. Love to all.

F. C. KECK.

WAMSLEY, Ohio, August 7, 1907.

*Editors Herald:* I am at home to-day, not having the privilege of meeting with the Saints and hearing the gospel preached as some have. I am glad we are as well situated as we are. There are but few of us here; but if we live faithful to the covenant made in the waters of baptism, we have the promise of not being left alone.

We have been blessed with the privilege of hearing the gospel in the past two weeks. Brn. S. J. Jeffers and L. R. Devore have been with us and sowed the good seed by doing some good preaching. No place to preach but in private houses, at my house and at the home of Bro. John P. Calvin. Some have been convinced that we have the truth, but still stay on the outside, starving for the spiritual food that is nowhere to be found, only in the kingdom of God, or church of Jesus Christ. Bro. Devore preached an able discourse

along this line from the text, Seek ye first the kingdom of God and his righteousness. The kingdom or church is something to be sought after, and it is in the world to-day.

The seed has been sown here, and God will give the increase in his own due time. I know this is the work of God. This is an individual work. We each have to do our part, for by our works we stand or fall. According to our works we will be judged and rewarded.

I am glad I am a Latter Day Saint. And though we suffer persecution, it should be encouraging to the children of God; for they who will live godly in Christ Jesus shall suffer persecution.

In the one faith,

J. T. MITCHELL.

LLANSAMLET, Wales, July 26, 1907.

*Dear Herald:* A line from the old country will no doubt interest some of your readers. There are some in Wales still interested in the cause all Saints have learned to love, and are doing all in their power to get the sons and daughters of men to accept the truth as it is manifested in the fullness of the gospel. We have had some promising men unite with the church recently at Aberaman, where the branch is reorganized; and one of these, a Bro. Picton, in writing me some days ago states that he has received more knowledge with us in three months than in thirty years previously with the churches of men. This is a very encouraging testimony, another proof that God will yet vindicate his work in Wales, and bring light out of dark places.

Your writer has followed the article by Bro. Peterson versus Haupt. The latter, Goliath, has met little David at last and is bowled out. This article would do good if published in book form, at least such is my humble opinion. We have some able defenders of the work on this side, and are looking forward to better days. The outlook is certainly more encouraging than heretofore; but we need patience; and let us trust Him who has promised, "My people shall be willing in the day of my power." If wisdom and good judgment are exercised by our people, with right and honorable living before God and man, the towers of Zion soon will rise, and the cause of truth ride majestically onward in Wales yet. We have no cause for fear, only fear for ourselves, and if we do right, all will be well.

I regret to chronicle the death of Bro. Arthur Edwards at Llanelly July 17, 1907. Several near relatives are in America, who will mourn with those who mourn here. I am glad that it is written by a pen divine that they shall be comforted. May God help us all to so live and conduct our lives here that we may be found worthy to one day meet and greet our brother with all those who, like him, have kept the faith to the end.

We saw Bro. J. G. Jenkins' letter in your pages some weeks ago. Write again, Bro. Jenkins.

We are looking forward to soon having our beloved mission president, Bro. Rushton, visit this end of his field again.

With kindest wishes to all the household of faith in every land,

Your brother,

Pontygravel House.

HENRY ELLIS.

OTTUMWA, Iowa, August 12, 1907.

*Dear Herald:* It has been a long time since I claimed any of your valuable space, and perhaps a few jottings from this part of the field might be of interest to your readers. I have reasons for believing that the work in the Nauvoo District is advancing.

We came to this place March 11. Found a little branch of Saints presided over by Bro. D. F. Williams. And while some do not seem to be active, yet, taken as a whole, we think

it would be hard to find a band more zealous or alive to the interest of the Master's work.

We preached eight times and baptized six, all children of the Saints. We returned to this place May 23 to find Elder S. M. Reiste occupying, and through the combined efforts of the Saints, Bro. Reiste, and the writer, by June 9 nine more were added to the kingdom.

District conference convened at Burlington June 15, after which Bro. Reiste and the writer, who had been appointed to take charge of the district tent, pitched it at Lowell, Iowa, where, after laboring for ten days, one was baptized.

We returned to Ottumwa July 3, where, according to previous arrangements, three more covenanted with God by baptism. Spending one week visiting loved ones at home, we returned to Ottumwa, July 14, and three more expressed a desire to enter the waters of baptism, and the ordinance was attended to.

After an extended search in South Ottumwa we found a suitable place to set the tent, which we secured through the influence of Sr. Grace Salisbury, where we have since been holding forth to fair-sized and attentive congregations. The season has so far been rather unfavorable for tent-work. Our tent has twice been blown down; and in an overflow of water in the place where we are now setting there was ten inches of water, and of course our tent looks like it had seen rough usage; however, not seriously damaged.

We feel sure there are others very near the kingdom, when we hope to be able to gather in before we leave here. We go from here to Keokuk, where we have an invitation from Bro. A. C. Anderson to set our tent next, and from there to Nauvoo, and, if time permits, to Burlington, in which places we hope to do good. In all these places we hope to have the assistance of the local ministry and Saints. We can not accomplish our work if we do not cooperate in our efforts. In unity there is strength, is a true maxim.

Your humble servant, according to the suggestion of proper authority, will make a visit to as many parts of the district as possible; so if any desire preaching in their neighborhood, if you will write me, we will try to supply the demand, either in person or otherwise. We desire very much to visit all the branches of the district, and learn the needs of all, that all may be supplied if possible. My address is Lamoni. A letter addressed me there will be forwarded to me. Ever laboring and praying for Zion's weal, I am,

Your brother in gospel bonds,

CHARLES E. WILLEY.

NANTYGLÓ, Wales, July 25, 1907.

*Saints' Herald:* I think it is nearly time that I contributed my annual, or half-yearly letter to your pages. Bro. Morris and the writer have started our labors in the missionary field in Wales since June 1. We have put in a month's labor in and around Penrhiwceiber and Aberaman, where we were nobly supported by Brn. Evans, Mann, and Picton. The branch has been reorganized at Aberaman, and the officers are men of integrity. Bro. Silas Evans is president, and his supporters are Priest T. Picton, and Teacher T. Mann. We have a Bro. Pughsley there who will become useful in the Welch language, if he keeps on as he has started. He is a priest, too. May God bless them. We labored in tracting, street, and other preaching. Seed has been sown there. May God water it and cause it to grow.

I am willing to testify of the decided advantages of laboring two by two. It shakes off the loneliness one feels when alone, especially in new openings. We are now at the home of Bro. and Sr. Green of Tiedegar. Tiedegar is a place that has received our attention for two weeks. We preach by the

town block evenings. Fine interest and plenty of the spirit of fairness in those who hear; but we have two of the "Plymouth Brethren," not the sisters, here, that preach at us nearly every evening we occupy. They object to baptism as being essential, but optional, as you feel. You can if you like, and you need not if you do not like to be baptized. God and Christ are usually the last ones to be consulted about it; sometimes not at all. But to be allowed communion with these brethren you must be baptized. They say God's children are everywhere in every sect. They are like children on a see-saw plank trying to avoid the bump, but we let them have it just the same. They raised the cry of Brigham Young, Jim Smith and Salt Lake. I had to ask was this Jim Smith the great pugilist, or who was he and what was he, so that we could reply. This Brigham Young business failed, the people shouting that there were two distinct churches. They tried another caper by saying that the Book of Mormon was responsible for the immoralities practiced in Salt Lake, and that it taught baptism for the dead. We quoted the second chapter of Jacob, sixth verse, and hushed them to the wall on both statements, that the Book of Mormon taught a single immoral precept, or baptism for the dead, just to be technical. They got hard up for material, and now they say the Latter Day Saints are not saints. We believe it will do us good. Some are apparently interested.

We hope the Saints will remember us in their faith. We, the church in general, have one common desire, namely: the salvation of souls, the most vital object of the church. I often feel grieved to see the progress so slow. God has employed all the forces of heaven, as it were, in the salvation of the human race: the Christ, his only begotten one, as the greatest token of his love and sacrifice to usward; the angels and ministering spirits; his Holy Spirit to dwell in us to lead us onward to the victory. Where is the lacking then? The individual should reflect and see if he is doing his part. Exchange for the spirit of faultfinding the desire to labor consistently. Let us try to get more of the Spirit, that to us may be restored the spirit of sacrifice that characterized our predecessors in the work. Nearer to God, not to the human idea, because the human idea has sadly failed to build up a Zion. Doctor Dowie's idea failed with others. I am reminded of the solemn warning of Moroni, chapter 10, verse 2: "And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And woe be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one," etc.

This is as much a work of faith as ever it was, and I hope that the day is not far distant that we shall so live in obedience to the law of tithing and free-will offering, that we may obtain more of the Spirit of God. My experience is that it is a circumcision of the heart that benefits the giver in all cases; or in other words, in being obedient to these temporal laws, that it brings to us a blessed feeling of satisfaction that can not come by any other way; even if it is only as much as the widow's mite given under like circumstances, it works good for the giver. May the good work go on in all the world, and especially in these islands where we are so weak in numbers and finance.

I see the same way as Bro. Stony Preston of Stockport, England, as mentioned in your issue of July 10, that where we are not laboring as a people, that there the elders of the Utah church are usually laboring. We ought to be able to send our elders to be near them, and to reveal to the innocent people all they believe. This course can be honorably pursued, until they back out in an honorable way as a church from the idolatrous, polygamous, and murderous doctrines

taught by that so-called Zion of the Lord, from Brigham Young and his wicked accomplices down to the lustful Joseph F. Smith and others of his bigamist associates. I put it this way because they say that instead of meeting the issues we are persecuting them. I never considered myself persecuted when called in question for what I believe. It is an honor to defend what I believe. They, therefore, do not see the honors of defending Brighamism, which is tantamount to apostasy, so Teasdale says. Well, until they legislate as a body, or repudiate Adam-god theory, celestial marriage, blood atonement, and plurality of wives as heresies, the issues are theirs, until they declare against them. Just fancy Heber Chase Smith some time ago telling the folks over here that polygamy was abandoned in Utah, and his father with five wives, himself one of forty-two or forty-three children. He was the poorest apology they could send. May God hasten the right and bless the truth, and make us able to lay their evil and demoralizing tenets at the doors of those to whom they belong. I trust that my brethren and sisters in Wales will stand by the work as our predecessors have in the power of God, doing our best to maintain the truth.

Your brother in the gospel,

55 King Street.

THOMAS JONES.

#### Extracts from Letters.

Under date of July 15, 1907, Bro. R. C. Evans wrote the Editor, from which letter we make the following extracts, as all are pleased to take note of our active brother's movements:

"Treherm reunion was a small affair, the tent-meetings attended by a small audience, but in the opera-house well attended, the last night well filled. Several Utah elders were present. I was on 'Was Joseph Smith a polygamist?' One interrupted me. I asked for his Covenants so I could answer revelation on polygamy. He replied, 'I have none with me, and if I had I would not let you see it.' I thanked him nicely, but as I had several paragraphs in memory, I gave section 132 a severe shock.

"I am here to-night, Rosendale rest of week, dedicate new church next Sunday, then Halbrite two nights, then Weyburne, Saskatchewan, 24th to 30th for the reunion."

From Millet, Alberta, July 31, he wrote:

"I think I wrote you at Winnipeg regarding my week in Flint, McGregor, and Winnipeg. From Winnipeg on to Treherm and preached there two nights. We had but few out, though every house was billed. We had the satisfaction of hearing that one present, a leading business man, said: 'It was a shame to have such wonderful lectures delivered to such a small crowd.' Here we found the proof of the saying, 'One unwise act will do more to hurt the work, than fifty good sermons can do good.' One of our men, not now in the mission field, heard the troubles of a silly sister whose 'man' was not baptized. He petted her and kissed her, then told her he hoped she would not tell; but she fell in love with her 'man' and told. He thought (strange to say) that he could give all the holy kisses that were coming his wife's way. Soon it reached the town, then it was published, 'The elder's holy kiss.' We have done all we could to fix it up; but time alone may heal the sore. Ah, how true, 'Blessed is the man that standeth not in the way of sinners.'

"From Treherm we went to Rosedale, Manitoba. The whole countryside seemed to turn out to our picnic. After dinner, supper, races, and a fine program, all the ice-cream, fruit, etc., we found we had made eighty-two dollars.

"When here some years ago I was locked out of the Methodist new church. This coming I was greeted kindly by the trustee that locked the door, and I had the privilege of dedi-

cating that new Methodist church to God, the Saints having purchased it, and now it will be the house of the Lord with a free pulpit and open Bible. This branch is presided over by Elder Nelson Wilson. He has the love and confidence of his people.

"Our next step was Delight, Saskatchewan. Preached two sermons to large congregations. Here we found James McMicken and several families of the Jordans, Saints of Ontario, true as steel.

"From there to Weyburn reunion. The Saints for many miles came in, some driving 'cross country' from ten to seventy-five miles. We met in large skating-rink, and we had a splendid time. The interest increased the longer we remained, and the town people sent request that I remain longer and preach, but appointments prevented my complying with their request. This branch is ably presided over by Elder Fisher. He is assisted in holding meetings at Delight, The Pass, and other openings around Weyburn, by Elder Williams and Priest T. J. Jordan and other officers. The future is big with promises for this part of the mission. While there I had the pleasure of preaching to four parsons, two Methodists, one Baptist, and one Presbyterian. I pleaded with them to repent and believe the gospel. Three spoke kindly of my work. One knew so much that he could learn no more, and he refused to be introduced to me, but I still live. The Presbyterian minister, at the close of my sermon on tithing, came forward, and among other nice things said: 'Mr. Evans, that was the best effort I ever heard on that subject. I am glad, for I am to preach on tithing next Sunday.'

"We left Weyburn, and have been on the go till our arrival here last night. Elder J. L. Mortimer has the confidence and respect of his people here. He is not what some would call a great preacher, but the message he brings is freighted with truth and love. His language may be called poor, but his manly and kindly methods take with the majority. He is careful, and his methods are the result of care, thought, and good judgment.

"I left home June 28. One month from that day I had preached thirty-three sermons, presided over three prayer-meetings, four priesthood meetings, one conference, two reunions, baptized four, blessed three children, dedicated two churches, and have given such counsel and advice to all as I could. I remain here over Sunday, August 4, then on to Vancouver, British Columbia, then Seattle, Washington, for conference, then California for reunions."

E. F. Shupe, Burlington, Colorado: "Elder F. A. Russell and I have been here since July 24. At present we are holding services on the streets with fair attendance. There was an Advent preacher holding forth in a tent when we came. He did considerable talking about us, stating that we were afraid to meet him on the differences in faith. So, when we had satisfied ourselves of the truthfulness of his statements, we called on him with a written statement to meet us in public discussion; but he flatly refused to take up any proposition. The facts are, he has come in contact with our elders before, and knows what to expect. He seemed to think we had no right to come here at all, and that he could make it so unpleasant for us that we would be forced to leave town, but we are still here, and the Advent is on the move to-day. We will remain as long as interest will justify, and then on to Kirk and Cope, and from there to the Eastern Colorado reunion."

W. D. McKnight, Woodward, Oklahoma: "Bro. A. M. Chase and family just left Woodward this morning for the north part of this country. He preached seven sermons on the street, and baptized two people—man and wife—while here. He left a nice impression. Many friends were made to the

cause. His family helped wonderfully in the street-singing."

N. V. Sheldon, Rhodes, Iowa: "I am busy in tent-work at this place in company with W. Christy. Had a fair turnout last night. We baptized seven while near Marshalltown, and left others almost persuaded."

Fred Perchie, De Lisle Post-office, Saskatchewan, Canada: "Would like to know if there are any Saints near us in this part of Canada. My address is De Lisle Post-office. Any one can locate us by the number of section, 24, township 32, range 9."

## Miscellaneous Department

### Conference Minutes.

**EASTERN MICHIGAN.**—Met at Flint, Saturday, June 9, 1907, at 9 a. m., for social-service, after which an organization was effected. R. C. Evans, J. W. Wight, and G. M. Shippy were chosen to preside; F. O. Benedict, secretary, assisted by R. H. Huston. A motion prevailed giving all visiting Saints voice and vote. The Bishop's agent reported as follows: Total receipts, plus amount on hand, \$2,130.30; expenditures, \$1,421.37. A summary of ministerial labors is as follows: Services attended, 2,464; fellowship services conducted, 679; sacrament-services, 117; sermons preached, 605; number baptized, 51; administered to sick, 532; children blessed, 51; marriages, 5; ordinations, 8. Branches reporting: Buel Center, Applegate, Bell River, Evergreen, St. Gideon, St. Clair, Mapel Valley, Pt. Huron, Pigeon River, Cash, Flint, St. Thomas, Bay Port, Minden City, Huron Center, Cass River, McGregor. Conference will convene at Detroit last Saturday and Sunday in October, 1907. The secretary was authorized to grant letters to members of Vassar Branch, now disorganized. The following officers were elected; G. M. Shippy, president; David Dowker, vice-president; F. O. Benedict, secretary; R. H. Huston, of Applegate, treasurer; William Volz, auditor. A motion was had sustaining Bro. A. Barr as Bishop's agent. At Sunday's social-service the gift of tongues was manifested. F. O. Benedict, secretary.

**IDAHO.**—Conference convened at Hagerman, Idaho, July 20, 1907. F. A. Smith chosen to preside; M. J. Gilmore, secretary. Resignation of Hyrum Grimm as district president accepted. Reports of Elders Adolphus Hendrickson, A. A. Baker, J. H. Condit, and F. A. Smith, read. Priests reporting: A. A. Fausett, M. J. Durfee; Teachers J. O. McKnight, J. E. Condit. Committee on arrangements reported and were discharged. Report of Bishop's agent, M. J. Durfee, read and referred to an auditing committee. District secretary authorized to insert in district record the names of those organizing the branches and their authority for doing so. Reports of Grove City and Teton Branches read. Resolution sent in by Grove City Branch deferred. Adolphus Hendrickson elected president of district; J. W. Condit, secretary. Bishop's agent authorized to dispose of missionary team, if advisable. Report of committee appointed to examine Bishop's agent's report was accepted and committee discharged. Six were baptized at Billingsly Creek. One child blessed. Adjourned to meet at call of president.

**MOBILE.**—Met in conference with Theodore Branch, June 29, 1907, at 10 a. m., Alma Booker presiding. Branches reporting: Three Rivers 117, Theodore 73, Perseverance 171, Three Rivers report referred back to branch for correction. Ministry reporting: Elders G. W. Sherman, O. O. Tillman, Alma Booker baptized 2, Jessie Reader, W. L. Booker, J. M. Stubbart, F. P. Scarcliff; Priests Fayette Booker, G. W. Bankester, T. W. Smith; Teachers James Cooper, D. W. Tillman, David Goff; Deacon Frank Stimer, J. R. Wilson. Bishop's Agent's report read and accepted. The following resolution was adopted: "Resolved, That this conference appoint a librarian to labor in connection with the Religio and Sunday-school librarian, and to establish a circulating library in the district, in accord with the instruction of last General Conference. Alma Booker was chosen librarian for the district. Conference adjourned to meet with Three Rivers Branch, September 21, 1907, at 10 a. m. Julia Booker, secretary, Theodore, Alabama.

## Conference Notices.

The fall conference of the Southern Nebraska District is to be held at Fairfield, the 21st, 22d, and 23d of September, and a good attendance is desired. Will branch presidents see to it that their branch reports are made out in proper time, and sent to Bro. H. A. Higgins, secretary, Nebraska City. I would also like to have a personal report from every branch president, stating the condition of their respective branches, and whether or not the branch officers are in line of duty, so that I can report to those in charge. Be punctual, brethren, for that is a part of our work. After the 10th of September, mail can be sent to me in care of James Teeters. Mail sent to Lamoni, will reach me in proper time. Yours in the gospel, E. A. Stedman.

Thirteenth annual conference of the Independence Stake will be held at Holden, Missouri, fair grounds, convening at 10 a. m., Saturday, September 14, 1907. Remember the conference precedes the fourth annual reunion to be held at same place. Blanks for reports are being mailed to the different branch officers now. Mail all reports to reach the secretary September 1, if possible. W. S. Brown, secretary, 2143 Belleview, Kansas City, Missouri.

## Reunion Notices.

The reunion and conference of the Salt Lake District is drawing near, and we are anxious to have a good attendance. We will try to entertain the missionaries free, but others will be expected to pay their way. Sleeping-rooms can be secured for \$1.75 per week, to accommodate two persons. A few tents can be secured at reasonable rates, if desired. Lunches from fifteen cents up. Regular meals, twenty five cents. The reunion begins August 31, at Provo, closing with the conference, September 7 and 8. The reunion ground is located on the corner of Center and Third West Streets. The different branches are expected to send in complete reports to the conference. Let us see that the Lord's work is attended to. In gospel bonds, J. F. Curtis, president, 210, Fourth South, Provo, Utah.

The Western Iowa reunion will convene at Moorhead, Iowa, in the Mann Grove, one mile west of town, from September 13 to 22, 1907. This is a fine place for a large gathering; plenty of shade, and an abundance of nice, cool water on the grounds. Board can be had at the boarding-tent on the ground at \$3.50 for twenty-one meal-tickets, or twenty-five cents for single meals. Hay, grain, and wood for sale at the most reasonable prices obtainable. Tents can be rented at the following prices: 10x12, \$2.50; 12x14, \$3.25; 14x16, \$4.25. Those wishing to rent tents should send in their order so it will reach the secretary at least a week before the reunion commences, as no extra tents will be ordered. Send bank draft, or post-office order with your tent order, as the tent company requires cash in advance. If you wish your tent set up, include twenty-five cents extra. Of the speakers expected to be present, are, Joseph Smith, R. C. Evans, C. Derry, J. R. Lambert, C. E. Butterworth, E. L. Kelley, J. W. Wight, and J. F. Mintun, besides all the missionaries and local ministers in the Gallands Grove and Little Sioux Districts. T. O. Strand, secretary, Moorhead, Iowa.

## Two-day Meetings.

At Lewiston, Michigan, Saturday and Sunday, September 14 and 15. A cordial invitation is extended to all who are interested in the restored gospel to be present and assist. We hope to have the gospel tent on the ground, in which to hold services. A. S. PUSHMAN.

## Disfellowshipped.

Having performed labor for cause with Byron L. Holly and Estella Holly, without sufficient evidence of repentance and restitution, and desiring to keep God's law, we have withdrawn fellowship from them, and hereby warn branches and officers of the same. A. S. PUSHMAN,  
KLEIN, Michigan. President Comins Branch.

## Correction.

In HERALD for August 14, in death notice of Sr. Miller, the first line, following the name, should read, "Verdella, Barton County, Missouri," etc.

## Died.

FISHER.—Mrs. Hannah M. Fisher, who passed from this life to the life beyond, on the morning of August 2, 1907, was born near Nauvoo, Illinois, August 3, 1842. When a mere babe, her family moved from Illinois and journeyed westward across pioneer Iowa to Council Bluffs and settled there on a farm. Here she spent the greater part of her girlhood, and a sweet, pure girlhood it was, full of love and sympathy. At one time Missouri was looked to as a future home, the family moved there for a time, but returned again to Iowa for a permanent living place. On the 25th day of September, 1862, Miss Hannah M. Graybill was married to Mr. H. G. Fisher near Council Bluffs, and they started their wedded life on a farm at that place. This happy union was blessed with eleven children, five sons and six daughters, two sons and two daughters having died at an early age. They came to Underwood, Iowa, as its first family. Here she passed the greater part of her married life; here she saw her three sons and four daughters grow to manhood and womanhood, and here she lived to be blessed with the love and reverence of her thirteen grandchildren. When a young girl, she was baptized into the Latter Day Saints' church, and her whole life was one deep, true, religious devotion. Her Bible was her great friend and comforter, and especially in her later years she studied it closely. The death of Mrs. H. G. Fisher was very sudden and unexpected, and was caused by a stroke of paralysis. For years she had been failing gradually, but her passing away was most sudden. The funeral was held on Sunday, August 4, at the Latter Day Saints' church, Reverend Joshua Carlile conducting the services, and the interment was made at the Underwood Cemetery. Those who survive her are her husband, H. G. Fisher, her sons, George E. Fisher, E. D. Fisher and H. R. Fisher, and her daughters, Mrs. Isaac Carlile, Mrs. A. L. Klopping, Mrs. C. C. Hoss, and Miss Allie Fisher. Below is given a favorite poem of Mrs. Fisher's, and throughout her Bible are marked passages, showing the beauty and purity of her sweet, true life.

"Who can tell what lies before us?

What of joy and what of woe,

Who can tell what fate hangs o'er us?

Nay, 'tis well we do not know!

"Who could sing a song of gladness?

If he knew what was to be;

If he saw the sights of sadness

That his eyes are sure to see?

"Better far to be unknowing!

And without a question bow;

Else the future would be throwing

All its shadows on us now."

NICHOLS.—At Vernon, Colorado, August 14. Was drowned while swimming. Was the eldest child, and only son of Bro. and Sr. John Nicholls; born September 12, 1890, on the farm near Blythedale, Missouri. Baptized July 7, 1907, by Moroni Traxler. Thus passed a promising young man, at the age of 16 years, 11 months, and 2 days, to the paradise of God. Funeral the 17th, at Oland church, in charge of Hugh N. Snively; sermon by Robert M. Elvin, from John 14:19. Interment in Rosehill Cemetery, Lamoni, Iowa.

COWDEN.—At the Saints' Home, Lamoni, Iowa, July 19, 1907, Eliza B. Cowden, aged 69 years, 6 months, and 12 days. She was born in Lewiston, Maine. Married A. J. Cowden in 1875. A daughter lived to womanhood, and died in 1905. Sr. Cowden was baptized in 1893, at St. Joseph, Missouri. Her life was worthy and noble; but she had great sorrow that caused mental derangement in her last years. Previous to that, when very ill, she gave instructions as to her funeral. Services were in charge of John Smith. Sermon by H. A. Stebbins.

HOLMES.—Pauline Holmes, born August 27, 1905. Died August 4, 1907. Funeral-sermon at the Saints' chapel by George Jenkins, from Matthew 19:13, 14; 18:3.

SINCLAIR.—Bro. James J. Sinclair, at the home of his son John, where he had gone to spend the night. Deceased was born at New Middleton, Tennessee, July 3, 1830. Died August 5, 1907 at West Plains, Missouri. He had lived in Howell County twenty-seven years, being one of its oldest and most honored citizens. He leaves to mourn their loss, an aged wife, two sons, and six daughters. Interment took place at Oak Grove cemetery. Funeral-sermon by G. W. Bootman.

## THE SAINTS' HERALD.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made. All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office. Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice. For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

**CLARK.**—Alexander Clark was born May 9, 1835, at Aberdeen, Scotland. Died at Vancouver, British Columbia, July 28, 1907. Baptized September 4, 1893. Died strong in the faith. He held the office of teacher in the church, was a man of strong character, and had a very strong attachment for his family, and his loss will be very keenly felt by the members of his family. He leaves a wife and five sons and five daughters to mourn. Funeral from his late home. Sermon by F. A. Smith. Bro. Clark was the father of President Joseph Smith's present wife.

**TULLAR.**—J. M. Tullar died at his home in Seattle, Washington, July 25, 1907. He was born September 15, 1846, at Oramel, New York. Moved to Iowa in 1858, was baptized in 1862, and later was ordained a priest, and continued a member in good standing for forty-five years. He has passed on to his reward, expressing himself as being ready to go. He leaves wife and four children to mourn. The large attendance attested the high esteem in which he was held. The sermon was by F. A. Smith.

**CHRISTENSEN.**—Elder Michael W. Christensen, at his home in Holden, Missouri, August 12, 1907. After a long and painful sickness he passed away, seemingly without pain or struggle, at the age of eighty-two past, leaving a wife, who had stood by him for fifty-one years, one son and two daughters to mourn their loss but to rejoice in his gain. He was born in Denmark, March 7, 1825 and came to this country in 1865, and was baptized into the church by Christensen Christensen in January, 1866. Funeral from the church Wednesday, August 14, 1907; sermon by A. H. Parsons.

**STROBEY.**—Christiana Strobeby was born October 16, 1829, at Wurtenburg, Germany. Came to this country in 1846. Was married in 1849, and settled in Appleton, Autagama County, Wisconsin. She leaves six daughters and one son to mourn their loss. Three of the daughters were baptized. Grandma Strobby was baptized May 31, 1893, and lived a good faithful Saint. She entered into her rest August 5, 1907. Funeral conducted by W. P. Robinson, assisted by U. J. Bailey.

**MCALLISTER.**—D. A. McAllister, August 6, 1907, at his residence at Midlothian, Texas. Said brother was born December 7, 1855, in Lincoln County, Tennessee, residing there until 1879, when he moved to Texas, living here ever since. Baptized by E. W. Nunley, April 26, 1897, living a faithful member of Christ's church until death. He left a wife and six children to mourn his departure, two children having preceeded him. Funeral-sermon by S. S. Smith, August 7. Buried at Midlothian, Texas.

**JONES.**—Willard, the son of Isaac T. and Mary A. Jones, was born May 4, 1907; died at Scranton, Pennsylvania, on the night of July 24, 1907, from the effects of being struck accidentally, by a sharp-pointed stick in the hands of a playmate, in the inner corner of the right eye, penetrating the optic nerve. In the language of those who knew him best, he was a "little sunbeam" in the neighborhood. He was laid to rest in the Washburn Street cemetery, July 26, 1907. Services in charge of William Lewis at the house.

**WATSON.**—Cyntha Cole was born December 12, 1831, at Campton, Province of Quebec. United with the church in 1843, and with the Reorganization June 28, 1863. On July 30, 1848, she was married to Gilbert Watson. Of this union ten children were born, six of whom are still living. She

passed peacefully away after two weeks' illness from typhoid fever. Funeral-sermon by Levi Gamet. She leaves a good name, and all seemed to feel that a good woman had been taken away.

**MCBURNAY.**—Maggie, wife of Bro. Alexander C. McBurney, born June 9, 1867. Died May 10, 1907, at the Insane Hospital, St. Joseph, Missouri. She leaves husband and two little boys aged 6 and 12. She admonished her husband to be faithful, that she had received a testimony that this was the church of Christ, and, if permitted to live, she would unite with the same. She was laid to rest in Oakland Cemetery. Services in charge of William Lewis.

**EPPELSON.**—Sr. Julia Ann Epperson was born October 3, 1841, in Montgomery County, Indiana. She was married to William Epperson August 20, 1863. Of this union were born four children, Mary E. Gillin, Flora B. Norris, Lilly, who died in infancy, and John H. Epperson. Sr. Epperson united with the church by baptism, administered by F. M. Cooper, May 7, 1892. She died at her home, Peoria, Illinois, August 16. She was a model Saint. Funeral-services at the home, August 18, in charge of O. H. Bailey and J. S. Patterson. Sermon by F. M. Cooper.

**EDWARDS.**—At Llanelly, South Wales, Bro. Arthur Edwards. Bro. Edwards was born July 16, 1867, at Llanelly; baptized in November, 1878, by William Williams, and confirmed by J. B. Gibbs; ordained teacher June 20, 1890, by D. Williams; entered into rest July 17, 1907, after much suffering. The funeral was in charge of Henry Ellis, assisted by D. Lewis. A rest remains for the people of God.

**CREAMER.**—John H. Creamer was born near Detroit, Wain County, Michigan, November 17, 1842. Came to California in 1850, and was baptized April 4, 1875. In 1874 he was united in marriage to Lucinda Gammon. His wife died in 1892. He afterward married Mrs. Nancy Alexander, who is left to mourn his departure. He died at Paicines, California, June 10, 1907. Funeral-sermon by J. E. Holt, at the family residence, to a large gathering of neighbors and friends.

### Japan Desires Universal Peace.

There are many reasons why there should be peace between the United States and Japan. My country shares with her sister nations in the desire for universal peace. I have made the statement before, and I repeat it here with even more emphasis, The glory of a successful war war is brilliant, but the glory of peace is greater. At the reception given to General Baron Kuroki in New York City I was very much pleased with the cordial welcome given to the sons of Japan by the citizens of that great metropolis. I felt, however, still greater satisfaction when I stopped to think that the resplendent martial uniforms of the two countries were intermingling with each other in a mission of peace without any thought of war, and that the brave men who have been so honored at home and respected abroad were singing in one chorus the glory of peace. The same thoughts came over me when I attended the brilliant and most hospitable reception tendered by the same great city to Admiral Yamamoto. I am also pleased that a society—the Japanese Society of New York—has been formed to promote and increase the friendly relations existing between my country and the United States of America.—From "A peace message to the American people," by Viscount S. Aoki, in the September *Circle*.

### A Good Result.

Under the operation of the new Pure Food Laws, baking powders now generally bear on the labels a statement of the ingredients. This is of utmost importance because of the harmful ingredients used in many cases.

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**OFFICERS:** Ellis Short, President; M. H. Bond, Second Vice-president; William Crick, First Vice-president; J. D. Briggs, Cashier.

**DIRECTORS:** Ellis Short, William Crick, M. H. Bond, J. D. Briggs, G. H. Hilliard, Doctor Joseph Mather, Doctor O. H. Riggs, Horace Sheley, A. L. Yingling.

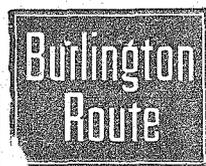
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# THE SAINTS' HERALD

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



"There shall not any man be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

E. L. Kelley  
Box 125

You have save it  
ave none."—Book

VOLUME 54 LAMONI, IOWA, SEPTEMBER 4, 1907 NUMBER 36

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## Editorial

### THE PROBLEMS OF LIFE.

Sometimes we hear people say, "I wish I could only understand why it was necessary for man to come here and suffer and die; and why it was necessary for Christ to do so. I see so much suffering and wickedness in the world that I can not understand the design of creation."

This is but a partial statement of some of the problems that often occur to the simplest and are not solved by the most profound minds. Of course we have the final results stated in revelation, in a general way, but to understand that statement and to understand why those results might not be obtained by other means is difficult. We do not hope to solve those problems in this article or at this time. To our mind all that we may hope to do at present is to establish a base from which we may move to their conquest at some future time.

### THINGS TO REALIZE FIRST.

Personally, we can not remember the time when these questions were not recurrent subjects of contemplation. They came to us as a boy following the harrow in the rounds across the field, and our thoughts took much the course of the harrow—ever coming back to the starting-point. Without egotism we can say we believe that the greatest minds of the world have done no more.

The questions often came to us with vivid distinctness, Why is man here? Is he really the handiwork of a great God? Is there a God? Whatever doubts might intrude, there were certain physical facts that we could not doubt, not being capable of subscribing to Christian Science: We were there; the broad prairies were there; the sun was shining over our heads. Our mind staggered at the thought that all these were the results of chance, so we came back to the old stand, that back of it all there was a supreme intelligence. To our mind we can move forward to the successful attack of universal problems from no other standpoint. All who have essayed have failed and most of them have admitted failure. Those who move forward from this point are in the right way and sometime will secure the knowledge they seek; but for reasons that will appear we are not prepared to say when.

## CONTENTS

EDITORIAL:	
The Problems of Life - - - - -	801
General Church Items - - - - -	803
Current Events, Secular and Religious - - - - -	804
ELDERS' NOTE-BOOK:	
Meditations of Elder J. S. Roth - - - - -	804
Highland Lake School of Methods for Religio and Sunday-School Workers - - - - -	806
ORIGINAL ARTICLES:	
When and How - - - - -	807
Do Latter Day Saints Become Indifferent to the Truth - - - - -	812
OF GENERAL INTEREST:	
Justice to Mrs. Eddy - - - - -	813
The Quest of the North Pole - - - - -	813
The Lord is at Hand - - - - -	813
MOTHERS' HOME COLUMN:	
Are We Thinking - - - - -	814
LETTER DEPARTMENT:	
Letters - - - - -	815
The Story of a Conversion - - - - -	820
A Testimony - - - - -	820
Over the Mountains - - - - -	821
Request - - - - -	821
NEWS FROM BRANCHES - - - - -	821
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
Southern Wisconsin - - - - -	822
Northeastern Kansas - - - - -	822
Church Librarian - - - - -	822

"A whole-hearted welcome will sweeten the blackest loaf and soften the hardest bed; while a grudging welcome will embitter the gift, the giver, and the unfortunate recipient."

"It is the warm heart that sanctifies the cup of cold water."

We could see the processes of nature going on, and, so far as we could discern, they all sprang from a definite cause and produced a definite result; but we could not understand them. We could not understand the disruption of the seed kernel nor the forces that threw up the blade of green corn and finally produced the ripe corn in the ear. We could not understand the processes but we felt there was intelligence back of them, and we could go on with our work and trust them to produce the result.

That, to our mind, is the correct attitude for the Christian. The processes through which the world is moving may puzzle him; but he should go on with his work, confident that intelligence is back of it all and that an intelligent result will obtain.

"Doubt no longer that the Highest is the wisest and the best,  
Let not all that saddens Nature blight thy hope or break thy rest,  
Quail not at the fiery mountain, or the shipwreck, or the rolling  
Thunder, or the rending earthquake, or the famine, or the pest."

#### WHAT MOSES LEARNED.

Latter-day revelation has given us some sublime teachings, teachings that fill us with awe at the grandeur and beauty and extent of God's work. In the twenty-second section of Doctrine and Covenants is given an account of the experience of Moses at the time when he was taken up into an exceeding high mountain. The reading of this section confirms us in the thought that a *full* understanding of God's plans and of the problems propounded has been given only on rare occasions; and that we must walk by faith and not by sight for some time to come.

Moses was shown the whole world from its beginning to its ending. He was shown all the children of men. The drama of the world for all time was acted out in his presence.

Now, we, who at times have felt depressed and almost confused in our efforts to understand the events of an hour or a year, and have felt our minds grow dizzy with futile attempts to answer the insistent "why," need not be surprised that Moses, after witnessing such a stupendous rehearsal and seeking to grasp it, fell to the earth and did not regain his natural strength for many hours.

He had seen the bad and the good, he had seen the sorrows and excesses of the world; and he could not understand it more than we. We are told that he saw the very "bitterness of hell," and that he began to fear "exceedingly." Nevertheless he seems to have reached the conclusion we have outlined, and he declared, "Depart from me, Satan, for this one God only will I worship."

Moses could not understand the problem yet, but he had seen enough to convince him that he could trust it in God's hand. That is the very anchor to which we must cling in times of perplexity when it is not given us to understand.

The vision was again repeated and after it was all over Moses had again failed to solve the problem, and he put to God the question the world still is asking: "Tell me, I pray thee, why these things are so, and by what thou madest them?"

Moses, having twice passed through the whole cycle of time, could not understand; it was too broad for human comprehension. It was capable of explanation; but Moses was not capable of understanding. Let us remember that, we who see but a few years of time in this world and that but once.

God replied, "For mine own purpose have I made these things. Here is wisdom, and it remaineth in me."

If words mean aught he meant that for a time at least a full understanding of the purposes of creation must remain with God alone.

#### WHY THINGS ARE NOT ALWAYS EXPLAINED TO US.

In section 85 of Doctrine and Covenants occurs one of the most beautiful passages ever indited by inspiration: "The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light, as they roll upon their wings, in their glory, in the midst of the power of God."

What a picture of the moving of the heavenly bodies "in the midst of the power of God"! As we watch them and think of the millions of beings who have lived on this and other worlds, how are we filled with the desire to understand it all. In the midst of such immensity and eternity is the little part we may do worth while?

"Will my tiny spark of being wholly vanish in your deeps and heights?"

Must my days be dark by reason, O ye Heavens, of your boundless nights?"

Many men after trying vainly to understand it all, have cried out, "Why does not God explain it to us?" And they have lost faith because he did not.

Think what you are asking. Infinite wisdom evolved these plans, and yet you demand that they shall be explained to the understanding of the finite man. It is useless. It might all be explained in the plainest of English language and we would not understand. One might explain a problem in algebra very plainly to a little child; but the little child could not understand.

The child has other things to learn first; so have we, and until we learn them we can not learn the others.

So God, after describing the flight of worlds, says, "Unto what shall I liken these kingdoms, that ye may understand? . . . Any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, He hath seen him; nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not."

There is the difficulty: God may explain, but as yet we do not understand; the light shines but the darkness is unenlightened; we see God moving in majesty in the evening stars, but still say we have never seen him. "Nevertheless," he says, "the day shall come when you shall comprehend even God. . . . Then shall ye know that ye have seen me."

#### OUR BASE OF OPERATIONS.

We gather from all our reading, then, that the imperative need at present is not a perfect understanding; the imperative need is perfect trust. Human intelligence has not been equal to a perfect comprehension; but human intelligence has been equal to a perfect trust. Moses, Enoch, and the brother of Jared, all were given a survey of the complete history of the world; none of them, so far as we know, could fully understand God's plans from what he saw; but all of them evolved a perfect faith.

We must become fully satisfied concerning God and his trustworthiness and Christ and his saving power. This is the rock on which we must build—the sonship of Christ and the power of God—and the "gates of hell shall not prevail against it."

Having established ourselves thus we may move out into all fields to the investigation of things "both in heaven and in earth." If we come face to face with a blank wall that bars our progress in any given direction, we may fall back upon our citadel, instead of fretting our life out as some have done, against the seemingly invincible. We may fall back and gain strength for another attack.

Now do not infer that we mean that people should "go it blind," or that God should not have intelligent followers; that is not our thought at all. We believe that faith and knowledge go hand in hand; but the lessons of life must be learned in their order. We can not pass by the first lessons and proceed to master the later ones. And the first great need is to become thoroughly assured of the verities of the Christian religion, then we can bear with the problems of life without losing faith, even if we do not understand them for a time, because we have our feet planted on something substantial.

ELBERT A. SMITH.

"True repentance will lead us to God's ways, and to give up man's ways."

#### GENERAL CHURCH ITEMS.

Elder G. J. Waller writes from Honolulu, under date of August 17, stating that he had just baptized twelve souls into the kingdom. The wife and two daughters of Elder Ingham were included in the number.

The Los Angeles (California) *Examiner* of recent date commented upon the fact that Elder F. A. Smith was holding services at the Seal Gardens in that city, in connection with Elders R. C. Evans, T. W. Williams, and others. Considerable space is given to an explanation of the work and teachings of the church.

The *Burning Bush*, August 29, deplores the fact that many good religious songs are tied up by copyright; but suggest the following remedy: "The best way is to break away from the conventional posse, Epworth League, or Christian Endeavor song, and go to God and get some good, hot songs from heaven." Evidently the *Burning Bush* has not a well-developed "sense of location," "Hot songs" of necessity come from a hot place.

At the Stewartville (Missouri) reunion, during a prayer-meeting which prepared the way for the children's day exercises, a prophecy was given through Sr. Cochran. Sr. Annie Allen was present and recorded the words as they were given. They are as follows:

"O ye, my young people, I am rejoiced that there are so many of you that have come out from the world and accepted Christ as your Savior, your leader, your example, your guide, and now I say unto you, my dear children, that inasmuch as ye have accepted this beautiful gospel, and have called it your own, ye have become identified with my church. And I say unto you, remember always this covenant which ye have made; yea, remember the sacred things of the gospel; and I say unto you, my dear young people, never speak with lightness, never act in light manner about the sacred things of the gospel of the Lord Jesus Christ. And I say unto you, your Father loveth a reverent spirit. There is much lightness in the world, and I say unto you that ye should look upon the blessed things of the gospel with respect and reverence; yea, in your hearts ye should love them. And my young people, I say unto you, that inasmuch as ye shall do this, ye shall be wonderfully blessed. It is my will that ye should be joyous, be cheerful, be light-hearted; yea, it is pleasing in my sight that ye are a joyous people. Ye should shun the things of the world that will cause you to go astray; shun those pleasures which upon their face appear not to be evil, but which in

effect are evil. Inquire diligently of the Lord, your God, and he will make you wise concerning these things; he will put it in your hearts to know the good from the evil; yea, he will gather you in his arms of love and protect you from the snares of evil.

"How I love my young people. I say unto you, the Lord, your God, is so willing to bless you, so willing to accept you. And my young men, I say unto you, prepare yourselves to carry on the work of this blessed gospel. Yea, let your hearts be open to receive instruction, and prepare yourselves to take your part in this work, for verily, it is an important part. Prepare yourselves, for the Lord, your God, will require a work at your hands; yea, ye shall do a great and marvelous work in the last days, if ye will remember the words of the Lord, your God; if ye will but heed the instruction of your heavenly Father; and ye will be protected, ye will be assisted in all things. Remember these things, remember the instruction which ye have received, and go forth into the world with firm purpose of heart to do the will of the Lord, your God. Live in accordance with this blessed gospel, and the Lord will be upon your right hand and upon your left, to bless, to comfort, and cheer you, until at last eternal life in all its fullness shall be yours. Thus saith the Spirit. Amen."

At the Lamoni Stake reunion, the afternoon session of Friday, August 30, was devoted to Graceland College. Addresses were made by President Stewart, Professor Woodstock, and Elder F. B. Blair, besides several musical numbers. The addresses were of more than usual interest. President Stewart declared that a student should not only be keen but he should be right, and stated that it was the intention of Graceland to teach the heart as well as the head. Professor Woodstock explained the object and purposes of the industrial department. The ideas that he presented are of more than local interest and we are pleased to announce that he is preparing an exhaustive article on this subject to appear in the October and November numbers of *Autumn Leaves*. Altogether the session devoted to Graceland was one of the most interesting of the reunion.

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

A curious contest that began in the English Parliament in 1835, at the introduction of a bill authorizing a man to marry his deceased wife's sister, has just terminated by the adoption of the bill by both houses, the Lords and Commons. Of course, during the years intervening between 1835 and the final passage of the bill men have persistently continued

to contract marriage with the sisters of their deceased wives, the only condition being whether the sister herself was willing; if she was, but little attention was paid to the restraining position taken by the extremists in or out of Parliament. In this view of the case, it is well that the question has been settled. The bill has a retroactive effect, in that it legitimatizes the children of those who have been thus married, so that the children born of such marriages shall not be made to suffer ostracism in society or disability under the law for the peculiar sins of their parents. But what a long time it took that parliament to get "wise" over so strange a question.

## Elders' Note-Book

MEDITATIONS OF ELDER J. S. ROTH.



ELDER J. S. ROTH.

1. Would endless punishment be for the good of any human being?
2. If God loves his enemies, will he punish them any more than is for their good?
3. If God loves friends, if he loves his enemies also, are not all mankind objects of his love?
4. If God loves only those who love him, what better is he than a sinner?
5. As "love thinketh no evil," can God design the ultimate evil of a single soul?
6. If any man does wrong in returning evil for evil, would not God do wrong in doing the same?

7. Would not endless punishment be a return of evil for evil?

8. If God hates the sinner, would it not be natural for the sinner to hate God?

9. If God loves his enemies now, will he not always do the same?

10. Would it be unjust in God to be kind to all men in a future state?

11. If all men deserve endless punishment, will not those who are saved miss divine justice?

12. Does divine justice require the infliction of pain from which mercy recoils?

13. If God would save all men but can not, is he infinite in power?

14. If God can save all men and will not, is he infinite in his goodness?

15. Did God desire universal salvation when he created men?

16. Will God carry his original designs into execution?

17. Can God will anything contrary to his knowledge?

18. Did God when he created man intend that a large portion of his creatures should be endlessly wretched?

19. If he did not know all at the creation, is he infinite in knowledge?

20. If God made an endless hell, did he do so for the express purpose of burning men in it?

21. If an angel became a devil by sinning, was Adam's the "original" sin?

22. Would there be any more impropriety in me imputing my sin to Adam, than he to me?

23. If men are totally depraved, must not children be so also?

24. If children are totally depraved, how is it true that "of such is the kingdom of heaven"?

25. Is it the revealed will of God that all men should be saved?

26. Could God will that all men should be saved, when he knew that many would be lost?

27. If belief and good work are essential to salvation, how can infants be saved?

28. Can he truly love God who worships him through a fear of the Devil?

29. Can the love of God be changed to hatred?

30. If God loved his creatures when he first created them, will he not always do the same?

31. Can the Deity be universally good if endless punishment is meted out to a single soul.

32. Can a good man love and worship a being who has created millions for endless torture?

33. Are those not enemies of God who charge such conduct upon him?

34. Can it be virtue to charge a good being with the most abominable characteristics?

35. If God made all things and knew all things; if

he made the Devil, knowing that he would lead all mankind astray, will it be just to punish mankind for it?

36. Would not a being who would do that be as bad or worse than the Devil?

37. If the Devil is the author of endless hell-fire, would it not be the noblest thing God could do to put it out?

38. If all who go to hell must stay there without end, what did the Revelator mean in Revelation 20:13, where he says, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works"?

39. If that "hell" means the grave, is the "hell" of Luke 16:23, where the rich man lifted up his eyes, the grave also?

40. If that "hell" is the grave, was the rich man buried alive?

41. If he was dead when buried, was his spirit conscious after his body was in the grave?

42. If that is a figure, which is the figure? is it that the good shall be happy, or that the bad shall be tormented?

43. If hell is literal fire, did Jesus tell the truth as recorded by Matthew 3:12, where he says it is "unquenchable fire" also in Matthew 8:12, where he calls it "outer darkness"?

44. Is the "hell" where the rich man was, without water, the same pit without water spoken of by Zechariah in chapter 9, verses 11 and 12?

45. If it is, did the prophet tell the truth when he said, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water"?

46. Will the lost souls eternally blaspheme and curse God?

47. If they will, did Paul tell the truth in Philipians 2:10, 11, where he says, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"?

48. If those in hell never have a chance to hear the gospel, did Jesus tell the truth in Matthew 12:40, where he says he would be in the heart of the earth three days and three nights?

49. If Jesus did not go into the heart of the earth, as he said he would, did Paul tell the truth in Ephesians 4:9, where he says that Jesus descended first into the lower (not into the grave) parts of the earth?

50. Did Peter tell the truth in 1 Peter 3:19, where he says that Jesus went to preach to the spirits in prison?

51. Did Isaiah tell the truth in chapter 42, verse 7, where he says Jesus was to open the blind eyes, to

bring out the prisoners from the prison house? also in chapter 49, verse 9, "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves"?

52. Did Paul tell the truth in Galatians 1: 8, where he says that if man or angel from heaven preached any other gospel than he had preached to them, that they would be cursed?

53. Did John tell the truth in his second epistle, tenth verse, where he says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds"?

54. If "for ever" always means "without end," is Jonah still in the whale, as stated in Jonah 2: 6?

55. If "eternal" always means without end, is Sodom still burning? (See Jude 1: 7.)

56. Did Paul tell the truth in 1 Timothy 4: 10, where he says, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men; *specially* of those that believe"?

57. Did John tell the truth in John 3: 17, where he says, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved"?

58. Did Jesus tell the truth in John 12: 32, where he says, "And I, if I be lifted up from the earth, will draw all men unto me"?

59. Is it not true, that the general that always comes out victorious in a conflict, is counted the best man?

60. If the Devil should get seven eighths of the human family, would he not have outgeneraled Jesus Christ?

61. What did Jesus mean in Matthew 5: 25, 26, where he says, "Verily I say unto thee, Thou shalt by no means come out thence [out of prison], till thou hast paid the uttermost farthing"?

62. Does that mean that the prisoner must stay in prison for ever?

63. Now may all ye "*everlasting* hell-fire" folks study the foregoing carefully. J. S. ROTH.

#### HIGHLAND LAKE SCHOOL OF METHODS FOR RELIGIO AND SUNDAY-SCHOOL WORKERS.

*Editors Herald:* I am little late in reporting to you the work done at the eastern reunion this year, and some of it was so good and well received that we felt that it might be a good thing to give it a little publicity. We do not care particularly where it goes so it will help, and if in your editorial capacity you do not see anything valuable in our plan, you may consign it to the waste-basket. You will not find any stamps for return of the manuscript, nor will you find any retarded kick coming your way.

Well, it was like this: we did not expect to go to the reunion until almost the last minute, so no preparation was

made; but when we did find out that we could go we were delighted. We arrived on Friday, July 26, at nine o'clock in the evening, and were ready for the opening on Saturday the 27th. All went on smoothly, and we had a fine business-meeting at two o'clock. The reunion was organized by the choice of U. W. Greene, president, and M. C. Fisher and the writer associates. The order of meetings and the kind thereof was left to the presidency. We decided at once that one session a day should be devoted to institute work in the interest of the auxiliaries, so we planned a school on the order of the summer schools of methods conducted by the international Sunday-school workers and the Chautauqu. Well, we carried it out fine and to good purpose, as the accompanying report will show.

On Saturday, July 27, the eastern reunion convened at Highland Lake, Massachusetts (twenty-one miles from Boston, in Norfolk County). At the two o'clock business-session the order of the meetings, the nature of the meetings, and the ones to speak or have charge was referred to the presidency of the reunion.

The presidency, after considering the needs of the Saints gathered at the reunion, set aside one session, from a quarter of eleven to noon, for institute work in the interest of the Religio and Sunday-school. Accordingly, the general and district officers of the Sunday school and Religio met on Sunday morning to provide for the week's work. After mature deliberation, it was unanimously agreed to conduct an institute on the summer-school plan, and we adopted the name, "The Highland Lake School of Methods, for Religio and Sunday-school Workers." The general officers who were there, or were expected, were chosen presidents: W. N. Robinson, E. H. Fisher, and Walter W. Smith. Bro A. L. Sanford and Sr. Clara Zimmermann were chosen secretaries.

The method of work and the course of study was next considered, and the forenoon session was divided into three class-periods, one of fifteen minutes and two of thirty minutes. It was arranged to have the first period occupied daily by a short lecture or address on appropriate subjects. The second period was provided for daily with table work conducted by suitable persons on subjects of importance to all. The third period was devoted to the study of the Revised Normal Lessons by Hurlbut, the text adopted by the normal department, the class conducted by Walter W. Smith. The following is the daily schedule as carried out by the school:

Monday July 29, 10.45 to 11. Lecture by Walter W. Smith, "The necessity of teacher-training."

11 to 11.30. Lecture by Elder U. W. Greene, "The relation between the auxiliaries and the church."

11.30 to 12. Organization of the classes by E. H. Fisher and Walter W. Smith, and an introduction of the normal lessons.

## Original Articles

### WHEN AND HOW.

Therefore, be ye strong from henceforth; fear not for the kingdom is yours: and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich, and, behold, it is my footstool: wherefore, again I will stand upon it; and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; and I will give it unto you for the land of your inheritance, if you seek it with all your hearts; and this shall be my covenant with you, Ye shall have it for the land of your inheritance and for the inheritance of your children for ever, while the earth shall stand and ye shall possess it again in eternity, no more to pass away.—Doctrine and Covenants 38: 4.

The revelation from which the above is quoted was given to the church through Joseph Smith, Jr., January, 1831, less than one year from the time the church began to be organized. By it a land of promise is covenanted to the children of Zion of these last days, on the great condition that they "seek it with all their hearts." "All the heart," is usually considered by selfish mankind a big price to pay for anything. Is this so, provided the thing sought for and obtained proves to be an eternal blessing? a blessing eternal in duration? It is now a rule, always has been with many of earth's children, to exert their greatest energies to that which proves in the end to be an everlasting curse. Just why they will do this, from their standpoint, is a problem. But is it not true? What proportion of mankind accepts God's proposals and his conditions along right lines? To indicate man's reasons for the course they take, is to point out the breakers to them. It is shortsighted selfishness; an unconquerable inclination to yield to the satisfaction of the natural and perverted propensities, and the tendencies of these are always downward. They are sure to let us fall through far short of what we expected; are an eternal failure.

The history of the world in all the past, the world is now filled with blighted lives and blasted hopes by this course of procedure, and the world to come will not record or reveal the end of these unrequited hopes!

Now, go back to the language quoted and consider this covenant, and its sweep of the ages, and eternity; but do not pass by the conditions upon which it is to be realized to God's saints and their children. "If ye seek it with all your hearts." When we seek to obtain blessings from the Lord, do we expect to obtain unless we seek in harmony with him and his righteous law? We are told plainly that the land promised can not be obtained and then retained

Tuesday, July 30, 10.45. Lecture by Sr. Ada Sanford, "The relation between the auxiliaries and the home."

11 to 11.30. Round table conducted by William A. Sinclair, "Duties and responsibilities of Sunday-school officers."

11.30 to 12. Lessons 2 and 3, Hurlbut's Normal Lessons, taught by Walter W. Smith.

Wednesday, July 31, 10.45. Lecture by Elder M. H. Bond. "The Spiritual side of the auxiliaries."

11 to 11.30. Round table conducted by Elder S. F. Cushman, "The qualifications of the teacher."

11.30 to 12. Lessons 5 and 6, Normal Lessons, taught by Walter W. Smith.

Thursday, August 1, 10.45. Lecture by E. H. Fisher, "The Latter Day Saint Library Commission."

11 to 11.30. Round table conducted by Mrs. Walter W. Smith, "Duties and responsibilities of Religio officers."

11.30 to 12. Lessons 7 and 8, Normal Lessons, taught by Walter W. Smith.

Friday, August 2, 10.45. Lecture by Sr. Lucie Sears, "The laws of teaching."

11 to 11.30. Round table conducted by Sr. Anna Zimmermann, "The teachers' preparation."

11.30 to 12. Lesson 9, Normal Lessons, taught by Walter W. Smith.

Saturday, August 3, 1.30 p. m. Lecture by E. H. Fisher, "The Latter Day Saint Library Commission."

1.50 to 2.30. Review of the Normal Lessons, and examinations (to all who wanted to take the examinations).

The report of the secretaries read at the Saturday session showed an enrollment of ninety members in each class-period and that sixty-seven had attended every period. Twenty had missed only three periods. We gave high honors to those who attended twelve periods, and special high honors to those who attended all fifteen periods. (We could not count the Saturday session.) Those who took the examination passed with very good grades.

The school was a success in every way, and was well supported by the campers, showing a general interest in this kind of work. We believe much general information was imparted, and the work of the societies was stimulated.

WALTER W. SMITH,  
Associate Supt. of Normal Dept.

"True, the royal path, the way of holiness, the way of godliness, has its weary stretches and rugged, toilsome incline; no promise has ever been made that all this journey shall be fragrant with roses."

if "polluted." Further, the language used in this promise is, "For the land of your inheritance." It is designed only, according to this language, for those who maintain their standing with God as heirs, in time and eternity. "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—James 2: 5. Who are the rich in faith? Are those rich in faith who love not the Lord with all their soul, might, mind, and strength, and their neighbor as themselves? Are they rich in faith who seek to evade the force, or modify the full meaning of the divine language defining who the rich in faith are? Can the heirs to the inheritance prepared of the Father "serve" him and "serve" mammon at the same time? Look this question in the face squarely, and give the meaning of that word *serve*, its full definitive weight in both instances. Then let us read our heart and answer to him who says, "Ye can not." Then determine who are the heirs to the promises, "the rich in faith." Are they those who can and will make a covenant with the Lord by sacrifice? (See Psalm 50: 1-5.)

A few months prior to the making of the promise of this inheritance, it had been indicated by revelation that the elders of the church were to bear a responsible part in bringing to pass the work of the gathering, as implied in the inheritance promised. In a revelation given in the presence of six elders, September, 1830, section 28, paragraph 2, we are informed:

Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent upon the wicked; for the hour is nigh, and the day soon at hand, when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts.

The day of destruction here referred to, culminates with the coming of our Lord in glory to reign upon the earth. At a later date still, it is said:

Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duties, and the things which I require at their hands; and this can not be brought to pass until mine elders are endowed with power from on high, for, behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore [for the foregoing reasons assigned] it is expedient in me that mine elders should wait for a little season for the redemption of Zion;

for, behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfill, I will fight your battles.—Doctrines and Covenants 102: 3.

In some important regards the elders are to take the initiative in the gathering and the redemption of Zion. A gathering of God's children unto one place upon the face of this land, was incorporated into this great latter-day work as a part of it from the beginning, with its inception. As to the place, and the center place for this gathering, we need not speak. That is settled and understood, and becoming understood by all conversant with the great latter-day work. And further it has been declared that Zion shall not be moved out of her place, notwithstanding her children are scattered, the faithful to him shall return, reassemble, and rejoice before the Lord; such as remain.

#### WAITING A LITTLE SEASON.

Why this waiting for a little season for the redemption of Zion? This is an important question under the circumstances existing. "The last days" of our world are upon us. No doubt of this. Preparation *must* be made for it on the part of the children of the kingdom. "Be prepared in all things" and in heart against the day of "tribulation and desolation." The gathering unto one place is deemed essential to the necessary preparation for the unprecedented events attending the end of the world. But qualifications for those to be gathered are essential before they are gathered. The waiting for the redemption of Zion is for this prior preparation and qualification to be made. In this the elders are to take precedence. The removal of selfishness is one of the leading steps to be taken in this prior preparatory work. This is the duty of both elders and members of the church.

Heed should be paid to the admonitions of those who, from time to time, preach and write upon the gathering to remove the principle of selfishness from the hearts of the saints, and especially from those upon whom rests the burden of the church and its ministrations abroad.—Doctrine and Covenants 127: 7, last of paragraph.

Is this not a strange statement? Wonder what the elders abroad think about this! Is this one of the reasons: "mine elders" must needs "wait for a little season for the redemption of Zion"? That they may be divested of selfishness, so reprehensible to God in his Saints. Brethren, there is the statement. Let us seriously consider it, and "get busy" cleansing ourselves.

"Zion shall be redeemed with judgment, and her converts with righteousness," says Isaiah. Judgment and righteousness are parts of each other; each includes the other. Where the one is lacking, neither exists. They are parts of the same law,

each essentials of the work of holiness. But the ministry, bearing responsibility abroad, were not alone in the hindrance to the redemption of Zion in 1834, in the evil of selfishness. Selfishness is prophetically declared to be one of the perils of the last days. "They shall be lovers of their own selves, proud, covetous"; that is, money-lovers, servants of mammon, "without natural affection," marriage-covenant or "truce breakers." (2 Timothy 3:13.)

Let us see; in 1834 this was said:

I speak not concerning those appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my churches abroad [anywhere outside of Zion is abroad, is it not?]; there are many who will say, Where is their God? Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys.—Doctrine and Covenants 102:3.

Zion was passing through trial at that time, (1834). Her trials continued. Her children were scattered. Her trials are not yet over. Her children are to be tried and proved, not necessarily by her own sons, although this may be the case. They may, in their speculative disposition, wander into questionable methods of commercialism. They may—we do not say they will. Selfishness is what the Lord sees at the bottom of the hindrances of Zion's redemption, and so reveals. Who says, "No," to this?

After pointing out the unwillingness on the part of some of the elders and Saints to "consecrate" of their substance to redeem Zion, he further says:

Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; *and this can not be brought to pass until mine elders are endowed with power from on high*; for, behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; *therefore*, it is expedient in me that mine elders should wait for a little season, for the redemption of Zion.

Here are the Lord's reasons for waiting for a little season for this great work to commence: "The transgressions of my people," lack of the knowledge of their duties, may "know more perfectly" "the things required at their hands." And that all these difficulties may be removed and overcome, the elders must prepare themselves to be endowed with power from on high. The hindrances to Zion's redemption can not be overcome until this endowment is received. It is now seventy-three years since that little season began. Is it near its termination? Is the time approaching for this great endowment to be bestowed? But in the meantime can not the Saints and elders be divesting

themselves of the selfishness and inclination to speculation complained of in the revelations? Can not they be overcoming some of self, and cultivate the spirit of brotherly love? And to love our Father with all the soul? Can they not cultivate with much prayer and devotion to God the spirit of "consecration" as it applies to our daily life, and as it relates to the building up of the church of Zion? Why not study to apply the principle of coöperation, as it applies to "the support of the poor and the needy"? (Doctrine and Covenants 42:7, 8.) This is one of the essentials to salvation. (See also Doctrine and Covenants 44:3; 52:9; 72:3; 101:2; 102:2.) And as it applies to the building of church property, including the sanitarium and children's home? And, studying, why not practice in all diligence? We judge no one; but the revelations and commandments are before us.

In this connection let us consider the following:

Verily, I say unto you, Notwithstanding their sins, my bowels are filled with compassion toward them; I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watchtower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered; and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And, behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion. Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of the temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together.—Doctrine and Covenants 98:4, 5.

The redemption of Zion and the gathering of God's saints thereto, as soon as they are prepared for these things, are purposed, are ordained, are decreed of God for the "salvation" of the saints, and the poor are to be remembered, be divinely remembered of him. But who will risk his reputation in these days of speculation by espousing the cause of

the poor? David said, when contemplating Zion's redemption, "He will regard the prayer of the destitute, and not despise their prayer."—Psalm 102: 17. And Isaiah 29: 19, too, touches this plaintive chord as follows: "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." "Poor of this world, rich in faith, and heirs of the kingdom." The poor hear the gospel, have it preached unto them, said Jesus. Those who regard not the poor are the poorest among men in things pertaining to God and righteousness.

Behold, I say unto you, were it not for the transgression of my people, speaking concerning the church and not individuals, they might have been redeemed even now [said the Lord in 1834]; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.—Doctrine and Covenants 102: 2.

Are we in heart as ready to prepare all things before us, for the gathering of the poor, as for those not poor? How? When? God has heard the complaint of the poor (see Doctrine and Covenants 38: 5, James 5: 4, 5). Have we? How are we listening? Are we *learning* to be obedient to God, by this sin of 1834, and eliminating it from our saintly practice? Can Zion be redeemed so long as her children fail in this?

Again:

Teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto one, Be thou clothed in robes and sit thou here [you are well off in worldly goods.—C. S.]; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just? Behold, this I have given unto you a parable, and it is even as I am: I say unto you, Be one; and if ye are not one, ye are not mine.—Doctrine and Covenants 38: 5, 6.

Can Saints be one as here commanded, and not seek to be equal? When you remember the ability—your talent—given you to accomplish and acquire, is your heart touched by the Holy Spirit? Are you learning of Christ, the "meek and lowly in heart"? When you contemplate how he gave his all, his life, "himself a ransom" for you, does it inspire you with hope, joy, and comfort—the hope of eternal glory? And are you ready to try to inspire your fellow with joy and hope? And how—by making yourself one with him, or he with you?

When the practical on this topic of unity is contemplated; that is, being one in temporal as well as in spiritual things (see Doctrine and Covenants 70: 3), does the following ever occur to the mind?

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always, that you may not faint until I come; behold, and lo, I will come quickly, and receive you unto myself. Amen.—Doctrine and Covenants 85: 38.

Again:

Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold, I, the Lord, have made my church in these last days, like unto a judge sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.—Doctrine and Covenants 64: 7.

The duties set forth in the foregoing statements of the divine law are so plain that comment seems almost unnecessary. Zion's inhabitants are to "see" that the series of injunctions required are fulfilled, and the "judgment" imposed on them demands individual obedience to the law, and to "learn" to love, and impart one to another as the gospel requires.

But a question here arises: Is the promise of the land given as an inheritance to Zion's children open to the poor, as well as others? How are they to become actual inheritors? Are they to wait for their inheritance till the resurrection takes place? Are they to wait till all who are individually able to purchase their inheritance have been placed in their possessions? Facts, the law, God's impartiality, and conditions demand an answer to these questions. Are all required to consecrate in full while as yet no *inheritances* are entered into or are ready at least to be offered for purchase or otherwise, as conditions determine? But where in the possession of the church are the lands for inheritances? Has the church such lands? What can the Bishopric do in this matter of extending inheritances when the church possesses no land for this purpose? Has the church consecrated of their means to purchase such lands? "For it is my will that these lands should be purchased, and after they are purchased that my saints should possess them according to the laws of consecration which I have given."—See Doctrine and Covenants 102: 8; see also 127: 7.

And a sufficient time is extended in which "the strength" or "consecration" of the Lord's house, to purchase the lands, and wise men authorized to do the purchasing of the lands referred to. Consecration is the strength of the Lord's house here referred to, to our mind. This was the Lord's will in 1834, and his will concerning this had not changed in 1906. This is "in accordance with the revelation given to the church on Fishing River." It is the redemption of Zion we are endeavoring to treat of, not the commandment to be fulfilled after her redemption. If Zion does not purchase the lands others will. Nay, have been, and are doing that now. They find a way to do that work, and are willing to purchase, and are reaping rewards. Is it possessing these lands according to the consecration given of God, to purchase as individuals of the world do, and enter upon possession as the people of the world do? If so, then is the world fulfilling the law of God in this respect; nor is the Bishopric, or any action by them, considered. Where are we? Is it too late in the history of the world and the church for the following statement to have a bearing in the case?

For it must needs be that they [the Saints] are organized according to my laws, if otherwise, they will be cut off; wherefore let my servant Edward Partridge [the bishop] and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church; and if he shall transgress, and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has consecrated unto the bishops for the poor and the needy of my church; therefore he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure according to the laws of the land. . . . And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.—Doctrine and Covenants 51: 1, 2.

Here are some of the directions given of God to the bishop of the church relating to apportioning inheritances to the Saints: "Every man according to their families, according to their circumstances, and their wants and needs." "According to" size, or number of family is to be considered; also the calling, business, ability, talents. Just needs and wants, or "inasmuch as his wants are just." A proportional equality, "that ye may be one." The foregoing language is addressed to "this people," without distinction, and as further indicating "what the Lord requires of every man in his stewardship," and "none are exempt from this law who belong

to the church of the living God," it is stated: "Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."—Doctrine and Covenants 70: 3.

But where are the lands for this inheritance? The Bishop is unable to organize "this people," because there are no lands in possession of the church upon which to organize them. Are the Saints now prepared to authorize the purchase of lands for inheritances, by consecration? The revelation says: "It is my will that ye purchase these lands." Are we *prepared* to do this? When will we be? If it is God's will that the lands be purchased, he requires it, does he not? To purchase the lands, now, is one of the vital questions. How to cooperate in the work is another. To become equal, as required by the gospel law, is a harder one. And whether we can be saved in the celestial kingdom without conforming to the law in these lawful respects, who can tell? To be passive about these questions will avail nothing. To oppose them only indicates that we are rebellious. And to arise to the situation in full in our faith and obedience to the whole law as here referred to is no more than to love the Lord with all our soul, might, mind, and strength, and to love our brother as ourselves, is it? It is essential to the "salvation" of the Saints that they be gathered together in the Lord's due time. In times past instead of gathering to the places appointed of God, the people, many of them, went to Utah and vicinities, places not appointed of God; some to Vorhee; others to Beaver Island; others to Pennsylvania, places God had not appointed; and it is doubtful whether there was a reason for it, unless it was because of transgression; while but few, if any, went to the places he had appointed. But the *beginning* of the gathering is the purchase of the appointed land. (See Doctrine and Covenants 98: 9; 102: 8; 127: 7.) "Let all things be prepared before you."

In order to the gathering now, the ministry must become devoid of the spirit of selfishness and greed, and receive an endowment, and be prepared to give proper instruction to the Saints. The Saints must learn the duties required, and we must all have experience, *learn* not to pollute the inheritances, by avoiding all manner of evil, by being willing to consecrate to purchase the land for an inheritance; also to be one, equal without grudge, to cooperate in the work of *building up*, or redeeming Zion, and all her interests, each for the well-being of all, the publication of the gospel to all nations unto the eternal salvation of all who will obey and live it faithfully to the end.

In 1833 the Lord said Zion might have been

redeemed even then. Ample means were at hand to have done the work had the churches been willing to hearken to God's voice; but were they willing? Faith in God has "quenched the violence of fire," escaped the edge of the sword, raised the dead to life again, turned to flight the armies of the alien, healed the sick, cleansed the leper, stopped the mouths of lions, wrought righteousness, and subdued kingdoms. Will faith in God redeem Zion? Just gospel faith in his revelations will. Saints, will you risk it?

"Zion shall be redeemed with judgment, and her covenants with righteousness."—Isaiah 1:27. When? How?  
COLUMBUS SCOTT.

#### DO LATTER DAY SAINTS BECOME INDIFFERENT TO THE TRUTH.

While reading a former number of the SAINT'S HERALD, I found "An appeal." Very good in one way, because it will set Latter Day Saints to thinking, and to heed the good advice in our dear book, and thereby to learn as to whether they be in the faith. But now, as in the time of Paul, Saints do not see or understand things alike. Some day we all shall come to the unity of the faith, but not until the great enemy has been chained up and put away from among the children of men. Those Latter Day Saints who once received a testimony of the truth in the latter-day doctrine, which was committed to our earth through Joseph Smith, the Martyr, and have washed their garments and made them white in the blood of the Lamb; yes, those Latter Day Saints who have heard the voice of Jesus, the good Shepherd, followed him in regeneration, feeling willing to follow him in life and in death, through time and eternity, they have still a good testimony. They know of the doctrine. They know they are safe in the mighty hands of their heavenly Father and their leader and Savior, Jesus Christ. They know they shall be led into all truth by the good Spirit. They know they have an advocate with the Father who will intercede when they sin. He shall enable them to walk in the light, and his blood shall cleanse them from all sin. They know they shall stand, even though hated and persecuted of all. They know they shall never perish, but shall die only to inherit immortality and eternal life, the glorious crown, their Savior being the author and also the finisher of their faith. Blessed be the knowledge! He shall not lose any of those that have been given him, but shall raise them up on the last day.

Please listen to the beautiful words and promises as they flowed from the mouth of Jesus. When the Lord thus spoke he knew he was able to lead, sustain, and gather the little flock home to the Father's house.

Yes, dear brother, those Latter Day Saints who have once received the testimony from God (he who never changes) have obeyed the gospel, and set their feet on the blessed, never-failing Rock. They shall never grow indifferent to the everlasting covenant. They have been sealed by the Holy Spirit unto the day of redemption. They shall stand. Their faith, works, and obedience, their wisdom, power, and knowledge, all of heaven, originated with God and can never change. This is my understanding of scriptures in which I believe; this is my strength and consolation, my satisfaction and enjoyment. To God be all thanks, praise, and honor eternally.

Dear brother, I know you are right. Nobody in or outside of the church will ever be benefited by Latter Day Saints growing indifferent to the truth; only Satan. How did the great enemy look at different times—when yet in heaven, in the garden of Eden, when presenting himself among the sons of God for the destruction of Job, and now as an angel of light? He is a changeable being, and so are his works, his children, coworkers, and worshipers. Great are their works, but all in vain! Think of the ten virgins; let us say: saints in a visible way, five of whom could not be permitted to enter with the heavenly groom. Why not? Did they not belong to the church? Hence, they are Latter Day Saints, their lamps the latter-day doctrine, perhaps also the former and the Holy Spirit—yes, preaching and teaching the words of God seemingly with power and ability. They grow indifferent. They lapse off here and there on the wayside. Their strength gives out; for it was not of heaven. The cross of scorn, hatred, and persecution was too heavy; and the spirit which they had received could not prevail against a wicked world, because it was changeable. Many, though, will stand till the Lord shall appear; but fearful be the hour, no light from their polished lamps—no, for it was originated in darkness, hence, no power so near the Lord. Let us think of it. Here is the groom of heaven now to marry his bride on earth. Listen, "I never knew you." No consolation, no admittance, no salvation. They had become indifferent, were left in darkness. They were not the children of God, only in the sight of men. They had never been clad with the beautiful garment—the righteousness of Christ. So are the keen and cunning works of the great enemy, he who alone will be benefited of Latter Day Saints growing indifferent to the truth and works of heaven.

May God be merciful to those who yet move onward in darkness, although carrying the beautiful, shining lamps. May his love and goodness lead them all to repentance, from darkness to light, so they shall never grow indifferent any more. They

shall then be permitted to enter, and be welcomed to partake of the marriage supper of the Lamb.

Yours for truth, right, and righteousness,

DENVER, Colorado.

P. I. HANSON.

## Of General Interest

### JUSTICE TO MRS. EDDY.

The recent failure of the attempt of relatives of Mrs. Mary Baker G. Eddy, the discoverer of Christian Science, to secure an accounting and partition of her property, on the ground that she is a victim of insane delusions and a mere charlatan, has for the moment centered attention upon that remarkable woman. We say "remarkable" advisedly, for the matter of acceptance or rejection of Mrs. Eddy's teachings does not affect the stupendous character of her achievements. Mrs. Eddy has been violently assailed by newspaper and magazine, from the pulpit and Chautauqua platform, and so numerous and unbridled have been these onslaughts that many have come to look upon her as a hypnotist, a practitioner of the black art, a monstrous imposter. The story that she has been dead for several years and that another has been hired to take her name, and assume her identity has traveled fast and far. Few persons of whom American history takes note have been so vindictively scandalized, and none, it appears, with greater injustice so far as the charges outlined above are concerned.

Dr. Allan McLane Hamilton, the eminent alienist, has been a close observer of Mrs. Eddy for several weeks past, and he has come to the conclusion that she has been greatly wronged. In a report made public last week Dr. Hamilton says:

"From my knowledge of the case, from careful study of the letters and documents submitted to me, and from my examination of Mrs. Eddy, I am firmly of the opinion that she is competent to take care of herself and manage her affairs, and that she is not coerced in any way. In fact, it would appear as if she takes the initiative upon occasions.

"The allegations concerning Mrs. Eddy's belief in 'malicious animal magnetism' are ridiculous. I am convinced that the words are only used synonymously with 'malign influence.' 'Malignant' or 'mendacious animal magnetism' is therefore a *facon parler*, as the French say. She certainly has been subject to sufficient annoyance to entertain the fear that she is to be subjected to further disturbance. False reports that she was dead are among these, and her home has been broken into and valuable documents have disappeared. That she has delusions regarding her son is an absurdity, for only a few days before he brought the suit to have her declared incompetent, she had, without suggestion,

made the trust deed to have him and his family provided for. Mrs. Eddy has no insane delusions, and in print and elsewhere simply enunciates the conventional part of her creed, which she and eight hundred thousand believe in. No matter how improbable or unacceptable it may prove to be to the community generally, it is no more remarkable than others that have been before or that exist to-day, and her alleged delusions regarding mesmerism, the nonexistence of matter and the power of healing forms an integral part of very many religious beliefs.

It is but justice to Mrs. Eddy to make these conclusions regarding her condition public. No principle of righteousness can be established permanently which fails to be just and fair. The opponents of Christian Science will make better headway by confining criticism to her teachings, rather than to her personality. The one may not be so popular as the other, but it will have the merit, at least, of being susceptible to argument. In the case of Mrs. Eddy, this advantage appears to have been effectually removed.—Des Moines *Capital*.

### THE QUEST OF THE NORTH POLE.

There must be something at or near the North Pole which the world should know about. We are not prepared to believe that men are simply and only moved by a love of glory. There is a divinity shaping the end, no matter how roughly men may be hewing. That divinity desires the world to know something about the north which it does not now know. What is it? Is our terrestrial philosophy wrong and needs correcting? Are there conditions near the pole which admit of a development we have not believed possible? Will a portion of our great race be found there enjoying the favor of God, and having progressed far beyond us? Something there is, what is it? Peary feels sure he will find the pole. Wellman thinks he will fly to the coveted spot. Will they both or either reach the goal of their ambition, and bring the world the knowledge it needs and longs for?—*Independent Patriot* (Lamoni), August 22, 1907.

### THE LORD IS AT HAND.

Let us keep down before God, dear ones. He will yet show us great and marvellous things which we know not. (See Joel 2:21: Jeremiah 33:3.) God is not pouring out his Spirit over this earth for nothing; and the question that was asked on the day of Pentecost is being repeated: "What do these things mean?" God is revealing to his saints that the coming of the Lord is right at hand. And we know not what tests we may be called upon to face before he comes; tests which only the genuine bap-

tism of the Holy Ghost and fire will enable us to meet triumphantly. Glory to God! It is for us all to-day. Let us reach on and reach out and reach up.

Sisters, let us not spend the precious moments in ornamenting and decorating our bodies and homes, teaching our children to love finery and display, but live simply and employ our time for the honor and glory of God, as we shall wish we had when the judgment-day dawns. Neither let us fritter away our time in idle gossip. Let us not talk even of good things too much with people, but talk a great deal with God. These are golden days. Great opportunities and responsibilities are ours.

Praise God that he is putting a hunger and thirst into the hearts of many of his people scattered over the land, and many send requests for prayers. Oh the blessed ministry of prayer! May God put it upon us more and more. Let us pray much one for another, dear ones, and for all saints, that we may all be ripened up for the coming of our blessed Redeemer.—Addie M. Otis, in *Word and Work*, August, 1907.

## Mothers' Home Column

EDITED BY FRANCES.

### Are We Thinking?

"Righteousness exalteth a nation: but sin is a disgrace to any people."—Proverbs 14: 34.

Change we now the theme and subject; for it is not our object to enter further into this work done by Mr. Washington. Suffice it to say that it was most difficult and arduous in the extreme. But our faith is unshaken in looking to his system of education as the final solution of the problem.

And that system—simple but to the last degree comprehensive in its aim of making of each student a self-respecting, self-supporting citizen of a free republic. Not one sent out with a smattering of book knowledge and no capacity for earning an honest living; but one capable of doing good work, whose services would be in demand because skillfully and faithfully rendered, and who at the same time would have laid the foundation of a more advanced education, should means and time permit, and inclination serve. Not one which fills the head with impossible and impracticable schemes, but which on the contrary, after having taken a broad and comprehensive survey of the entire field then measures the individual capacity, fitting it for the work to which it seems best adapted, and, best of all, training the individual to make the very most of the means which he can command. How much this latter means will be understood best by those who will pause long enough to give it serious thought. Let us, for instance, suppose that the church—as a unit, not as individuals—should resolve to make the very most of Graceland, and that in obedience to the direct command of the Lord, as set before us in the article of Bro. Fred M. Smith. Do you think it is possible for us to estimate what the result would be? The mind can not grasp it, but as our own takes in a survey of a very, very narrow portion of the field—as we regard our homes and count up the articles of beauty and utility with which they are filled to overflowing, while the halls of Graceland stare at us in blank nakedness or covered by such poor attempts at orna-

mentation as only serve to emphasize her poverty; as we think of luxuries indulged in by very many if not by all, we wonder and still wonder what the result would be if only a united effort were made, not only to equip Graceland for her work, but to complete the other enterprises which, because the Lord has commanded, the church has undertaken. Before leaving this subject, however, or attempting in any measure to answer this question, it may not be amiss to learn what has been accomplished by Mr. Washington and his collaborators at Tuskegee during the last twenty-five years. In the *Outlook* for August we find the following from the pen of the Reverend Lyman Abbott. In an article on "The South and education," he says:

"Out of Hampton has grown Tuskegee. Last spring this extraordinary product of American democracy celebrated its quarter centennial. Twenty-five years ago the state of Alabama appropriated two thousand dollars to start an industrial and normal institute for negroes, and sent to Hampton for a principal. Hampton responded to the request by sending Booker T. Washington, who began the school with a handful of pupils in what was little more than a shed. To-day the institution possesses twenty-three hundred acres of land, ninety buildings, over twelve hundred pupils, over one hundred and fifty teachers, an aggregate endowment including its real estate of over two millions in value; has sent out to serviceable life in the South six thousand men and women, two thousand of whom are engaged in teaching; and has produced, as the famous banyan-tree produces, a new tree by its roots—sixteen incorporated schools animated by its spirit and extending its work. President Eliot in his address at the quarter centenary of Tuskegee, said that it had acquired more in the first twenty-five years of its existence than Harvard acquired in its first two hundred years. In view of this statement I do not think it an exaggeration to affirm that no other country and no other epoch has ever seen so striking a growth of a single educational institution through almost wholly private benevolence, chiefly bestowed in moderate sums. In its genesis, its organization, its teaching force, the sources of its endowment, and the services which it has rendered, Tuskegee is a monument to democracy." And we can not help but add that she has done a work worthy of the land of the son of Jacob, whose "branches ran over the wall." Truly—"The ploughing of the Lord is deep."

Can we separate righteousness from obedience to God, or can we cleanse disobedience from sin? In section 38, paragraph 5, of Doctrine and Covenants, we as a people have this grand promise made us: "But verily I say unto you, that in time ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws, when I come, for I am your law-giver, and what can stay my hand? But verily I say unto you, Teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, Let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just. . . . I say unto you, Be one; and if ye are not one, ye are not mine."

Here again we find that the purpose of God concerning his people is plainly revealed, and his beautiful law of equality is taught. Is it not the purpose of God that through

obedience to this law shall be brought to pass the exaltation of his people, that they shall be the head and not the tail of the nations? We would to God that we had the power to persuade you to try the Lord and prove him! Listen to what he says in paragraph 9 of this same revelation:

"And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people; for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old. And again I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might with the labor of his hands, to prepare and accomplish the things which I have commanded."

Fathers and mothers, again let us ask, Are we thinking? And if we are, what is the character of our thoughts? Do we love Zion, and do we long and pray for her redemption? What think you? If the answer be, "We do," will we not work for it? Longings, faith, and prayer all have their place in the economy of God, but they can not eliminate; neither can they take the place of labor. The commandment of God is to every man that he labor with his might—labor with his hands to prepare and accomplish the things the Lord has commanded. It is the mission of Graceland to impart knowledge to the brain, and teach the hands skill, that the sons and daughters of Zion may no longer be "hewers of wood and drawers of water" for the Gentiles, but rather that they labor for the upbuilding of Zion—the placing her where she belongs, at the head of all righteous advancement, all true mental, spiritual, and physical uplifting. And when this in done, the Lord will take care of the rest.

"O Zion, when I think of thee!" think of the shame and humiliation which sin and disobedience have brought upon thee, how I long in my soul to awaken your young men and maidens to a knowledge of the fact that God is calling upon them to fit themselves to help defend the truth and roll from the church this burden of reproach which she has borne, lo, these many years!

And, thank God, they are coming in answer to his summons! They are coming, equipped for the battle, and Graceland is yet to see the day when she will cry out that her borders be enlarged for the place is too straight for her. She is yet to see the day when her teachers will gladly take up the sacrifices and burdens which their brethren of the ministry are now bearing, and higher salaries will never tempt them to forsake the post of duty, for they shall rise from the ranks of her pupils, and God will reward them with the knowledge they have sought diligently and by much sacrifice, and they shall share of his glory which is intelligence, or *light and truth*, for these are the words of the Lord: "Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand." Saved from sin—from rebellion and heart-wanderings, and by the intelligence and righteousness of her sons and daughters, "Zion shall arise and shine, the glory of God being risen upon her."

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"Whether the wrath of the storm-tossed sea,  
Or demons, or men, or whatever it be,  
No waters can swallow the ship where lies  
The Master of ocean and earth and skies."

"Must I be borne to Paradise,  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?"

## Letter Department

CLAYTON, Manchester, England.

*Dear Herald:* After coming out of the packing-house we went into some of the large stores, one of them being Jones' store where they sell everything from beef to a shoe-lace. Everything seemed to be very reasonable in price and every one very accommodating. We then returned to Independence to the home of our brother and sister and had supper together. Bro. and Sr. Arber hail from Sheffield, England, he being one of the Seventy. After supper, it being a warm evening, we came out of the house and sat and talked togeth'er of the old country, and of the many friends over there, and then of what we had read at different times of the gathering, and how we seemed just now to be nearing the time when we should sit beneath our own vine and fig-tree, although the plot of land where we were then sitting and talking belonged to another brother. Thus we spent, we believe, a very profitable and enjoyable evening, and after many thanks and interchange of good-nights, the writer made his way to his place of abode wondering when the ideal condition of things that we read of, and sometimes seem to have a slight glimpse of, will have obtained even in Zion; when the divine shall so have evolved out of the human that he shall cease to try to put a monopoly upon one of the most divine gifts, namely, the land.

On the 27th went to Bro. and Sr. Matthews for dinner and supper. This brother and sister comes from Birmingham, England, and know something about the hardships of gathering to Zion, but seem now to have obtained a footing. After dinner the writer and our sister had the privilege of a good long talk on the wonderful manifestations of our heavenly Father to those who are trusting in him in giving them health and strength to work for the bread that perisheth, or preparing the back for the burden, and the many times when the way has seemed to be closed up how he has wonderfully opened it up for us; and while we were thus talking we felt to be in the real presence of the divine power.

In the afternoon a young sister, who came here from Birmingham, came in and we had lots of talk about the old country and the new, and after supper made our way to the fellowship meeting, and thus spent, we believe, another cheerful and profitable day in life's arena of time.

On Sunday, the 31st, we went to Argentine with Bro. and Sr. Arber. Argentine is a suburb of Kansas City, Kansas. Here in 1903 they had a very destructive flood when many people lost all their possessions and some their lives, and we were shown the water marks upon the buildings as we were riding along in the car, and in a neat little meeting-house where we met, we could see signs of the flood. We met here a little band of Saints who seemed to be really in touch with the Master; and although laboring under great difficulties, many of the brethren being compelled to work on Sunday, yet there was a good degree of the Spirit of the Lord in the little testimony-meeting in the afternoon, and the writer felt greatly blessed with them. I take this opportunity to thank the brother and sister who so kindly cared for us, and hope and pray that they may have power to train their little ones in the ways of righteousness and peace, and we hope the young sister, the organist, may be able to bring to pass much righteousness in her day and generation. We also remember our old country brother and sister that so kindly provided us with a real old country meal and a cheerful welcome, and hope that God will bless them with wisdom and power to perform always that which is good.

On the 2d of April there was quite a lot of men and women

busy packing up foodstuff and hurrying along the streets of Independence with bags and parcels, and the writer was one among them making preparations for a journey, not quite such a great preparation as when Israel of old left Egypt. In the house of Bishop Kelley there was careful preparation made for the writer, and thus was brought to an end a very profitable and pleasant fortnight in their hospitable home. The writer learned many, that he believes will be, valuable lessons, while stopping with them. Life seemed real to every one in the home, and everybody seemed intent on learning, and beautiful harmony prevailed; and while the writer used to sit in the room facing the Temple Lot, many were the thoughts that pervaded his mind of the possibilities that might have obtained had persevering, practical faith moved the early pioneers of this wonderful latter-day work. We should likely have seen a beautiful temple instead of a wood erection. We should have seen land and houses owned by the church instead of the scramble among the Saints and others to become the individual owners; and instead of a residential town, we should have seen places of industry owned by the church, manufacturing useful things for the use of the Saints; and in this way we believe that which we read in Independence Hall at Philadelphia would have been fulfilled, namely, freedom and liberty.

Well, we made our way in the nine o'clock car to the Kansas City depot, and at about eleven got onto the train for Lamoni. We had to stay at St. Joseph for two hours, so we had a look around the little town, then returning to our train we started on the remainder of our journey, arriving at Lamoni about nine o'clock at night. It was pitch dark with only here and there a lighted lantern, and to one who had been used to walking along streets well lighted you may imagine the great change, following a lantern along unpaved, muddy lanes and boarded footpaths with many of the boards loose and some off altogether, making great holes or cavities. Just to give you a little idea, one night we were going home from meeting following the lantern when we saw something moving. We soon found out that it was one of the sisters that had been to meeting and had caught her foot in one of these holes, and thus had an experience that often happens but is not pleasant.

Well, when we arrived at the depot I heard Bro. John's welcome voice, and soon we felt each other's hand, but had to wait to see each other's face. About twelve of us followed a lantern for a little while, then we came to what they call a hack in which we had the privilege of putting some of our luggage, which was a great relief. We next inquired for the stopping-place of Bro. John's father and mother and a sister from Independence. After several inquiries we found the right place and then Bro. John and the writer made their way along to Liberty Home a distance perhaps of one mile and a half, Bro. John going first carrying the lantern, the writer to follow on, to be careful: "here is another hole," then "mind, keep in the middle of the track. There is a ditch on either side of the walk." Thus, a stranger in a strange land on a strange footpath, we at last saw a light in the window, and Bro. John said it was for us. We had often joined in the singing of the hymn, "There's a light in the window for thee, brother," but this was the first time for me.

When we got to Liberty Home we found liberty in deed and in truth. We saw the pleasant faces of Bro. and Sr. Rudd who came from Leeds, England, and after supper was served we found quite a little company gathered, amongst them being Bro. Newton, present missionary to South England, and Sr. Hawkins of Kansas City, and after the old country custom of eating before sleeping and a little chat

we retired to sleep to dream of the past and prepare for the future.

In the morning, feeling refreshed in body and mind, we gathered at the usual hour for breakfast, and here the writer had the privilege of shaking the hand of Sr. Dalley, late of Leeds, Yorkshire, England. At the breakfast-table were gathered more than twenty men and women, and to see some of their feeble bodies, and see them reverently bow the head while the food was being blessed and thanks given for the same, it made one feel that there was a power other than human present in that little room.

On the 3d went to nine o'clock prayer-meeting and for one hour had a very good time. At ten o'clock Religio society held their convention and I can assure you, brethren and sisters of the old country, it was most wonderful to hear and see the intelligence displayed in this department by the hundreds of young men and women thus engaged, and their bright faces as they reported the progress of the different parts of the organization, of those who were alive and doing, or trying to do their duty, and on the other hand to hear the discussion upon the delinquents, not how they might cut them off and thus be rid of the trouble; no, but how they could best bring them to see the benefits derived from lively organization, and the individual possibilities for each member to attain to in the way of intelligence; and when I heard the report of the British Isles Mission, I thought of the struggle at the East and the Northeast branches, and felt sure if the Manchester District would, they could work very effectively in this direction as we have the talent if only organized and used, and the home classes there are a great blessing to the present mothers, and also the future mothers. I remember in the Northeast Branch there was a mothers' meeting organized, but it had a very short life. Now, I had the privilege of attending one of these home classes in Kansas City and felt sure that much good could be accomplished in this way. Any one reading this epistle the writer will give all advice and practical assistance he can, if applied to for the same. We hope to do something more effectual the coming winter than we have in the past.

135 Clayton Lane.

G. W. LEGGOTT.

RIPLEY, Oklahoma, August 15, 1907.

*Editors Herald:* My nervous condition has been such for the last year that I have not dared to tax myself writing up any reminiscence of the affairs of my travels in mission field. Feeling somewhat improved in health, left my home in Independence July 16; being accompanied by Ammon, my son, and joined later at Kansas City depot by Sr. Etzenhouser, we speeded our way to Richmond, Oklahoma, reunion. Traveled all day and all night, and pulled in at Woodward, Oklahoma, at daylight on the 17th. Here we were met by Bro. McKnight and taken to a boarding-house where we tried to enjoy a real western Oklahoma breakfast. We were all too dusty and tired to "take it in" with the relish of some former days. Bro. McKnight paid the bill. Ammon and Bro. McKnight hurried to catch the mail hack in order to secure room for us to be carried nearly forty miles to the reunion. Presently the generous-hearted Kent brothers got wind of our going on mail hack, and countermanded our arrangements, and ordered a covered double-seated livery rig, and by twenty minutes past eight we were on our way for the reunion, being furnished with a fine lunch; and when we talked "pay" we were quickly told, "This is *our* part in the trip." Thanks, brethren.

Dry and hot with sand rolling over the fellies of carriage much of the way, it was a question whether "it" would stand the trip; but there were so many things to see, which broke

the monotony so fast, that I forgot my nervousness. Jack-rabbits, horned toads, prairie dogs, two or three species of ground squirrels, with a number of new kinds of birds. I had inherited a "gift" from my earthly father of trying to mimic nearly everything I came in touch with, hence the prairie dog met his chatter moving through the blowing sand from our carriage and scampered to his hole, supposedly wondering from whence the big voice came. "Our crowd" sang, spoke declamations, and argued religious questions till our driver was compelled to admit, "This is the jolliest and most congenial set I ever drove from the town of Woodward." The long road ended at the camp an hour before sundown. I stood the trip away beyond my expectation. I thanked the Lord and took courage.

The camp flocked around our little crowd, and in a minute we felt a welcome that none but Latter Day Saints know better how to appreciate. Here we met of the general ministry, Brn. Case, Yates, and Chase with their families, also Bro. R. M. Maloney's family. While the reunion was not a "big one," yet it was orderly and up-to-date. To say the least, we had an enjoyable time. There were two things worthy of note which gave a healthy tone to the reunion. Well-water and no ice, and vegetable dinners and no meats, It was said they had meat once or twice; but I did not see it. I believe I met with less sickness in the camp than at any reunion I ever attended. Everybody appeared to be happy. They adjourned to meet at Freedom, Oklahoma, Friday, August 17, 1908, to renew these associations. I should say Sr. Etzenhouser and Ammon were no small factors in carrying forward the Sunday-school and Religio interest. The musical talent displayed by Bro. Chase, wife, and family certainly was commendable. But then, the ability and energy displayed in the managers of the reunion, and with that of the whole camp would, I trow, make some of our large reunions a little jealous. Thus far we are pleased to note the push and energy found in our mission.

On Tuesday, the 23d, Ammon and I commenced meeting in Ceiling. Here is where Elder Clark Braden cut such a swell more than a year ago. My name had been so prominently associated with his upon circulars thrown broadcast, that there was some curiosity to see the man that had bearded Braden in his den six times in public debate, and had dared Braden to try his seventh with him upon the same propositions. But fear had seized the churches, and every church-house was closed against us. I asked Bro. Steele to secure a vacant lot and go to the lumber-yard for lumber to seat it. This he did, and we opened up facing the main street. The churches got up this and that, but in spite of it all the people came and heard why we were Latter Day Saints. Sunday, the 28th, was our last, and we closed at ten o'clock at night, holding an interesting crowd to that late hour waiting for the moon. Bro. Walter Plain had in readiness a rig to carry us fifteen miles away, where we arrived at three in the morning. Bro. and Sr. Hughes were up waiting for us. We lunched and laid down for two and a half hours.

Early on the 29th Bro. Plain started with us to Carlton, twenty miles away. Bro. and Sr. Hughes were loath to let us go, as they are far away from Saints, and enjoyed a visit from the missionaries. We certainly enjoyed their hospitalities, even though but a few hours.

The noon hour found us at Carlton where we met Bro. Yates. "The boys" canvassed the small burg for grub, while I watched over the grips. Here we met in abundance our Lamanite brethren. A grunt with the shake of the head told us, "No talk to white man." The report from the boys of the quality of the grub and its peculiar surroundings caused me to inaugurate a fast. At half past one we parted

with Bro. Plain, and was on our way by train to Enid. Here we dropped down among strangers. But we soon had "the boys" out hunting for Latter Day Saints, and they returned in less than an hour, having located Bro. and Sr. T. L. McGeorge. Here we certainly met Saints indeed. We were soon apprised of a Bro. and Sr. Tesley Hopkins, and a Bro. Wheeler, all alive in the work, having organized a Sunday-school in Bro. Hopkins' house, and prayer-meetings at the same place every Wednesday night, Bro. Wheeler being a teacher and holding membership somewhere in South Oklahoma, if memory serves me right. We were not long in taking in the surroundings, and the boys were out hunting for the mayor of the town of twenty thousand. The mayor gave his consent for us to hold meetings on the street, just so we did not jam up the pass-ways. We got the finest place on the square, with large electric lights in front, and a curbstone just high enough in front of us to make good seats, with wide walk, etc. At about eight Brn. Ammon and Yates, with the handful of Saints already named, were on the street singing the beautiful songs of Zion, which, to their surprise, attracted a large crowd, and they mounted their box pulpit and the work commenced. I remained with them until August 18, when I went to Morrison to arrange for some meetings. The boys held up to Sunday night, August 4. Crowds increased, and they witnessed one of the best and most interesting street-meetings they ever held. Almost hundreds of questions of worth were asked and answered. People were loath to leave, and often they were compelled to hold the meetings till after ten o'clock. Sometimes they would have to alternate twice in their speaking to keep from wearing out their voices. These isolated Saints never felt more jubilant, and the boys felt surely, that meeting was directed by the Lord.

My appearance in Morrison scared the preachers, and heads were put together, and the consequences were we did not secure a church-house to hold meetings in, though there were four or five in the town of five hundred inhabitants. I went three miles out and held meetings Sunday at eleven, and night at Rock Creek schoolhouse. Saw Bro. Bly in the meantime, and sent him to town to secure an open lot that I had my eye on, facing on the main street, with a twelve-foot sidewalk in front some eighteen inches high, with a railing hitchrack the entire length of lot in front. This lot was in a prominent place. The lot was secured, and all the lumber we wanted promised, and on Monday, the 5th, seats, pulpit, organ, organist, etc., were all at hand, and I sent early mail for my boys to come on evening train. During the waiting hours I secured paper, box lids, and printed a number of notices of "Open-air meeting every night this week west of the Morrison Hotel. Good speakers and music. Everybody come." In my shirt sleeves, with hammer and tacks in hand, I walked up the prominent sidewalks, and asked a privilege to tack notice here and there. "Yes, certainly," was always the congenial answer. People read: "Open-air speaking!" "Who are they?" "Who is this man?" Presently I heard, "Mormons" come waving with the wind. I felt I was not alone, as I had some good backing right in town in the persons of Bro. and Sr. Dale, Bro. and Sr. Clifton, Sr. Leget, the wife of the cashier of First National Bank, Sr. Linden, wife of the wide-awake real estate agent, J. D. Linden, who later along stood by the work manfully. Bro. Bly, wife, and family, with: Bro. H. C. Hughes, wife, and family, and some others from the country proved great helpers too.

We were notified that prejudice was running high, and opposition was brewing from the preachers which "infested" the town. "Six preachers," says one! One, I was informed,

is busy running from house to house. We had some fears of having the old trick played on us of "stay away." I had our pulpit platform joined up against the wide sidewalk, and the seats running along the sidewalk extending out into the lot about forty feet. This gave us every advantage to catch the ears of the passersby. The Saints were somewhat uneasy, fearing the "stay away" might compel us to preach to empty seats. The evening train brought the boys, and the enlarging of our force commenced to raise the curiosity of the people, and the Saints' hopes commenced to revive. Eight o'clock came, and we put a hand bell into the hands of a boy and the "open-air speaking" was the talk of the hour. People came by ones, twos, and half-dozens, and when our "good music" rang out from organ and our picked-up choir, the seats commenced to fill, and presently to our surprise we had more than twice the number we were expecting. Elder Yates was announced, and for an hour he held the crowd with rapt attention. It was an entering wedge that everybody felt. Mr. Chopman, one of the influential men of the town, expressed himself in the following language: "If they keep up such preaching as that for a week, you will see the dry bones commence to rattle in Morrison." Later along this man's words were repeated and quoted as a prophecy, with the addendum that the day of prophets had not passed. The next night the crowd increased, and at the close Bro. Pryor, the North Methodist Episcopal preacher, took serious objections to the sermon, and a heated controversy arose between him and the speaker (Ammon). Reverend Smith, the Holiness preacher, chipped in, and I gave him a parting shot, and the battle was declared off on account of the lateness of the hour; but not until a number of questions had been asked by our opponents, which we promised would be answered next night. The excitement grew from night to night, and in place of having one or two ministers interested in the fight, it appeared that all were being drawn into the controversy, either directly or indirectly. Through the day, street-discussions were a frequent thing. We could hear now and then, "Why don't they preach Christ, and quit continually pressing these things that are making such a division among the people?" The preachers put their heads together discussing ways and means to "save the people from this delusion." A protracted effort was talked of to be held on the street and from house to house just as soon as these meetings close. On Friday, the 9th, Reverend Smith called on me, and for about three hours we discussed pro and con the mooted differences that the ministers of the town were claiming we were keeping before the people and causing *division* instead of bringing unity. Something must be done. Presently I agreed to a union meeting in which we would agree to take the Holy Scriptures as the *standard* and come to a unity of faith, if possible; and if not able to do that, because of the peculiar beliefs of the six or seven churches of the town, I would agree to go into a compact and organize a church in harmony with the New Testament church, taking 1 Corinthians twelfth and fourteenth chapters as a standard to organize by. To this Reverend Smith agreed, and he was to notify all of the preachers in town of the union meeting to be held that night in open air, and write them to come with Bibles. The excitement now grew, and curiosity seized the minds of the people. And to say the least, we were not a little puzzled as to *how* to handle such a meeting as that. We soon received the intelligence that a number of the preachers were falling in line, and would be on hand with their Bibles to see something "new under the sun."

The hour came, and the largest crowd yet. I made myself a little late on purpose in order to see how things would shape

themselves in the pulpit. I found Reverend Smith sitting in the stand dressed in clerical style with Bible in hand. I consented to invite others to the stand, and Reverend Smith found a number in the congregation and invited them forward. They hesitated somewhat, and I invited them. They excused themselves by saying they were close enough to take part where they were, and wished to be excused from coming forward and occupying the stand. All, so far as I could see, had their Bibles. The opening hymn was sung, and Reverend Smith led in rather an earnest and well-worded prayer. Another hymn, and I introduced the meeting in a twenty-minute speech, stating why it was called, and what was the agreement, how we should let the Holy Scriptures be the *standard* to determine our *unity*, or our coming organization, if found necessary. I gave way and Reverend Smith took the floor and spoke for one half-hour, in the time reading all of the twelfth chapter of 1 Corinthians, and part of the fourteenth chapter. Sought by comment to spiritualize the twelfth chapter, and a hearty amen went up from two or three of the other ministers. The United Brethren minister, Reverend Thornberg, was the next to take the floor, but not till I had pressed the matter on them not to leave the people in the dark as to whether they were willing to let the Scriptures be the *standard* to settle all of our differences, either to our organization, doctrine, or practice, and thus try to get to a unity of faith. He stated he was willing to take the Bible, but he objected to having others interpret it for him. He then went off in an exhortation, telling of some old lady whom he knew was happy and had gone to heaven without being immersed in water. This speaker occupied about one half-hour, and was frequently applauded by an "amen" by a number of the ministers.

The Reverend McNew (Baptist) was the next speaker, but not until I pressed him for a clear yes or no of whether he would receive the Bible as the *standard* to organization, doctrine, and practice in order to coming to a unity of faith. He made special note that he believed in baptism, but did not believe it essential to salvation; and as to taking the Bible as the standard he wanted them to understand that there were parables and other allegorical things in the Bible, with the Revelation of St. John, that were susceptible of different interpretations, and he could not let others interpret the Bible for him. I arose to a point and stated that the parables and the other things Reverend McNew had alluded to I would not include in this agreement, since they would not affect a true Bible organization and the essential doctrines to the salvation of the race; nor would it affect the practice as had been agreed upon, and I pressed this thought and asked for an answer to whether they could say yes or no in letting the old family Bible be the standard, as there were no parables as to *how* the Bible church was organized and officered; and as to what these officers preached in answer to "what shall a man do to be saved?" And as to how he should practice baptizing, confirming, blessing, ordaining, etc. I put the questions to each minister separately, but really was unable to get a square *no* or *yes*. I then turned to the congregation stating that when Reverend Smith read the twelfth chapter of 1 Corinthians they said, "Amen." This was a frank acknowledgement before the people that they were willing to be governed by that chapter as a *standard*, and since there seems no chance for us to come to a unity of faith when each one of us clings so tenaciously to his own church, hence, according to contract we will proceed to organize a church in harmony with the sayings of that twelfth chapter which they all so readily said "Amen" to.

We certainly had a lively case on hand. I quoted Matthew

16, "I will build my church." Noted by a brief outline of how the many churches were built, and not by command of God, touching upon the apostasy and hence the needs of a restoration, and of the five hundred churches now in the world in their divided condition not being the one and true bride of Christ; hence, if Luther, Calvin, Roger Williams, John Wesley, A. Campbell, etc., had any God-given right to organize a church, we certainly had the same right to-night, and this took about one half-hour to make plain the situation, and I proceeded to quote Jesus again in Matthew 16, "I will build my church." Then read from 1 Corinthians 12, "And God hath set some in the church, first apostles." Now, gentlemen, let us proceed to build in harmony with this *standard* that Reverend Smith read at the commencement of this union meeting which you all said "amen" to so strongly. Our first officers, you see, are "apostles." Let us commence. Mr. McNew, have you any apostles in your church? No answer. Mr. Thornberg, have you any in your church? No answer. Mr. Smith, have you any in yours? A wave of excitement goes over the people, and no answer from Reverend Smith. Turning to Brn. Yates and Ammon I ask the same question, and got a ready answer, clear and distinct: "Yes." The Reverend Pryor cries, "Who are they?" Paying no attention to his question I hurriedly picked up a hymnal and slapped it down on the stand saying, There, I have got the first set of officers from the Latter Day Saints, and we will proceed; and can I find a sufficient number our standard here calls for? Among the five or six churches represented here in this union meeting, there will be no difficulty in organizing and then presenting our organization to God for his acceptance. One set of officers. Now for the second. "Secondarily prophets." I went the round again, and received an answer, "Yes," when reaching Brn. Yates and Ammon. Before I could proceed further Reverend Pryor cried out, "The thirteenth chapter of 1 Corinthians says these things shall cease." "How and when?" I asked. "Take the stand," came from two or three in the crowd, and Reverend Pryor came to the stand. He occupied thirty minutes in telling the people about Joe Smith and the Mormons, and how two young ladies were killed by plunging them in the water for baptism, took sick over such foolishness and died. The Bible that I wanted for a standard did not teach any mode for baptism. He was convinced that sprinkling or pouring was the only true way, as God would not inaugurate a mode that could not be carried out in all places north or south, and under all kind of circumstances, sick in bed or well. He got the mode from a chiseled profile of John the Baptist in a rock pouring water upon a person, and this cup in the rock was found a thousand years ago. When he closed it was half-past eleven and I announced we would review him the next night. At this instant a number of questions came pouring in from the other ministers which I heard patiently and told the people I would answer the next night. We sang the Doxology and closed. The next night I took the stand and really was blessed with liberty and clearness for one hour and thirty-five minutes. One man said as he walked away: "That man is getting old, but he has not lost any of the vigor of his youth." We could not close till five minutes of eleven. Those that know my nervous condition may wonder how I stood the strain of such a prolonged meeting. Earnest and faithful prayers were being offered in my behalf, and God surely heard their prayers. We continued the meetings up to the night of the 13th with unabated interest, and announced to reopen them on Tuesday night the 27th inst. The "union meeting" nearly doubled our congregation. The interest could hardly be better. In every succeeding sermon the "standard" was a prominent feature,

and organization, doctrine, and practice in harmony with the standard was being seen by every one interested. Surely the "dry bones were shaken up." It will be a long day before you will get that set of ministers to consent to another union meeting where the Bible is to be the standard. Brn. Yates and Ammon make a fine defense of the Book of Mormon; could have sold many had we had them. Borrowed of the brethren and sold them as they were. We are now at Ripley, Oklahoma, for the reunion. I. N. WHITE.

WIGAN, Lancashire, England, August 7, 1907.

*Editors Herald:* Perhaps a few words from me will not be amiss, to tell your readers of the visit of our brethren, J. W. Rushton and H. Greenwood, the president of the Manchester District, and of the fatherly advice these brethren gave the Saints here in Wigan, of the necessity and importance of our duty, in bringing ourselves into close communion with God. The words spoken by them were the words of eternity. And they had such an effect upon me that I shall never forget. And surely this is the kind of work that is wanted in branches like ours. All through, they spoke with wisdom and power; they were as humble as little children.

After they had spent a few days with us, the time came when we had to part with our dear Bro. Greenwood; but Bro. Rushton is still on the battlefield, in the market place, preaching the gospel to those of the world, also on Monday and Tuesday night, with the same remarkable energy. Some say, "Who is this man," and "Where is he from," "What a pity he does not belong to some popular church." But it is not popularity that the Saint is looking for; but the truth, and the truth has made us free from sin and bondage; for surely the world is walking in darkness and sin. Atheism and spiritualism are spreading in this town very rapidly, and using all their power to change the truth of God into a lie, and worship and serve the creature more than the Creator, imagining vain things. God will be their judge.

I will close my letter by using the words of John: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. . . . And it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see see him as he is."

Hoping to obtain that crown promised to the faithful, and praying for all God's children,

Your brother in gospel bonds,

16 Gilroy Street.

WILLIAM SPARGO.

KENNARD, Nebraska, August 19, 1907.

*Editors Herald:* Bro. Hale Smith and the writer came into these parts about a week and a half ago, and first located our efforts at a place called Dale, and domiciled at Bro. John Taylor's.

We soon discovered that we had gotten into a hotbed of Methodism, and that they were inclined toward that detestable stay-away proposition that seems to be the only bulwark Methodism has. But a few came out to hear us. And those who came were interested, I believe. I promised to return to Dale some time this fall when the farmers were not so busy, and will hold meetings at a place called Elk City, about three miles south of Dale. Bro. Taylor's folks will do all they can do to assist an elder; for we found them to be good, live Latter Day Saints.

At present we are staying with Bro. Robert Whorlow, about four miles and a half northwest of Kennard. We will hold meetings here this week, and then to Meadow Grove to attend district conference.

I find some Seventh Day Adventists here. And no doubt we will have something about their "primary, immutable Sabbath law," ere we leave. And unless my tongue fails me, and the Spirit of Christ, they will hear considerable about the immutable gospel law. We are trying to keep busy, and will, as far as we are able, sow the gospel seed with a liberal hand and trust God to give the increase.

With brotherly love,

J. R. SUTTON.

VALE, Oregon, August 11, 1907.

*Dear Saints:* It has now been more than a year since we came to this place; and I miss the church privileges I enjoyed before coming here very much. I had no idea when I attended my last meeting in Condon that it would be so long before some of the elders could visit us.

We can get the court-house to preach in, although I do not know what kind of a crowd we would have, but am anxious to see and am ready to do all I can. It would be hard for me to care for an elder or two, because of poor health, but will gladly do the best I can, and they would be sincerely welcomed.

We are sixteen miles from the main line at Ontario, and have two trains daily, so it will not be hard for an elder to reach us, should one be passing by. Our little girl is ten months old, and has never been blessed. If there are any Saints here in the Malheur Valley, or surrounding country, would be glad to hear from them, or meet them should they come to Vale. We have heard of a few "Mormons," but upon investigation they prove to be infidels that once belonged to the Utah church. There is an old saying, "We never miss the water 'till the well runs dry." How often we do not appreciate our privileges and blessings until they are gone. To the Saints that live in branches or where there are a few together in the same community: Thank God for your blessings, and live together in love. While to the isolated ones: Let us strive to let our light shine, and teach our children the gospel, and take comfort in the saying: "He serves who only stands and waits."

I wish to express my appreciation for the *Autumn Leaves* and *HERALD*.

With love to all the Saints and ever striving to be faithful.

Your sister in the one faith,

MRS. O. W. PROPST.

#### The Story of a Conversion.

*Dear Herald:* I am a reader of your paper and have heard and read some of the letters written by the brothers and sisters of the Latter Day Saint Church. All letters I have read have done me good, have made me think of my past life, which I will try to tell you part of.

When I was about the age of twelve years, it seemed that life was all discouragement to me, and I thank the Lord that it did, for it has done me good.

I managed to go to church once in a while, and, hearing all the different things about churches, thought that there was nothing to the churches and that by living a true and righteous life a person would not lose eternal life.

I really got tired of life, did not feel satisfied, nor feel like living. With all my discouragements, I went in secret to pray, and humbly did I secretly pray. It was some distance from my home in a grove, and if I remember rightly I went to this place five times to pray, until my prayers were heard. Glory to God in heaven, that my prayers were heard and fulfilled. It seemed that I did live a righteous life. The very night after I knew my prayers were heard I had a beautiful dream, and this dream has not ended to this day. It is my

guide all through life. I do not mean that this is the only time I have prayed in my life.

This great latter-day work was made known to me several years ago; but I did not accept it until last August. Shortly before being baptized, I was down here in Wisconsin in an old logging-camp. One night before going to my place of rest, I knelt in prayer and asked our Father in heaven if I was worthy to be baptized. I am conscious of the fact that I heard a voice saying, "Arise ye, and be baptized." While hearing those words I saw a personage robed in white disappear. Oh, the sight was beautiful.

This is God's work, and it is true. After I heard those words I could not rest; but went forth and was baptized.

I was baptized by Elder A. L. Whiteaker, at Minneapolis, and it was a beautiful baptism.

I am glad I have taken this step in life. It is my aim to live a true and faithful life; but I know, with all my weakness, I go astray and do things that are not pleasing to our heavenly Father.

There is a little town in Minnesota called Clitherall. This place I hold most dear, and it was there I found all my happiness, as there I got acquainted with the true work of the Lord, and also with my wife.

I have many things to be grateful for. I have been shown many times the true light. I know there is only one way to seek eternal life. Let us love our Father in heaven with all our hearts and strength, that we may be ever faithful unto the end.

Your brother in Christ,

J. F. ROTZIEN.

HAWKINS, Wisconsin, August 19, 1907.

#### A Testimony.

*Editors Herald:* Here I come again to renew my testimony to all whom it may concern. When I was a boy about fifty years ago, I commenced to pray to God for such things as I felt I needed from him; the greatest were a forgiveness of my sins, and salvation. I continued to pray like Alma of old, until my experience was the same as his (see Book of Alma 19:3). By the same means that he knew that his sins were forgiven, so did I. I can and do bear testimony, as Enos did, that my sins were forgiven (see Book of Enos, 1:1). I also testify that I was born again, as Alma was (see Book of Alma 17:3).

I was, soon after this experience, called to preach the gospel as I understood it. God blessed me along the line in doing so, until this good day, and he has blessed others through my ministry while a preacher in the Baptist Church, and also in the Reorganized Church; so I know by my own experience that God blesses the people everywhere, when they serve him to the best of their ability; and I also know that the nearer a person draws to God, the greater light he receives, and the plainer he sees himself as he is, and the more unworthy he sees he is of God's blessing. I do know that I have never merited a single favor or blessing at God's hands. All that I ever received have been graciously given through Jesus Christ, for his merits, and not mine. I know that the divinity of the church of which I am now a member is of God, and am sure that God's work will go on to victory, over all opposition, no matter who does wrong, or fails. No man is of so much importance in God's work that the work can not go on without him.

I feel well to-day; yea, I am happy in the Spirit. I thank God that I can say of a truth that he is with me by his Holy Spirit.

The above is a brief statement of my testimony.

Yours for truth,

E. W. NUNLEY.

**Over the Mountains.**

*Editors Herald:* From Brigham City, about three thousand population, still hard by the mountains, the former home of Lorenzo Snow, named after Brigham the pioneer, some twenty miles north of Ogden, with oceans of delicious fruit ripened and still ripening, the queen city for peaches, another stronghold of Mormons, kissed with the gentle zephyrs from Salt Lake on the west and the canyon breezes on the east, we this time send in our items.

Following our former correspondence, the Salt Lake Saints, as we had indicated, came up in answer to an invitation from the Saints at Ogden to take a trip up the Ogden canyon, and hold our Sunday-school and Religio services. Apostle Sheehy being there at the time accompanied them and also Elder Evan Davis, their pastor. So up the canyon we went, conveyed by the hire of two special wagons. Beneath the bowers of Nature's temples, the first edifices, close by the swift and dashing Ogden River, fenced in by stalwart hills, we thought of our Father in heaven and by songs and speeches endeavored to remember his name. An address of welcome was fittingly delivered by Bro. C. A. Smurthwait on behalf of the Saints of Ogden, responded to by Bro. Davis on behalf of the Saints of Salt Lake. Other speeches were then delivered by others of us as we were called on, and we had an all-around good time.

Since my last contribution we were called on at Ogden by both Brn. Smith and Sheehy, in charge, separately and at different times. The former was heading for Seattle, Washington, the last time he called, and the latter was, on the 12th inst., when we, Bro. Stead and I, left Ogden for here, nearly ready to move for California.

Since I left Provo several Mormons have been baptized there; and I understand that some have been baptized at Lehi where Brn. Sheldon and Vanderwood have been laboring.

One good Mormon was baptized at Ogden two weeks ago last Sunday and there are to be a number more next Sunday. We could not say that they are *flocking* into our movement, but an honest few are here and there catching a glimpse of the light and embracing it. The one baptized two weeks ago received much abuse from her relatives for her action in leaving them. Indeed it seems that they displayed as much bitterness and venom as sectarians ever do. Their mean and revengeful deportment only confirmed her impression that she had done the right thing.

From the 7th to the 10th inclusive there was a public debate in Ogden between Elder J. D. Stead, my colaborer, and Elder Moses C. Davis, a lawyer of Salt Lake. It had originated about two weeks earlier one evening when we were holding forth on the street. The said Davis was present, and as Bro. Stead was answering the questions at the conclusion of the discourse—an opportunity we customarily throw out—he offered to join issue in organized debate to discuss matters involved in certain answers from which he dissented. His offer was promptly accepted, and repairing to a restaurant kept by one of our members two propositions were formulated and signed. The first in effect was, "Resolved that the Utah Mormon Church has repudiated doctrines which the Church of Jesus Christ of Latter-day Saints has authoritatively received."

The second proposition was, "Resolved that Brigham Young was the rightful successor to Joseph Smith in the presidency of the church."

The first two nights the discussion was held in one of the city theaters which cost twenty-five dollars a night. The last two nights it was held in the Fifth Ward Amusement Hall, the bishop having given his consent for its use. The shift was made on account of expense.

The first proposition discussed was that relating to the repudiation by the Mormons of doctrines that had been formerly received to govern the church; wherein the brother showed that they had repudiated exclusive monogamy and the doctrine of one God, etc. With ample reference and citation from authoritative documents the case was put beyond the power of the aspiring and technical barrister to dislodge.

It will probably not be necessary to enter into a rehearsal of the evidences he would attempt to offer for Brigham Young, or how a brother with the facts well in hand would dispose of them. Contrary to Penrose and a number of their other leading authors and authorities, he claimed that Brigham Young was ordained; but signally failed to cite any reference in its support.

Bro. Sheehy, with us at the time, acted as moderator to Bro. Stead. The proceedings were commendably peaceful, not one interruption, not one point of order raised. The brethren were all satisfied with the effort of our representative, who had truth and God on his side. Good will undoubtedly result. The Mormons had refused the Weber Stake Academy and any of their buildings for which application had been made for the purpose. We were agreeably surprised when in the very setting sun of the affair they consented through the importunities of their own man to the use of the Amusement Hall.

My colaborer and I came here on the 12th. Last night the writer delivered the initiatory sermon from our torch-pulpit in front of the court-house after the paper had announced us during the day. We continue indefinitely. Three of our members in the town.

It is noteworthy that the discussion started on the anniversary of the landing of E. C. Briggs and Alexander McCord in Salt Lake Valley, when, to say nothing of a debate, they could not even get the courtesy of a Mormon hall or church edifice of any kind in which to occupy. Bro. Briggs was present.

Our Provo reunion begins the last of the month.

August 14.

ALVIN KNISLEY.

**A Request.**

*Dear Saints:* My husband, Elder William Taylor, has been afflicted with a double rupture for the last four years; has to stay in bed most of the time, and we are not able to pay for medical treatment. He requested me to ask the Saints to pray for him, and those that could to help him with the means the Lord had given them.

Your sister in Christ,

AVA, Missouri, August 24, 1907.

P. L. TAYLOR.

**News From Branches****INDEPENDENCE, MISSOURI.**

The stake reunion will be held at Holden, Missouri, beginning September 13. Quite a number have signified their intention of going, so we have reason to believe the stake will be well represented.

Bro. Earl Bailey has bought the house which stands on the Santarium grounds. The excavation for the Sanitarium building is completed and material is being hauled to the site. This looks like business.

Another matter that looks like business is the contribution of our "Laurel Society" of one hundred dollars to the Sanitarium fund.

Last week the Reverend Mr. Moses of Chicago occupied our pulpit and gave a temperance lecture. The meeting was well attended and the interest good.

We have recently come in possession of three tracts written by Presbyterian ministers, for sale by the Westminster Press in St. Louis for two and four cents each. The titles are, "The Mormon God is not the God of the Bible," "The pre-existence of spirits (a Mormon doctrine) refuted by the Bible," and "Articles of Mormon faith explained." Probably the older missionaries have read them, but to the young men who are studying they may be of help. The writer has a limited supply and will gladly distribute them to those who desire them.

J. A. GARDNER.

#### LAMONI, IOWA.

The Lamoni Stake reunion, August 23 to September 1, proved a success, and is regarded by many as the best reunion yet held in the stake. The missionaries in charge and the stake presidency acted as the presidency of the reunion.

The Sunday-school and Religio interests were well conserved, the institute work being conducted by Superintendent T. A. Hougas and President J. A. Gunsolley. Friday afternoon was devoted to Graceland College, and appropriate exercises were held.

The Daughters of Zion conducted a profitable session on Monday.

The preaching, for the more part, was excellent, and the prayer-meetings spiritual and uplifting. The weather was fair, and the attendance good. Altogether, the reunion was a good one, and should be encouraging to the Saints of the Stake.

At the business-meeting on Saturday, the vote to hold the reunion next year was unanimous. The following were chosen as a committee: W. T. Shakespeare, R. S. Salyards, John Smith, Moroni Traxler, and J. F. Garver. The committee was authorized to accept the offer of the Dancer estate and to make proper arrangements for the rent or purchase of a tent, tabernacle, or pavillion in which to meet.

J. F. GARVER.

## Miscellaneous Department

#### Conference Minutes.

**SOUTHERN WISCONSIN.**—Conference convened with the Madison Saints, August 17 and 18. J. O. Dutton, W. A. McDowell, and J. W. Wight chosen to preside; George J. Brookover and C. E. Gaylord were selected as secretaries pro tem. Branches reporting: Oregon, East Delevan, Janesville, Buckwheat Ridge, Flora Fountain, and Excelsior. Branch officials' reports read and approved. Report of C. C. Hoague, Bishop's agent: Receipts, \$1,384.11; disbursements, \$534; on hand August 17, 1907, \$850.11. District treasurer's report: Receipts, \$51.49; disbursements, \$45.65; on hand August 17, 1907, \$5.84; E. W. Dutton, treasurer. District officers; J. O. Dutton, president; O. U. Dutton, vice-president; G. J. Brookover, secretary; E. W. Dutton, treasurer; district librarian, Sr. Effa Hield. Next conference to be held in Evansville, time left to district presidency.

**NORTHEASTERN KANSAS.**—District conference met with the Atchison Branch, 10:30 a. m., June 22, 1907, Samuel Twombly presiding. Reports from the following branches were received: Centralia 22, Blue Rapids 104, Idylwild 70, Neta-waka 50, Fanning 89, Topeka 47, Atchison 77. Ministry reporting: Elders Samuel Twombly, F. J. Pierce, Mahlon Smith, William Menzies, Henry Green, James Buckley, W. H. Murphy, James Baillie, V. F. Rogers, Frank G. Hedrick; Priests Henry Shriner, A. J. Corney, George Johnston, J. W. Burns; Teachers George Ketchum, G. W. Shay. A resolution was passed commending the efforts of Attorney General Jackson in enforcing the prohibitory law. Sr. McNichols was elected a member of the library commission. Conference adjourned to meet at Blue Rapids, September 28. Frank G. Hedrick, secretary.

#### Church Librarian.

Jennie West, St. Paris, Ohio: Godey's Lady's Book (1855 and 1859); Character of Jesus (Bushnell); Plan of Salvation (Walker); Sketches of English Literature (Wheeler); Sermons (Spurgeon); Quo Vadis (Sienkiewicz); Warren Hastings (Macaulay); Outline Sketch of English Literature (Beers); Ivanhoe (Scott); Cardinal Richelieu (Lytton); Chronicles of the Great Rebellion (Scott); Waverly (Scott); Principles and Practices of Baptists (Wayland); Under Two Flags (Ouida); Brief History of Rome (Steele); Life and Letters of Macaulay (Trevelyan); Love Letters (Clifford); Running the Gauntlet (Yates); Outline Sketch of American Literature (Beers); Christian Religion (Fisher); History of the Mediæval Church (Hurst); Troopers' Adventures; In the Fog (Davis); Pomegranates from an English Garden (Browning); Meditations and Contemplations (Hervey); Conflict of Science and Religion (Morris); Story of the Phillipines (Halstead); Readings from Washington Irving; Outline of Political Economy (Steele); Modern Church in Europe (Hurst); In His Name (Hale); Days in Ancient Rome (Shumway); Thirty Years a Detective (Pinkerton); *Atlantic Monthly* (volumes 18 and 19); *Harper's Magazine* (volumes 23 and 24); the Early Church (Hurst); The Bible and other Ancient Literature (Townsend); Handbook of Chemistry (Appleton); Sunshine and Shadow in New York (Smith); magazines, unbound.

Iowa State Historical Association: Robert Lucas (Parish).

E. R. Ahlstrand: *Millennial Star*.

H. W. Smith: *Journal of Discourses* (volume 2).

Elizabeth Watson: Voree Tracts; *Gospel Herald's* (Voree), volume 3.

Sr. Earle: Book of Mormon (published by Wright).

Sr. Jones: Book of Mormon.

The following books have been sent to the library lately without the names of the givers. Will the persons who sent these books please send their names and addresses to the Librarian at once, so they may be given proper credit for them on the accession list: Sacred History and Biography (Tiffany); Works of John Wesley, volumes 5, 6, 7; *Millennial Star*, volume 16; *Times and Seasons*, volumes 5 and 6; *Millennial Star*, volume 14; Science of Correspondence (Madely); The Catholic (Derby); Practical Prohibition (Grubbs); Daily Meditations (Bowen); Mistakes of Ingersoll and His Answers (MacClure); The Ruins (Volney); Life and Letters of Hugh Miller (Bayne).

Those who send books or papers should mark them so we will know who they are from, for often several packages arrive at once making it impossible to know the donors even when they have written to us that books have been sent.

INEZ SMITH, Assistant Librarian.

#### Conference Notices.

Conference of the Northern Nebraska District will convene Saturday, September 28, 1907, 10 o'clock, at Blair, Nebraska. For the spiritual good of the work, the Saints should make an effort to come. A good conference will prepare us for home duties, and we can go away feeling to rejoice in him that made us. So come with hearts full of love for one another, and prayers for God's presence with us. H. S. Lytle, president.

Southern Nebraska District conference will convene with the Fairfield Branch at Fairfield, Nebraska, September 22 and 23. Send all reports after September 15 to James J. Teeters, Fairfield, Nebraska. H. A. Higgins, secretary.

#### Two-day Meetings.

There will be a two-day meeting in the Iosco Branch, six miles west of Tawas City, September 21 and 22. Those coming by train from the north, and from the south will be met at Tawas City and those from Prescott, Whittemore, and Rose City will be met at Marks' Station. Everybody invited to attend. J. A. Grant.

#### Died.

DAVIS.—At his residence, at Pana, Illinois, August 17, 1907, Bro. F. M. Davis. Born June 10, 1867; married December 30, 1896, to Miss Alevia C. Johnson. Baptized by J. D. Stead, January 21, 1900. He leaves to mourn their

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loss, besides his wife, four children, his mother, one half-brother, and three half-sisters. His life since uniting with the church has been that of a consistent Christian, and we believe it may be truly said of him, He has gone to a well-earned reward. Funeral-service at Saints' church, South Sheridan Street. Sermon by Charles H. Burr. Interment at Mound Cemetery.

**MINTON.**—Sr. Lucinda Jane (Lenord) Minton was born February 10, 1830, at New Castle, Indiana. She united with the church in her childhood, and passed through many persecutions with the Saints in Missouri, in 1838; was married to James A. Johnson, October 7, 1849. Of them four children were born. She was left a widow in 1856; was married again in 1858 to James Minton. Four children were born. She leaves five children, fourteen grandchildren, and five great-grandchildren to mourn their loss. She united with the church in the early sixties. Died July 18, at Holden, Missouri.

**BOYD.**—Neasbert A. Boyd was born January 7, 1852, at Silver Creek, Pottawattamie County, Iowa, and died at Grandview Sanitarium, Kansas City, Kansas, June 21, 1907, at the age of 55 years, 5 months, and 14 days. He was baptized at Hill City, Kansas, April 1, 1888, by Elder G. W. Shute of the Reorganized Church of Jesus Christ of Latter Day Saints, and has lived a faithful Christian life ever since. December 16, 1877, he was united in marriage to Mahalia Jane Haskins. Seven children were born of this union. The mother and three children preceded the husband and father to the paradise of God. Four children, one brother, and a host of friends are left to mourn his departure. Bro. Boyd came to Graham county, Kansas, in March, 1884, and has ever since made this his home. During all these years his large circle of acquaintances found him faultless, ever ready to share the burdens of his neighbors, and lend his kind offices to a betterment of the community in which he has reared a family of useful, upright citizens. What greater monument can be erected in honor of the dead than this, or an incentive to emulation for the living? The funeral-services were held in Baptist church, Tuesday, June 25, 1907. Sermon by Elder S. V. Pratt, of Harp City, Kansas, assisted by Reverend M. R. Holt, pastor of the church. Interment in Hill City cemetery.

## What the Clay Turpentine Cup is Doing.

Twenty million turpentine cups are used in the pine forests of the South to catch the flow of resin from the trees, and seven or eight million are added each year. These simple-looking cups, which are not unlike flower-pots in size and shape, indicate a rapid and highly important change in the American method of gathering turpentine, due to the need of economy in using all forest products and to the application of science in an old-fashioned industry.

The old plan of cutting deep boxes in the trees, in which turpentine collected after running down the scarified trunks, was universal until a few years ago. It was wasteful and destructive. Trees so mutilated survived only about four years. They might continue to live, and they usually did not fall for years, but their value as turpentine producers was at an end and their value for lumber was seriously lessened.

The cup and gutter were devised to take the place of the

old wasteful method. No box is needed, and the trunk is left strong and but little injured. Small galvanized iron gutters, attached in a simple yet secure manner to the tree, lead the turpentine from the scarified wood to the cup. The amount thus collected is greater than by the old method, it is of superior quality, and it commands a higher price. Further than this, the tree thus operated upon is productive about eight years, instead of four as under the old method, and produces more each year. In other words, one tree during its productive period gives more than the former yield of two.

The cup and gutter method did not go into general use at once. Nor is it generally used yet. The majority of operators cling to what they have always known. But the millions of cups scattered among the pine forests from South Carolina to Louisiana are proof that the four or five years since the new method was introduced have made a great change in an important industry.

The world depends largely on southern pine forests for naval stores. About half the product is exported. It is worth many millions annually. Turpentine supplies an enormous trade. America can hold this trade, but if it is to do so the valuable southern pine must be cared for. It was this which led to investigations on the part of the Forest Service in the effort to economize in reaping the turpentine crop. Several turpentine operators were foresighted enough to welcome the work, and coöperation between these private interests and the Government foresters led to the introduction of the cup and gutter system.

The turpentine cup encountered prejudice, and at first overcame it slowly. The inventor found it necessary, with his associates, to buy a pottery to make the cups. Potters would not undertake the work. The article was new, was not in demand, and no one cared to take the risk of manufacturing it.

A veteran of the wheel and kiln, more venturesome than the others, at one time half-way consented to make the cups. He said he could turn out one hundred thousand a year. When told that it was a matter of millions of cups annually, he cut negotiations short, said it was a dream of college men, and that he was there to talk business and not foolishness. That ended it with him.

A pottery was bought near Chattanooga, machines were installed which make eighteen cups a minute each, and the cost per cup has been reduced from four cents, the price when hand made, to one and six tenths.

Manufacturing the cups was only part of the battle. Operators in the turpentine forests, at the outset, would not touch the article. Then, when a tract of pine was at length secured, a great deal of trouble was had in persuading the laborers to work with the new device.

The cups won the day. Laborers learned to like them, and operators took them up. The source of supply for naval stores, and for all other uses of turpentine and its products, both for this country and for others, is more secure. Pine forests will last longer, produce more turpentine and rosin, and the timber is better.

When trees are boxed, that is, cut deeply, they are weakened. Wind levels them, and they often decay before the arrival of the lumberman, who follows the turpentine operator. Fire attacks the notched trunks of standing trees, and large numbers are lost. The slight mutilation for the cups and gutters does not subject the trees to so great danger, and the lumberman finds them little injured.

## A Card From Independence Stake Bishopric.

Saints contemplating moving into Independence Stake should first correspond with the proper authorities. The instruction of our heavenly Father is that all things be prepared before you, and also that every one should bring certificate from a bishop or three elders, which will entitle each to recognition by the bishopric in Zion.

Our duty is to advise, counsel, and assist in locating Saints under the direction of the Presiding Bishop. Our services are free of cost. Any advantages in commissions and low prices on farm or city property will be in the interest of the purchaser.

For further particulars write to,

R. MAY, Stake Bishop.

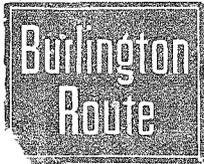
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B. J. SCOTT, Second Counselor.

Independence, Missouri.

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1tf

# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

VOLUME 54

LAMONI, IOWA, SEPTEMBER 11, 1907

NUMBER 37

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## Editorial

### CONCERNING THE HARMONY SOCIETY.

We are pleased to give space to an article by Sr. Kate C. Ward, in correction of our error in stating that she was at one time a member of the Harmony Society. Our mistake was quite a natural one, she being so close a relative of the wife of Mr. Duss, and having been so long a dweller of the community. We really hope that Sr. Ward will correct the wrong impressions we may have formed in regard to the Economy Society, and any others of which she may be cognizant, now that she has begun; our desire for correct information is only made greater by what is already furnished us.

The Editor has offered me the privilege of correcting errors in the account published in the HERALD of July 31 regarding the Harmony Society of Economy, Pennsylvania. To do this, it is necessary to review the article, "The end of the Harmony Society," paragraph by paragraph, introducing a good deal of personal mention of my own folks, which is not my intention. Besides, on reflection, I conclude that those special items even corrected might not interest the church at large, and that the space would be better used at some future time in relating what I know of the society as a coöperative or communistic body; and will content myself with the correction of one mistake I find in the later article in the HERALD, of August 21, under the heading "The Economy Society," where the writer states: "We knew at the time we saw the article that Sr. Ward had been a member of the society," etc.

I was never a member of the society, although I resided at Economy about nine years at one time, and over two years at another and later period of my life. I also spent a summer at Economy, thirty years ago, when it was still a flourishing community of some hundreds of members and prospective members, (with a few hired people and a very few others; those few that summer, as at all times in those days, remaining in the village on sufferance, or by special permission). I am, therefore, as the Editor says, "prepared to know more of the society, and its history and workings, than the reporter who wrote up the matter of the clipping to which we refer."

At some suitable time, I hope to respond to the invitation given by the Editor to one of a party of five or six who went from Lamoni to the Amana Society, ten years ago, to "give an account of what he saw there that might interest the church," since the one asked to write the story did not do so for various reasons, the principal one being a condition imposed by our worthy President to the effect that we should have had a year's residence among the people of the Amana Society before writing an article about them for the HERALD.

As we remained but eight months among them, we sup-

## CONTENTS

### EDITORIAL:

Concerning the Harmony Society	825
I Know	826
The Light and Life of the World	826
General Church Items	828

### THE STRAIGHT ROAD:

Office Work of the Holy Spirit	829
--------------------------------	-----

### ORIGINAL ARTICLES:

Leaves from Life	830
Ensamples to the Believers	830
Review of G. B. Hancock's Book	831
Two Paths	835

### OF GENERAL INTEREST:

A New Methodist Creed	836
A Wise Legacy	836

### SELECTED POETRY:

Religion and the Guarded Gate	837
-------------------------------	-----

### MOTHERS' HOME COLUMN:

Are We Thinking	838
To the "Column"	839

### LETTER DEPARTMENT:

Over the Mountains	840
Letters	841
Another Week's Battle for the Lord	844
Wisconsin Reunion	844
The Alabama Reunion	845
Southwestern Oregon Reunion	845

NEWS FROM BRANCHES	845
--------------------	-----

Abuse is often of service. There is nothing so dangerous to an author as silence. His name, like the shuttlecock, must be beat backward and forward, or it falls to the ground.—Johnson.

To pardon those absurdities in ourselves which we condemn in others, is neither better nor worse than to be more willing to be fools ourselves than to have others so.—Pope.

posed an account of our observations would not be acceptable, and did not write one. Articles have appeared since in the *HERALD*, written by others, that were very interesting to us who had been at Amana.

I have always contended that there are valuable lessons for us as a people to be learned from those coöperative or communistic societies—even from the others that I have not named, scattered about over the world. KATE C. WARD.

---

### I KNOW.

I know as my life grows older  
 And my eyes have clearer sight  
 That under each rank wrong, somewhere  
 There lies the root of right.  
 That each sorrow has its purpose  
 By the sorrowing oft unguessed;  
 That, as sure as the sun brings morning,  
 Whatever is, is best.

I know that each sinful action,  
 As sure as the night brings shade,  
 Is somewhere, sometime punished,  
 Though the hour be long delayed.  
 I know that the soul is aided  
 Sometimes by the heart's unrest,  
 And to grow means oft to suffer;  
 But whatever is, is best.

I know that there are no errors  
 In the great, eternal plan,  
 And that all things work together  
 For the final good of man.  
 And I know when my soul speeds onward  
 In its grand, eternal quest,  
 I shall say as I look back earthward,  
 "Whatever is, is best."—Anonymous.

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### THE LIGHT AND LIFE OF THE WORLD.

The Book of Doctrine and Covenants is a book that has not been properly appreciated by all who profess to believe it. It covers a wide range and will furnish food for any mind. Now we find plain practical advice that will appeal to those of a business turn; next, perhaps, we read where God has warned the church of impending danger, and specified the lines along which apostasy would progress, and we are filled with wonder to note how the warning was unheeded and the prophecy literally fulfilled. We turn a page, and we find God revealing to his people concerning the wars and afflictions that are to come upon this land—revealing them at a time when none dreamed that such should come. Then we find the mysteries of the future world, the mysteries of light and intelligence, and mysteries of the universe dealt with. We are taken just as far as our individual mentality and spiritual power will permit us to follow; and still we see dim outlines of avenues yet to be explored.

A wide range of topics is covered, and this, with the method of treating each, shows inspiration. The average man has a hobby, and this is especially true of the religious reformer or leader. His pet

theory takes precedent always, to the exclusion perhaps of much that is more important. It is brought out on all occasions. Some one has wisely said that a man of one idea always spells it with a big "I" and unless the man is exceptionally broad he will permit one idea to occupy his thought. But if any one can discover Joseph Smith's hobby from reading the Book of Covenants he is more discernible than he writer. A multitude of ideas are dwelt upon and each, so far as we can discover, is given its due importance. That is a mark of inspiration, because God alone is capable of an entirely broad and impartial view, giving always to each matter its relative weight.

A particular passage to which we wish to call attention is found in section 45, paragraph 2: "I am Alpha and Omega, the beginning and the end, the light and the life of the world; a light that shineth in darkness, and the darkness comprehendeth it not."

The *light and life of the world!* Do we believe that, or have we unconsciously entertained the thought that God enlightens only those of his immediate church? Do we imagine that our small missionary force is the only factor that God is using to save those who will be saved and condemn those who will not be saved?

First, however, let us approach this subject from a slightly different standpoint,—that of the absolute dependence of the whole world upon God. Sometimes we watch the processes of nature as something that is going on independent of God. We see the wicked making no acknowledgment of dependence, and fancy that men may live independent of God; but the fact that they do not acknowledge that dependence does not remove it.

Consider for a moment this question of light. There are various manifestations of light but it is all from one source. This sunlight that enlightens your eyes is a direct manifestation of God's glory, and comes from his immediate presence, because we read in section 85, "As also he is in the sun, and the light of the sun, and the power thereof by which it was made. . . . And the light which now shineth which giveth you light, is through him who enlighteneth your eyes, which is the *same* light that quickeneth *your* understandings; which light proceedeth forth from the presence of God, to fill the immensity of space."

"The light which is in all things; which giveth life to all things." How constant is the dependence of all life upon God when we realize that all life is sustained by the light that proceeds from him. Shut the world off from light, and almost immediately it would be a frozen and lifeless waste. Paul spoke the truth when he told the Athenians that God was not far from any one of them.

When we understand that the light of day comes directly from God and brings with it life and intelligence, we understand some of the common processes of nature that otherwise we could not understand. When God wished to create life on this earth, in the beginning, his first move was to turn in the light, the other processes of creation followed in order and, we might say, as a natural consequence. We may see the work still going on, and especially in the springtime. In the winter the earth is removed from the sun and her supply of light is cut down. A dormant condition bordering on death obtains. Everything that continues to live does so with economic care upon stored-up life of the summer past. But in the spring a marvelous change occurs. The sunlight smites the earth and sets in motion a myriad of complicated activities all of which betray intelligence. Water is lifted from the ocean and falls in rain, and rivers are set in motion. Life everywhere begins the struggle to clothe itself with matter, and springs in a thousand forms of animal or plant. All of these manifest a degree of intelligence, even the least of them. The rose and the tomato grow side by side. The tomato selects the very things that will form its acid fruit; while the rose from the same soil selects the properties that will form its lovely flower and sweet perfume. Did not the process require discrimination and intelligence? Surely! That intelligence came to them with the light that stirred them to life; "which is the same light that quickeneth your understandings; which light proceedeth from the presence of God, to fill the immensity of space." The man who denies his dependence simply fulfills the statement that the light was not comprehended by the darkness in which it shone.

There is much in that statement, "I am the light and the life of the world." There are other and higher manifestations of light, under the operation of the Holy Spirit, not visible to the natural eye. It is more than a figure of speech when we talk about the Spirit being light and about intelligence and truth being light. We are told that the glory of God is intelligence, or in other words light and truth. We are also told that the Comforter is the light of truth, "which truth shineth." Intelligence and truth are actual light. As manifest in God they shine with such splendor that the natural man can not behold them and live. When God appeared upon Sinai he must needs surround himself with a thick cloud to protect the children of Israel from his splendor. Light will foster life, but life exposed to an unaccustomed degree of light will be destroyed. Sometime we will be in condition and then we are told we will not need the sun by day or the moon by night because the glory of the Lord will be our light. It is probable, too, that every man who has

obeyed the celestial law will be clothed with light by reason of the intelligence that is in him, just as the holy angels appear to men clad in light. Then we will have the "more abundant" life which it was the mission of Christ to bring.

Now we see through a glass darkly. Matter has power to prevent the passage of light so that on the side of the earth removed from the sun there is darkness. Matter presents such a barrier that we ourselves would be largely ignorant of the light, but for the providential arrangement of the eye that introduces the light to our very soul. So our fleshly, material nature, if we allow it to rule us largely, prevents the free passage of the more subtle light, and we remain subject to the laws of sin and death when we might have life and light. Man is perverse in this particular, that while the plants struggle toward the light he often struggles from it, because he loves darkness rather than light.

However, there is that statement, in John 1:9, that Jesus "was the true light, which lighteth every man that cometh into the world." Every man that cometh into the world! We can but believe that this is true, and that the Spirit of God has been an ever-present force struggling with all men to lift them up; a light seeking comprehension. They who have welcomed that light have received more light, because night will cleave unto light and intelligence unto intelligence, and have been led to God. Still there has been room for the work of men, as in the case of Paul, who was led to God by spiritual forces yet must go to God's servant to be told "what he must do." Those who are so led are led perhaps unconsciously, then they come to God and their eyes are opened and they see that the law must be obeyed. They open their hearts and say, "Lord, fill me now with thy Spirit that will show me all truth and thus will I work out an intelligent salvation." God does that and they become his "friends," knowing his will and doing it. That is the best explanation that we can give of the difference between the "baptism of the Holy Spirit" and that manifestation that is given to all men.

On the other hand those who refuse to follow the light lose even that which they had. "And this is the condemnation, that light is come into the world, and men love darkness rather than light." The individual who accepts the light and is filled with and baptized with it, and has "tasted the good word of God, and the powers of the world to come," if he then falls away has grievously sinned against the light and it is taken away. Then his condition is like that portrayed by the Master when he said, "If therefore the light that is in thee be darkness, how great is that darkness." Job, also, says, "The light of the wicked shall be put out." In section 90 of Doctrine and Covenants it is stated thus: "Light

and truth forsaketh that evil one." Of course if light forsakes the evil one, it will forsake his followers, and they will be in the condition of the angels which kept not their first estate, mentioned in Jude, that are "reserved in everlasting chains, under darkness."

While this subtle force has been ever at work to lift up and enliven humanity we believe that it has worked with peculiar power among peoples to whom God was sending living messengers with the gospel. It has helped to better their condition in every way so that they might properly receive, if they so chose. There we believe lies the secret of the marvelous advancements of civilization among certain peoples. That was what made the Israelites such a wonderful nation. The truth was with them and they were a people walking in light. While others were worshipping animals or idols, they were expounding the idea of one great, living Deity. While the world was overshadowed with monstrous beliefs that often expressed themselves in obscene and horrid rites, they were teaching virtue and reverence. Through them came the law that is the basis of the laws of every civilized nation to-day. Their literature, a part of which we have in the Bible, is still the inspiration and marvel of the world. But when they finally rejected the gospel of the Son of God, their greatness left them. Their fall came speedily. When we read concerning the fall of Jerusalem, it is not difficult to believe that their intelligence had forsaken them.

When the gospel passed from the Jews, Paul in Rome and Greece, found a field harrowed for the sowing. For the time being the intelligence of the world had blazed up there; but the people were not worthy of the message. What might have been was not. The empires that had struggled up with might and light and wisdom, went down in folly and corruption and darkness, involving the organized church in their ruin.

When the Reformation began, and the way again opened up among the Gentiles for the gospel, they immediately took the upward course, and the world has never seen such marvelous progress as has been made since the restoration of the gospel in 1830. But prophecy indicates that the times of the Gentiles will draw to a close; and, if they continue to ignore the source of their light, we may expect them to fall as others have fallen. "Intelligence and light will forsake" them. ELBERT A. SMITH.

"We know of no 'good' society that is not composed of *good* men and women. Society is everywhere and every one is in society; and the 'best society' is composed of the best men and women, whether they be rich or poor, in large cities or in small communities."

#### GENERAL CHURCH ITEMS.

Elder Albert Carmichael writes that the Southern California Reunion was a success. R. C. Evans of the Presidency and F. A. Smith and F. M. Sheehy of the Twelve were present and bore the burden of the preaching. Their diverse individualities and methods of address furnished a pleasing variety and the hearers were both edified and pleased.

Elder T. W. Williams, pastor of the Los Angeles Branch, has again moved his family into the city, and is to be addressed at 1314 East Adams Street. He reports eight baptisms; more to follow.

In the items from Providence, Rhode Island, will be found an interesting prophecy as given to that branch through Bro. Richard Bullard. Among other things they are admonished to "cease from fault-finding and complaining. Cease from speaking evil of your neighbor, your brother, or your sister; for this is not seemly before me, but displeasing to thy Father which is in heaven."

The following regarding Bro. E. R. Dewsnup, former president of Graceland College, is from the *Quincy Daily Herald*, September 3:

"CHAMPAIGN, Illinois, September 3.—President Edmund J. James of the University of Illinois yesterday announced the appointment of Professor E. K. Dewsnup as professor of railroad administration and management at the University of Illinois. Professor Dewsnup was born in England and got his education at the University of Manchester and at the Royal Technical College, Manchester. After graduation he spent considerable time studying operation, construction, and management of railroads in the United Kingdom, in France, and in Germany, and was for a time an officer on an English railway. He then spent a year in the United States, making a comparative study of the railroad systems of this country with those on the Continent.

"Three years ago he was brought to this country permanently by President Harper of the University of Chicago to take charge of the railroad course."

According to the following from the *Kansas City Times*, Reverend W. H. Haupt, whose name has been before our readers in the recent article by Bro. J. W. Peterson, has resigned his position as rector:

"The Reverend W. H. Haupt, who has been rector of Trinity Episcopal church in Independence two years, has tendered his resignation and it has been accepted. He was recently appointed by the board of education in Independence as teacher of German in the high school."

## The Straight Road

### OFFICE-WORK OF THE HOLY SPIRIT.

Christ was the Comforter to his disciples while he was upon the earth. He personally ministered to their necessities and to his own. He stood between them and the Father, and received of the Father and gave unto them. Whenever he wanted a man for his servant, he would say, "Matthew," "James," or "John," as the case might be, and send him forth to represent him to the people. After his ascension, this function, this work which he did, was still necessary, was to be perpetuated; and we now ask, What succeeded him? what took his place to perpetuate it? The answer is: The Holy Spirit. Where is the proof? In John and Acts, as we shall presently see. See John 14, 15, and 16, in which the office-work of the Holy Ghost, Spirit, or Comforter, as it is variously designated therein, is quite clearly defined by Jesus himself. He says, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." And he promised that, among other things which the Spirit of truth would do, it would "guide you into all truth," and "show you things to come." He said again, "He [the Spirit] shall testify of me." Also, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

In accordance with all these prophecies and promises, we find in Acts 1:2 that after Christ's ascension "he through the Holy Ghost had given commandments unto the apostles whom he had chosen." We can not dispute that the Holy Ghost was on earth even during the lifetime of Jesus, during his sojourn on earth; but it is evident that, if so, it was not manifested as it was after his departure, it did not assume the same functions in its activity in the church.

We can not deny that it existed and operated in Old Testament times, because Peter declares that in olden times "holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:21.) David (see Acts 1), Simeon (see Luke 2), Elizabeth (see Luke 1), Zechariah (see Luke 1), John the Baptist (see Luke 1), all were inspired, moved, enthused by the Holy Ghost, some before Christ was born, some after, but all before his ascension. Therefore when we read that "the Holy Ghost was not yet given because Jesus was not yet glorified" (John 7), we must understand that the Master had in view the permanency of its residence in the church, with the exercise and development of all that flowed from its sacred presence, as we find described in texts already cited, and in 1 Corinthians 12.

One important, if not the most important, work of the Spirit was to testify of Jesus (see John 15:26), and to witness to the recipients of the gospel of their acceptance with Jesus. It is a witness which God giveth to them that obey him, said Peter (see Acts 5). The world at large did not believe in Jesus in his day, neither do they to-day. Many people can not read or write. They can not gather nor grasp the many external evidences of the truth of the gospel. Take the heathen for example. They must all have some evidence, a means of certainty. Does the gospel of Christ promise them anything that Mohammedanism or any of the other systems does not? Yes. What is it? Here it is: Jesus said, "If any man will do the will of the Father, he shall know of the doctrine."—John 7. How will he know? Paul says, "No man can say [know] that Jesus is the Lord, but by the Holy Ghost."—1 Corinthians 12. Is it important to know? Indeed, for Jesus says, "This is life eternal, that they might know," etc. It was the Holy Ghost which was to afford us this knowledge of Jesus, and witness to us of our sonship, our acceptance with him. We need it now, the same Holy Ghost, with all its accompaniments, with all that by which it was what it was eighteen hundred years ago. We need it with the "fruit" of Galatians 5, and the "gifts" of 1 Corinthians 12. It has not changed, neither has its office work changed. A man gets hurt, mutilated, rendered imperfect; his spirit takes its flight. Christ's body (church) got hurt, mutilated, rendered imperfect; its spirit, its life (the Holy Ghost) took its flight. But it has returned and yields its ancient bounties in the tabernacle of the church which is also revived for the last time.

ALVIN KNISLEY.

"Perhaps the chief element in prevailing prayer is consciousness of need. Many people say prayers who do not feel the need of prayer. They do not feel the need at all, or else they are not persuaded that the need can be met by prayer. For this reason many have given over the habit of regular prayer, and others are wont to repeat words which, though devotional enough in themselves, do not express the real thought of the suppliant. Doctor James Hamilton tells of a Scotchman, who had but one prayer, suddenly called upon by his wife to pray for their child that was seriously ill. The man went through his usual form and came at last to his petition for the Jews, "Lord, turn again the captivity of Zion." At this point his wife interposed, saying, "Eh, man, you're aye drawn out for the Jews, but it's our bairn that's deen'."

A young girl must not be taken to the theater, let us say it once for all. It is not only the drama which is immoral, but the place.—Alexander Dumas,

## Original Articles

### LEAVES FROM LIFE.

#### III. BRIEF SKETCH OF THE LIFE OF GERARD J. S. ABELS.



GERARD J. S. ABELS AND WIFE.

Those who have read the "Defense of Gerard J. A. Abels" in former numbers of the HERALD will be interested in the following brief sketch of his life. The article is prepared by Bro. Abels himself, though he therein refers to himself in the third person.—EDITORS.

Gerard J. S. Abels, for twenty years connected with the Utah church of Latter Day Saints, whose picture is here given, was born at Amsterdam, The Netherlands, on the twentieth day of March, 1870.

His paternal relatives, upon his being left an orphan at the age of three years, planned to have him reared a priest, they being devout Catholics, but were frustrated by his maternal relatives, who had him intrusted to the keeping of the Dutch Reformed Church.

He in childhood always having been of a religious turn of mind readily accepted at the age of seventeen the fundamental principles of the gospel as taught by the Mormon elders, of which fundamental principles he has ever been a consistent exponent, and to which he has been a devout adherent.

Fearless expressions of his belief caused him to meet with severe opposition on the part of the Dutch Reformed Church, who were his guardians and tutors, and who, meeting with no success in seeking to have him abandon his Mormon ideas, secured a commitment against him to a reformatory institution, the carrying out of which was, however, prevented by his secretly leaving his native country for America, arriving safely, after many weeks of hard-

ships, during the latter part of August, 1888, in Utah, where he ever since has resided.

Mr. Abels went twice abroad for the Mormon church as a missionary, having charge of the Belgium portion of the mission for three years, from 1897 to 1900, and later as editor of the mission paper published at Rotterdam, Holland, and as missionary in charge of the Arnhem conference during twenty-seven months, from 1902 to 1904. On his last mission he was accompanied by his wife, who also acted under a letter of appointment as a missionary.

It was while on this last mission that Bro. Abels and his wife first commenced to ponder concerning the many apparent inaccuracies and misleading statements contained in the *Deseret News*, the official organ of the Utah church, concerning the much mooted question of polygamy and its practices subsequent to the so-called manifesto prohibiting its practice, all of which led to an impartial investigation of all historical facts, clearly indicating to his inquiring mind, on the part of the Utah church a duplicity in tactics, a usurpation of rights, and a departure from the fundamental gospel principles as formerly existing. From an examination of an initiatory work on signs and tokens, as used among Masons, given to Bro. Abels by one of his Holland converts, he learned that the procedure in the Utah temples is nearly a total facsimile of the Masons' rituals, thereby totally destroying the force of any divinity being attached to it.

Mr. Abels, after having given notice of his withdrawal from the church, was subsequently, on the twelfth day of March 1907, charged with apostasy, to which he demurred, and stood trial before a bishop's court, also answered the charges before the high council of the Weber Stake on the thirteenth day of August. Meanwhile on the fourth day of March, 1907, he united with the Reorganized Church, Elder Peter Anderson officiating at the baptism, and Elders E. C. Briggs and William H. Kelley confirming. Since then he was ordained a priest by Elder Frederick A. Smith and Bishop E. L. Kelley.

Bro. Abels is now assisting the Ogden Branch, having been given charge of the Sunday-school and Zion's Religio-Literary society of the branch.

#### ENSAMPLES TO THE BELIEVERS.

SYNOPSIS OF A SERMON BY ELDER JOHN SUTTELL AT PROVIDENCE, RHODE ISLAND, AUGUST 25.

Our pastor, Elder John Suttell, of the Providence Branch, preached such an excellent discourse last Sunday that I, for one, thought it ought to be placed where more of the Saints of our field could have it to read.

Elder Suttell started from the text, "Be ye ensamples to believers," and showed in what way, by faith, knowledge, belief, in conversation, word, deed,

and purity, and showed us that Christ, being an example, we were to follow in his footsteps. "He who did no sin, neither was guile found in his mouth," who when he was reviled, reviled not again, neither did he live to please himself, but to please his heavenly Father and to *do* his will.

He also showed how the old and new prophets were examples of suffering, affliction, and obedience, and that we were to follow them in joy or affliction, and to be like the Macedonian saints who were known everywhere for their virtue, and so should the Latter Day Saints be, as the world was watching us whether we were reflecting the life of Christ or not, and we should be known as unlike those of the world's religion in dress, deeds, conversation, and recreation, as well as in doctrine; that we were to live frugally, economically, and keep all the commands of the Doctrine and Covenants given for our *especial* direction; for by *this* word were Latter Day Saints to be judged; that our example at reunions and in public was watched. And when we were seen desecrating the Sabbath by going to places of amusement down river, and on car-rides, and on pleasure trips, smoking, going to the theaters, and drinking soda, lining up before the soda-bar on Sunday, or at reunions, we caused serious criticism, and folks had been known to remark: "Oh, they have no better religion than we have," and "If these people, who claim to have so much more light than we, do these things, I don't want any part of their religion," and have turned away from the camp when they had seen such concessions toward the ways of the world.

Saints were to avoid *every* appearance of evil, and hold the Sabbath as a day of holy rest, of soul refreshing, not one for big feasts and visitings; but to obey the commandment, "To let thy food be prepared in singleness of heart," and to do none other thing on that day but what was necessary, *absolutely* necessary. Not to cut lawns, bake bread, cut wood, cook feasts, and make slaves of ourselves on these lines; but rather improve the day to nourish the soul, and to go to the house of God with a mind prepared by prayer and reading of the word of God; to thus assist in inviting the presence of the Spirit to the speaker and listener, to thus be able to be mutually blessed and edified, strengthened and built up in the divine life; and then would our prayer-meetings from the start be the same or better than they were when three fourths over. That we were not to love the world or the things of the world; that when Saints were seen at theaters, it would drive folks away from our church, and cause the observer to feel weakened by our worldly example, and tend to strengthen them in the love of pleasure; when our example should be like the Master who sought not to please himself,

He spoke of the evil example of indulging in the filthy habit of smoking, and how a young man, not a believer, refused to accept the social (?), mind-destroying cigar because his religion and principles were against indulging in soul- or body-destroying pastimes. How the example of one soul who was firm and steadfast to stand for his principles and religion that prohibited card-playing, betting, horse-racing, and all such worldliness, had had the effect of assisting two other young men to keep their promise to a dying mother not to play cards, and another young man had, from that occurrence, reformed his life and henceforth sought to assist in saving souls, instead of destroying them. That Saints should be just and square in their dealings, and in social lines not to be busy in other men's matters, eager to hear evil of a brother or sister or neighbor, to try to know all about the case for the purpose of telling it again to so-and-so, and to actually run to the house in the haste to tell it, many times having to surmise most of the story from just an appearance they had of evil. That such Saints were unconsciously *loaning themselves tools of the Devil*. That when a brother and sister came to us and told us they were in trouble, and asked for our help, it was our duty to help them, no matter whether we think they deserve it or not. That is no part of our business. That belongs to the Lord to judge as King Benjamin tells us. But if we knew of evil in our midst we were to *tell it to no one but those whom the law provides*, the president and teachers of the branch, when we had failed by loving counsel, advice, or admonition to reclaim the erring one. That when we were in doubt of a matter, whether it was right to do or not, to give the Lord the benefit of the doubt, and thus keep on the right side; for the promise to those who stay on the right side is, that the fullness of the earth is yours, if ye obey the whole law. So should the evil of tale-bearing and slandering be done away, and light, liberty, and spiritual life and strength be infused instead.

SISTER L. A. BROWN.

#### "REVIEW OF G. B. HANCOCK'S BOOK."

"MORMONISM EXPOSED" (INCLUDING MR. M. T. LAMB'S LAST BOOK, OR THAT OF 1901.)

"Joseph Smith an impostor, and the Book of Mormon a fraud, by Elder G. B. Hancock, 1902. A. Doggett, Printer, Martinville, Missouri." His inscription of dedication is "To all, everywhere, who love the truth of God, this book is lovingly dedicated by its author," and on page 33, he says: "I want these things to be seen in their true light."

Of the Book of Mormon on page 37:

"It gives evidence of being designed as a bait for the unwary, unthinking, reckless part of humanity."

Having classed it with the Koran he adds, "But impudence and falsehood are the chief characteristics of those religions."

Then on page 38 of Nephite colony the second of the Book of Mormon says,

"They cross the ocean and in a few days two men and a few boys build a temple like unto the one Solomon built, and some boys of the tribe of Joseph were duly consecrated to the priesthood according to the law of Moses. They that accept such as being from heaven need not talk about the credulity of any religious people under the sun."

In comparison with the above, Second Book of Nephi, chapter 4:

Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam, mine elder brother, and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and all those who would go with me. . . . And did journey in the wilderness for the space of many days. . . . We did prosper exceedingly. . . . And we began to raise flocks, and herds, and animals of every kind. . . . And it came to pass that we began to prosper exceedingly, and to multiply in the land. And I, Nephi, . . . did make many swords, lest by any means the people who were now called Lamanites, should come upon us and destroy us. . . . And I did teach my people to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance. And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things: for they were not to be found upon the land; wherefore, it could not be built like unto Solomon's temple.

How Hancock *loves* truth.

Hancock, page 51:

It is positively certain that the angel of Mormonism was characterized by woeful ignorance or fearful dishonesty. The Aaronic priesthood having answered its purpose it was abolished by Jesus Christ, and to ignore that fact by seeking to perpetuate that office is to ignore the positive authority of God.

Let the Prophet Malachi answer. Malachi 3: 1-5:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling. . . . saith the Lord of hosts.

Hancock, chapter 10; he blunders again:

Reverting to the quotation from the fore part of the seventh chapter of Hebrews, we need to remember that in

the language of the apostle, in the third verse, he has reference solely to the priesthood of Melchisedec. In his priesthood, hence, Melchisedec was without pedigree, without table of descent. Therefore, in his priesthood he had neither predecessor nor successor—none in that priesthood before him, and none to succeed him—with him it began, and with him it ended.

He was to his people, king, judge, leader, and legislator. Being a righteous man he reigned in peace, and in behalf of his people he officiated as the priest of God.

Thus in him were combined the priestly and the kingly functions. None before him did this, and none after him did it, till the Son of God, the Son of man, having officiated as the prophet of Israel, became the victim in order to man's redemption, and ascending to heaven with the blood of atonement and consecrated priest by the oath of God, and being seated on the right hand of the majesty in the heavens he is a priest upon his throne. Zechariah 6: 13: None could be called a priest after the order of Melchisedec unless he was a king, and combined in himself the functions of a ruler and judge of his people, as did Melchisedec, and the Son of God now does. For such as Smith and Cowdery to claim to be made priests like unto the Son of God is enough to make the demons blush, if there could be blushes in hell. Let us remember the affirmation of Paul, that Melchisedec, in his priesthood, was without pedigree—neither predecessor nor successor, and then read the following extract from revelation on priesthood.

He refers to revelation in Doctrine and Covenants. Paul, in Hebrews 5: 1-10, clears it up nicely:

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. . . . So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. . . . Called of God an high priest after the order of Melchisedec.

But Christ being come an High Priest of good things to come.—Hebrews 9: 11.

The reader will please note the phrases: "Every high priest," "an high priest," "order," "order," "an high priest." Melchisedec was a prominent one of an "order" of many high priests.

"All, everywhere, who love the truth of God," will readily see in this work of Hancock's the work of the villainous falsifier.

It is not an ordinary case. In his own words, "it gives evidence of being designed as a bait for the unwary, unthinking, reckless part of humanity."

That Nephite colony, of three families distinctly mentioned, and the rest of but limited numbers was small enough indeed for the task. Why should he have falsified so glaringly, as to numbers, and then again as to the "few days," whereas the account plainly shows years elapsed?

Think of it; his book, "lovingly dedicated" "to all, everywhere, who love the truth of God."

And on the Aaronic priesthood, the angel of Mormonism was guilty of either "woeful ignorance

or fearful dishonesty." Well, the citation from Malachi given above shows Mr. Hancock wrong, for when Christ comes again the sons of Levi who were of the Aaronic order are to offer again, so it was not "abolished." Was Mr. Hancock "ignorant," or guilty of "dishonesty," or both?

In chapter 10 he makes Melchisedec the only high priest of his kind. Since the office pertained to "salvation for man," how could it be that one man, and only one, rose to such distinction. It is clearly manifest if one man was needed for *such* place, men were needed both before and afterwards to occupy the *same* place. Hence, Paul's clear reasoning, "For every high priest taken from among men" "is ordained for men in things pertaining to God," and hence mentions Christ as, "an High Priest" "after the order of Melchisedec."

Melchisedec was but a prominent member of an "order."

Is the man Hancock "ignorant," guilty of "dishonesty," or is he utterly blind?

The debate he refers to in the book as the beginning, from which he produced it, which occurred in Fayette City, Pennsylvania, in February, 1900, he passes over about as lightly as he could and refer to it at all.

He was routed all through it by Elder J. F. McDowell as clearly as his work is laid bare in the above.

One case of it—to illustrate; Mr. Hancock opposite page 108 reproduces from John T. Short, American Antiquities, page 424, Landas Alphabet, in comparison and contrast with Book of Mormon characters. But in the debate he had produced from page 421, hieroglyphics from Copan, a very different thing, and never used for manuscript. He *avoided* "hieratic" and "demotic," used for manuscript, and *used* "hieroglyphic" that is used for *ornamentation* and *never* for manuscript. Then conjuring his book up, two years seemingly spent in it,—anyway it appears two years *later*, and presents something entirely *different*. His Landa Alphabet is in just as bad a dilemma as what he used, as all who bought the photograph at the Lamoni, Iowa, conference of McDowell's chart sold by me, can readily exhibit. No doubt many of those are yet in existence throughout the land.

I had barely seen Hancock's book, till it was handed to Mrs. A. H. Terryberry of Seventeenth Street and Ashland Avenue, Niagara Falls, New York, to dissuade her from uniting with our church, which it did not do, as examination laid its hideous falsity bare. It abounds throughout in similar glaring misrepresentation.

A gentleman of Fayette City, Pennsylvania, told me this: "Mr. Hancock asked: 'Can I sell you one of my books?' 'What is your book about?' I replied,

'Don't you know that I exposed Mormonism in debate in Fayette City?' 'No, I was at the debate and heard you expose your own ignorance.'" The reader can judge from this examination as to the correctness of the dialogue.

As to *popularity* of Mr. Hancock's book, in Fayette City, Pennsylvania, in which he demolished, as he seemed to think, "Mormonism," the following is very interesting reading. I wrote to Bro. James Raisbeck, president of the branch there, to borrow for me one of Hancock's books, supposing they were plentiful there. Imagine my surprise on receiving the following reply:

FAYETTE CITY, Pennsylvania, January 21, 1907.

Dear Brother: Your card at hand. I tried to get G. B. Hancock's book, but failed. The old grocer, Elder Thomas Fawcett, has one but it is loaned out. He says he is the only person that has one here. He says it cost \$1.50, at least that is what he paid for his, and can be had of G. B. Hancock, Galena, Missouri.

JAMES RAISBECK.

One sold in Fayette City! Hurrah for Hancock!

Mr. Hancock, on pages 110 and 111, reproduces names identical in number and order as found in M. T. Lamb's The Mormons and Their Bible, issued just a year before his book, but does not give credit. Mr. Hancock would hardly have had just the same names and the same order had he arranged them. Either he or his printer bungled some of them in the spelling. Mr. Hancock on page 110 makes the list to apply to "ancient America," then on page 113 says, "We again challenge the entire Mormon fraternity to a comparison of these names. There is not a name in the entire Mormon list that bears the remotest resemblance to any of the ancient names of Central America."

Mr. Hancock says: "Not a name in the entire Mormon list that bears the remotest resemblance." "Cumeni"—see Rand McNally & Co's. Index Atlas of the World, revised edition, page 351, map of Colombia, M10, South America: "Cuemani." That very closely resembles Cumeni. Again, "Laman." This with the "s" added as plural, "Lamans." "Rudest of all aborigines."—Universal Geography on America, volume 3, page 282. Laman—Lamans. Again, "Moroni." "We went further for eight miles and came to a people called Marroni. They are a very numerous people."—The Conquest of the River Platte, 1535 to 1555. Moroni—Marroni. "David." See Columbian Atlas of the World, map of South America. In northern extremity of Columbia, in Central America, is located the city of "David." That surely remembers—David—David.

Mr. Lamb commits himself as fatally on this same matter in his book, pages 128 to 131, where Hancock prepared his from, varying in statement just a little.

Then again, on page 146, Mr. Lamb says: "The

simple fact is, there is no man on earth, who with a modern geography in his hand, can locate a single one of all the magnificent cities mentioned in the Book of Mormon, whether in North or South America."

Will Mr. Lamb please consult the American Almanac and Year Book Cyclopaedia and Atlas, 1903, by W. R. Hearst, page 352, plate 13, and see "Moron" in two places in Cuba? Moron was a very prominent city of Jaredite times in the Book of Mormon account. I have given but a few of quite a list. One utterly defeats both Hancock and Lamb, with all their associates on the matter. Lamb throughout his work is correspondingly unreliable, and falsifies on other matters as on this one of names.

On whether or not Joseph Smith had plates, he says on page 34: "Never allowed any one to see them," then on page 112, "We do not choose to call in question the testimony of the eye-witnesses upon this point. They saw said plates, 'hefted them,' etc., but that is as far as they knew, and, therefore as far as we can accept their testimony."

The Book of Mormon writers quoted from the prophets as they had them upon the brass plates of Laban. Mr. Lamb to prove the Book of Mormon a modern production, says: "They are every one of them, with scarce an exception, *made verbatim from our modern English version*, the King James version of the Bible made less than three hundred years ago."

"Every one of them, with scarce an exception." Now the facts are that Elder H. E. Moler made a very careful examination of this, and the report was published in the SAINTS' HERALD. He reported one hundred and two instances where the quotations did not agree with King James, while twenty-four did agree. So much for Lamb's misrepresentation on that point.

His whole arraignment of the Book of Mormon is as *unreliable*. In his previous work, the Golden Bible, page 329, to prove that the Bible had not been in any wise changed as stated in Book of Mormon, 1 Nephi 3:40, he says: "There are four of these old manuscripts . . . the Alexandrian, Vatican, Ephraim, and Sinaitic. . . . And these old copies of the Bible contain precisely the same books as are found in our Bible to-day, and no others; and precisely the same contents. If, therefore, a 'great and abominable church' took out of the Bible its most precious and valuable portions, the theft must have occurred after the close of the first century, or the death of the apostle John, and previous to the year 350 A. D." On this Lamb is not posted, and is wrong again, or, if posted, he falsifies the record.

Athanasius, the great champion of orthodoxy, 330 A. D., gives the list of Old Testament books thus: "The books of the Old Testament are twenty-two,

which is the number of the letters among the Hebrews: Genesis; Exodus; Leviticus; Numbers; Deuteronomy; Joshua; Judges; Ruth; Kings, four, two books; Paralipomenon (Chronicles) two, one book; Esdras two, one book; psalms; proverbs; twelve prophets, one book; and Isaiah, Jeremiah, with Baruch, Lamentations, and Epistles, Ezekiel and Daniel; then there are books uncanonical but readable,—the wisdom of Solomon, Sirach, Esther, Judith, Tobit." (See Stowe's Original History of the Bible, page 572, and Testimony of the Fathers, by Carey.)

"Baruch" and "Jeremiah Epistles" are added, while "Esther" is left out. How is that for just the same, Mr. Lamb?

Bishop Hillary's Bible, 350 A. D., left Baruch out but put Esther in. (See *Ibid.*, 574.) Still more information can be had on such variations from Stowe and others.

Mr. Lamb should post up. Mr. Lamb's pitiful attempt to overthrow the Book of Mormon, to any careful, honest critic, leaves him in the sad predicament of having his own trickery and unreliability laid bare. As a philosopher, Mr. Lamb rates as poor as in reliability. On page 103 he says: "The law of the *circulation of the blood* was first discovered by Harvey about the year A. D. 1619, and the fact that the skin has 'pores' could not have been known in the very nature of the case until after the invention of the microscope." By this philosophy he supposes he defeats a statement in the Book of Mormon referring to Christ's suffering, viz.: "blood cometh from every pore." The simple process of sweating nicely demonstrates the fact of pores in the skin. If, however, people, were not permitted to sweat *before* the invention of the microscope, Mr. Lamb could be comforted. Sweating, "in the very nature of the case," demonstrates pores in the skin and sweating was permissible *before* the invention of the microscope, Mr. Lamb.

Mr. Hancock, in the Fayette City debate, put the cut of thirty-six hieroglyphic characters from Short, 421, in comparison with Book of Mormon characters as does Mr. Lamb, on pages 120 to 122 of his *The Mormons and Their Bible*. These gentlemen should and must know the hieroglyphic was for building ornamentation, not for writing. They both quote from LePlongeon, so are evidently familiar with his work. He says: "The ancient Maya hieratic alphabet, discovered by me, is as near alike to the ancient hieratic alphabet of the Egyptians as two alphabets can possibly be, forcing upon us the conclusion that the Mayas and the Egyptians either learned the art of writing from the same masters, or that the Egyptians learned it from the Mayas."—*Sacred Mysteries*, page 113.

The Book of Mormon was written in reformed

Egyptian. The "hieratic" of the Mayas and the Egyptians agree very closely, says LePongeon.

Hancock and Lamb pass the "hieratic," used for writing, compare the "hieroglyphic," used for the ornamentation of the crevices of buildings, and not for manuscripts, and then "pooh" at the Book of Mormon.

Hancock's dedication inscription is: "To all, everywhere, who love the truth of God, this book is lovingly dedicated, by its author." How Hancock and Lamb *love (?) truth (?)*.

A review of either or both of these books could have been extended to considerable length, because of the many absurdities and misrepresentations, but it is entirely unnecessary. To illustrate: A lawyer is said to have once stated in court that he had thirty-nine reasons why a witness was absent: "State some of them," said the judge. "Well," said the lawyer, "firstly, he is dead." "That will do," said the judge, "never mind the other thirty-eight." This brief examination shows up Hancock and Lamb, and is sufficient.

Let all "who love the truth," to whom Mr. Hancock dedicated his work, consider this examination from that standpoint.

Many before Hancock and Lamb have tried to demolish the Book of Mormon, and, like them, have exposed themselves in their dishonorable methods.

It is time all candid people read the Book of Mormon for themselves, to see what it contains.

Respectfully,

R. ETZENHOUSER.

#### TWO PATHS.

Wide is the gate and broad the way that leadeth to destruction,

And countless multitudes are they who seek admission,  
But straight the gate, the path unkind, that leads to Life  
Immortal,

And few the careful feet that find the hidden portal.

—Howland.

Two paths: one narrow and rocky; the other wide and so easy to walk therein. In which path to-day are we treading? Will we choose the pleasant ways, riches, and pleasures of the world, and forget the story of the cross? Will the sacrifice Christ made be in vain? All his earthly sufferings, his unselfishness, point to the straight and narrow path. The way may be ever so hard, but we have the glorious hope of eternal life ever before us.

Through obedience to God, these things are for us. God has made it possible. He has promised to be our companion, brothers and sisters, joint-heirs with Jesus Christ to all the Father hath to give. What a grand and glorious thought: we must do our part: God will do his. He has never failed us and never will; always ready and waiting to bless us. The willing and obedient shall eat of the

fruit of the land of Zion; but the rebellious will be cut off. Let us be willing and obedient children, that these great treasures may be ours, and that we may receive our inheritance.

God is unchangeable, for ever the same. Let us put our trust in him, and let him mold us in his way; it may not be our way, but he knows best. Whatever comes, rest assured that it is for our good.

Christ said that it was eternal life to know him. He came that we might have life and have it more abundantly. How glorious is the hope of eternal life,—to live for ever with Christ where there is no sickness, sorrow, pain, or death. Christ will wipe tears from all faces. Is it worth fighting for? Yes, a thousand times, Yes. Even if we did not have the glorious hope of eternal life before us, we are happier if we live an unselfish life, "a conscience void of offense!" That alone will give us peace. What has the world to offer? Pleasures and riches for a season, a few short years. Can they be years of happiness if we put Christ out of our lives?

We might put him aside for a while, but what satisfaction or pleasure would that bring us? How short this life is compared to an eternity! With our mortal minds we can not conceive what an eternity with Christ means.

To live *for ever* in peace, purity, and love, nothing to make us afraid!

Let us all follow in Christ's footsteps, and sacrifice this life itself if necessary. What good will riches of this world avail us? Let us be like Lazarus, the poor beggar, and not like the rich man. Let our good times come by and by. We will never regret it. Do you think Lazarus, when he was resting in Abraham's bosom would have exchanged places with the rich man? Ah! no, but how glad the rich man would have been to share with Lazarus, but, alas, it was then too late!

"Too late"—how sad the words.

May it never be "too late" for us; but now, while it is called to-day, may we work for the Master and consecrate our lives and all that we have to Christ and his work.

Sometime, somewhere, our hopes will all be fulfilled, and we will receive our reward. Our troubles and trials over, and we can rest in peace, feeling we have earned our reward.

"If you would be rich, be holy!

Would you dwell all heights above?

Heed ye, then, this admonition:

Climb to atmosphere of love."—Joseph Luff.

PASADENA, California.

OLIVE MAY.

"Jesus Christ is thus a supreme revelation of God. He had a consciousness of God. It was his supreme, abiding, dominating consciousness. 'I am in my Father, and my Father in me.'"

## Of General Interest

### A NEW METHODIST CREED.

The joint commission of the Methodist New Connection, United Methodist Free Churches, and the Bible Christian Churches of England, which in September next are to unite in one church under the name of the United Methodist Church, has drawn up the following creed for the new church, on the basis of the existing creed:

I. The Scriptures of the Old and New Testaments, through divine inspiration, contain a revelation of the will of God to man, and furnish a sufficient rule of faith and practice.

II. There is one God, the Creator, the Preserver and Ruler of all things, who is above all and through all and in all. And in the mystery of his being, there are three persons in the one Godhead, Father, Son, and Holy Spirit.

III. The Lord Jesus Christ is the incarnate Son of God, in the unity of his being at once human and divine, truly God and truly man.

IV. Man as a moral being is free and responsible, and in the exercise of his freedom has fallen into sin and condemnation.

V. The Lord Jesus Christ in his life and death perfectly manifested the righteousness and love of God; and becoming obedient unto death, even the death of the cross, he made atonement for the sins of the whole world. He was raised from the dead, and received into glory, and now reigns Lord over all.

VI. God wills not the death of one sinner, but requires repentance toward himself and faith in our Lord Jesus Christ as necessary to salvation.

VII. Believers are justified by faith through the grace of God, are born again from above, and by the life of obedient faith, perfect holiness in the fear of the Lord.

VIII. The Holy Spirit of God illuminates the minds of men, convicts of sin, leads into all truth, gives assurance of salvation and sonship, and dwells in every believer to strengthen and sanctify.

IX. The Holy Catholic Church is the innumerable company of Saints of every age and nation, who, being united to Christ their Head, are one body in him, and have communion with their Lord and with one another.

X. It is the will of Christ that his church on earth should exist as a visible brotherhood, for the manifestation of his Spirit and teaching in the service of man, and for the extension of his kingdom throughout the world.

XI. The sacraments of baptism and the Lord's supper are of divine appointment and of perpetual obligation.

XII. There will be a resurrection of the dead, both of the righteous and the wicked; the Lord Jesus Christ will be the Judge of all men; and they who have done good shall come forth unto the resurrection of life, and they who have done evil unto the resurrection of condemnation.

The new church will have a membership of nearly 200,000. The New Connection Church has about 46,700 members, 215 ministers, 1,125 lay preachers, and 90,000 Sunday-school scholars. The United Free Methodist Churches have about 103,000 members, 460 ministers, 3,400 lay preachers, and 200,000 Sunday-school scholars. The Bible Christian Church has about 34,500 members, 220 ministers, 1,550 lay preachers, and 47,500 Sunday-school scholars.

The Methodist New Connection Church was formed in 1797. It grew out of the expulsion from the Wesleyan Church (the parent body) of Alexander Kilham, who had opposed the articles of pacification, and had published a pamphlet advocating the distribution of the power of government between the ministers and the laity. About 5,000 members followed Kilham and formed the new church.

The United Methodist Free Churches were an amalgamation of three bodies which seceded from the parent conference at different times; the first—the Protestant Methodists—in 1828, because of a quarrel over the introduction of an organ into the Brunswick Chapel; the second—the Wesleyan Methodist Association—in 1834, as the result of a controversy over the proposition to found a theological institute; and the third—the Reformers, who were expelled or seceded during the agitation which occurred in 1849. Many of the last named refused to amalgamate with the United Methodist Free Churches, and formed the Wesleyan Reform Union which now has about 8,700 members, 17 ministers, and 530 lay preachers. These figures are smaller than they were in 1868.

The organic union of these three bodies taken in connection with the organic union of the several Methodist bodies in Japan is an indication of the trend of Methodists everywhere toward union. The time is not distant when now separated Methodist bodies in America will take steps to unite. This should be encouraged. Our own General Conference, being the mother body, should invite other Methodist bodies to unite with it. Nothing may come from such an invitation; but it may do good and certainly will do no harm.—*Northwestern Christian Advocate*, July 17, 1907.

### A WISE LEGACY.

At the dinner of the Alumni Association of the Law Department of New York University, the Honorable Walter Lloyd Smith, of Elmira, New York, Presiding Justice of the New York Supreme

Court, Appellate Division, Third Department, read the following, as "a remarkable will made by a man who died in the Cook County Insane Asylum, at Dunning, Illinois":

"I, Charles Lounsbury, being of sound mind and disposing memory, do hereby make and publish this, my last will and testament, in order as justly as may be, to distribute my interest in the world among succeeding men.

"That part of my interest which is known in law and recognized in the sheep-bound volumes as my property, being inconsiderable and of no account, I make no disposal of in this my will.

"My right to live, being but a life-estate, is not at my disposal, but these things excepted all else in the world I now proceed to devise and bequeath:

"*Item:* I give to good fathers and mothers, in trust for their children, all good little words of praise, and encouragement, and all quaint pet names and endearments, and I charge said parents to use them justly and generously, as the needs of the children may require.

"*Item:* I leave to children, inclusively, but only for the term of their childhood, all and every, the flowers of the field, and the blossoms of the woods, with the right to play among them freely, according to the customs of children, warning them at the same time against thistles and thorns. And I devise to children, the banks of the brooks, and the golden sands beneath the waters thereof and the odors of the willows that dip therein, and the white clouds that float high over the giant trees. And I leave the children the long, long, days to be merry in, in a thousand ways, and the night and the moon and the train of the milky way to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers.

"*Item:* I devise to boys, jointly, all the useful idle fields and commons where ball may be played; all pleasant waters where one may swim; all snow-clad hills where one may coast, and all streams and ponds where one may fish, or where, when grim winter comes, one may skate; to have and to hold the same for the period of their boyhood. And all meadows with the clover blossoms and butterflies thereof; the woods and their appurtenances; the squirrels and birds, and echoes and strange noises, and all distant places which may be visited, together with the adventures there found. And I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood, to enjoy without let or hindrance and without any incumbrance of care.

"*Item:* To lovers, I devise their imaginary world with whatever they may need: as the stars of the sky; the red roses by the wall; the bloom of the haw-

thorn; the sweet strains of music and aught else they may desire to figure to each other; the lastingness and beauty of their love.

"*Item:* To young men jointly, I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness and undaunted confidence in their own strength. Though they are rude, I give to them the power to make lasting friendship, and of possession companions, and to them exclusively I give all merry songs and brave choruses, to sing with lusty voices.

"*Item:* And to those who are no longer children or youths or lovers, I leave memory, and I bequeath to them the volumes of the poems of Burns and Shakespeare and of other poets, if there be others, to the end that they may live over the old days again, freely and fully, without tithe or diminution.

"*Item:* To our loved ones with snowy crowns I bequeath the happiness of old age, the love and gratitude of their children until they fall asleep."—  
*The Independent.*

## Selected Poetry

### Religion and the College Graduate.

BY THE GUARDED GATE.

I stood in a dream in a crowded space  
Before a closed and guarded gate,  
Among a group in caps and gowns;  
And there were smiles and there were frowns,  
And they were there from many towns  
All crowded close by the guarded gate.  
I saw an angel mount the wall,  
All clothed in the purple of regal state,  
While a silence settled on those below  
Who waited expectant there to know  
What fate the angel would bestow  
On the dreadful crowd by the guarded gate.  
I heard him speak—and his voice was low:—  
"Ere ye go further, students, tell  
What have ye gained from your college course:  
Is it honor and name or vain remorse?  
What have ye brought from learning's source?  
Come speak; let me rate you well."

Society Man:

Four, idle silly, useless years  
I have brought away with me.  
This pin I have on my fancy vest,  
These programs adorned by many a crest,  
And a fickle, light heart within my breast:  
'Tis all I can offer thee.

The Grind:

I have a head crammed full of facts  
From the whole of learning's store.  
I gave to possess them the love of friends,  
The memories of walks as the twilight ends,  
And the peace and quiet that music lends,  
To revel and reek in wisdom's lore.

The Athlete:

I have tortured the body God gave to me;  
I can jump and run and fight.  
Like a mere machine I play the game,—

The sport of loafers, the slave of fame:  
And many a bar-room toasts my name  
In the drunken dead of night.

Coed:

My mother's grace I deign to keep,  
Though in naught else alike are we.  
My arts are manly, my spirit strong,  
As—empty-hearted—I rush along;  
Yet sometimes alone I pine for her song  
And a love that is not for me.

History Student:

My Bible's gone, with its straight-strung stays  
And the fear that I must atone;  
For I have delved deep into musty lore,  
Deep into secrets ne'er known before,  
And found that virtue and sin's no more;  
'Tis proved by the Rosetta Stone.

Scientist:

For a single wee cell 'neath a microscope,  
I betrayed the crown He wore.  
To a book and a pedant old and bent  
I sold my faith and strong intent.  
Glimmering out in Science they went  
To return to life no more.

Psychology Student:

And I too may add my voice to his;  
For I've analyzed each finer sense,  
Dissected each thought of love or grief,  
And found the mechanics of each beneath.  
So passion and truth in my belief,  
Are but jokes at fools' expense.

The Angel Speaks:

I hold you the victims of modern thought.  
I have watched you work and seen you fail;  
For many a student has come here before,  
Telling, as you have, the self-same tale  
Of the self-same thwarting of noble aim  
By the self-same ignorance:—'tis the college shame.  
Each year, by thousands, where ye stand now  
Have stood your fathers, wan and pale,  
Bearing a dead hope as you do to-day.  
So what do your knowledge and work avail  
If they kill your faith with a printed page,  
And leave you the dupe of an erring age?  
How many ages have erred before?  
How many theories have risen to fall!  
How many scholars have proven fools!  
How many, I ask: can you name them all?  
Yet the sun has risen every day  
To smile at their idle, harmless play.  
The universe courses along through space,  
While the violet blooms as it did before.  
The rose is as warm, the robin as gay,  
As he was when you worried on fairy lore,  
When you builded castles in the air,  
Reached by a golden winding stair.  
So pass through the gate in the guarded wall  
Out into the world that you knew before,  
To mingle with men and study them well;  
And gradually back as in days of yore  
Will come your faith and your modest thought;  
For a brush with the world sets your schools at naught.  
Then quickly faded from my sight  
The angel and crowd by the guarded gate.  
Away went the students in caps and gowns.

Away with their worries and smiles and frowns,  
Away to their homes in many towns:—  
And I was alone to meditate  
On what I had heard by the guarded gate.  
—Carl Francis Jordan.

## Mothers' Home Column

EDITED BY FRANCES.

Are We Thinking?

Search thine own heart; what paineth thee  
In others, in thyself may be.  
All men are frail, all flesh is weak,  
Be thou the true man thou dost seek.—Whittier.

Among the many pure and true words uttered by this poet, perhaps none were truer than these, and surely no advice which ever came from man was more worthy of being followed. Never will the will of God be done upon earth, never will mankind advance to a higher plane of life until this advice is followed; for, in the wisdom of God, he has ordered it that each individual shall work out his own salvation before the Lord. And while it is true that each man, woman, and child possesses more or less influence—influence which may be exerted for good or for ill it is equally true that each man will have his own sins, and *only his own*, to answer for. And this being so, is it not wiser that we make it more a personal matter to "make straight paths for our feet lest that which is lame be turned out of the way," than that we give so much of painful thought and care to the way in which our brother is walking? Do not let us be misunderstood. We believe most firmly that to an extent not often fully recognized each individual is his brother's keeper, but is it not possible that the better way of keeping my brother is to walk before him as Christ would have me walk? Will not this thought bear digesting?

Perhaps we ought to explain how we have been led into this train of thought, and why we make mention of it here. As you know we have lately been putting to ourself and others the somewhat indefinite if not odd question: Are we thinking? And this query has elicited from one of our readers an affirmative answer together with a statement of some of the thoughts entertained. And as liberty is given us to use the same as we see fit, we state them very briefly with the hope that not only this brother—for whom we entertain the highest respect—but possibly others whose faith may be under trial in the same way—may be led to regard the matter from a different point of view.

That which perplexes our friend and brother seems to be the want of greater manifestation of divine power (especially the power of healing) in the church, and he concludes by asking: "If you have read and digested those writings [referring to the promises made by Christ of the blessings and power which should accompany the gospel] you may be prepared to inform us what place God intended Graceland to fill or what grand mission God intended it to accomplish."

Among the passages to which the brother refers us is the eighty-fifth section of Doctrine and Covenants, beginning at the seventh paragraph, which reads: "And now I give unto you a commandment to beware concerning yourselves; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and every one that hearkeneth to

the voice of the Spirit, cometh unto God, even the Father; and the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes and not for your sakes only, but for the sake of the whole world: and the whole world lieth in sin, and groaneth under darkness and under the bondage of sin; and by this you may know they are under the bondage of sin because they come not unto me; for whoso cometh not unto me is under the bondage of sin; and whoso receiveth not my voice is not acquainted with my voice, and is not of me; and by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now. And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay."

Then follows the promises of blessing to be given in case of obedience.

Now let us first study the character of this obedience, and then when we shall have considered conditions as they now are see if we do not find reasons and valid ones, why God is withholding his promised blessings. Condemnation was to come upon and rest upon Zion, even all, until they should "repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom."

Has this ever been done, my brother? Is there one among us to-day who can conscientiously say he is observing not only to say, but to do according to every commandment which the Lord has given? If we can not, how then dare we demand this of others? Would the writer of this rejoice if there were power in the church to unstop the deaf ears? She has been told by one of old (see 1 Peter 1:7), that the trial of her faith is more precious than gold. More than this the Master himself has said:

"Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Serepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

Was the power of God limited that only one widow was relieved—one leper cleansed? Could not Jesus have done in Nazareth the works he had wrought in Capernaum? And yet he did not and in all Israel but one widow was relieved—one leper cleansed. Why? I have no answer to give since Jesus gave none. But remembering that the trial of your faith—of my faith—is more precious in the sight of God than gold, I am almost inclined to be sorry that my own is not tried. But how could it be when I remember Paul? Paul

who of all men seems to have needed full power both of body and of mind, and yet when he thrice besought the Lord that his affliction might be removed was answered, "my grace is sufficient for you for in weakness is my strength made perfect."

Was the power of God limited? Could he not have relieved Paul? And yet he did not, and himself gives the reason. Oh, my brother, is it not comforting to remember that for you, and for me, his grace is sufficient? That all the works God promised should be done by the power of his gospel, we know has been done in this church; but if we expect the outpouring of God's Holy Spirit, must we not as a people, as a church, live for it? Can we say we are doing it? Can we charge the Lord with failure? Rather let us "put our hands upon our mouths and our mouths in the dust and cry, Unclean, unclean."

We come now to your question in regard to Graceland. Can it be answered more plainly than it was in the article by Bro. F. M. Smith, which in a previous number of this series, we copied from *Autumn Leaves*? Is it not there shown that time and again the Lord gave commandments to the church concerning education? If Graceland does no more than to purge away the open disregard of one of the oft-reiterated instructions of the Lord to his people, surely that in itself will be a work worthy of accomplishment. For the present, we have no other answer. But if the church is true to Graceland, and Graceland is true to her mission, then shall the future work of this first educational institution of the church answer you and others from every valley and mountain-top throughout our broad land, by the work her sons and daughters will be doing in spreading abroad the light of gospel truth.

Will the church be true to Graceland? We can not answer. To-day many, many hands are stretched out to her for help—help which she may not give. May not, and why? Because the selfishness of those who should come to her aid is altogether dearer to them than obedience to God; and they grasp their worldly possessions, preferring them to his favor. But it is not ours to judge; rather to strive as one to be true.

#### To the "Column."

*Dear Readers:* I have not addressed anything to this department for some time, the principal reason being that there is very little in our experience here that is "Column" matter. If I could hear the minds of the sisters, either in meeting or in their every-day life, I doubt not but there would be much that would be interesting. But though I do not hear a word at our sisters' meeting, I always feel renewed by going, and taking my part; feel as if I had gained a little upward ground on this journey of life.

Within the past month Joseph has baptized three; two of whom were adults. These occasions produced a general heart-warming towards one another. The assembly was quite large, yet every one came and shook hands with us in a very feeling way, before leaving the water's edge. It was the sacrament Sunday of one month ago, and the services were all unusually good. Last Sunday afternoon, also, we were greatly refreshed by the presence of the Spirit. The speaker had been talking along the practical lines of spiritual life, when the voice changed to a more gentle, earnest tone, and these were the words: "Let me tell you, brothers and sisters, by the Spirit, that the time has come, when saints must do good works, if they expect to be saved in the kingdom of God. Seek ye out the laws, and commandments of God, and *do them*; then shall you have light in your own souls, and light to give forth to the world."

Very commonplace words; nothing new at all. Yet when spoken by the voice of the Spirit, they edified much, and we all felt to rejoice because of the Spirit's visit with us being so clearly manifest.

We are alone now. It has been five weeks since Bro. and Sr. Lake left for Takapoto. During the first week I was very lonesome. Then as we dropped back in our old ways again, I began to wonder if they ever had been here, or if it was only a dream. But a letter from Charlie, before we began to look for one, proved that it was a reality. They were in Kaukura. Had made their escape from the wretchedness of that sea voyage, by stopping at Kaukura to recruit. The second letter informed us that they were comfortably situated, and in no hurry to leave the island. But since he was not in his appointed field, they would go to Takapoto the first opportunity. E. B. BURTON.

[We owe a very sincere apology to our readers which we here tender, for the late appearance of the above communication from Sr. Burton. We placed it in an envelope, and felt sure it went to the HERALD Office; but instead it fell into an open drawer of our table, and was just to-day discovered. We are very sorry, and ask the writer's pardon.—EDITOR.]

#### Prayer Union.

Sr. Viola Bergstrom, Calotta, Alaska, desires the prayers of the Saints in behalf of her daughter, Laura Cadwell, that if it be the Lord's will he may spare her to renew her covenant and live faithful. She has grown cold in the gospel service, and is sadly afflicted with consumption of the bowels. Unless God will extend his loving kindness and help her, she has not long to live. She was baptized when eight years old.

## Letter Department

#### Over the Mountains.

*Editors Herald:* I write from Brigham, Utah. My co-laborer (Bro. Stead) and I are here preaching to audiences the size and attention of which is thus far very satisfactory, whatever the future will reveal. Thus far since penetrating the mountains I have preached in Salt Lake City, Provo, Ogden, and this place. Brigham is much smaller in population than those other places; has a population of only about three or four thousand. Possibly two thirds or three fourths are Mormons.

Our meetings are held in the open air in front of the court-house, and indeed we spare them not. The audiences are composed of course of Gentiles, Mormons, and Mormon apostates. The Gentiles and apostates like to hear the Mormons scored; but we have to use our judgment as to the severity of attack, else we anger and repel the Mormons and fail to convert the others too.

Two papers are published in the town, one pro-Mormon, the other anti-Mormon. The anti-Mormon paper is to publish an article to-day on "Succession" that we sent in. The issue is quite a change here to the inhabitants, and they exhibit considerable agitation. It is reported that the Mormon paper is to begin a series of articles next week in defense of polygamy. While polygamy is not a favorite subject of discussion, there is no man of our force who will labor here continually but what will take a crack at it once in a while. He will find occasion to disprove it along with the other false accretions of Mormonism from time to time, though the affirmative evidences that may be offered in favor of the Reorganization we depend on probably more than anything else.

The more I study Brighamism the more incongruities I find. If it is possible that Mormons are harder to meet than

others I should apply it to the fact that being tenacious of their claims they fight harder, and then there is a larger percentage of them who are fighters or disposed to fight than among average denominations.

Here in this city we have three members, one sister and a brother and his wife. All were formerly Mormons. The brother is a Scandinavian, having been converted to Mormonism in Denmark, and came out here in the sixties. He said there was no peace for him after his landing in these valleys till he would go into polygamy. Hence he took a No. 2, a woman who came out from Denmark for the especial purpose of becoming his second wife. No. 2 was sealed to him for time and eternity in the seventies, prior to the issuance of the Manifesto. She is still his wife—the first is dead.

One very noteworthy feature in the chain of events which he most interestingly relates is this: You know according to Orson Pratt in *The Seer*, a man had to have a distinct revelation through the President before he could take a second wife; and Mr. Pratt was sent to Washington by the authorization of the Presidency to set forth their position on celestial marriage, etc. While the President could confer authority on some other to solemnize the marriage, before such solemnization could take place it was invariably necessary that he should first be sought; and that upon inquiry he receive a specific revelation from the Lord upon the matter. The facts are, this old brother affirms that in his case that procedure was never observed. On the other hand he went to Apostle Lorenzo Snow, who lived here, and interrogated him. He had in view to carry his inquiry to the President. But the apostle told him it was not necessary. So he proceeded without. Brigham Roberts admitted in the Smoot proceedings that his last wife was sealed to him by and in the presence of Mr. Wells and that Wells was the only one who knew anything about it. That is the way they have been living up to their religion they have cunningly advocated in the East. Other inquiries disclose that it was a common thing to take wives regardless of the consultation, the avoidance of which, according to their great expounder, the "champion of polygamy," would entail inevitable condemnation.

I have heard the strongest they have to offer, and I am yet unconvinced that Joseph Smith was a polygamist. Some time ago when they referred to a lady down in southern Utah, who still lives, or at least did very recently, and who claims to have been sealed to Joseph Smith during his lifetime with his knowledge and consent, one of the brethren wrote her a letter of inquiry in order to have her own statement in regard to the matter; and probably not altogether without some design as these testimonies have generally been suicidal and self-impeaching in their nature. They received from her the following answer, which I will publish without taking the liberty to publish her name (as it is only a private letter). It will be useful to the brethren in this mission, who will very readily get onto the name, if there be any who have it not already.

"MINERSVILLE, April 20, 1904.

"Dear Sir: Agreeable to your request I will endeavor to answer your letter written to me from Salt Lake City April 11. In answer to your first question I will state that I am eighty-six years of age the 19th of April (this month). I received the gospel in 1830, six months from its organization, and have been through all the persecutions that the church has passed through from the beginning. I was married to Mr. L— August 11, 1836. He has been dead nineteen years. Joseph the Seer taught me the principle of plural marriage in Nauvoo (he said God gave him a commandment in 1834 to take other wives besides Emma) and I was

the one he was commanded to take, though I was a thousand miles from him. Brigham Young had not been in the church long enough to broach such a thing to Joseph; for I talked with him about it. After a long time of prayer and supplication to my heavenly Father for a witness of the truth I went forward and was sealed to him for time and all eternity, and believe Emma knew it, for she gave him Bishop Partridge's two daughters for his wives and they lived in the house with her. I was sealed to him the fore part of February, 1842. We left Nauvoo shortly after. It is the truth that he had a number of wives, namely, Eliza R. Snow, Zina H. Young, and Louisa Beeman and Sarah Ann Whitney. All these are dead now. I know these were his wives for I talked with them all.

"Emma knew all about it, for she wrote to know why I left the Smith family and came to Utah. I don't know about his having children, but I heard of three that he was the father of. I have told you the truth as I expect to answer it at the bar of God; and I marvel that Joseph's son Joseph should so persistently deny that his father taught polygamy, for he did and God is my witness. I would ask you one question: Jesus said to his disciples, The servant is not greater than his master: if they persecuted me they will persecute you also.

"Have the Josephite church ever been persecuted, their elders whipped, tarred, and feathered? Or shot down in cold blood? Has he been dragged from his bed at midnight and been imprisoned many times?

"Facts show what is right. If I could talk with you I would tell you many things to prove to you the truth of what I say. Joseph told me that he was afraid when the angel appeared to him and told him to take other wives. He hesitated, and the angel appeared to him the third time with a drawn sword in his hand and threatened his life if he did not fulfill the commandment. He further said that he must seal this testimony with his blood. Hiram also had other wives. This is my testimony and it will meet you at the judgment seat of Christ."

We notice in this testimony that this lady was married to her first husband in 1836; that he lived until nineteen years earlier than the date of her letter, which would be 1855. We notice that she came to Nauvoo, whence she claims the principle of plural marriage was taught her by Joseph Smith; after which she is sealed to him in 1842, six years after her first marriage. "Shortly after" this second marriage "we," she says, "left Nauvoo." Subsequently they came to Utah.

Now *who* left Nauvoo, and who came to Utah? Who is the "we"? Why, she and her first husband from whom she had not been divorced or separated. For the brethren, when in the place where she resides and where she writes from, not long ago discovered that her first husband died there and that she continued to live with him as his wife up to the time of his death. Then this woman is guilty of polyandry. In other words she is a self-confessed criminal. For she does not claim to have been sealed to Joseph Smith for eternity only, but both for time—this life—and eternity. She was then married to him for this life while she had another husband living who sustained to her the relationship of a husband. And in a short time after the consummation of the second marriage she pulls away from her second husband or her second husband's family and leaves Nauvoo. What confidence is to be put in the testimony of such a woman? Is it not self-impeaching? Does she not come in the same category of those whom Judge Philips said were a set of "sports at nest hiding"? Indeed, had her testimony been included the nature of it is such as to abundantly indicate that it would have shared the same fate as the rest.

In bearing this testimony this woman not only represents herself as guilty of the most disgraceful crime of having two husbands at once; but she represents the Prophet of the church as having been privy and party to the same heinous offense. It is possible that it is because of this feature of this testimony that it has not obtained the prominence that some others have—as even Mormons would be loath to admit that Joseph the Seer would be accessory to such deportment, or that he would become the husband of one who had another husband at the same time. I will say that in view of the facts that may be adduced in exhortation of the Prophet of those polygamous charges, the presence of some flaw as bad or worse than the example before us in the testimonies of all his professed surviving plural wives is, to say the least, very significant.

Several other self-impeaching features of the letter I have quoted might be referred to.

Our reunion begins at Provo on the 31st and continues over two Sundays. All the missionaries in the State will probably be there.

My address is still 1037 West Maple Avenue, Independence, Missouri.

August 21.

ALVIN KNISLEY.

CLARK, South Dakota, August 26, 1907.

*Editors Herald:* In company with Bro. L. G. Wood I came to the home of Bro. J. J. Johnson, thirteen miles from Clark, on July 12. Our brother was attending a union Sunday-school, and thought it a good opportunity to open up the work, and invited us to come; but when we got there the school board had hung out the sign, "No Mormons need apply," so our brother found another one, and we commenced meetings, and then we received an invitation to go to another district.

One Sunday we attended a tent-meeting, conducted by the "Friends," and a lady was introduced as the preacher, and she explained that she was not, but only a "chunk" to fill in, in the absence of her husband. What she lacked as a preacher was made up as a beautiful singer. It was not grand style and takes an Egyptian astrologer to interpret, but a clear and distinct enunciation of every word, with a strong and beautiful voice.

By the time we had meetings at the second place of invitation, the telephone and other means of communication were disseminating the news that we were "Mormons," but we found some friends who were willing to hear and invite us to their homes, and invited those who seemed to be scared at our presence to come and see and hear. We announced a lecture on "The origin, history, and doctrine of the church," and we had a full house, and good attention was paid.

We closed last night, after holding seven Sunday-night and some week-day-night meetings. We made friends and received urgent invitations to come again when it was not such a busy time. Several young ladies rendered us a cheerful and valuable service in music and song, which we greatly appreciated.

On July 28 I attended the Methodist Episcopal service, eight miles from here, and formed the acquaintance of a Mr. Rose, formerly of Pisgah, Iowa, who rendered me a kindly service by telling the people that I was a Latter Day Saint, and also introduced me to the minister, who invited me into the stand to offer prayer. He was acquainted with many of our people in Western Iowa. After service there was baptism in a near-by creek, and as the minister was not yet ordained he did not have the right to perform the ceremony, so it was done by an ordained lady minister of the same church. Fearing, as I supposed, that her strength was not

sufficient for the task, she had the minister assist her by standing on the opposite side and help her immerse the candidates. Whatever may be my opinion of the rightfulness of her acts, I have no hesitancy in saying that it was done with as much solemnity, reverence, neatness, and in as orderly a manner as I ever saw such service conducted.

If any of the Saints have tract No. 17, "The atonement of Christ and final destiny of man," and can spare them, it will be greatly appreciated, as I have an urgent need for them, and they can not be obtained at the publishing house at present. Send them to Brookings, South Dakota.

Yours in gospel bonds,

EDWARD RANNIE.

FAIRLAND, Indian Territory, August 27, 1907.

*Editors Herald:* Just landed here from the Joplin reunion, which closed Sunday evening. Truly it was a grand success; all the services well attended. The Sunday-school normal work, under the direction of Sr. M. E. Etzenhouser, to say it was grand is only putting it very mildly. Surely she was the right one in the right place. Bro. W. N. Robinson need not worry about the work that was done; for Sr. Etzenhouser did it justice. If any injustice was done, it was by those that failed to avail themselves of the opportunity that was offered to them by her to make themselves acquainted with the normal work.

During the reunion seventeen were added to the church. The sermons were just grand, especially those by Elder Heman C. Smith. We were sorry that he could not stay to the close of the reunion. We trust he will soon return to this part of his mission; for all in and out of the church were well pleased. Bishop Ellis Short of Independence, Missouri, preached an excellent sermon on temporalities, showing distinctly God's way to bring about socialism. It would have been well if some of our statesmen could have been there and heard Bro. Short. I think the Saints that were present will have no room now to say that God's servants do not understand the law of tithing, consecration, and free will offering. This important subject was handled in such a masterly way by the brother under the influence of the Spirit of the Lord, that all could understand their duties, regarding the financial law.

We can truthfully say that the Clinton reunion held at Eldorado Springs was a success. Four were baptized. Bro. Smith there, as at Joplin, tipped the barrel over and gave us some of his best sermons. Surely he must have had those stored away for special occasions. Here, as in Joplin, the sermons were just excellent. The Sunday-school normal work in charge of Sr. Iva Keck, was well directed. Fearlessly and boldly she carried this part of the work on to success. I can unhesitatingly say she can find work for all to do. This is my first trip in the Territory. I am now at Bro. J. T. Riley's. May God bless all his children; and may all obey and honor his law.

Your brother in the faith,

GEORGE JENKINS.

DETROIT, Minnesota, August 14, 1907.

*Dear Hopes:* It is some years since I have written for your pages, and so I trust I will be allowed a little space. Saturday evening I received a telephone message that Elder Andrew Tabbutt was dead, and I was wanted to preach the sermon. Bro. Tabbutt was born at Addison, Maine, September 20, 1830. He was converted under the preaching of Adams, and was in that company that went to Palestine, where, finding that they were not Jews, but of Ephraim,

they were obliged to return. About 1872 he found the true gospel, being baptized by Elder J. C. Foss. He followed the sea for a living, and in 1878 was wrecked, being fourteen days on the wreck. The Lord showed him by vision that they should be rescued, and it all came to pass as revealed to him. The exposure on the wreck broke down the nervous system of our brother, and for a good many years he has been confined to his home, not having strength to go about. But although thus confined, he was not idle, and always tried to preach the gospel as opportunity was given, and there are many who have come into the church through his influence. He lived his religion. He came to Detroit in 1878, and was ordained an elder, and presided over Oak Lake Branch for many years.

There are still a few names here that have not bowed the knee to Baal, and we try to feed the flock over which we have been placed in charge, holding service at Audubon the first Sunday in each month, and at Cormorant the second. Bro. Griffin looks after Frazee, and so we try to show a little light. Ever praying for the welfare of the church, I remain,

T. J. MARTIN.

FALL RIVER, Massachusetts.

*Editors Herald:* Are any of the brethren who are members of the Grand Army of the Republic going to attend the National Encampment of Saratoga? Richard Borden Post No 46, Department of Massachusetts, of which I am the commander, will have its headquarters in Schoolhouse No. 1. This can be easily found by inquiring at any of the bureaus of information. I shall be pleased to meet any of the comrades in the church. Hoping to meet some one of like faith, I am,

Yours, etc.,

DOCTOR JOHN GILBERT.

COALVILLE, Iowa, August 13, 1907.

*Editors Herald:* Our new district tent was ordered fifteen days ago, but for some cause it has not arrived. Bro. John Jordison and I intend erecting it at Lehigh, Iowa, a coal-mining town of about fifteen hundred people, where the restored gospel has never been preached. While waiting for the tent I am conducting a Bible school here at Coalville, at two o'clock, and hold open-air meeting in the evenings at Kalo, just across the Des Moines River. The audience is orderly and seems interested.

Two of our energetic Coalville brethren, Richard and John Jordison, are showing their love and appreciation of the gospel by holding Sunday preaching-services at places a few miles from town. Their reports are encouraging—good audiences and sale for several church books. We have in this district several holding the priesthood who ought to honor their office and calling by being more earnest and energetic in the Master's cause.

Last week I was called to Dunlap, Iowa, to preach the funeral-sermon of Raymond, the second son of Bro. and Sr. H. N. Baughman. He died one week after being operated on for appendicitis, at Webster City, Iowa. His wife and two small children survive him. The funeral was held under the shade-trees, at the beautiful home of his parents, and was attended by a large number of sympathizing relatives and friends.

The Gallands Grove Branch and District have decided to hold a joint celebration (the forty-eighth anniversary of the organization of the branch, and forty-fourth anniversary of the district) to be held in the Saints' chapel at Gallands Grove, Iowa, October 19 and 20, 1907. An eight-page leaflet has been issued giving historical items of interest, including the names of the thirteen charter-members of the branch

(Malinda McIntosh and Alexander Black are the only charter-members now living), and the names of twenty-one presidents who have had charge of it.

The following brethren have presided over the district: John A. McIntosh, Thomas Dobson, Alexander McCord, Eli Clothier, Jonas W. Chatburn, W. W. Whiting, C. E. Butterworth, J. M. Baker, D. M. Rudd, J. C. Crabb, and Orman Salisbury.

The district tent will be erected in the church yard to be used as a dining-tent during the celebration. The eight-page souvenir—a condensed historical sketch—containing program, will be mailed to the hundreds who now hold or have held membership in the historic Gallands Grove Branch or District, by addressing Mrs. Floy Holcomb, Dunlap, Iowa, or the undersigned at Deloit, Iowa, inclosing stamp.

Now, dear reader, permit me just a few words about church finances: Are you one of the members of this district who have not made a special effort to pay your tithes and offerings? Please help this good cause in every way you can. Do something for the church, and do it now.

Very sincerely,

C. J. HUNT.

MARION, ILLINOIS, August 26, 1907.

*Editors Herald:* Having been requested to assist the brethren of Southeastern Illinois District in their reunion at Creal Springs, I left home the 15th, for that place, arriving the following day (Friday), and found many of the Saints of the district already in camp enjoying out-door life. At three o'clock the workers were called together by Elder F. M. Davis, the president of the district, and an organization was effected by electing Henry Sparling (whom they were expecting to come), F. M. Davis, and F. M. Slover to preside over the reunion, with a chorister and an organist. That evening they asked the Parsons to break the bread of life, and he did the best he could, and thus we started into one of the best reunions I have attended. While we had some heavy rainstorms, yet not a murmur or complaint was heard from any one, and only one preaching- and a prayer-service was lost. The ministry were blessed in their efforts, and the people of the town gave us a good hearing, and the best of order. Saints were made to rejoice and renew their spiritual strength, and were loath to separate when Monday morning came. A noble band of workers in that part, and while they have been deprived of some opportunities in their education in church government, yet they are ready, and want to know more about the higher life in Christ. While they did not have a boarding-house as some places I have been, each family or perhaps two or three went together and boarded themselves, and the preachers to the number of ten were well fed. Father Smith, who has been so fortunate in raising a large family and developing more preachers than any of the orthodox seminaries that I know of, was there, and while not able to talk as some of his boys, he seemed to enjoy the services as well as one could in this mortal flesh. He is the father of Elder I. M. and W. R. And Bro. I. Morris, who for forty long years has traveled over that part of the State and preached and baptized many, was there also, and seemed as much interested in Sunday-school and Religio work as any of the younger ones, and said if he lived to be ninety years of age he wanted to be active and help all he could. Much could be said of this one and that, but these were the oldest members that I got acquainted with, and both active in the work. May the Lord extend the time of their departure till they are satisfied.

Three were baptized on the last Sabbath day by Bro. Slover, and many others were very much interested. Such

a theological shaking up as the people of Creal Springs got never had been dreamed of by ministers or people in their life, hence it was a surprise to all that came. When they heard Parsons make the first effort, they seemed to think he was about the smartest man that ever came into their midst; but alas! he was soon out of the ring, and they found out that the camp was full of preachers, and it seemed to be a feast to them as they sat on hard boards not planed, for one hour (and twice a great deal longer, but you must not tell who it was as Brn. Smith and Sparling might hear of it), and so attentive I felt that no one ought to object to having a reunion among outsiders, especially when they want to hear as this people did.

Bro. Sparling gave the closing discourse, and it was a good one. He called their attention to the different topics that had been discussed, and drew a word picture of the differences between us and the Salt Lake people. It left no room for doubt as to our attitude on the marriage question.

Arrangements being made by two of the brethren living in Marion for me to speak in the court-house, I came up to Bro. C. Webb's, a son-in-law of Father Smith, and am penning these lines while the sisters are preparing supper.

28th. Arrived home during the night, having filled the appointment as afore mentioned, and made some of the audience present think that there were some things in the Bible worth man's consideration. Brn. Webb and Hill would have liked very much to have had me stay and continue the effort, but work at home would not permit. My return trip was uneventful, till seventy-five miles west of St. Louis, when we went into a freight train that had had trouble with a car that was on fire and had sent a man ahead, as is the rule, who placed torpedoes on the track; but alas, the engineer did not hear them when they went off, and on we went till we were brought to a sudden standstill. The most of the people in the car that I was in (when I waked up) were going to the further end of the car haphazard, and were piled three and four deep. I had thrown my chair back, and with my feet against the chair in front of me, and lying on my back, my limbs were stiff, and the jar waked me up, and put me up against this chair good and strong. But not a soul killed. Three or four were quite badly bruised, but nothing serious. This was my first experience with a wreck; and do not care for any more.

In gospel bonds,

A. H. PARSONS.

CREAL SPRINGS, Illinois, August 28, 1907.

*Editors Herald:* Reunion is over at this place, and I can say we had a very spiritual time. The camp-ground was in a nice grove, in which were several mineral springs, with which this little town is well favored. It is a fine health resort, and no doubt a fine place for those seeking change of climate and water.

The people of the town turned out in large crowds, and were very much pleased with the teaching ably presented by the speakers, each of whom seemed to be especially blessed in his efforts. The prayer-meetings were fine.

I never heard a complaint. There was no sickness in the camp, and all the smiling faces were a true indication that everybody was happy. There is a nice band of young Saints that seem to be alive to the work. And I noticed among those of the young men holding the priesthood, and even among those not yet called, that their testimony had the right ring; and if they continue to be prayerful, humble, and studious, they will become very useful in helping along this latter-day work.

I noticed that there are quite a number of Saints who are school-teachers. I inquired as to how the people stood in

regard to hiring the Saints as teachers, and was told that so far as they knew here was only one school in the county which refused to hire Latter Day Saints as teachers. The facts were, there are about eighteen Saints who have been and are now teaching in this county. If each one is a true Saint, how much good they can do in helping the ministry to procure new openings! Altogether I can say I am well pleased with the prospects in this part of my field.

Bro. Slover is piloting me around, so I may get the lay of this part, so we can arrange our fall and winter work to the best advantage.

While writing, I can not overlook the splendid spiritual time we had at our reunion in St. Louis District, held at Voshall, Missouri. While it was not attended by the Saints from the city as much as might have been, yet those who attended brought the Spirit of the Master with them, and we truly had a feast of good things. Bro. Heman was in fine trim, and his efforts were well received. In fact, the speakers all had splendid liberty.

Bro. Tanner and Bro. Frank Smith were the principal spokes in the committee wheel. They worked hard, and tried to please all. The young folks had a splendid time, and I am sure will be anxious for next reunion to come around. Those who missed this one missed a feast.

HENRY SPARLING.

#### Another Week's Battle for the Lord.

*Editors Herald:* Presuming it to be my duty, I will tell your readers the ins and outs of the recent Bogard-Henson debate which took place at Baldknob, where proud champions have before clashed their theological steel with the servants of the Lord, and where, in turn, they have met their Waterloo. But not since the shepherd boy downed the giant of Gath has anything much more remarkable occurred than the recent scene at Baldknob.

Ben M. Bogard the Great, glistening in his burnished armor of Greek and Latin, who is not supposed to have a peer in the Baptist ranks, on May 19, 1907, challenged Elder E. L. Henson to defend his cause in debate. So on the night of August 5 Elder Henson in a leisurely, quiet way, used ten minutes telling the people of his disadvantages, owing to prejudice, and twenty minutes reading proof-texts on first principles.

The bristling Bogard made a rapid, boastful reply. His manner and presence were impressive, his cutting sarcasm and witty sayings were richly sandwiched with cruel criticisms and slurring misrepresentations. He quickly snatched all of those insignificant proof-texts, and made them do duty for himself, and he filed so many knotty objections against the "rotten Mormon doctrine" that the Saints were deeply grieved, and some few felt reproached; but no one seemed to get indignant.

Elder Henson put in twenty-seven minutes meekly replying, and three minutes reading proofs for the laying on of hands.

Bogard, with a great flourish, snowed everything under, monopolized the entire Bible, and showed that the earth and the heavens belonged to the Baptists. The Baptists were noisy and jubilant. The Saints silently wended their way home with sad hearts and sober faces. On the 6th Elder Henson answered all of Bogard's questions, and cleared the entire field, so that the Saints could easily see that they were in the right. But Bogard's bombast, his boastful, blustering, boisterous, and blistering misrepresentations, his whirlwind of worldly, wordy wit, made it plainly visible that we were outclassed, and set off in the shade.

On the 7th and 8th it was the same thing over again, only doubled and twisted and multiplied. Elder Henson got

sick, which called his willing yokefellow, Elder Irwin, into the collar, and made it needful that the writer moderate. Bogard's years of experience, his strong personality, reinforced by his circle of trained cohorts, formed an atmosphere that readily disturbed the young man's pose of mind. He was hooted at, insulted, called to order, ruled against, and bewildered.

I suppose at this stage of the game, the Lord answered silent prayer. I saw that it was absolutely necessary that I assert and maintain our rights as far as possible, and gradually the scales turned. A rift came in the dark cloud. The sun again smiled upon us, and as it melted the snow away, behold, all of those proof-texts were found to be still in the Bible. We now began to hear from the outside element statements like this: "So far as grammar, rhetoric, oratory, sharp sayings, dishonest pettifogging, satire, and coarse campaign jokes go, the Baptists are decidedly ahead; but for honest behavior, and a Christian spirit, and Bible doctrine, the Saints are out of their sight." We all knew this; but as Elder Henson was so unemotional, we all feared that the people would not see it as it was.

At ten o'clock at night, August 9, the Baptists declared the debate closed at nine sessions, although they had agreed on ten. Now the lords of the heathen (in whose temple we were) at once seized the reins of government, and bade us all sit still while they paid their devotions to their chief for the "scholarly, genteel, masterly, and Christian manner in which he had destroyed Mormonism and maintained the truth." A standing vote of thanks was called for, for his faithful and untiring service. Now came the first real revelation of the wide-spread good that had been done. Joy came to our hearts and tears of gratitude to our eyes, for the people were the jurors; and we were astonished when we saw that only a stingy minority, a mere sprinkle of the great crowd, arose. Then they made a desperate effort to get a big collection for Bogard; but about eight dollars was all that came into sight, so we were dismissed with a good old-fashioned handshake.

One young lady was baptized as the result, and many others brought into closer touch with the truth. So we see that Bogard, as all the rest of our enemies, must resort to something more honorable than Bays, before they crush this work.

The outlook for farmers throughout the State is discouraging indeed. The spring was so cold and wet that crops are very late. Bro. Clements prepared one piece of ground five times and planted it twice before getting a stand. Through the central part of the State, in many places, vegetation has now dried up, so that the right of way and pasture-lands catch on fire from the locomotives. Some are cutting their corn to save fodder, while there are no nubbins yet formed on the stalk.

Strawberries worked a miracle last spring by fruiting from the middle of March to the middle of July, and netting their owners from thirty to one hundred and fifty or two hundred dollars per acre.

I am on my way to Johnson County. Dale, Arkansas, will be my field address for a time. D. R. BALDWIN.

LITTLE ROCK, Arkansas, August 12, 1907.

#### Wisconsin Reunion.

We take it for granted that a few lines regarding the Southern Wisconsin reunion will be of interest to the scattered Saints, and likewise those in branches who were not able to attend the reunion.

The reunion began August 9 and closed the 18th; and as to weather, it was "good," as we had been promised by the

Lord it should be. The showers of rain that came were welcomed to lay the dust and cool the air. The first part of the time the attendance was not so large as in some former years, but at the latter part a goodly number came and a good spiritual time was enjoyed.

The Lord spoke to his people in the first prayer-meeting by the gift of tongues, through O. N. Dutton, and the Saints were admonished to "lift up their heads and rejoice, that the Lord was well pleased with his people, and with their willingness to sacrifice to be present."

In the latter part of the reunion, also, the Lord used the same gift through his servant J. W. Wight to admonish the Saints as follows: "Verily, verily, saith the Spirit unto you my people . . . You must needs receive blessing and warning. . . . I have been with you . . . you should have been more humble and faithful, and you should learn to love others as yourselves. . . . You remember that I told you a year ago that it was pleasing unto me that my people meet together from year to year. But all have not been sufficiently faithful. So remember and begin to prepare for the next reunion, and I will bless you, and the sacrifice required of my people to thus attend will be as nothing, and greater blessings will be yours to enjoy," etc. This is only a very brief synopsis of the instruction. We have written them here that all the district may have them, and we hope that the Saints both young and old will remember them, and especially to begin to prepare for the next reunion; and "I will bless you, and the sacrifices required of my people to thus attend will be as nothing."

Truly the Lord is remembering his people to-day, as in other ages; and, oh, will our people remember the word of the Lord unto us, or will we, as many before our day, quickly forget all that the Lord has promised to do?

I trust we will not, but will give strict heed to the word of the Lord, and receive the promised blessings.

To-morrow I go to join Elder J. J. Bailey at Lancaster, and will spend some weeks with him in Western Wisconsin, holding meetings in several branches. Quite a number of Saints have never had the opportunity of having their blessings, so this will grant them their desire.

As one of the reunion committee, I wish to say to the Saints that we mean to "leave no stone unturned" that will help to make the reunion of 1908 a greater success if possible than that of any previous year. And I am sure I voice the feelings of all the members of the committee. As district president, I wish to say to the Saints in the eastern part of the district that we will remember them next after our return from the western part of the district. Bro. Bailey will join Bro. W. P. Robinson in district work in Northern Wisconsin, shortly after September 16.

Hopefully your servant.

JASPER O. DUTTON.

#### The Alabama Reunion.

August 16, 1907, at eleven o'clock, after singing and prayer, Bro. T. C. Kelley was called to the chair, with J. M. Stubbart and C. J. Clark to assist: M. S. Wiggins as secretary; D. T. Parker, chorister; Eugenia Parker and Sr. C. J. Clark, organists. All present experienced a time long to be remembered, and had a good time spiritually and socially. During the ten days thirty-eight services were held. The speakers were T. C. Kelley, J. M. Stubbart, C. J. Clark, and G. O. Sellers. The funeral-sermon of Bro. George E. McPherson was preached by T. C. Kelley on the last Sunday. He died August 6, leaving a wife and child. Some few children were blessed, and a few sick administered to. Had quite a few visitors, but no tents at all.

At our last business-session the vote was unanimous to hold another reunion in the light nights in August, 1908, at the same place. J. R. Harper, G. O. Sellers, J. J. Hawkins, D. T. Parker, and J. E. Miller were chosen as reunion committee, and were instructed to make some preparation for next reunion, in selecting speakers, and making preparation on the ground.

We had two or three good prayer-meetings, and one brother was exhorted to be patient, and he would be comforted, and promise of future blessing made. Hoping that we may all show ourselves as workmen approved of God, that others seeing our good works may be constrained to confess that Jesus is the Christ, and come and follow him, with us,

I am, In bonds,  
MACKENZIE, Alabama. M. S. WIGGINS.

#### Southwestern Oregon Reunion.

The reunion of the Southwestern Oregon District was held at Myrtle Point, Oregon, on August 16 to 26. Speakers present were J. C. Clapp, E. Keeler, J. A. Anthony, of San Francisco, California; S. D. Condit, A. A. Baker, of the district. The attendance of Saints was small, but the evening services were largely attended by the townspeople. A prayer-service at nine o'clock, and three preaching-services each day, except on Sunday, when the prayer-meeting gave place to the Sunday-school in charge of the superintendent of the Myrtle Point Sunday-school. On Friday and Saturday, the 23d and 24th, the district Sunday-school association and the district conference was held, the Sunday-school association rendering a fine program on Friday afternoon. All the services held were attended by the marked influence of the Holy Spirit. The reunion of 1908 is to be held at Bandon, Oregon.

MRS. E. KEELER, Secretary.

## News From Branches

### PROVIDENCE, RHODE ISLAND.

The words of inspiration that Bishop Bullard received as given at one of our Wednesday evening prayer-meetings were taken down and given to the typewriter, and believing that if all the Saints could have a copy of the same to read, and to appreciate, they could thus have a record of the prophesying of the prophets of this age of the world as the Nephites had on the plates of brass that Nephi recovered from his uncle Laban. The people of that age appreciated the prophesying of the prophets of old to the extent that they preserved them on plates of gold and brass, and then obtained the promise from God that the brass plates *never* should become dim by corroding or rust; and should not modern Israel appreciate the word of God in this age, the age when doctors of divinity are declaring God does not now speak through prophets, or reveal anything from heaven?

Yea, we as children of the light who know that God does speak in *this* age by prophets and dreams and angel visitation, appreciate such divine revelations, and should, when it is possible, honor our gracious God by making a record of his words to us, for our counsel, help, and direction, and thus have the *proof* to read to those who hunger and thirst after righteousness; for it is this class that the promise, "Ye shall be filled with the Holy Ghost," is to reach. For when the spiritually hungry soul shall *hear* the word of God thus read, and know it is fresh from the heavens, their intelligence is enlivened with a new great belief and interest that no other way could enliven, and thus would belief in the believer and unbeliever be lessened and overcome.

PROPHECY GIVEN TO PROVIDENCE SAINTS APRIL 1, 1907.

Unto you, O my people! saith the Spirit, hearken unto the word which is given you at this time, and ponder in your hearts what is given you. How often have I spoken unto you by the voice of my Spirit to admonish as well as to comfort and cheer you; but ye have been slow to heed that which was given you for your good as counsel and warning. How often would I have thrown my arms of protection around you, and shielded you from affliction and disease, had you hearkened unto your Father's counsel; but verily because you have neglected counsel, disease has entered your homes, and you have been made to suffer those things you could have escaped. Remember, oh remember who is your friend and protector, and do those things this law provides, and you shall be shielded from those evils which shall be poured out upon the wicked without measure; for behold a crisis is at hand, a time of trial and commotion such as the world has never known. A time when the church must arise to its great mission in the world, when my people must stand in holy places and arouse themselves to a faithful performance of their duty, so that when they shall call upon me I shall be found of them.

Treasure up faith, for you will need in the evil day all the faith you can exercise and command, your faith will be weak, and you will fail when the testing time is upon you. There are those among you who have not responded to the needs of my work for the building of a sanitarium, and a home for the children who need the care of the church. There are those who are withholding their tithes from me—that which they owe their Lord and Master. Would you rob your best and dearest friend? him whose bounteous board is ever open before you, laden with all things for your happiness and blessing? Why withhold from him that which is his due? Is this a day of sacrifice for my people? Is not all you possess mine? Have not you consecrated your bodies, your lives, your all to your Master's service? Then why withhold that which is your Lord and Master's from him? Let not your minds dwell on the adorning of the body, nor let your affections rest upon these things, for the body must perish. This is the adorning unto me, even of the spirit with meekness, with chastity, and with holiness. Adorn that which will, when your earth work is done, return to God who gave it. This must be preserved blameless before the heavenly Father. Nevertheless, keep your bodies clean and free from those things which would defile them, that my Spirit may dwell therein.

Cease from faultfinding and complaining. Cease from speaking evil of your neighbor, your brother, or your sister; for this is not seemly before me; but displeasing to your Father who is in heaven.

Let your time, your moments, be spent in meditation and the study of the law of the Lord, and in this you shall be blessed, yea in such measure as ye have hitherto not known; for this is the time of my blessing as well as the time of my chastening.

Hearken, oh, hearken unto this word, if ye would escape the perils of these days, lest fear take possession of you and ye faint by the way. Respect and honor those who are called to be your servants for Christ's sake. Remember for what purpose they are called to labor among you for your blessing; and thus ye will invite the Master's blessing upon you, and ye shall grow in spiritual power and wisdom. He who heareth my servants, heareth me. Remember, He loveth his children, and His counsel is for their uplifting, and for their eternal good, saith the Spirit. Amen.

SISTER L. A. BROWN.

CLEVELAND, OHIO.

Branch business-meeting of August 15 showed the local Saints to be steadily moving forward. Financial condition satisfactory, and good reports from officers and missionary. District president, G. A. Smith, presided, with Elder Theodore Schmidt. F. T. Haynes, branch priest, was called and ordained an elder during the session.

A good hearing is being secured each Saturday evening at two different street points. The Sunday afternoon open-air service in Wade Park provides an audience of from two hundred other than our branch members. Weather has been in our favor this season; many faces have grown familiar to us. Elder O. B. Thomas has almost finished his descriptive series of sermons on "The kingdom of heaven"; he leaves us soon to attend West Virginia conference.

Early on Sunday morning, the 25th, our number was added to by the baptism of Bro. Frank C. Webbe and his partner in life, Sr. Julia; we rejoice in this as a very evident leading of the Spirit with them, and feel bold to predict a faithful course for them and their boy.

Bro. and Sr. Schaar leave us to make their home in Detroit, Michigan. Hope the Saints there will put Bro. Vincent to work right away, as he now leaves the responsibility of a Sunday-school superintendency to fall on the shoulders of the writer.

E. A. WEBBE.

#### FIRST CHICAGO BRANCH.

The reunions have figured slightly against the general church interest here for the past month or so, but everything seems to have moved along in regular order, though we have been compelled to meet with but few in attendance. But what is the difference, anyway? If we go to the place set apart for the worship of God, can we not perform our part of thanks and praise and supplication unto the Lord unattended and alone? Let us scout this idea that we must have an overflowing audience to invite the Holy Spirit! Just as an individual is strongest when shut out from the confusion of the mass, so is he stronger when alone with God, if so be that he has wrought sufficiently well to claim the Holy Spirit.

Branches in the rural districts that can afford a small chapel, and claim the reasonably good will of their neighbors, should be thankful. Contrast that with all you have seen and heard of a large city where the curse of the age—the awful, blighting spirit of individualism—speaks forth in all its manifestations, and then sympathize with us of the city.

Two precious souls were added to the kingdom last Sabbath. Though they were baptized at the Plano reunion, they were "meant" for the First Chicago Branch: Miss Nora Richardson (the writer's half-sister) and Miss Lillian Deam.

As several of the Chicago Saints were in attendance throughout the reunion, it is but part of our items to say a word about the reunion, which has increased in attendance with each year, and stands now as an established function of the district work. It represents the gathering. God is pleased with the meeting together of his people which, if in love and harmony, always inspires the desire to meet again; and how symbolical are these meetings, and how full of profound meaning!

In the commencement of the reunion the Lord spoke through Bro. Wight, promising to shield the Saints from danger, and watch over them in every way, seeing that nothing should disturb or otherwise mar the peace of the gathering: and all this was verified. The Lord also promised to pour out his Spirit upon the Saints and bless them, if they would be diligent and wait upon him in earnest devotion. But the weakness of man will out! His frivolities must be eradicated rather than concealed; the Lord will not endure them.

There was boisterousness on the grounds; disorder at late hours, which necessitated the work of the ground committee in preserving order; too much visiting, and "gadding" about town by various of the young and with it all the Lord was not pleased, and he told his people so. He said, "Did I not promise to watch over you? and have I not done it? But I promised to bless my people if they were faithful, but they were not, and my people are under condemnation." It is too late now. The reunion is over. It remains for the next reunion to test the feeling and memory of those who have once displeased God, and have heard his disapproval, and promise to yet bless them if they would turn to him, and be faithful, and serve him. Will we do it?

2270 West 25th Street, Chicago.

J. H. CAMP.

#### INDEPENDENCE, MISSOURI.

A sermon of the kind that sets people to thinking, held the audience at the Sunday morning service in close attention for an hour and a quarter. The speaker was Joseph Luff. Bro. Hale W. Smith occupied the evening hour. The effort was good.

We are glad to see Bro. Bond and wife back from their long Eastern trip. Bro. Scott from Oklahoma is visiting in Independence, and we were glad to hear his voice in the Religio prayer-meeting of September 6. Sr. Florence McNichols, of Atchison, is home again for a few days' visit, accompanied by Miss Knowles, also Sr. Worrell, from Chicago, is here for a short time.

The Sunday-school at their last monthly business-meeting selected Sr. M. T. Short to represent them, as their member of the committee of three in the proposed library movement. Also the seventy-five delegates to which the Sunday-school is entitled were duly chosen to represent them at the coming stake convention at Holden, the 13th.

Re the reunion program outlines early morning study classes on various doctrinal principles, which should be interesting, and will doubtless be conducive to greater unity of thought along these lines. The classes will be in charge of W. H. Garrett, of the Independence Stake presidency.

J. A. GARDNER.

#### LAMONI, IOWA.

Sunday was a pleasant, cool day, and the attendance at the services was good. A. H. Smith occupied the morning hour at the chapel; S. A. Burgess, of St. Louis, in the evening. James Allen spoke at the Saints' Home, V. W. Gunsolley at Liberty Home. The sacramental-service, which was postponed on account of the stake reunion, was held in the afternoon. The Spirit of the Master attended the service, to the edification of the Saints.

A goodly number of the local ministry were occupied at adjacent branches and missions: C. I. Carpenter at Thompson in the forenoon, Leon Gould at Jack Wood's in the morning, W. R. Dexter at Greenville in the afternoon, F. B. Blair at Davis City morning and evening, Moroni Traxler at Downey in the afternoon, J. F. Garver at Andover at night.

R. M. Elvin baptized one in the Home pond Sunday morning, and two at Wion in the afternoon. He spoke at Wion in the afternoon and at night. W. H. Kephart was called to Akron on Friday to preach the funeral-sermon of a child of William Creveling. He remained until Sunday, occupying at Downey in the morning. Roy Young, president of the stake Religio Association, organized a local at Lone Rock recently; the first meeting of this local was held on Sunday evening. Elbert A. Smith is in Colorado, in response to invitation from those in charge, attending a reunion near Denver.

J. F. GARVER.

## Miscellaneous Department

### Special Conference.

This will certify that there will be a special conference of the Central Texas District held at the Hearne Branch, 6 miles east of Hearne, Texas, commencing Friday, November 1, at 8 p. m., and continuing over Saturday and Sunday, the 2d and 3d. Some special business to be transacted, and we urge a large attendance from the entire district.

By order of

I. N. WHITE,

JOSEPH LUFF,

Ministers in General Charge.

S. S. SMITH, Assistant Minister in Charge.

INDEPENDENCE, MISSOURI, August 28, 1907.

### Conference Notices.

The Fremont District conference will convene with Hamburg Branch, Saturday, September 28, 1907, continuing over Sunday. Send all reports to secretary, C. W. Forney, at Thurman, Iowa, before September 25, or send to Hamburg, in care of F. Becksted. A. Badham, president.

Far West District conference will convene with the Far West Branch, nine miles southeast of Cameron, Missouri, in their chapel, opposite the Temple Lot. We invite as many as can to meet with us, and see how the "waste places of Zion" are being built up. Do not forget the date, September 21 and 22. The secretaries of the several branches will please forward their branch reports, together with delegate credentials, to the secretary of the district, as also the ministry should have their reports in the hands of the secretary one week previous to convening of conference. Charles P. Faul, secretary, Stewartsville, Missouri.

St. Louis District Conference will convene at St. Louis, Missouri, Saturday and Sunday, September 21 and 22, 1907. A full and complete report is desired from all committees appointed the last conferences, and also the branch statistical reports from all the branches. Will the secretaries kindly mail me the reports not later than September 18. Let all come who can, and bring the Spirit of the Master with you, so that we may have an enjoyable time. C. J. Remington, secretary.

Northeastern Kansas District conference will convene with Blue Rapids Branch, at 10.30 a. m., September 28, 1907. Frank G. Hedrick, secretary.

Mobile District conference will convene September 21 and 22, 1907, with Three Rivers Branch. All branch and ministerial reports should be in the hands of secretary at least one week before the convening of conference. Mrs. Alma Booker, secretary.

### Convention Notices.

The Sunday-school convention of the Northern Nebraska District will convene at Blair, Nebraska, September 27, 1907, 10.30 a. m. Religio convention at 2.30 p. m., of the same day. Program at 7.30 in the evening. All should be interested and attend. Lida T. Lewis, secretary.

Mobile District Sunday-school convention will convene at Three Rivers, Mississippi, September 20, 1907, at 3 p. m. The Religio convention will also meet Friday evening at 7.30. We desire a good representation from all the schools, that we may make these conventions a success. Mrs. Alma Booker, secretary.

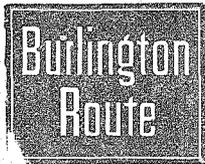
### Two-day Meetings.

The Saints of Bruce Peninsula will hold two-day meeting, September 28 and 29, at Warton. All are welcome. James Clatworthy, secretary.

The following two-day meetings are to be held in the Southern Indiana District: September 14 and 15 at Baker church, two and one-half miles northeast of Leavenworth, six miles southeast of Pilotknob. September 21 and 22, at Bro. James Wynn's, eight miles west of Corydon. September 28 and 29, at Byrneville, four miles north of Georgetown and Corydon Junction, on the Southern Railroad. October 5 and 6, at the Union Branch, near Wirt. We hope the Saints and friends at the above-named places will try to make these two-day grove- and basket-meetings a success in the way of making proper preparation to get the gospel before your neighbors and friends. Your coworker in the gospel, F. L. Sawley, president of the Southern Indiana District.

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OFFICERS: Ellis Short, President; M. H. Bond, Second Vice-president; William Crick, First Vice-president; J. D. Briggs, Cashier.

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LAMONI, IOWA

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14

# THE SAINTS' HERALD

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



"There shall not any man among you be one wife; and concubines he shall have none of Mormon, Jacob 2:6.

Bishop's Office  
210 1/2 No. Main St

VOLUME 54 LAMONI, IOWA, SEPTEMBER 18, 1907 NUMBER 36

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

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## CONTENTS

EDITORIAL:	
A Pitiful and Inconsistent Plea	849
Wine for the Sacrament	850
"All Things"	851
Graceland College Notes	851
ELDERS' NOTE-BOOK:	
Dealing With Offenders	852
The Rule of Three	853
ORIGINAL ARTICLES:	
"Thy Will be Done in Earth"	853
Polygamy Sanctioned by a Popular Christian or Disciple Editor	858
Leaves From Life	858
OF GENERAL INTEREST:	
Missionaries and Devils in Korea	862
MOTHERS' HOME COLUMN:	
Are We Thinking	863
LETTER DEPARTMENT:	
Letters	864
Ohio Reunion	867
Southern California Reunion	867
A Vision	868
NEWS FROM BRANCHES	868
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
Northeastern Texas and Choctaw	869
Pittsburg	869
Eastern Iowa	869
Central Michigan	869
Spokane	869
Eastern Wales	869
Bishop's Agents' Notices	869
Pastoral	870
Release of Missionaries	870
Change of Missionary	870
A Swindler. Beware	870

## Editorial

### A PITIFUL AND INCONSISTENT PLEA.

Our Utah religionists of the Mormon church complain of the aggressiveness of the Reorganized Church, and assert that the insistent attacks which the elders make upon certain doctrines and practices of the church in the "valleys of the mountains" is persecution. Some have stated, in effect, that if the elders of the Reorganized Church were as busily engaged in preaching the gospel as they are in "persecuting them," they might accomplish more good in the world.

The Utah church claims that its leaders and members are carrying out the measures of church work instituted by the prophet Joseph Smith, besides preaching the gospel of Jesus Christ to the inhabitants of the earth, as the same was revealed by the angel to the Prophet; and as the same is found contained in the Bible, the Book of Mormon, and the revelations given to the church and published in the Book of Doctrine and Covenants in the lifetime and under the rule of the Prophet as the President of the church for the first fourteen years of its existence. This claim the Reorganized Church denies; and because the elders proceed to show the truth of their contention, and to produce the facts of history garnered into the pages and records kept by the earlier elders, as to teaching, doctrine, and practices all out of the documents in the hands of custodians in the Utah church as well as those open to the researches of the Reorganized Church, these Utah religionists deny our right to investigation and cry out "persecution."

As an evidence: the *Liahona, or Elder's Journal*, published at Independence, Missouri, has an epitome of the faith and doctrines of the Utah church, which is also published in other works of that church, and which has the name of Joseph Smith attached to it. Whereas, the statement of faith and doctrines issued by Joseph Smith before his death, and which this published epitome of theirs assumes to represent, is not correctly stated. The fourth article as stated by Joseph Smith, in 1842 and 1844, is as follows:

"We believe that these ordinances are, 1st, Faith in the Lord Jesus Christ; 2nd, Repentance; 3rd, Baptism by immersion for the remission of sins;

The Saints at Webb City, Missouri, will have their church dedicated Sunday, September 29. Presidents Joseph Smith and R. C. Evans will have charge.

The secretary of the Board of Trustees informs us that there is an opportunity for six young ladies to work their way through Graceland College. Do not delay; but write at once to F. B. Blair, secretary.

4th, Laying on of hands for the gift of the Holy Ghost."

As the same Article 4 is given by the *Liahona* it is as follows:

"We believe that the first principles and ordinances of the gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by Immersion for the Remission of Sins; fourth, Laying on of Hands for the Gift of the Holy Ghost."

It may be asked, "Wherein do the two statements as given differ?" We answer, They differ materially in this: the one by Joseph Smith and published by him in his lifetime, contains the plain statement "that the ordinances of the gospel are" giving them as follows; whereas, the statement of these men who so charge us with persecuting them, make Joseph Smith to have stated that "the first principles and ordinances of the gospel are," etc. This is an artful addition to the statement of the Prophet, to admit of the wily argument that there are other, or *secondary* "principles and ordinances of the gospel" of which Joseph and the church did not know, or if knowing did not care, or dare, to put into the epitome of the church's faith, when he wrote the original, which was published in the *Times and Seasons*, the official organ of the church, and in the *Chicago Democrat*, published by Honorable John Wentworth, of Chicago, and who at that time, 1842, was Congressman from Illinois, and had sent an agent to Nauvoo, to get a statement of the faith and doctrine of the Saints, for the *Democrat*. And what makes the matter of this change more important at this juncture when the elders from Utah are charging us with persecuting them, is the fact that Joseph Smith on behalf of the church, did, in 1844, furnish to I. Daniel Rupp, of Pennsylvania, for publication in his *History of the Religious Denominations of the United States*, a chapter giving a brief account of the history of the church, in which he includes this identical epitome of faith.

Are we to conclude that Joseph Smith did not know what the faith of the Latter Day Saints Church at that time was; or that, like a charlatan and a deceiver, he chose to make a false statement subject to be juggled with at some after-period to let in doctrines and practices for which there was absolutely no foundation in the angel's message? And are the elders of the Reorganized Church justly chargeable with persecuting the Utah church, and speaking ill of its dignitaries, when they assert the truth of the things of the past?

"Truth crushed to earth will rise again; the eternal years of God are hers."

We make no objection to the church in Utah making up its creed and publishing it to the world; but we have an indisputable right to object to their placing the name of the martyred Prophet to an

altered statement of faith; which, small though it may appear as to this alteration, is nevertheless a mischievous interpolation and gives place to the possible introduction of what the Prophet pronounced "a false and corrupt doctrine." We have objected to this in the past, we do so object now; and we shall continue to so object until these religionists cease making and circulating falsifying statements in regard to what the prophet Joseph Smith said, wrote, taught, and practiced; and we shall do this undeterred by this pitiful plea that we are persecuting them. Let them quit misrepresenting the things of the past; let them cease denying what their leading men taught as the doctrine of the church, those things which made the Reorganized Church necessary; let their leading "oracles" now retrace their doctrinal missteps and by an official act of repudiation, or direct disapproval, put aside those evil teachings and practices for the continuance of which they are justly chargeable; then the elders of the Reorganized Church will cease their onslaught upon these causes of spiritual complaint—and not until this is done will the hammering for the restoration of the "faith once delivered to the saints" along the lines which they call "persecution" cease.

#### WINE FOR THE SACRAMENT.

The Word of Wisdom requires that the liquid that is used in the sacramental services shall be wine:

"And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make."

While there might be some controversy as to when the juice of the grape becomes wine, whether before a sufficient fermentation has taken place to clarify the liquid from all impurities occurring from the presence of dust attaching to the berries, broken stems, and the specks sometimes found on the berries, or whether it is wine when first expressed from the grape, we will not consider now or discuss. It is certain, however, that the juice of the grape must be cleansed from these impurities, either by fermentation, or by some other and possibly quicker process, or it is not fit to use as sacramental wine.

It is safe to state that if the Saints will prepare the wine in the fall of the year, each branch making such quantity as will be sufficient to last for the year, or until the succeeding crop of grapes has ripened, there need to be no dispute about the kind of wine they should use; as each may adopt its own process.

The grapes used should be the cultivated, or tame variety; the sweeter the better. The common varieties, Catawba and Concord, or other sort that may flourish in the different localities of the several branches are good. The grapes should be ripe, fully ripe if possible. When being prepared for the press

the berries should be picked from the stems and all defective and unripe berries should be thrown aside. The berries should be broken without breaking or mashing the seeds.

The juice when expressed from the pomace or must, should be put into a brass, copper, or iron kettle, heated to one hundred forty degrees Fahrenheit, boiled for a few minutes, being skimmed while boiling to remove the scum of pomace or must; when clear it should be put either in bottles, or fruit jars, while hot, and tightly corked, or sealed; then put away in a cool cellar or other place where it will keep cool, and be ready for use when wanted. This for the tame grape.

If the wild grape, blackberry, or raspberry berries are used, the juice should be pressed out without breaking the seed, adding, water one pint, and sugar one-half pound, for each pint of the juice: then boil a few minutes, skimming if sediment or scum rises, and bottling while hot, corking tightly. Cut off the corks, tying them down, dip the tops in wax, and keep in a cool, dry place.

We give this last for the reason that there may be branches where the cultivated grape may not be readily obtained; and for such a contingency the Lord made provision, as will be seen by reference to section 26, paragraph 1, of Doctrine and Covenants: "For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory."

It should be remembered, however, that the same section provides that wine nor strong drink, for the purpose of the sacrament, should be purchased from the enemies, but that the wine should be made new; that is, as we understand it, be made new each recurring grape harvest, from year to year; and this can be very easily done in the way pointed out in the foregoing formulas. No one can justly object to partaking of the juice of the grape prepared according to the manner given above in the administration of the sacrament.

---

#### "ALL THINGS."

The real strength and beauty of the admonition of the Savior, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets," are not so thoroughly understood and appreciated by many, (and so-called Christian followers unfortunately are of the number,) as they should be. It seems easy to yield a sort of ready assent to the virtue of the saying when applied to the several charities in which this world's goods are involved; but the saying is sadly dimmed with age and hoariness and its virtue forgotten or ignored, when men's opinions clash in dispute, or the question of personal, mental, and

intellectual, as well as moral rights fall into the discussion. By far too few are willing to concede the meed of good motives to those who think differently from themselves, oppose them, and stoutly affirm their own opinions. To them the term "all things" can apply only to those of material substance; those of the realms of thought, intellectual and spiritual worth having been left out of consideration, accidentally.

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#### GRACELAND COLLEGE NOTES.

The opening of the college year at Graceland will be at ten o'clock on Tuesday, September 24. The address of the day will be given by Bro. William Pitt of Independence, Missouri.

It is the desire of the management that all students, as far as possible, be present on Monday for enrollment and registration. Work in all departments will begin promptly; and on that account every one should be registered early.

All who are entering for the first time should bring certificates of work done in other schools so that proper entry may be made upon our books at once. The attention to these matters helps in getting students properly classified early in the term.

It is very desirable both for college people and the students if notice is given us as to time students expect to arrive. Also a suggestion as to the accommodations desired in the way of board and room would facilitate matters very much. With such information on hand our committee would not miss any one.

The president is authorized by the board to accept railroad certificates, or receipts, to the amount of ten dollars, in lieu of money for tuition from all who pay for a year's tuition in advance. Last year this saved the students considerable money. Students should not forget to take receipts when buying a ticket. Take a receipt at each junction point.

The work of preparation for the opening has begun in earnest. The prospects for a fine year are at present very flattering. All people interested in the education of the young are urged to talk Graceland during the next few days. We have not been able to get in touch with all who ought to be in Graceland during the coming year. We are better able than ever to accommodate young people.

The demand for young men and young women in places where opportunity is given to make the expenses of board and room is greater than our supply. Especially is this true of the ladies. We need several ladies at once in the dormitory where the most desirable work is offered. It is hoped that many of those who read these notes will arrange to come at once.

The work of the college has been extended considerably since last year. Improvements which add

much to the work of the college have been made. The teachers have been selected upon their merits, and on that account we offer no apology for any member of the present faculty. The Lamoni Patronesses have purchased for the office a new sectional Globe-Wernicke filing-cabinet, bookcase, and card-index combination. The card-index system of keeping student record will be begun, the book system having been discarded. The people of the church are urged to investigate the merits of Graceland.

R. M. S.

## Elders' Note-Book

### DEALING WITH OFFENDERS.

At the Eastern reunion held at Highland Lake, Norfolk, Massachusetts, the missionary in charge of the Eastern Mission organized a ministerial training-class for the benefit of the priesthood. The following subject was given the writer, and later the missionary in charge requested that it be sent in for publication.

#### "HOW TO WORK UP A CASE FOR AN ELDERS' COURT.

"The trouble took place in a regularly organized branch, Mrs. Dontcare became jealous of her sister, Mrs. Stuckup, and in order to injure her standing among the branch members circulated the story that Mrs. Stuckup was not as good as she pretended to be; that she had stolen things from her and several others; that they had better watch her when she came around to their homes, as she was very light-fingered.

"Mrs. Stuckup happened to hear of how Mrs. Dontcare had been slandering her and became very much offended, denying the accusation. She went to the president of the branch and demanded that Mrs. Dontcare be brought to time. The president talked kindly to her and instructed her that she should go to Mrs. Dontcare and try to make things right according to the plan given us by the Savior, 'Between thee and her alone.'

"After some persuasion on the part of the president, Mrs. Stuckup went to Mrs. Dontcare and asked her what she meant by circulating such an untruth. She had come as the law demanded to try to get things straightened out; that Mrs. Dontcare must know she had injured her in circulating such a story, and she ought to be willing to take it back and make things right.

"Mrs. Dontcare refused to make amends, and said Mrs. Stuckup was an upstart anyway, and she was sure that if she was not all that the story said, it was simply because circumstances prohibited her from being so. And she refused to have anything to do with her.

"Mrs. Stuckup returned to the president of the

branch and told him what had passed between the two, and that Mrs. Dontcare had refused to be reconciled to her. The president instructed her to take some one else with her and try again, which she did, but Mrs. Dontcare refused them admittance to her house.

"Upon this being told to the president he called the first teacher to him, and told him there was trouble between Mrs. Stuckup and Mrs. Dontcare, and he wished him to take up the case, as Mrs. Stuckup had covered the law so far as she was concerned, and the church would have to try to bring about a settlement.

"The president informed the teacher sufficiently for him to act intelligently upon the case, and cautioned him to keep it to himself. After considerable admonition on the part of the president, and a season of prayer, the teacher set out to see Mrs. Dontcare. He found her at home, and, apparently waiting for something to turn up in the form of an official visit. The teacher greeted her in the spirit of sainthood; and, after some commonplace remarks, asked her if they might not have a short season of prayer. She had no objection, so prayer was offered, after which the teacher stated that he had been sent to her officially on account of the trouble existing between her and Mrs. Stuckup. That he was only there in the line of his duty, not through any ill feelings towards her. He stated it was for the peace of the branch that he was seeking to bring about harmony.

"Mrs. Dontcare immediately began to abuse Mrs. Stuckup, saying such people should not be allowed to remain in the church; that she was stuck up, and thought herself better than any one else in the church. She did not care to mingle with such people, and if the officers were going to champion her cause, she did not care to stay in such an organization. She thought they were all tarred somewhat with the same stick anyway.

"The teacher kept his temper as best he could, and tried to persuade her he was acting as much in her interests as he was for Mrs. Stuckup; but she would not see it, and, try as he did, he could not do any more with her. So he told her he would come to see her again after she had had time to consider what he had said. She was not in a frame of mind to pray or allow prayer to be offered at the close of the interview, so the teacher departed.

"He reported the facts of his visit to the president, and was instructed to take a second teacher or deacon with him. He said Bro. A B was an excellent teacher, and if the one acting cared to associate him with the case, he thought he would be a good man to take, but, he could take any one of the teachers or deacons he desired. However, he had better wait for a week so that the sister would have

time to think over the statements made at the last visit.

"After waiting one week the teacher took Teacher A B according to the admonition of the president. He told Bro. A B he desired him to do a little work with him, and that if convenient he would desire him to go to see a certain sister on Monday night about eight o'clock. He had notified the sister they were coming.

"After arriving at the house they had prayer, as on the former occasion, Mrs. Dontcare receiving them very gingerly. After prayer, the teacher related the case to the accompanying teacher for the first time, and in the presence of the accused party. Then he asked Mrs. Dontcare if she was feeling any differently towards the sister. She said she was not; but if anything she thought less of her,—and of those who were trying to defend her,—after which she began to abuse all connected with the case. Both teachers tried to show her that her actions were contrary to the spirit of the gospel, and also contrary to the law of the church; but she did not care if they were. Nothing could be done further, so the teacher told her he would have to prefer charges against her and let the church decide her case. With that they left and sought the president, relating the results of visit number two. He instructed them to make out charges and present one copy to him, and one to the sister accused.

"Charge: 'I hereby charge Sr. O. I. Dontcare with unchristianlike conduct, specified as follows: Creating disturbance in backbiting and refusing to make restitution or reconciliation.

Signed,

'TEACHER.'

"One copy of this was sent to the accused sister that she might have time to repent and ward off action. The other was given to the president, that, after sufficient time, he might appoint the court."

W. A. SINCLAIR, M. D.

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#### THE RULE OF THREE.

Learn to  
Pray, Toil, Love.  
To conquer  
Temper, Tongue, Conduct.  
To live  
Courageous, Gentle, Affectionate.  
To hate  
Cruelty, Arrogance, Affectation.  
To wish for  
Health, Friends, A cheerful spirit.  
To avoid  
Idleness, Loquacity, Flippant jesting.  
To fight for  
Honor, Home, Country.  
To admire  
Power, Dignity, Gentleness.  
To think about  
Life, Death, Eternity.

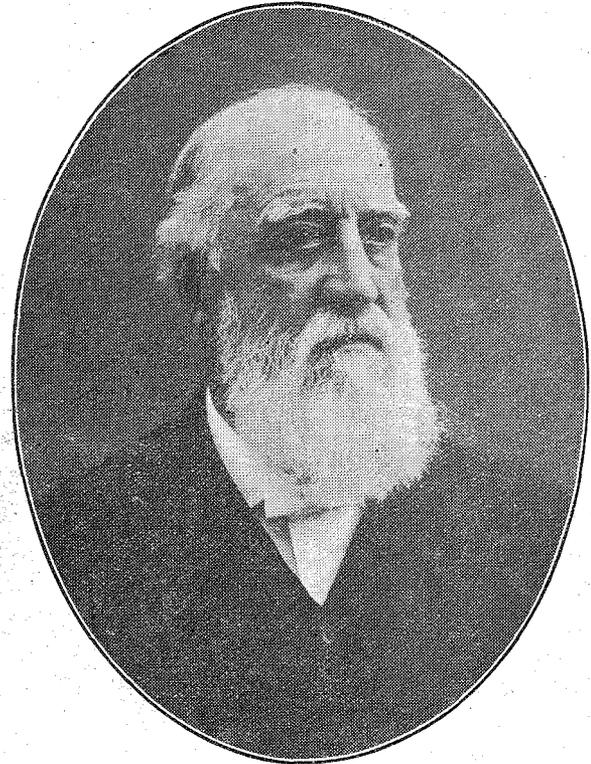
J. E. WILDERMUTH,

## Original Articles

### "THY WILL BE DONE IN EARTH."

Sermon by President Joseph Smith, at Lamoni, Iowa, April 7, 1907.

(Reported by Leon A. Gould.)



It is to be seriously doubted whether the full compass of the mission of Jesus Christ will be fully understood by men until after they have passed the dark passage of death, cast off the environments of the flesh, see as they are seen, and comprehend as they also are comprehended.

I can not divest myself of the thought, this morning, that the mission of Jesus Christ in every particular was intended to teach men their duty while they were upon the earth, in order that they might be fitted and prepared to occupy the mansions on high. I propose, this morning, to present some thoughts. I do not say they are mine, or only mine; for they must necessarily belong to every man who thinks sufficiently of the welfare of his own soul. And while we are under the glamour of music, and the beautiful things that we see in this life, it seems to me that we ought never to lose sight of the thought that in all this wondrous spread of God's energy and his love, his wisdom must run through it all as a golden thread, and give us to understand that no ideal thought was expressed by the Master, and no foolish example set by him, and as a consequence that he always taught that men ought to learn and obey.

While the Master was here the question of prayer

was undoubtedly raised among his disciples: and they were not the only ones who prayed; but men everywhere seemed to bow to that which they hoped were the divinities which they should worship, and the character of their prayers has come down to us from the ages that are past. But Jesus, standing out in marked comparison, in striking contrast with those around him, stands to-day singly and alone in teaching the majesty of prayer. I will read for my text this morning, if it should be practicable for me to follow it in the thoughts that have suggested themselves to me from time to time, what has been read, and is being read, in my judgment, carelessly, all over the land; that men who are using it go out from their places of devotion and apparently divest themselves of all the force that may have gathered about the prayer, and either forget it or disregard it,—some of them almost totally in their teaching and their practice unto their fellow men.

After this manner therefore pray ye: Our father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever.

There are many things taught in this prayer, a few only of which I shall attempt to present. The first is the acknowledgment of the universal fatherhood of God. As a people we recognize this. And it seems to me that there ought to be within us a sentiment that when we would take that sacred name upon our lips, our hearts are moved more by the filial thought of children toward a father than of devotees and advocates of a peculiar faith. It is comprehensive, and yet we arrogate to ourselves the thought that he is our Father, preëminently our Father; and whether it shall appear from future thought that we are justified in thus making that statement, arrogating to ourselves that thought, is a matter for each and every one of us to determine for himself. For whether we will or will not worship him, enter into agreement with him, follow those things which are characterized as his commandments, bow at his feet as loving children, be exercised by thought in reference to what our conduct should be as representing ourselves as his children, we must always remember that he has created us and all the world, and we must answer to him. Whatever may be our thought concerning him, whatever may be the character of our faith toward him, and concerning the things which he has done for men, whether we shall be helpful and hopeful, and righteous, or whether we shall be unbelieving and degenerate and wicked, we must answer to him for the opportunity he has granted us in this world, in this probationary life to accomplish what he designed was possible for man when he created him.

“Our Father”—My children come to me without fear. Your children come to you without fear, if you have performed the part of fathers and mothers as you should have done. And as a people our children come to us with the sentiment of devotion, and with the spirit of confidence, the spirit of trust. They banish fear, and, as a consequence, we as his children should approach him in that sense.

But there is an expression here that is very striking. And I have been led to wonder why Jesus did not weep more than he did over rebellious Israel. I wonder even now if he feels the infirmities of men, if he is still smarting with the stripes that have been put upon him because of his having taken upon himself man's nature, that he does not even now weep. Witness this aspiration of his heart: “Thy kingdom come.”

In these last days we are looking for the coming of the Master. We have been told by the voice of inspiration that we should have no king in time, and that we were to observe certain rules of conduct until he came whose right it is to reign. We can not trust human kings. We can not be saved in all the peculiar surroundings of a kingly court; but when he comes we can trust him.

But now, what is the character of this aspiration of his? It was that there might come upon earth such a condition of things as reigned in heaven. And I have often wondered from my heart how it was, when I have seen men kneeling before the altar or standing in the sacred desk and offering this prayer to God, that they dared afterwards to reject the things which he said were to be observed by his disciples. I have wondered how they dared to take upon themselves the name of God's Son, and offer in that name this aspiration, “Thy kingdom come. Thy will be done in earth, as it is in heaven.”

Would not such a condition of things as this dispose at once of all the variety of opinions that are ruling among men and dividing them concerning the worship which they should pay to God? Is not the expression made by the Master, “They who worship him must worship him in spirit and in truth,” but an echo of the spirit of this prayer? When talking with the woman at the well, and talking about this worship of God the Father, he says, “Ye worship ye know not what: we know what we worship . . . they that worship him [God] must worship him in spirit and in truth”; “for the Father seeketh such to worship him.”

When I have seen men get up from their knees and go out and with force and in a degree of dignity absolutely deny the positive force of some of these things which are uttered by Jesus Christ as the doctrine of his Father, he disavowing any responsibility for it within himself, I have wondered whether there will be in such a case as that a toler-

ance from God when the time of trial shall come, when the judgment shall sit, and men shall answer for what they have done in a final arbitrament of human affairs.

What is the meaning of this aspiration? We look back along the history, and we discover that such a man as Jesus Christ was prophesied of. And one of the peculiarities of that prophecy is this: He was to come and he was to take upon himself a body of the nature of Abraham's seed, a body subject to death; and by a parity of reasoning he was to conduct himself in the exercise of that body that when the final trial should come he should be able to raise that body from the tomb, and thenceforward to reign prince over death, hell, and the grave. He could not have done this if he had not been royally commissioned; and hence when he says, as he has said, "My doctrine is not mine, but his that sent me," he stood in all the dignity that an agent could occupy, an agent of divinity, divinely empowered, and conscious of all that had been done before, and would come after, to prevent the accomplishment of his Father's design in spreading that wondrous doctrine over the whole earth.

And now he seems to have given us a bit of earth: "Give us this day our daily bread." He knew that men must live by that which perishes, and yet he says concerning it: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And if you will watch the whole history carefully, you will discover that from first to last Jesus the man, Jesus the Christ, labored among men with the absolute consciousness—betrayed it in almost every step and in almost every utterance—that he was answering at once to the power that sent him; never forgetful, never disregarding, never arrogating to himself that which belonged to his Father, except as charged by the Jews when he said, "My Father and I are one." And then they thought he said, or accused him of saying that he was God. He never said that. "He that hath seen me hath seen the Father," a representative, an agent, a royal power sent from the royal throne to accomplish a royal design that upon the earth men might be brought into relationship with him, that it could be said of them as the Savior said in his prayer as found in the seventeenth of John, if my memory serves me right, "That they may be one even as we are one"; in the same relationship by virtue of the same divine power. By reason of the same principle of obedience men were to be brought into relationship with this one who prayed that things might be done in earth as in heaven,—the same relationship that existed between him and the Father who sent him. That is the object of the preaching of the gospel of the Son of God to-day,

my friends. And when you and I stand up in the sacred desk, or kneel within the precincts of the closet and say, "Our Father, which art in heaven, hallowed be thy name," we could not sanctify our spirits more clearly than this in devotion to God. And when we say further, "Thy kingdom come. Thy will be done in earth, as it is in heaven," we have virtually spiritually pledged ourselves to do all within our power to bring to pass that condition of things upon the earth that Jesus has reflected as obtaining in heaven.

I do not like one part of this prayer in its expression, because it is elsewhere contradicted: "And lead us not into temptation." I prefer, "Leave us not in temptation." And yet there is something singular about this; that without we shall be tempted, we shall not be tried, and it shall not be known whether we shall forbear or be overcome by temptation. And every man that is borne to the triumphant reception on high, of which our anthem depicted the scene, must pass through the valley of humiliation, must become subject to temptation, and must overcome, having the equivalent in his own life, at some period of it, of the forty days' trial of the Master. It may be to one of us in an hour; it may be to some of us in weary years of suffering and forbearance; it may be in one way with one and in another way with another. Not one of us can tell what shall be the peculiar trials to which we shall be subjected that will bring to us the result that was wrought out for the Master in the forty days of trial, nor will we ever be permitted to select from out the great assortment of ills to which the flesh may be subjected and those peculiar conditions that try the spirit within; but it will be ministered unto us by him who is seeking to perfect us, and to bring to pass in us that development that will enable us finally to obtain a triumph.

Leave us not, when we are tempted! We are told that God tempted no man. He may leave us to be tempted; for if he did not, of what value is our individuality? Of what advantage is our responsibility if he does not leave us to the exercise of those faculties with which he has endowed us, and for which he has told us repeatedly he will hold us responsible at the final outcome? If he will not divest us of our individualities, but suffers us always to exercise them, then he will not tempt us. He will not leave us in temptation, if we do not forget and leave ourselves. It largely depends upon ourselves. If we know that which tempts us, we must keep from its force and its influence; we must not go within its precincts; we must keep outside of the barriers beyond which we are tempted; and if we will do that he will never leave us when we are tried.

"And forgive us our debts"—Will he do that? I

will enforce the sentiment that I now express by a confession. Just about the time that I began to preach I had an intense hatred toward one man. An intense hatred! I could not justly avenge myself upon him without putting myself within the province of punishment by the law. If at any time while I cherished this feeling I could have done that I should very cheerfully have undertaken that job. After a time I began to preach, and the force of this prayer was brought to my attention; and the peculiar phraseology of it, and that which immediately follows after, as stated by the Savior, was forced in upon me, and I knew that I did not dare to say that prayer in its fullness until I had divested my heart of that hatred that I held toward this man. It took considerable of an effort. And yet I am thankful that after a while I overcame that, and I would have laid no straw in his way; if I could have helped him under any circumstances I would have done so. And when he went out of life, he went out of life even with the feeling of regret in my heart that he was gone, because, in a sense, he was a good man; but he had done a grievous wrong. It was not mine to cherish it in hatred toward him. I could not punish him. It remained for the Master, who had said, Vengeance is mine; I will repay. It is not mine or yours to cherish that feeling of revenge and seek to avenge ourselves of those things which create hatred in our hearts; but we must banish that from us or we never can pray honestly this prayer that is given us here.

"Forgive us our debts"—Do we owe God anything? Is there anything which belongs to him coming from us? Will he forgive us of those debts which he has called upon us to pay? Will he not enforce upon us the saying, Render unto Cæsar the things which are Cæsar's, and unto God the things which belong to God? Will he excuse us for forgetting? Will he alleviate our conditions, if we put off the day of paying whatsoever we may owe to him of spiritual or temporal good that we may have received from him that has created a debt against us in his favor?

Now, mark you, the closing portion of this expression is, "As we forgive our debtors." Let no man dare to pray, "Father, forgive my debts against thee," unless he is prepared to answer to the closing portion of that, and shall not be condemned when it is read. In like manner as I forgive these debts against him, so I ask thee to pardon or forgive the debts which I am owing unto thee.

Let him that is exacting, let him that is harsh in his spirit, let him that is of an unforgiving temperament, let him that cherishes malice, let him in whose heart rankles the rust of injury and wrong, let him be careful how he prays; for if he but utters the whole of this prayer, he puts it within the power of

the just to condemn him. Do not let us forget the joining of this; for upon it hangs perhaps a proper understanding of what we have been told elsewhere; "As ye would that men should do unto you, do ye also unto them." And we can never realize to the fullest extent the wonderful opportunities involved in that declaration until we have become sufficiently acquainted with our fellow men and ourselves as to rightly understand what we would have men do unto us. We are not required to do unto them other than that. We are not required to exact of them differently from that; but we must be in such a temper and have such a just conception of our obligation to them, and theirs to us, as to understand clearly what we would do for them under similar conditions. That is the force of that declaration. It lies at the basis of all human conduct. It is the underlying superstructure upon which all human laws rest. This principle announced by the Savior: "As ye would that men should do unto you do ye so unto them"; "thou shalt love thy neighbor as thyself"; "thou shalt love the Lord thy God supremely"; if a man does this and puts himself within the light of proper education, he will, by and by, be completely able to love his neighbor as himself. He is not charged to love his neighbor better than he loves himself. If he has an overweening, exacting love of himself, he will demand the same of his neighbor, and he will extend to his neighbor just that kind of love; and such a man as that going through the world is sure to be found fault with, if he is not hated. But if there is a sufficient degree of the love of God in his heart, he loves his neighbor in the same kind of principle or spirit of uprightness, the spirit of kindness.

I am not sure that we are required by this expression to love that which is unloveable. If we are, my education is not altogether complete, I confess. I have not yet brought myself into such a condition that I love that which is unloveable; and one of the best expressions I ever heard of the love of God was this: It was a comprehending love, a love that took into examination all the conditions of the case which would be presented for consideration. The individual, his peculiarities, his environments, and those things which had been brought to bear upon him to create his character, would enter into a proper understanding of this declaration: Love even your enemies; love your neighbors. Now if you can love that which is unloveable with the degree of fervency that you can that which is loveable, then you are a better Christian than I, if I do not misunderstand what the Savior has been trying to teach. If you understand it and have reached that condition, then you are a better Christian than I.

Let us see. I believe it is somewhere said that

sin is hateful. I believe that sentence would comprise perhaps all that might be brought within the confines of the expression: That which is unlovely; that which is hateful; that which is sinful; that which is wrongful; that which is degrading; that which tends to soil the soul; that which tends to degrade the body; that which tends in any sense to divert men's powers from the tasks which God designed through the teaching of Jesus Christ, and the fullness of his gospel to operate upon every man that is born into the world.

Hence when I say that I can not love that which is unlovely, I perhaps put myself somewhere near the provision of him who looked on sin with no degree of allowance. He said to the Jews, I think, that up to a certain time they had had a cloak for their sins; but after his appearance they henceforth had no cloak for their sins. The Apostle Paul seems to have caught the same sense when he said he had lived in all good conscience before God up to a certain appearance of time; and he said, when the commandment came sin revived and I died.

What did he die to? He died to that law under the influence of which he had said, "I have lived in all good conscience before God up to this day." After that the commandment had come, sin had revived, his consciousness of sin had revived, and he died unto that law. And by virtue of his obedience to the commandment that came to him from the Master through the lips of Ananias, he was born unto a life of righteousness which is without sin in the law. And henceforward, if you will read his epistles, you will become impressed with the thought that the Apostle Paul, Saul of Tarsus, born unto a devotee of Jesus Christ, lived a consistent life, loving man, loving God, and doing that which was characteristic of such service. He had passed from sin unto life. He had passed from under the influence of death under the law unto the life-giving influence of the gospel of the Son of God, that had created him a new man in Christ Jesus.

I plead, then, to-day, for the value of the gospel of the Son of God. I plead, now, for the value of that commandment which has come to us, and which is found, in its equivalent, applied to one individual, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins." This is one of the things that Jesus said to do to bring to pass upon the earth, amongst the human family that dwell upon the earth, the means by which men might be relieved from sin and the consequences of sin; and hence he came preaching one of the simplest things it was possible for him to have done, and claimed for it virtue; and we claim for it virtue, because it has been commanded of God.

"Marvel not that I said unto thee, Ye must be

born again." He had been born, but into conditions that were not calculated to bring to pass that condition of mind and spirit shadowed forth in this prayer; and it was his purpose to bring to pass these conditions by which man could be brought into such condition of spirit as that. And hence he said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again." "Verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter."

Here is the proposition that we started out with: that we can not fully comprehend Jesus and his wondrous mission until we had been divested of these turmoils of the flesh and shall stand over on the other side, released from these impediments here, prepared to see as we are seen, and know as we are known, and comprehend as we are comprehended. This will be brought to pass with us and for us when we bring ourselves, as the Savior did, into obedience to God. And he could look up unto his Father and say, I have said what thou gavest me to say; I have done what thou commandedst me to do; I have left with these my disciples what thou gavest me to give to them, and they have kept that which I have intrusted to them; and (virtually assuming to carry on the statement a little further than that, in the words of the apostle,) "I have fought a good fight; I have kept the faith; henceforth there is a crown laid up for me;" and he says, evidently pausing, at the time he said or wrote it, to consider what effect it might have down yon stream of time, "And not to me only, but unto all them also that love his appearing."

Now, my friends, can you pray to-day the words of this prayer, and say in your hearts, I love the appearing of Jesus; I long for the day when the opening clouds shall reveal him, surrounded by that marvelous host of angels which shall come with him—more than twelve legions of angels which he said at one time he could ask the Father for and receive their surrounding care? "Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?" "Put up again thy sword." We are looking for that time, friends. It forms a portion of the philosophy, as we understand it; it is the crowning joy of our hearts that sooner or later, whether we shall be upon the earth, or shall be permitted to sleep, our bodies decaying in the earth, when that trump shall sound those who are alive and remain at his coming will be caught up, changing in the twinkling of an eye, and taking upon themselves that condition to which they shall be entitled, meeting him and his angelic host; "so shall we ever be with the Lord." But we will not prevent those who are asleep. They shall rise. They, too, shall meet him; and the life in Christ Jesus will

continue to go on and on; for it shall have been done "in earth as in heaven."

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#### POLYGAMY SANCTIONED BY A POPULAR CHRISTIAN OR DISCIPLE EDITOR.

Through the kindness of our own missionary, J. F. Mintun, a copy of an article published in the *Christian Evangelist*, St. Louis, Missouri, March 30, 1893, was furnished us, entitled, "The marriage problem," by B. W. Johnson, a prominent preacher, author and editor.

It is a fact, well known to Latter Day Saints everywhere, that the followers of Alexander Campbell, known as Christians or Disciples, have been and still are among the most active opposers of the prophetic mission of Joseph Smith, the claims made for the Book of Mormon, and the work of the Reorganized Church. Please note carefully the following extract from the article by the Christian or Disciple editor, B. W. Johnson, under the caption, "The marriage problem." He says:

The gospel took men as it found them, and told them to go and sin no more. We not only find traces of these things in the epistles, but even of a man having more than one wife. It seems to have been the inspired policy to exercise the greatest possible toleration. When a man with two wives was converted he was not required to wrong one by putting her away, but at the same time the disapproval of the church was placed on his marriage relations by making him ineligible to office in the church.—The *Christian Evangelist*, St. Louis, Missouri, March 30, 1893.

The above quotation is a clear case of sanctioning the soul-destroying doctrine of polygamy. The high esteem in which the Christian or Disciple Church holds Mr. Johnson is plainly told by the Christian Publishing Company's catalogue of books, etc. After naming several books on Bible questions of which he is the author, the catalogue says:

Probably no one could be named in the Christian Church so well fitted for the task of preparation, in all respects as B. W. Johnson. . . . Scholarly, studious, full of reverence for the Bible, devout, with eminent power of clear, strong expression in the fewest possible words, conspicuous for his knowledge of the history, geography and customs of Bible times, and also for his insight into the deep, spiritual meaning of the sacred text, he presents a rare combination of qualities for this work.

Should any one question the affirmation made that Mr. Johnson is the writer of the article on "The marriage problem," referred to above, we will say that J. H. Garrison, editor-in-chief of the *Christian Evangelist*, in a letter dated April 30, 1907, said: "Beyond doubt Brother B. W. Johnson, then one of the editors of the paper, was the author of the comment."

Does that proud, aggressive "Christian" Church need the true gospel light on the marriage question? It certainly does. Please contrast the

above with the sure words of divine instruction, which are:

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, . . . Wherefore my brethren, hear me, and hearken to the word of the Lord; For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women.—Book of Mormon, Book of Jacob, chapter 2.

The Lord, in 1831, said to the church, through Joseph Smith:

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else.—Doctrine and Covenants 42: 7.

Whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—Doctrine and Covenants 49: 3.

Throw on the beautiful gospel light, Saints, for the darkened world, religiously, needs the truth as restored in these latter days. C. J. HUNT.

DELOIT, Iowa.

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#### LEAVES FROM LIFE.

##### IV. AUTOBIOGRAPHY OF ELDER ALVIN KNISLEY.

On the sylvan banks of the northern shore of Lake Erie, nigh half way between St. Thomas and Buffalo, near the village of Selkirk, in the county of Haldimand, over two thousand miles from where I now write, on the 22d of September, (the day that the youthful Seer of Palmyra visited Cumorah for four consecutive years) 1873, I first beheld the light of day. When I was about one year old we moved in still closer proximity to the shore of the lake; in fact within a stone-throw, where cosily situated between two creeks, in sight of the light by night of Long Point Lighthouse, abreast an expanse of fresh water of from sixty to eighty miles, regaled with the music of its motion, kissed with the eager winds from its bosom, brought up on food of average plainness, accustomed to shooting, fishing, and bathing, I watched the kingfisher catch his prey, the thick-feathered gull, when the waters were in agitation, float with balanced wings over its raging coast, the eagle with pinions untired soar to and fro, and the roving ducks come and go.

I am for the most part of German extraction, with a sprinkling of English blood. My ancestors on both sides came from Pennsylvania many years ago, when the timber was in profusion, when my native home was a wilderness in the hands of the red man, when people were on a common level, and when they acted in common with each other.

In the lovely quietude of this place I first beheld the light of life. Here, when in my eighteenth year, I first heard the beautiful story, the evangel of peace, the message of love, glad tidings of great

joy. For months, yes, for years, I had sought the Lord for direction, for his guidance. Repeatedly I had asked him to lead me into the paths of truth and righteousness. And then, the peculiarity of the circumstances under which the work came to me, has often moved me to serious reflection, and to suspect that it came as a response to my prayers, as a balm from the Savior's hand.

Some time, but a few years earlier than my acceptance of the gospel, there was a family moved into our immediate vicinity, the wife and mother of which was a Latter Day Saint. She gave me some of her tracts. I recall distinctly the one entitled "The one body," by, I think, Apostle T. W. Smith, also the Voice of Warning. They came to me in the right time, for I had become wrought up not a little on the subject of religion and the welfare of my soul. My parents were of the Baptist faith, though for some years back they had ceased to be active, to some extent, on account of church rows and wrangles in the which that denomination was, in that place at least, especially unfortunate. Naturally enough I leaned in the Baptist direction, and I endeavored, under the patient tuition of my aged grandfather, to believe that in the ordinance of water baptism there was no saving efficacy; that it took a saved man, a Christian, to be baptized.

On one occasion while laboring under this honest misunderstanding, I became involved in an argument with a member of the Disciple fraternity. He gave me a spanking that I will never forget. He placed before me such passages as John 3:5 and Acts 2:38, where it says, "Except a man be born of water and of the Spirit he can not enter into the kingdom of God"; and, "Repent and be baptized every one of you" "for the remission of sins," etc. With sophistry and subterfuge I had baffled him, but really I had not satisfied myself. I went home with a drooping head and meditative mind. Those passages stared me in the face. I was powerless to get away from them. If I opened the Bible there they were, and if I opened it again there they were just the same. What was I to do? Here came one of the turning points of my life. It had to come. The scurf of environment had to be washed off, preparatory to a greater light that was soon to radiate on my pathway. So I decided to make it a matter between myself and God. I loved grandfather, liked to hear his stories of the patriarchs in his patriarchal way, but I knew he could not save me. I tried to become as unprejudiced as a mariner's compass, and let consequences take care of themselves. I had not long undergone this blessed transition till I found myself yielding to the proposition of the essentiality of water baptism. It was about this time, while I was in this transitory condition and perhaps before I had fully succumbed to the

above conviction, that the Latter Day Saint literature came into my hands.

Sometime after my investigations had begun, an elder of the Reorganized Church, by the name of John Shields, came into that neighborhood. How I enjoyed his company as I sat by his side, when in language quaint and olden, with accent Irish, he unfolded the story of all stories. He seemed like an angel from heaven, a messenger divine. For the first I felt myself in the presence of the holy priesthood, of an authorized servant of the Most High. And what was lamentable to me was the fact that so few others could look upon him with the same happy realizations. His answers were ready, his quotations were verbatim. He evinced much zeal; he put Christ to the front and left Shields on the background. Unlike most public speakers, he would be accorded by most people who heard him that whether right or wrong, he believed he was right.

He had preached there not much in excess of a week when I was baptized. He had said to me when aside on one occasion: "Do you not think you ought to be baptized, Brother Alvin?" I answered: "I think I ought to repent first." Therein was still manifest one trait of sectarianism that was still clinging to me. I had an idea that some churning sensation ought to take possession of me; that I ought to be stricken with some shaft of God's Holy Spirit. But he said, "When is a man going to repent?" I examined myself. I found that I was willing to do all I knew to be right and refrain from all I knew to be wrong. I, therefore, decided on the fitness of my candidacy and very soon thereafter submitted myself for the watery rite, and was the first in that locality to receive the same.

On the eve of my baptism father came to me and said, "Alvin, I hear you are to be baptized this evening." I answered that such was my intention. "Well," he rejoined, "you had better be careful, for I heard to-day that Joe Smith was a bad man." Very peremptorily I told him that I had no confidence in those yarns, and that whatever Joseph Smith was I was satisfied of the truth of the message I was about to embrace.

Accordingly I was baptized and was soon followed by my parents and my two sisters. My brother, older than myself, stood aloof from us religiously and is not yet identified with any religious denomination.

These were days never to be forgotten. Enthused with the inspiration of the divine Spirit I perused our publications one after another as I could borrow them or get money for their purchase. For some years our circumstances were such that I was not oppressed with work, and I did little but read. I believe it was a divine impulse. Others of our family were inclined to a great extent in the same way.

When night had fallen and had cast its dusky mantle softly and silently over all creation, when supper was over, we all with one accord leaped on our books, our papers, our quarterlies, etc., and sometimes there was a little rivalry as to who should have the newly imported book or the newly arrived paper. Alternately we sang the few hymns we had learned, and our hearts blended in thankfulness for the message that had so transformed and hallowed our home. As Fanny Stenhouse said, It brought peace into our family, which was one of the strongest evidences after all of the purity of its fountain-source.

With the few others who were subsequently baptized, we began to meet together in service of prayer and testimony. Our anxieties became awakened to witness the gifts, the ocular manifestations of that same influence that was enrapturing us by day and by night, and breathing such an appreciable sensation into our souls. We had experienced the fruits; we had not seen the gifts.

On one occasion when we had met for prayer-service in our own house, Elder Shields being with us, we were permitted for the first time to have our anxieties satisfied in relation to these outward demonstrations. A brother whom we all knew, as guileless as Nathaniel of old, pure as a child's prayer, arose and began to address us with altered visage in a language we understood not. His gestures were a step aside from what he was wont to make; his figure was tremulous. To our profound satisfaction he was exercised by a power not his own. When the gift was delivered, having seemingly addressed himself to five or six of us, we knelt and a fervent prayer was offered for the interpretation. You know Paul says, If any speak in an unknown tongue, let him pray that he may interpret. No sooner had we arisen than the same brother (though the interpretation does not always come through the same channel) arose and began to give in English what had formerly come in a language altogether unintelligible. I was the first one spoken to, and at considerable length. I was told that my prayers had been heard; that they had come up before Him for a memorial; that my instrumentality in introducing his work into that part of his vineyard was acceptable to him, and that I was now to be ordained to the priesthood after the order of Aaron, and so on. Another brother was called to the office of elder, another to that of teacher, an unbaptized woman was exhorted to go forth and obey; another woman was reproved for transgression. Following, the reproved sister arose and confessed; the unbaptized woman was baptized on the dismissal of the service; and after due process we brethren who had been called were ordained. We all rejoiced together and marveled at the wonderful reality of the pres-

ence of the Creator of the universe and of all that is grand, noble, and sublime, in our own room, and speaking to us and calling us by name.

This event was in the summer of 1893. Several who were present on that glorious occasion have been rocked to pathetic sleep by the hand of death. I hope they are happy. I want to see them again.

A few years ago while in the city of Buffalo, New York, when about to take the train for the Canadian northwest, I related the account of this manifestation, my designation for the ministry, to my cousin and aunt. Some time after my arrival in my field I received a letter from my cousin in which she said words something like this: "Alvin, when you were at our house, relating how you were called to preach, I guess I received what you people call the baptism of the Holy Spirit. A feeling came over me that I never experienced before, and I know nothing else to ascribe it to." When I visited home afterward I called upon her, baptized and confirmed her a member of the only true church.

Had I not been called to an office I would not have been satisfied. I wanted to preach. I thought if I could but have enough authority to stand up and formally present the gospel tidings and induct people into the kingdom of God I would be on my ideal plane. To be exalted to such a station and to go forth animated with the power of that same Spirit that had brought and suggested so many mysteries, so many precious truths to my mind, seemed to be the highest position that mortality could attain to. My sky was cloudless, my horizon was unflawed. Everything was bright and promising. For the past I cared but little; to the things that had been my mind seldom reverted. Like the mythological Hadam who with Heva on his back forgot the bounties of Ceylon in the beauties of the landscape across the span, I saw only the elysian fields of missionary toil of the future. To the scars of the past wounds I was sightless; to the shrieks and groans, cries and screams beneath unfortunate coaches behind I was deaf, in view of the depot ahead. Nothing seemed like sacrifice when such gratifying dividends were to accrue. The angel whispers, the gifts and blessings ahead entirely drowned the wailings arising from the debris and wreckage of the past. My motive was, however, pure, and that was probably the keynote to my promotion to that sacred station. There is nothing wrong in desiring to be called to an office if you want to be called for the right purpose.

Well, my missionary ambition burst forth in the spring of 1904, when, under John H. Lake, who taught by example as well as precept, I was placed under General Conference enrollment for the first time. I had not preached a half dozen public sermons, and Bro. Lake sent me out alone. He knew

I was a studious chatter-box, and I presume he thought I would get along some way. Well, I did. I went into a new place about forty miles from home, saw the trustees, and obtained the use of a school-house. Some relatives lived there, who were, by the way, more receptive to me than to my message, and who afforded me a place to stay. The first meeting I shall never forget. It is an epoch of my life. It proved to be another turning point. The crowd came to hear me, and I was left to my own strength to entertain them. Indeed I do not want to rob God of any credit at any time; but he is certainly welcome to all that he is entitled to on that occasion, for really I felt embarrassed, and that all that was done I did alone. It took me only about twenty minutes or half an hour to run out of soap, and then I had to read part of my time in, which was not altogether inappropriate, as it was the first sermon and introductory in its nature. But what will I say next time? How am I to put in the time when the same crowd and probably many others come again? It would not do to rehash the same matter. I had been able to converse freely and lengthily, but found it different when I came to assume the formality of an orderly address before an audience.

If ever any soul prayed with fervency, I did under those lone circumstances, where there was no one else to pray for me. It was a matter of pump or drown. Casting my mind toward azure sky at night and brazen heavens by day, I sought the Lord to come to my rescue. I said, "If my mission is with thy approval, give me an evidence of the same by giving me liberty in my next effort. If you do not, I will be compelled to either quit the field or wait till I can join some other of thy servants." I meant business and God knew it.

At the next service the attendance greatly increased. The hour arrived. I arose to speak. My most sanguine hopes, I must say, were realized. I have perhaps not had better liberty from that time to this. My mind was clear, my address was vigorous and convincing. I dismissed and retired to my lodging feeling serene and satisfied, and thought if only that same power would be given me on succeeding occasions. It had evidently been to try me and show me my weakness, that my dependence was in the Lord. It was a useful lesson, and one to which my mind has often returned. The power of address which came to me after I had determined all I could do of myself and alone was most conspicuously an evidence of divine intervention in answer to my prayer. From that time to this my ascent has been gradual, though not without a lull. Even yet I am now and then, it seems, left to my own resources on account of our aptitude to self-glorification, but with the accumulation of light and knowledge and experi-

ence that has come to me during these years I can do more and my capabilities are greater than when thus left to myself in my earliest ministry.

The next preaching following the one to which I lastly alluded was on Sunday forenoon. Among my audience were two of the trustees whose consent I had obtained to use the building, and also the wife of one, who was a bell-sheep in the neighborhood. She was a former school-teacher, had considerable tact along various lines, and gloried to display her cleverness. My liberty was not equal to what it was on the former occasion. There was less vim in my remarks. Upon dismissal this aspiring lady pounced onto me, evidently calculating that by my rather subdued tone and tardy delivery she would have an easy prey and a golden opportunity to turn me into ridicule and check my rising influence among that people. But no sooner had she begun her arraignment than I was all fire; my familiar texts were in ready command, my thoughts and ideas relevant to the subject poured upon my mind as an avalanche; my readiness of utterance was all that I could wish for. With arguments I excited her and with scriptural citations I bombarded her, till in the relaxation of confusion, dumb-founded and floored—when she had played her last card—she looked into my face with dismay and said, "You are not honest with me, my young man." So that what I was unable to accomplish by my sermon I recovered in a measure in the somewhat exciting dialogue which ensued. But the trustees combined and turned me out. I went into another locality and got another schoolhouse, and they turned me out. And since that time I have been preaching more or less in private houses, also on streets and railroad cars, and have succumbed to the most humiliating circumstances for the sake of getting the truth before the people.

(To be continued.)

#### Keep the Sunny Side Out.

Life is like a dark grey cloudlet  
Sailing on in Time's bright sky;  
It has e'er a sunny lining;  
You can find it if you try.

When the trials of life hang heavy,  
Put the cares and frets to rout  
By applying this old adage:  
"Keep the sunny side out."

In the home with little worries,  
Or the mart's discordant shout,  
You will find it always pays best  
To "Keep the sunny side out."

Tangles in your silken life-thread  
Soon will smoothly straighten out  
If you meet them, smiling bravely,  
With "the sunny side out."

IVY CARPENTER FISHER.

## Of General Interest

### MISSIONARIES AND DEVILS IN KOREA.

Curious facts observable in the psychology of missionaries point to the belief that "the formal garment of religion in the East and West must diverge as radically as the psychology of Orient and Occident differ from each other." Facts which seem to support this view are pointed out by David Kelley Lambuth, of Vanderbilt University, in regard to the Korean missionary, who, it is claimed, seems insensibly to adopt, to a certain extent, the native point of view regarding the belief in personal devils. The writer quotes a missionary as saying, "The woman was insane—or, as the Koreans with more accuracy say, 'possest of a devil.'" This speech, Mr. Lambuth thinks, tells "the entire story of the interaction of religious conceptions and modes of thought." Shamanism, the name for the worship of devils, is, according to this writer, the most powerful of the native Korean religions. The insidious effect of this widespread belief upon the mind of the missionary is indicated in the following, quoted from the *Independent* (August 1):

"From the hour of his birth until the spirit leaves his body," says one missionary, 'the Korean is surrounded and tormented by innumerable evil spirits'; while another declares that the 'only real religion of Korea is the worship of every sort of evil spirit.' 'So full are they of superstition,' comments a third, 'that it takes much time and effort for them to understand the simplest truths.' In such an atmosphere what more natural than that the missionaries, who live in closest intimacy with the people, and isolated from the daily contact with western forms of thought, should imperceptibly be wrought upon not only by the persistent fear and belief of the unchristian populace, but also by the exaggerated tendency toward demonology inbred through ages into those who are now converts to Christianity, who can not out of hand brush off a lifelong habit of mind? An examination of the facts shows that the missionaries in Korea display a sense of the presence of evil spirits markedly in excess of that manifested in other countries where demonology has no such popular hold. The spirit-saturated air has with insidious power waked in the missionaries all the dormant demonology with which the Christian religion was at one time furnished forth."

To exhibit in concrete form the facts about which the writer weaves his interesting speculation, he gives some citations from the letters and reports of American missionaries. "Since the conditions of life and work on the Christian frontier in the Far East," comments the editor of the *Independent*, "are similar to those of the early days of Christianity, this article throws some light upon New-Testament

narratives. In China the same effect of the environment upon the missionary has been observed." The citations, with Mr. Lambuth's comments, are as follows:

"A peculiar sense of the presence of an evil spirit is evidenced thus:

"In a country where the evil spirit is so dominant and so tangible, one comes to a vital sensation of his presence'.

"Certainly I am more conscious of the real presence of the Devil in Korea than in America. Many of the missionaries have been acutely conscious of his palpable presence in the very room with them.'

"The consciousness of a real personal devil is as vivid as the sense of God's presence, though infinitely removed in kind. In Korea you feel him in the atmosphere.'

"More important testimony is offered in the evidences of belief in possession by devils, a belief that has fastened with a peculiar and tenacious grip upon the people of Korea, so that one writer calls the country 'the haunted house among the nations, afflicted with the delirium tremens of paganism.' 'The Christians, too,' says one missionary, 'hold to the possession by evil spirits.' 'Demonic possession in that country,' says another, 'becomes a thing too evident to doubt.' 'Thousands of people,' says a third 'are slaves to evil spirits, in bondage to his Satanic Majesty (*sic*),' while another describes a woman, 'possest of many devils,' and still another tells of 'miracles performed, the crazy made of sound mind, the devil-possessed set free.'

"At the service was a young man demoniacally possessed, made dumb by his indwelling spirit for three years. After a long prayer and a command to the spirit to depart, it left him and he began to read aloud.'

"Another was 'a man with every symptom of demoniac possession, in whom, upon catching sight of the preacher, the demons began to rave.' Again prayer brought 'a marked change over the demoniac.' He slept that night, the first for many days, and in a vision saw that God had 'driven the evil spirits out of his heart and home. . . .'

"No more complete avowal of belief in demoniac possession than the following could be required:

"In our work in Korea we are continually coming in contact with the most extraordinary cases of apparent demoniac possession and cure, containing all the phenomena that characterized demonized minds in the days of Christ.'

"Another writes pertinently:

"If you had lived in the midst of the native quarter with me and heard at midnight the cries of terror of those appealing to the evil spirits for help or being tortured by them, veritable possessions by

devils would then seem no impossible thing to you.'

"There is little reason to doubt that this diagnosis of the case is correct, for under circumstances such as these it would indeed be the unusual man that went his way unmoved."—*The Literary Digest*, August 17, 1907.

## Mothers' Home Column

EDITED BY FRANCES.

### Are We Thinking?

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."—Daniel 12: 8-11.

In previously writing upon this declaration of Daniel, "The wise shall understand," we have mentioned the fact of having been told by an able Hebrew scholar (Mr. Lederer, a Hebrew Christian) that the word translated *wise* should have been translated *observing*. If this be true, and we have no just reason for doubting that it is—and indeed from the fact of having been warned that not many wise are to be chosen, we find ground for believing that Mr. Lederer was right. Reading it then, "but the observing ones shall understand," does it not become to us a matter of the most vital importance that we place ourselves in a position to observe the events transpiring in the world, and, not only this, but having observed, that we train ourselves by proper study and the discipline which study gives the mind to wisely collate and adjust that which we have observed, that we fail not to see and understand the stately stepplings of our God among the nations and peoples of the earth? The commandment to "obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all of this for the salvation of Zion," must include the history of that which is now transpiring as well as the history of that which has been. Again the Lord commands: "Seek ye out of the best books words of wisdom; seek learning even by study and also by faith." But as this has been fully presented to you in the article of Bro. F. M. Smith we purpose to close this series by referring to a few observations we have taken in the vast field of that which is now being done in the world for the temporal salvation of mankind.

We can not separate the two (the temporal and the spiritual) and have a perfect salvation. No proof further than that which God has given in his law to the church is necessary to establish this fact. But to-day there are poor in the church as well as in the world. And poor there will be until such time as the talent possessed by one is used for the advancement of all. Until the children of our ministry are regarded as the wards of the church and furnished with every advantage the church can give to fit and equip them for the battle of life.

The redemption of Zion, like the salvation of the individual, is also to be temporal as well as spiritual, and to our mind when Graceland adopted her new role—when she stepped into the arena of manual training—she did it for the redemption of Zion, and in so doing she assumed her true position as a handmaiden of the church to aid, and that too, mightily, in bringing to pass that which the Lord has decreed.

In the recent meeting of the National Association of

Teachers, at Los Angeles, California, one of the principal subjects discussed and most earnestly advocated was the absolute need of manual training in our public schools. Throughout the civilized world, to-day, the subject is demanding more and more of the attention both of governments and people. In a recent address at the State Agricultural College, at Lansing, Michigan, President Roosevelt had this to say: "We have been fond, as a nation, of speaking of the dignity of labor, meaning thereby manual labor. Personally, I do not think that we begin to understand what a high place manual labor should take; and it never can take this high place unless it offers scope for the best type of man.

"We have tended to regard education as a matter of the head only, and the result is that a great many of our people, themselves the sons of men who worked with their hands, seem to think that they rise in the world if they get into a position where they do no hard manual work whatever; where their hands will grow soft and their working-clothes will be kept clean.

"Such a conception is both false and mischievous. There are, of course, kinds of labor where the work must be purely mental, and there are other kinds of labor where under existing conditions very little demand indeed is made upon the mind, though I am glad to say that I think the proportion of men engaged in this kind of work is diminishing. But in any healthy community, in any community with the great solid qualities which alone make a really great nation, the bulk of the people should do work which makes demands upon both the body and the mind. Progress can not permanently consist in the abandonment of physical labor, but in the development of physical labor so that it shall represent more and more the work of the trained mind in the trained body. . . .

"What we have to fear, especially when we contend for our share of the world's markets, is the competition of the highly skilled working man of the countries of greatest industrial efficiency."

In commenting upon this, the editor of the *Outlook* has this to say: "It is quite true that a boy must be trained to think well before he can act well. But thinking which is not followed by some form of definite action becomes merely a form of amusement. Philosophical speculation, literary analysis, art criticism, are important, but they are a means to, not an end of, education. Those teachers who are endeavoring to carry on, in conjunction with that book-learning which Matthew Arnold calls knowing the best that has been said and thought in the world, development of skill in some sort of handicraft, are exerting an educational influence in the country that is greatly needed."

And may we not add that it is greatly needed for the establishment, the salvation of Zion? And more, may we not rejoice that Graceland is at last coming into her own; that she is bidding fair to fulfill the dreams cherished of her by those whose hearts went out in longing for this work before ever she had an existence—longing to see the cause of God move forward and his people become all that he would have them to be. Education and industry are the bodyguards of religion, even as the glory of God is intelligence, or light and truth. Christianity has made no provision whatever for the slothful man or the idler, and this applies to the mind as well as to the body; and when the Master himself has said of the acquirement of knowledge, "And all this for the salvation of Zion," why should not Graceland be expected to become an important factor in that salvation, provided always that the church is true to the child she has brought forth? As a people, we are not wealthy, neither are we strong in numbers; but we lack only unity to be mighty

in word and deed; for if we obey the law God has given, there is nothing on earth neither in hell nor in heaven which can prevent our attaining to all which the Lord has promised. "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

## Letter Department

HAWKINS, Wisconsin, August 2, 1907.

*Dear Herald:* I have never written a letter for your dear columns before; but often felt a desire, and this morning I feel impressed to.

My husband and I came from Clitherall, Minnesota, here, three months ago, and are now isolated from church privileges, so we enjoy reading the good things we find in the church papers. Before now I have always lived where there was a branch of the church, and enjoyed going to Sabbath-school and church; but even though isolated we oftentimes feel that sweet spirit burning in our hearts that makes us feel that God is near, and watching over us.

We have joined the Religio and Sunday-school home class and even though we are alone in the work here, we are trying to live faithful, and we know we have received many blessings from our Father in heaven, who knows best what his weak children need.

The people around here, with whom we have talked, have never heard of Latter Day Saints, and we are happy to tell them the gospel story when we have the privilege.

I have been a member of the church since 1901, and feel there is a great need of Saints living more faithful every day; for I believe, and have been shown, that perilous times are coming, and that we must be humble and prayerful, and have much faith in God in order to escape.

If we are strong in the faith, we will have no fear when others who have never embraced the gospel, and even those who have and are careless, will be sore afraid.

There is work for all, and a great need of it too; not only to work out our own salvation, but to be a help to others.

Should there be any elders living near here, or passing through, we would be very glad to have them stop and see us.

Perhaps it would be well to relate a dream I have had. It seemed that the sky was blackened with clouds, and that there was an earthquake coming and several of the Saints whom I know, and also some outsiders, gathered together in a high building, and those who had been living faithful seemed to be at perfect ease, while others whom I have known had gotten careless in the work were crying to God for protection; and we were very anxious about some who were not of the faith, and we did not know where they were. As we watched the earthquake coming, we saw it was coming toward us, and it seemed no one could say one word until I was able to whisper and say, "We must exercise faith in God," and so I prayed, and while I was praying I awoke. So I feel the need of living faithful.

"Let us anchor our barks in the center,  
And be safe from the rocks on the shore."

Ever praying for the welfare of Zion, I am,  
Your sister in bonds of love,  
IRENE ROTZIEN.

SOUTH MCALESTER, Indian Territory, August 31, 1907.

*Editors Herald:* I have been a member of the church twelve years. My wife and I were baptized by Elder James Moler in 1895, at Beechford, Ohio. We moved to Pennsylvania, where we tried to let our light shine among the peo-

ple of Fayette City. We started a prayer-meeting, and later sent for an elder. Bro. D. L. Shinn came and was given a good hearing, then Bro. G. T. Griffiths came and preached some powerful sermons, and many began to ask the difference between us and the Utah people. Bro. Griffiths sent Bro. Devore and D. L. Shinn back, and the result was thirteen baptisms; then Bro. Etzenhouser came up and organized a branch. I was ordained priest, and filled the office to the best of my ability. Bro. Devore came back and eleven more were added to our number. We were a faithful little band of Saints, and the Lord worked with us in power. Sr. Maloy took violently ill, and I called to see her, when I was asked where our elders were, by Sr. Fields, eldest daughter of Sr. Maloy.

I went after the elders, and Brn. Perrie and Bighton came. They say no life was in her, and she testifies she was in paradise, and saw things which she could not tell. Sr. Fields told me she was almost an infidel till she saw her mother restored to health. Bro. Perrie and I held meetings for a week, and, on the Sunday following, I baptized eight, including Sr. Maloy's three daughters.

After being ordained elder, I labored wherever I could get a place to preach in. I then moved back to Ohio, expecting to convert all of the neighborhood; but, alas, not a soul accepted the work. I spent time and money, hired halls, and preached on the street. None would hear. I was then working for Johnson Coal Company, and preached when not working, and paid tithes of all we had, according to the law.

We then moved to a place, of which I had said in time past that I would never move my family there. I had preached there many times. Alas, I found myself in the place in which I had said I never would live. I no sooner went to work than I put up notice there would be preaching, commenced meetings, and wrote for an elder. Brn. James Jeffries and V. M. Goodrich came and preached about five weeks, with the result that three noble souls were brought into the kingdom. Bro. Devore then came and baptized one.

After this sickness entered our family. My wife was taken sick and lingered four months. I was holding a series of meetings, had the appointment out, when I was stricken with appendicitis; had to go to the hospital, and was operated on. No sooner had I returned home than my wife took to her bed, and in two months passed away. You who saw the obituary notice in the HERALD know how the angel or the Lord himself appeared to her, telling her she could come home now. The family doctor said she could not live two hours. However, she lived ten days, bearing testimony to all who would come in that this was the work of God. Her last work was to convert Bro. J. C. Roger to the faith, and the writer baptized him.

I was so broken up I announced to the people that I was going to sell off all I had and go west. Two days before I left I baptized eight noble souls, who I hope will be faithful. I see Bro. Long has gone in there, baptized some, and organized a branch.

I came to Indian Territory and commenced work four miles from Wilburton, commenced preaching, had a good start, but two or three colored people came out, one of them a brother and a good man, and sixteen went out at once, and I could not get a hearing any more. I tried the second time to no avail, then left. I took charge of a new mine near Adamson. I started meetings with fair interest, when I was stricken with a twisted intestine, was taken to the hospital, eighteen inches of it, which had died, removed, gangreen having already set in. In twenty-two days I was up, and now I am at my brother's, and walk two miles a day, and feel stronger all the time. I will be able to go home Thurs-

day, if the Lord will. I do not feel any bad effect from the nature of the operation, and the doctor says I never will. I ask an interest in the prayers of all the Saints, that I may yet do some good in the world for the Master.

Your brother,

G. W. HULL.

Roosevelt, North Dakota, August 24, 1907.

*Dear Herald:* It is not often we see any letter from North Dakota in your pages. I am one of the isolated ones, having lived here eleven years. Have had to stand a good deal of opposition; but by the help of God I am now stronger in the latter-day work, which I can testify is of God. It is the power of God unto salvation. Elders Sparling, Houghton, and Wildermuth have done a lot of preaching here. The fruit has begun to ripen. My neighbor was baptized at the reunion, July 14. His wife and another sister were baptized by Bro. J. E. Wildermuth last Sunday, making four Saints at this place. I hope to see the day when my wife will obey the gospel; and pray that all the honest in heart will be brought into the fold.

Satan is on the warpath. He sent one of his servants, who claims to be a minister, to write an untruthful statement on the blackboard of the schoolhouse, while Bro. Wildermuth was holding services here, which gave Bro. Wildermuth a chance to show our position in regard to the Book of Mormon, and of Joseph's calling. I ask an interest in the prayers of all the Saints that I may live more faithfully and that I may never shrink from duty, and that I may be able to bring my family up in the nurture and admonition of the Lord.

Your brother in Christ,

M. RASMUSSEN.

Woodbine, Iowa, August 23, 1907.

*Dear Herald:* Having returned home I resume the pleasurable task of narrating an account of my visit to Northwest Canada. It is a busy time with the farmers. Many are breaking up new ground, or plowing up their summer fallow ground, so that it is difficult to get conveyance from place to place, or to get audiences during the week, so I content myself, (July 13) with visiting with Mr. Van Eaton, wife and son. The season has been backward here, and growing crops are two weeks behind the usual seasons; but the wonderful resources of nature are bringing them out so that there is great hope of a fair crop of wheat and other cereals adapted to this climate. Potatoes and other vegetables are doing well for the season, and, unless early frosts set in, there will be no scarcity.

On the 14th of July my grandson, C. S. Van Eaton, took his mother and myself about fourteen miles to Bro. Gendrens, where five members of the church assembled, and one or two strangers, making an audience of nine or ten besides the preacher. My daughter presided at the organ, a Bro. Hovey led in very earnest and intelligent prayer, and I broke the bread of life to them, which, judging from their pleasant faces, they highly appreciated. They seemed hungry for that spiritual food provided in the gospel. We returned home, making a journey of about twenty-eight miles.

On Saturday, July 20, my grandson took his mother and myself to the "Iowa Branch," which is over Saskatchewan River, and about twenty-four miles distant. The branch is composed of members from Harrison County, Iowa, and is presided over by Elder John Beckman, formerly president of the Union Grove Branch, Iowa. Here are about twenty-five members of the church, and to say that the Saints were pleased to have us visit them is putting it mildly; but the pleasure was mutual, for I had enjoyed many pleasant sea-

sons with them in their old home branches in the years past, and it was good to meet them in that land. On this night we were the guests of Bro. and Sr. Peterson, formerly of Pisgah, Iowa. Bro. Peterson had been baptized by Bro. A. Knisley since going there. His wife was already a member. We were treated very kindly. Bro. Ransome Streeter, formerly of Raglan, was staying with them. On the next day we went about seven miles further to the place of meeting. Teacher James Diggle was leading the meeting, Bro. Beckman was expected to preach, but seeing the writer there he requested me to occupy which I did to the best of my ability. Some twenty-five or thirty people were present, and I believe they enjoyed the sermon better than the speaker did. At night I went to the same schoolhouse to hear an Episcopalian preacher explaining the ritual of the Church of England. He even gave the reason why they always built their churches facing the east. It may have been food to others of his audience, but to me it was chaff; but he collected his fee, and possibly went on his way rejoicing. On the next evening I preached again, endeavoring to answer the momentous question, "What must I do to be saved?" A Presbyterian minister was present, but offered no objections. On the following evening I also preached on salvation by grace, showing it was indeed by the favor of God that the terms of salvation were held out to man; but we must give evidence of our willingness to accept the gift by our obedience to his terms. I hope good was done. During my stay in that neighborhood I visited the Saints, whom I am pleased to report seemed to be strong in the faith, and trying to let their light shine in their lives. They were comfortably situated temporarily, which was also a pleasure to know. A prayer-meeting was appointed for the 24th at the home of Bro. John Beckman, but a heavy storm prevented the Saints attending. Bro. Beckman desired me to administer to him in my office as patriarch, which I did, and I have reason to think God was with us.

On the 25th, I closed my eighty-first year by riding by team twenty-four miles to my son-in-law and daughter's home, Bro. Beckman taking me as far as Saskatoon, and he and Bro. Pettit kindly stayed with me till evening, when Mr. Van Eaton and wife met me and took me to their pleasant home where I could rest from my journey. Copious rains made the hearts of the farmers glad, and all nature partook of the gladness.

On the 26th, Sr. Kelley, aged eighty-one, came for me to administer to her, which I did. She has been in the church some twenty years, and her faith in God is strong, it being an intelligent faith.

Word was sent to Bro. Portious, who with his wife are the only ones living in Saskatoon, to hire a hall for two nights (July 30 and 31) as Bro. R. C. Evans would be in Saskatoon to lecture those nights, also the same word was sent to the branches to that effect. The presidents of the branches promptly authorized Bro. Portious to secure the hall; but he could secure one only for one night; but arrangements were made for the first night in the home of Mr. Van Eaton, and they drove out to Saskatoon seven miles to meet Bro. Evans, and their neighbors gathered in only to be disappointed, and your humble servant had to stand in his stead. As no word to the contrary had been received, it was confidently expected that he would be at Saskatoon on the 31st. We went out that night, and the Saints from the two branches were on hand, though they had come from different directions from sixteen to twenty-five miles, but no President Evans. We waited till the hour of meeting. I had no books, had expected a "feast of fat things." Perhaps you may judge of the great disappointment of these wearied

Saints who had come so far, and then had to listen to one who without preparation had again to stand in his place. The hall was nearly full. Bro. Beckman opened the meeting by prayer, and trusting in him who had stood by me through my ministerial life, I delivered the angel's message to the best of my ability. The reverend whom Bro. Knisley had debated with was present, listened very attentively, and at the close he quietly wended his way out without any sign of approval or disapproval. The Saints promptly paid for the hall, and returned to their homes after ten o'clock at night. I do not know who was to blame for the disappointment.

On the 28th, Mr. Van Eaton took me and his wife to Bro. Hovey's in the same neighborhood where I preached once before, and I preached to them. Bro. Portious being present, led the meeting. I believe he holds the Aaronic priesthood, and seems an earnest, faithful man. I think there are five Saints there, the fruits of Knisley's labors.

August 4 I preached in the Van Eaton home on the second advent of Christ. On the 11th I ministered in the patriarchal office to Bro. and Sr. Gendren. This was the last of my ministrations in Canada. I returned home on the 14th, after a three days' ride; and although I enjoyed my visit with my loved ones, I was glad to be home again; yet even this was marred by the fact that she who used to greet me with a smile and a kiss was for ever absent. But I bow to the divine will.

Hoping this letter is not too tedious to find a place in the HERALD, permit me to say in conclusion, I was treated kindly by all, and may God bless all his people there.

CHARLES DERRY.

CANON CITY, Colorado, August 2, 1907.

*Dear Herald:* I think it is each reader's duty to contribute an occasional letter. I have been neglectful, for this is my first. I became acquainted with the "Letter Department" in the lonely wilds of New Mexico, from which I received much help. Indeed, each writer seemed like a personal friend. None know but those in isolation, how much the weekly contributions are looked for.

We sold our home several years ago to go up to Zion. My husband's poor health made many delays. Though upon the eve of departure, we have not yet reached our destination. We journeyed over the Rocky Mountains by wagon thus far. Colorado in autumn is a picture by an unseen artist. I never knew the word *beautiful* until I saw those painted valleys, gulches, hills, and mountains.

The blue jay in his flight whistled his shrill good-bye. The golden-rod waved his yellow plume. The fairy lakes sparkled in the clear sunshine. As we journeyed along, I beheld a stream of pure water gushing from a gray rock. Quenching my thirst, I thought of Moses when he smote the rock, and of Christ in prayer upon the mountain. I felt his presence as these words came to me.

Happy is he whose heart's full of cheer,  
 Happy is he who sees paradise here,  
 Happy because the dear Savior is near.  
 Near as he was when the water turned red  
 And the blessings of Jesus showered down on each head.  
 When he walked and talked with his chosen on earth,  
 He told, as all wondered, about the new birth,  
 When each heart is made pure and sins are forgiven,  
 And we are assured of the glories of heaven.  
 All fear of the future is gone, and for ever  
 We love him, and serve him; and leave him, no, never.

Elder C. Scott made us a short visit, bringing much peace

to our household. I have been benefited through his administration.

Dear brothers and sisters, it is my greatest desire to understand the scripture, and to be guided by God's own hand. Requesting the prayers of all true Saints for my husband's improvement in health, I am,

Yours in His name,

MRS. E. N. BEACH.

AKRON, Iowa, August 26, 1907.

*Dear Herald:* I have been a reader of your pages for nearly thirty-eight years, and I can not do without you. The *Ensign* and HERALD are all the preaching I have. I am still very poorly in health, but am trying to hold on to the truth, which promises salvation. I realize that I come far short of the glory of God; for I have to humble myself so often before him and ask him to forgive my very many imperfections, that it seems I would weary him. Yet there is no other place to go. He has the words of eternal life. So let us not try to stand alone, while we can do all things through Christ, who strengthens us. I want to suggest a thought to the sisters in the church, who are able to earn a dollar, to send it to the Bishop to apply on or for the sanitarium fund. I saw an effort of this kind, and it was a success in getting many dollars, and it was very interesting to learn the sacrifices many made to earn their dollars. It will take quite a sum of money to complete the sanitarium, and then it is to be furnished before it can be occupied. I hope each sister will begin to see how she can earn her dollar. Who will be first? It is the small things that count with the Master. I still ask your prayers in my behalf, that if it be the Lord's will I may be healed.

Your sister in the faith,

M. A. CHRISTY.

NEWARK, South Dakota, September 4, 1907.

*Editors Herald:* Sr. C. W. Lull, of Wanbay, is one of the isolated ones. She wrote me to come and visit her, and I did so, and she had secured a hall for me at a cost of three dollars. Two hours and forty-five minutes after the manuscript of the (inclosed) bill was in the hands of the printer it was printed, and distributed (200) in a town of possibly five hundred. I was greeted by an audience of nearly fifty, some of them personal friends of Sr. Lull, and a preacher also. I was blessed in talking for more than an hour on the origin, development, breakup, scattering, and reorganizing of the church. Two ladies afterward told me that they would never confound us any more with the people in Utah.

I have always been successful in getting an audience for that lecture, though I do not always advertise the same way. Sr. Lull had me meet one evening at her home with some of her friends, and we spent the evening talking about the Book of Mormon. Our sister was cheered and encouraged, and some friends made. It was necessary to leave on account of expense.

Your brother,

EDWARD RANNIE.

BOLIVAR, Missouri, September 4, 1907.

*Dear Herald:* We are isolated from church privileges, so indeed you are a welcome visitor. We have lived here nearly two years, and know of no Saints living near. If any of the ministry pass through this country, we would be glad to have them stop with us.

There have been several religious revivals in this vicinity lately. We (my husband and I) attend the revival services of the Christian Church, and because we were attentive listeners, I suppose, they thought we were almost persuaded. The pastor came out and had a long talk with me on the

fallacies of our doctrine. In his argument he said, The word of those who had formerly been Saints, but who in later years left the church, could not be used as evidence of the truthfulness of our claims. I told him that Peter denied that he even knew Christ, so I suppose that anything that he said prior to that time was also false. His principal theme was, Joseph Smith as a prophet. He said our church would not debate that subject. I told him that I had never heard it debated, but thought he was mistaken. He closed by inviting us to join them. Said we need not change our belief, but come in and work with them, as we had no church home. I told him I was satisfied to let my membership remain where it was, for according to his own argument, if I joined his church the very act would tell the world that I had recanted and denounced my former faith as wrong.

Hope if there are any Saints living near, they may see this, that we may meet and rejoice together in this latter-day gospel.

Your sister,

MRS. EVA TUCKER.

MONTROSE, Iowa, August 25, 1907.

*Editors Herald:* Why should not Saints make their own baking powder? Not long since I noticed an article in the HERALD concerning baking powder. I have always said that the Royal or Price Baking Powder are the best on the market; but what is the use of Saints paying fifty cents per pound for baking powder, when they can make it for less? How many times we see fine-looking biscuits set before us, and fine-looking cakes, which can not be beat by anybody for quality and fineness. But there is a bitter, strong taste about them, which sometimes is placed to the credit of the butter, but is caused by some cheap baking powder. When trying to get something for nothing, we get the worst of it.

During my experience, as a baker, I find the best way is to make my own baking powder; but I can not make it for nothing. I buy the best cream of tartar at about thirty-five to thirty-eight cents per pound; and soda in bulk at five cents, or even at ten. To make baking powder, use four tablespoonfuls of cream tartar, two of soda, and one of flour, and sift them together seven or eight times, and you will have no strong taste. Make it as you use it, if you choose.

J. M. McDONALD.

CHEROKEE, Oklahoma, September 1, 1907.

*Dear Herald:* I have not lost faith in this latter-day work, though I get very careless and indifferent at times. We are entirely isolated from the church here, and we sorely miss association with the Saints. Our neighbors are mostly sociable and kind, and many of them very religious; but seem to understand very little about the gospel plan. Bro. Moler was here last fall and preached for us several times, but did not seem to arouse much interest. If any of the elders should be in this vicinity, we would like to have them call on us, and we will do what we can to get them a hearing.

We have had a very dry, hot summer here; but the crops are mostly looking good. The wheat was nearly a failure in some places on account of the green-bugs. Hoping to hear from some of the ministry in this part of the country, I am,

Your brother,

G. L. SWEET.

EUNICE, Louisiana, August 20, 1907.

*Dear Herald:* I am isolated from any church privileges. I have not heard a sermon in six years. Do not know of any Saints near us. Most of the people here are Catholics. They drink and gamble; but they are good Catholics so long as they go to church every Sunday, and confess, and pay the priest. I ask the Saints all to pray for me, that I may serve God

aright. I hope I may be able soon to locate in some good place where I can go to church every Sunday. I will confess that I have not lived as I should; but I intend to do better in the future.

W. A. HELMS.

NEW ALBANY, Indiana, September 2, 1907.

*Dear Herald:* We organized a nice Sunday-school at New Albany last night. We have about fifteen to eighteen Saints here, and things will be on the move here from now on. We have church every Sunday night. Bro. Sawley, our district president, was with us over Sunday, and we enjoyed a pleasant time together. We hope to have a branch organized here soon. What we need in the church, is Saints who will work. There is no room for idlers anywhere. We ask the prayers of God's people in our new venture. JOHN ZAHND.

#### Ohio Reunion.

The Ohio District reunion association, convened at the Electric Park, August 24, 1907, at 5 p. m., and organized by choosing U. W. Greene to preside and S. J. Jeffers associate; J. L. Goodrich, secretary-treasurer, and H. E. Moler, assistant; H. E. Moler, chorister, and chief of press committee; Rothbe Kirkendall, census-taker and postmaster. The order of exercises was left in charge of the presiding officers. The speakers during the nine days of the reunion, were U. W. Greene, A. B. Kirkendall, Rees Jenkins, H. E. Moler, L. R. Devore, Thomas Mathews, and C. H. Rich. Meals were served at fifteen cents each. The Sunday-school association was in charge of Rothbe Kirkendall, and proved an interesting and instructive feature of the reunion.

An enjoyable time was had; one of the best reunions of the district. The same board of officers was continued for the year 1908, viz.: S. J. Jeffers, president, Radcliff, Ohio; J. L. Goodrich, secretary-treasurer, Wellston, Ohio, Box 440; A. B. Kirkendall, associate president, Creola, Ohio; G. Paul, Columbus, Ohio; and G. E. Williams, Ironton, Ohio, directors at large.

The usual resolutions of thanks were voted, and the ministry sustained by vote. The time and place of the next conference and reunion were left in the hands of the officers of the respective bodies.

J. L. GOODRICH, Secretary-Treasurer.

#### Southern California Reunion.

*Editor Saints' Herald:* Our reunion culminated in a separation, though all were loath to submit to the inevitable. The coming of Brn. Evans, Smith, and Sheehy was propitious. Preaching turned over to them by unanimous consent. They filled the demands. We could not have selected three men with a more marked difference in temperament and disposition anywhere in the church. Everybody satisfied over results. Each of the brethren came in for their meed of praise. We have but one R. C. Evans in the church. This may be equally said of every other man of striking personality and individuality. Bro. Fred A. lined up well, some thinking him the best preacher of the three. Frank's soothing voice and metropolitan style was equally appreciated. Largest attendance we have ever had at a reunion. Spirituality did not come up to meeting of last year. Prayer-service largely destroyed by noise from Huntington four-track electric. The district conference was uneventful; all former officers sustained. Next reunion will in all probability be held at the beach, the dust this year making camping very disagreeable. Nine baptisms in all. The brethren left for Irvington in good spirits. Sr. Evans in her quiet, unassuming way won the respect and love of all. T. W. WILLIAMS, 1314 East Adams Street, LOS ANGELES, California.

**A Vision.**

A few mornings ago I had been lying awake for some time meditating, as I usually do while waiting for the rest to get up, but as I was tired staying in bed I thought I would get up. So I arose, and it being a little chilly, I concluded I would lie down again and wait for a fire. As I lay my head back on the pillow I immediately went into the following vision: I saw a large building, and grouped in front of it, some sitting and some standing, I saw a large number of children of different sizes and ages. Instantly it flashed through my mind that I was gazing upon the orphan's home. I can not tell one thing about the structure of the building, because my eyes were riveted upon the faces of those children, dear, little, pitiful faces,—I shall never forget their looks as long as I live, so pale and haggard. As I stood gazing, this appeal rang in my ears, as though some one had spoken: "Help us!" And it rose even to a wail: "Help us!" Of course I was greatly moved at the picture before me, and the friendless woe-begone look of the children, so I said to a person standing by me: "Why do these children look so pale and haggard? Is it because they are sorrowing for their parents?" The reply was, "No, they are not old enough for that sorrow to sink so deeply into their lives, only as they are by the loss of their parents thrown upon a merciless world; and it is heavy work and privation that give the expression to their faces you now see."

The vision vanished, and I turned and gazed at my own sleeping treasures, with the stamp of peace on their faces; and I thanked God that my life had been spared to them. But my heart was stirred to its very depths at the thought of the dear, little outcasts, just as precious in God's sight as those who are fondled by loving parents. My duty is made plain. Those children are now all over our bright land, toiling and struggling. They have cried to me for help, and, God helping me, I will do all in my power to help them. And would to God that I could put that picture so plainly and so forcibly before the eyes of every father and mother in this land that they might see it as I do, and hearken to the appeal of orphan children.

If we can not help very much financially, let us appeal to our Father in heaven to open the hearts of those who are able to give that they may see the great need for a home to be provided for our suffering and helpless little ones. For they are ours! Are we not all members of the one body or family of God?

Your sister in the gospel,

LAMONI, Iowa.

ADDIE M. STOWELL.

MORRISON, Oklahoma, September 9, 1907.

*Editors Herald:* As good news always tends to encourage, I pen a brief detail of recent activities in this part of the field. Our Ripley reunion was successful as a means of encouragement to the Saints, and sounding the gospel trumpet to many others. Four precious souls were led down into the river and baptized by Elder Hubert Case, and are risen to walk in newness of life along the "old, old path." Three others followed soon, near Stillwater, Elder William Aylor officiating. He with the writer came to this place to renew the effort begun under the personal supervision of Apostle I. N. White three weeks before. The friction between us and the several denominational leaders at the beginning of these meetings, the HERALD readers have, as written recently by Bro. White. One item I wish to mention here, that of a vision of the night which was given to him, wherein a messenger stood by him and gave him to understand that while there were many here that were unfit for the Master's use in his kingdom, represented by gnarled, blighted fruit, yet there were a few who were fit for use to the Lord as

represented by plump and wholesome fruit, and that those honest in heart would be gathered out if we made faithful effort. This presentation Bro. White boldly told to a large and unbelieving audience, and the good news part of this letter is that the promise of the Lord in that spiritual manifestation has been literally fulfilled, in that, as a harvest of the efforts continued here by Bro. Aylor and myself, eight souls were born again on Sunday last, and three more the next day, and the end is not yet we believe, making eighteen within the last three weeks in this vicinity.

The Saints at and near Morrison have supported the effort nobly. But the thrilling fire of God's Holy Spirit fills our hearts with joy when we see that our efforts have not been in vain; and the Saints will all understand what the newly converted brother (Bro. Orrel Carter) meant, when, in trying to explain the fullness of joy which had come to him, he said, while the Spirit's magic lighted his face, "Bro. Yates, I am glad of the step which I have taken, and to tell you the truth I just feel good all over." Saints will understand what that means; and that brother is not the only one who feels good all over in this grand gospel work, by any means. Love to all, and may peace and good will abound.

Ever yours,

JAMES E. YATES.

**Extracts from Letters.**

C. R. Pomroy, Red Lodge, Montana: "Any of the Saints or elders coming this way, please call. There are no Saints nearer than Deer Lodge that I know of."

**News From Branches****LAMONI, IOWA.**

Roy Young, Stake Religio president, organized a local at Greenville Sunday evening. The local will meet Wednesday evenings at half past seven.

J. R. Lambert was the speaker at the Lamoni chapel Sunday morning; I. P. Baggerly in the evening. Lewis Gaulter occupied at the Saints' Home, S. K. Sorensen at Liberty Home. The attendance at Sunday-school was four hundred and six.

The following is reported in the way of local effort Sunday: C. H. Jones at Wion at night; J. F. Garver at Downey morning and afternoon; C. B. Woodstock at Andover at night; H. N. Snively at Andover in the morning; R. J. Lambert at Evergreen morning and evening; W. H. Kelley at Oland in the morning; J. E. Kelley at Oland in the evening; R. M. Elvin at Davis City morning and evening.

J. L. Boughton was baptized at the home pond by F. M. Weld on Friday. The confirmation was at the water's edge by W. N. Ray, F. M. Weld, and Moroni Traxler.

J. F. GARVER.

**LONDON, ONTARIO.**

Sunday, September 8, was Religio rally day. The society had charge of the morning and evening services. Responses, songs, and papers by members of the local were rendered, and a short sermon by the president, Elder T. R. Seaton. The church was beautifully decorated with flowers for the occasion.

Last week a quiet wedding was celebrated at the residence of Bro. and Sr. Everitt, when their daughter Grace was married to Bro. R. Stephens. We wish them much happiness.

We are looking forward to a big conference here in October. The committee is working hard for accommodations.

W. HARDY.

## Miscellaneous Department

### Conference Minutes.

**NORTHEASTERN TEXAS AND CHOCTAW.**—District convened with Adamson Branch, August 17, 1907, at 10 a. m.; Jesse M. Simmons in the chair; D. O. Harder, secretary. Branches reporting: Haileyville 55, Jacksonville 81, Wilburton 171, Manchester 101, Shawnee 99, Adamson 23, Holdenville 23. Elders reporting: Jesse M. Simmons, A. Z. Rudd, E. A. Erwin, John S. White, W. H. Hampton, S. W. Simmons, William Davis, P. B. Bussell; Priests C. C. Chrisman, C. E. Goss, D. O. Harder; Teacher B. R. Hixon; Deacons J. H. Sills, Edmond Thomas. Treasurer, A. Z. Rudd, reported. Officers were elected as follows: S. W. Simmons, president; D. O. Harder, secretary; John S. White, treasurer. Wilburton was chosen as the place, and January 18 as the time for holding the next district conference. One was baptized. Our reunion convened at the close of conference. There were present of the missionary force: I. N. White, E. D. Bailey, William Davis, E. A. Erwin, P. B. Bussell, W. H. Hampton, Jesse M. Simmons, and S. W. Simmons. The weather was extremely warm. The good Spirit was present with us throughout the preaching and social services, and an enjoyable time was had. D. O. Harder, secretary.

**PITTSBURG.**—District conference met with the Fairview saints August 31 and September 1, 1907. G. T. Griffiths and James Craig chosen to preside; James Raisbeck and J. A. Becker, secretaries. Statistical reports: Wheeling City 211, Fairview 59, Pittsburg 151, Fayette City 115, Steubenville 26. Ministry reporting: Elders James Craig, Gordon Dobbs, L. D. Ullom, O. J. Tary, James Raisbeck, James McConnoughy, O. L. Martin, E. H. Thomas, C. Ed Miller, Joseph Wayt, Adolphus Edwards; Priests Samuel Winship, Louis A. Serig, J. R. Booker; Teacher William Shottom. Report of L. D. Ullom, Bishop's agent: On hand last report, \$23.86; receipts, \$752.47; disbursements, \$680.20. District treasurer's report: On hand, \$10.37; expenses, \$4.90; balance, \$5.47. Resolution adopted declaring the Beaver Falls Branch disorganized. Election of officers: James Craig, president; James Raisbeck, secretary; L. D. Ullom, Bishop's agent. Conference adjourned to convene in Wheeling City, time left to district president and missionary in charge. James Raisbeck, secretary.

**EASTERN IOWA.**—Conference met at the Green Valley church, near Onslow, Iowa, August 24 and 25, 1907. L. E. Hills and James McKiernan presiding, secretary Mrs. H. S. Harris; assistant, Mrs. L. E. Hills. Branch reports: Arlington 33, Baldwin 32, Clinton 59, Fulton 69, Green Valley 43, Muscatine 28, Marion 16, Oran Center 51, Osterdock 26. Ministerial reports: Elders J. B. Wildermuth, James McKiernan, L. E. Hills, F. B. Farr, Warren Turner, C. G. Dykes, Jesse F. Rulon, W. B. Weston, E. W. Voelpel, John Heide; Priests: D. L. Palsgrove, Robert Smith, Amos W. Heide, L. B. Moore, W. N. Potter; Teacher, Robert Rankins. Bishop's agent's report was audited and found correct. The action of district president and missionary in charge, to solicit funds for a new tent, was approved, and the two with one other chosen to purchase, as nearly enough money had already been subscribed. The following district officers were elected: L. E. Hills, president; E. W. Voelpel, vice-president; Mrs. H. S. Harris, secretary; John Heide, Bishop's agent and district treasurer; L. E. Hills, historian. The attendance was very good, several being present from other districts. Patriarch J. J. Bailey of Michigan was present and many received their blessings. All the services were good and well attended, and several who are not members seemed greatly interested. The weather was perfect throughout. The few Saints of Green Valley deserve great credit for their entertainment of so many visitors, and their cordial welcome to all. The next conference will meet at Muscatine, in February, exact date will be given later.

**CENTRAL MICHIGAN.**—Met at Glover, Saturday, June 22, at 9 a. m., for social service; at 10 a. m., organized conference, J. W. Wight, and district presidency chosen to preside; Addie Grant, secretary, assisted by O. J. Hawn. Branches reporting: Valley, West Branch, Rose City, Butman, Whittemore, Smith Creek, Glover, Coleman, Beaverton, Cornish, Prescott, Hamilton Center. Tent committee collected, \$102.93; expended, \$68.32; on hand, \$34.61. Conference will convene at Beaverton, October, 1907, at call of president. Petition from Valley Branch for some one to be appointed to have charge

of work in Bay City was left to missionary in charge. Tent left in charge of G. W. Burt. Election of officers: J. A. Grant, president; O. J. Hawn and Joseph Sheffer, vice-presidents; Addie Grant, secretary; Ross Inglewright, treasurer; Libbie Umphrey, standing auditor. Addie Grant, secretary.

**SPOKANE.**—Semi-annual conference of Spokane District convened in the Saints' church, Spokane, Washington, June 29, 1907, F. J. Chatburn presiding; T. W. Chatburn was chosen to assist; M. Fordham, chosen secretary. Ministerial work performed by the following elders was reported verbally: F. J. Chatburn, A. J. Layland, G. W. Winegar, W. C. Duncan; Priests W. W. Fordham, Dana S. McDole, Wilbur Yates; Teachers W. E. Atkinson, Evan Richards. Statistical reports from the following branches received; Spokane 147, Sagle 27, Columbia River 15. W. W. Fordham, Bishop's agent for Spokane District, reported as follows: Cash on hand at last report, \$327.64; received, \$632.19; paid out, \$584.50. Committee on painting reported in detail and were discharged by vote of branch. T. W. Chatburn was chosen to confer with the Seattle District relative to the counties of Klickitat, Kittitas, and Yackima, T. W. Chatburn was elected president of the district; F. J. Chatburn, vice-president; M. Fordham, clerk. The Bishop's agent, W. W. Fordham, was sustained. The next semi-annual conference was set for the last Saturday and Sunday in December, 1907, at 10 o'clock. M. Fordham, clerk.

**EASTERN WALES.**—June 8 and 9, 1907; convened at Cardiff, 7 p. m., J. W. Rushton presiding. Branches of Lydney, Cardiff, and Nantyglo reported. The attention of branch presidents was called to Rule 5, and requested to report accordingly. Missionaries T. Jones and G. Morris reported verbally. Reports received from president, vice-president, secretary, treasurer, and bishop's agent, auditing committee appointed and reported correct: Treasurer, cash in hand, May 31: £16 1½d. Bishop's agent: Receipts, £6 10s. Elders reporting: T. Jones, T. Gould, J. Evans. Resolution to amend Rule 11, by inserting the words "that the expenses of our conferences," was adopted. Resolution favoring the holding of reunions with Western Wales was adopted, and arrangement left with district officers. Lydney report was referred back for discrepancies to be investigated by district officers. Election of officers: President, T. Gould; vice-president, J. Evans; secretary, B. Green; treasurer, L. Allen. Time and place of next conference left in hands of presidents. All general and local authorities were sustained.

### Bishop's Agents' Notices.

To the Saints of South Dakota (not included in the Black Hills and Central Nebraska Districts); Greeting: the time has now come when you can count over the blessing of the present year; in the home, in the place of business, the mechanic at his bench, and the farmer in his field, all have partaken of the bounties of a loving Father bestowed with a lavish hand; and with kindness he has enriched you in temporal and spiritual blessing.

What will you do in return for what he has done for you? What would you think of your own children, if they were unappreciative of what you did for them? In Proverbs 3:9 it says: "Honor the Lord with thy substance, and with the FIRSTFRUITS of all thine increase." In this the Lord is spoken of as the one to be honored FIRST, not last, which we are very apt to do if we are not thoughtful of the things of God. Let us not forget the one that has so richly blessed us, and "our barns will be filled with plenty." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10.

The sanitarium is a work of special command that is worthy of your earnest consideration, to which you can well afford to give freely. You may some day find rest and cure to a weary and wasted body within its hallowed walls.

One other matter of importance we wish to call your attention to. It is the wish of the missionaries to make a special effort of one month or more in Brookings in October, and we wish to ask your aid in this matter. A small amount from each one will supply the needs for a hall and special advertising. The Saints that are there always render us loyal support, but the present effort is beyond their ability.

It is necessary and important that we make an effort in other places than the country schoolhouse, and the mission-

aries believe this a good place for such a trial. Please give all these matters your earnest consideration, and address and remit in the most convenient way.

Your brother in gospel bonds,  
EDWARD RANNIE, Bishop's Agent.

BROOKINGS, South Dakota.

To the Saints of the Central Nebraska District: I take this method of reminding you that many of you have failed to remember the Bishop's agent with your tithes and offerings and that, therefore, the agent is unable to meet the demands made upon him.

Every individual member of the church should have his or her name on the church books as keepers of the law of tithes, so that the language of Malachi "ye have robbed me [God]" may not be fulfilled in us. Send by post-office money order, or bank draft, or registered mail and you will get your receipt in due time. My address is Inman, Nebraska. Trusting that there may be a generous and speedy response to this reminder, I remain,

Your brother in gospel bonds,  
LEVI GAMET.

#### Pastoral.

To the Members of Kirtland District; Greeting: This is about the first time since our district conference I have had time to say a word to encourage us to diligence. I received ten dollars Saturday last, as tithing, from a non-member; but he evidently is near the kingdom. Well, if non-members will pay tithing, what does it suggest to our members? Draw your own conclusions; but remember we are under covenant obligations as members of the church. This ten dollars will go to Bishop Miller, of Cleveland, who will send receipt to the donor. Do not others want receipts? Bro. Miller will furnish you receipts with pleasure. Try him, once.

And now to the branch presidents: Please report to me promptly on or before October 1, as our missionary wants me to report on time. Please report as best you can until we get some blanks; then we will mail blanks to each branch president. Our new HERALD Office plant will soon be doing its work again. We are anxiously waiting. Please, brethren, report. I have never yet scolded you, but have been very patient. Will you respond, and oblige your humble servant? Address reports to home address: R. F. D. 1, Ray, Indiana. G. A. Smith.

#### Release of Missionaries.

To Whom It May Concern: Notice is hereby given that the following brethren have been released from General Conference appointment, because of circumstances over which they have no control, making it impractical for them to continue in the field: John H. Holmes, of the Northern California District; Gomer Reese, of Montana; J. D. Curtis, from Colorado.

Very respectfully,  
F. M. SHEEHY,  
F. A. SMITH,  
Ministers in Charge of the Western Mission.  
R. C. EVANS,  
For the Presidency.

IRVINGTON, California, September 3, 1907.

#### Change of Missionary.

Elder W. T. Bozarth, in local charge of missionary work in Independence Stake, has been disabled, from ill health, and Elder John Kaler is hereby appointed to succeed him.

LAMONI, Iowa, September 17, 1907.  
HEMAN C. SMITH,  
WM. H. KELLEY.

#### A Swindler.—Beware.

This is to notify the Saints and the public generally that a person claiming to be John Mitchell, of the Los Angeles Branch, has been in this city and has proved himself a liar and a swindler. He claimed to be the postmaster here that he was a member of the Unitarian Church of Los Angeles, California, and obtained money from several under false pretense. His wife, or one whom he claimed was his wife, was with him here, a poor, sickly woman. He claimed that he lost all in the San Francisco earthquake. He is using the

names of T. W. Williams of Los Angeles, and E. F. Shupe of Denver to gain favor with Saints.

Warningly,  
J. F. MINTUN.

#### Conference Notices.

Saints of Chatham District will meet in conference capacity at Wabash, October 12 and 13, 1907. Branches should see that their reports are in, and that they are fully represented, as important business may come up for consideration. Anthony P. Hewitt, secretary, Box 573, Chatham, Ontario.

Central Illinois District conference convenes at Pana, Illinois, the 5th and 6th of October, 1907. Sunday-school and Religio convention the 4th. All brothers and sisters invited to attend. Charles C. Simpson, secretary.

Central California District conference convenes at San Jose, California, October 4 to 6, 1907. Branches are requested to send reports and delegates. Mrs. M. E. Lawn, secretary.

The Massachusetts District conference will convene at Somerville, Massachusetts, Saturday and Sunday, October 12 and 13, 1907, at 2.30 p. m. Local secretaries are earnestly requested to prepare and send statistical reports of their branches at least two weeks before conference. We would like all secretaries to respond, as neglect to do so deprives your branch of proper representation, and also hinders the district secretary from making a complete report to the General Church Secretary. U. W. Greene and probably G. T. Griffiths, missionaries in charge, are expected to be with us. Address all reports to W. A. Sinclair, 166 Pearl Street, Somerville, Massachusetts.

Kewanee District conference will convene on September 28 at Rock Island, Illinois. Conference will be held in a hall opposite the Harper House. Those coming by the Chicago, Burlington & Quincy leave train at the Twentieth Street depot. All trains coming into Rock Island will be met by a committee, as well as all trains coming to Davenport. You will do the committee a favor to send a card to J. W. Davis, 4215 Eighth Avenue, Rock Island, Illinois. Branch secretaries please send statistical reports to Mrs. Mary Gillin, at 1410 North Elizabeth Street, Peoria, Illinois by the 26th of September. In bonds, O. H. Bailey, president.

Nodaway District conference will convene with Sweet Home Branch, near Ravenwood, Missouri, October 19 and 20. Send all communications to the undersigned at Bolckow, Missouri, or to Elder A. E. McCord, Clyde, Missouri. Let all make an effort to be there. W. B. Torrance, secretary.

Nauvoo district conference will convene at Fort Madison, Iowa, October 5 and 6. Let all branch officers see that the reports of their branches are sent to the district clerk in ample time for correction, if such need be, before conference convenes. M. H. Siegfried, clerk.

#### Convention Notices.

Far West District Sunday-school convention will convene at Kerr, Missouri, (or Far West) Friday, September 20, 1907. Mary Kinnaman, secretary.

London, Ontario, Religio Association will convene in London at 2 p. m., October 17, 1907. Send credentials to James Pycock, Humber Bay, before October 14. James Pycock, secretary.

#### Two-day Meetings.

There will be a two-day meeting in the Thurman Branch, in the Saints' church, near Thurman, Iowa, October 13 and 14. Able speakers will be present. We cordially invite all to meet with us. C. M. Roberts, president branch.

#### Notices.

The Saints of Lincoln, Nebraska, will meet hereafter at the home of Sr. Rena Diefendorf, 1021 South Twenty-ninth Street, every Sunday, at 11 a. m.

Although our coming reunion has been advertised in the HERALD, we wish to call attention to the musical portion of the program. On account of the scattered condition of the Saints in this district (Western Nebraska and Black Hills), we have not much opportunity to practice singing together. It has been suggested that several hymns be selected from

## THE SAINTS' HERALD.

ESTABLISHED 1860.

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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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the Hymnal and from Zion's Praises, and the numbers published, that the Saints may practice singing them in their homes before coming to the reunion. As the song-service is an important one, in a gathering of this kind, let us do our best to make it acceptable. Following is a short list, of which some at least will be in use: From Hymnal: Nos. 158, 143, 99, 96, 93, 86, 62, 57, 9, 1, 217, 202. From Zion's Praises: 192, 168, 161, 158, 149, 96, 18, 144, 143, 130, 109, 90, 58, 1. Our beloved Bro. Payne whose death occurred a short time ago, was one of the committee on music for our reunion. How little we thought when bidding him good-bye at the last reunion that we should see his face no more. The Saints here are all saddened by his death; but our hope is in the resurrection, where there will be no death. Mrs. Viola Barkdoll, Miss Adelia Roberts, committee on music.

## Correction.

In HERALD for August 28, in died notice of Bro. Nichols, the given names, Charles Thomas, were inadvertently omitted.

## Died.

SEBORIS.—At his home near Avery, Oklahoma, Bro. A. J. Sedoris, aged 68 years, 4 months, and 20 days. Bro. Sedoris was born in Pennsylvania, and in 1874 was united in marriage to Miss Annis Shorts, of which union were born three children, two of which survive him, the mother having passed away July 13, 1891. In September, 1892, he was united in marriage to Mrs. Harriet C. Fesler, of whom two sons were born, who are the sole comforters and supporters of their mother, while they are left to mourn, strangers in a strange land. Bro. Sedoris united with the church about sixteen years ago.

MILES.—Bro. Jacob Miles was born in South Wales in 1855 and died in Lucas, Iowa, Thursday, September 5, 1907. He was married to Maria Griffiths, August 24, 1873, at Scranton, Pennsylvania. He moved his family to Lucas in 1880, and most of the time since has made his home here. Of this union there were born twelve children, four have passed to the world beyond. Bro. Miles joined the church about thirty years ago. Was baptized by T. A. John, who also preached the funeral-sermon, Sunday, September 8.

MAY.—William May passed away September 4, 1907. He was born in Sussex County, England, December 18, 1829. Of his first marriage we have no record. Came to America in 1852, and June 20, 1865, was united in marriage to Mrs. Mary Woodruff-Wilks, who mourns the loss of a loving husband. They were together baptized by William H. Hazzeldine, February 22, 1867, and he was ordained a teacher January 25, 1882. Came to Lamoni in 1900. Funeral service September 6, in charge William Anderson. Sermon by Robert M. Elvin; benediction by S. A. Burgess; prayer at grave by C. J. Spurlock.

SIMPSON.—Sr. Mary Simpson, of the Angola Branch, Kansas, was born in Sweden, November 29, 1845. Moved to America in 1872. She was a faithful member of the church until death. Another Saint has been called home to mingle with the just. She died August 30, 1907, at ten o'clock. She leaves a husband, four daughters, and three sons, besides her many friends to mourn their loss, two daughters having

gone on before. The writer preached the sermon at Richland school-house, and the remains were laid to rest in the Richland Cemetery to await the resurrection of the just.

SELF.—Merniva Jane (Tucker) Self was born in Grant County, Wisconsin, June 28, 1859; died in Nebraska City, August 22, 1907. Sr. Self came to Nebraska in 1865; baptized at Palmyra, March 28, 1874, by Gordon E. Deuel. United in marriage to W. M. Self, January 1, 1878, and of this union nine children were born. Seven children and her husband remain to mourn. Sr. Self was not only loved by those of her own faith, but a host of friends has been made who sympathize with the family in their bereavement. Funeral services by J. W. Waldsmith, assisted by H. A. Higgins.

MARSHALL.—William Harold Marshall was born January 6, 1899; died September 7, 1907, at 7 a. m. He leaves his mother and two brothers. Sr. Marshall is one of those faithful Saints we meet when we visit at Farmington Branch. Her cup of sorrow is certainly full. The husband and father died four years ago, leaving our sister with four children. A. C. Anderson preached the funeral-sermon. Text was: Suffer little children to come unto me, for of such is the kingdom of God. The sister asked the Saints to remember her in their prayers. Will you?

ZCHALL.—William Milo was born on the 8th of June, 1829, in Chatagua County, New York. Was baptized September 16, 1871, by Glaud Rodger, in Humboldt County, California. Died July 13, 1907, at the home of his son on Dow's Prairie. Was laid to rest beside his wife in the Arcata Cemetery, who preceded him some thirty or more years. He died as he had lived, firm in the faith of the latter-day work. Services conducted by S. B. Robinson.

STEVENS.—C. D. Stevens was born in Gibson County, Tennessee, January 26, 1849. Moved to Monona County, Iowa, in 1862, where he met and married Miss Mary C. Rounds, of which union were born eleven children, of whom four sons and one daughter and the wife survive him. Bro. Stevens was baptized in 1867. Died at Herrick, South Dakota, August 2, 1907. Funeral at the Latter Day Saints' church at Bonesteel. Sermon by William McKee.

CLAPP.—Daniel Joseph Clapp, son of J. Hollis and Martha Clapp, was born at Lamoni, Iowa, June 2, 1903, in his grandfather's, Mr. Daniel Jones' home, where he spent his short life. He was a sweet, lovable child, and is greatly missed by the loved ones he left behind. He passed peacefully to his rest, June 4, 1907. He was the only grandchild of Elder J. C. Clapp. Funeral-services at his grandfather's home, in charge of William Anderson, prayers by Heman C. Smith and John Smith; sermon by David Krahl. Buried at Rosehill Cemetery.

## Special.

The Des Moines *Register and Leader* will be mailed to any new subscriber, every day except Sunday, from now to January 1, 1908, for \$1.00, or Daily and Sunday \$1.50.

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## The September Housekeeper.

*The Housekeeper* for September begins a new serial story by Mary Heaton Vorse, entitled "The Outsider." In the list of fiction there are two short stories of exceptional merit by Adele Ferguson Knight and John Kendrick Bangs. "The Shops of Hull House," by Julia Darrow Cowles, is a personal study of the work of Miss Jane Addams of Hull House who, by interesting the emigrants in the handicraft of their native countries, has taught them not only to be self-supporting but very useful citizens. Amongst the practical departments one sees a new feature in the fashion pages, which are printed in colors. The illustrated cookery features and the departments devoted to the home are particularly interesting. The Housekeeper Corporation, Minneapolis, Minnesota. Sixty cents a year.

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OFFICERS: Ellis Short, President; M. H. Bond, Second Vice-president; William Crick, First Vice-president; J. D. Briggs, Cashier.

DIRECTORS: Ellis Short, William Crick, M. H. Bond, J. D. Briggs, G. H. Hilliard, Doctor Joseph Mather, Doctor O. H. Riggs, Horace Sheley, A. L. Yingling.

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J. D. BRIGGS, Cashier.

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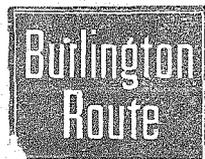
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# THE SAINTS' HERALD

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"There shall not any man among you be one wife; and concubines he shall have of Mormon, Jacob 2:6.

Bishop's Office  
210 1/2 No Main st

VOLUME 54 LAMONI, IOWA, SEPTEMBER 25, 1907 NUM R 39

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## Editorial

### THE BIBLE, AND ITS REVELATION OF GOD AS A CREATOR, A REDEEMER, AND A CONQUEROR.

*The Bible is not a book to be neglected by the believer or ridiculed by the unbeliever.*

The opening words of the Bible are worthy to introduce a book which contains the word of God to man: "In the beginning God created the heaven and the earth." Five of these ten words are great; and in this short sentence four great ideas are suggested: God, the Beginning, Creation, and the Universe.

No book that follows such an introduction with such a wealth of historical information, sublime imagery, poetry, and true philosophy, is a proper subject for ridicule, even though we deny its divinity; and certainly not for neglect if we admit its divinity.

We can comprehend how honest men may disbelieve the Bible or doubt its inspiration; but how they can make it the subject of ridicule and scorn, as has been done by infidels both great and small, we can not conceive. We are persuaded that one who does so is lacking, not alone in the lofty sentiment of reverence, but he lacks as well good taste and common sense. He is on a plane with the man who, beholding a pure and lovely woman, sees nothing but a target for his vulgar wit. He is on a plane with the animals mentioned in the book itself, that trample pearls into the mire and turn to rend the giver.

Young men have heeded its teachings and have grown to be honorable citizens. Young women have studied its precepts and have attained to that true womanhood that safeguards the welfare of the race. Mature men have faced martyrdom because of their belief in it. Our fathers have gone to the grave cheered by its promises; and our mothers have strained dim eyes to read its pages. If there were no other reasons, the tender love it has commanded and the blessings it has given in response lift it to a place of respect and should cause men to hesitate long before making a wanton attack.

Mr. Bryan in his early life attempted to be an infidel, but after a correspondence with Ingersoll in which he sought and failed to secure light on fundamental questions, he reached this conclusion: "I do not see how a man can find it in his nature to

## CONTENTS

EDITORIAL:	
The Bible, and Its Revelation of God as a Creator, a Redeemer, and a Conqueror	873
Questions and Answers	875
ORIGINAL POETRY:	
"Come Unto Me"	875
THE STRAIGHT ROAD:	
The Church of Jesus Christ	875
ORIGINAL ARTICLES:	
The Law must be Fulfilled	876
Is It Right to Stand and Pray in Our Synagogues	879
Leaves from Life	880
Chicago Times on Rigdon and Mormonism	883
Education	884
OF GENERAL INTEREST:	
A Place for the Moderately Gifted	885
Mis-soo-ri	885
A Fine Color is Yellow	886
MOTHERS' HOME COLUMN:	
Daughters of Zion Reading for October	887
LETTER DEPARTMENT:	
Letters	888
Southern California Reunion	893
Extracts from Letters	893
NEWS FROM BRANCHES	893
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
Independence	895
Seattle and British Columbia	895
Corrections	895

Affectation in any part of our carriage is but the lighting up of a candle to show our defects, and never fails to make us be taken notice of, either as wanting in sense or sincerity.—Locke.

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Affectation lights a candle to our defects, and though it may gratify ourselves, it disgusts all others.—Laveter.

make it his life's work to tear a living faith from human hearts and plant in its stead the cold dead formula, 'I do not know.' Though we lose faith, let us for ever leave undisturbed the faith that makes life pleasant for another human being.

Believing the Bible, we should search its pages for those teachings that will bring eternal life. It is said of one old lady that, moved with a spasm of piety, she took the Bible from its shelf and dusted it, and when she opened it she discovered a pair of spectacles hidden between the leaves. "Why," she exclaimed, "I lost those spectacles twenty years ago." Had she found them before it was too late, they would have quickened her vision. If others will search the Scriptures carefully, before they have reached the stage where it is too late, and "having eyes they see not," they will find there that which will quicken their spiritual vision.

It has been said that science controverts the Biblical account of creation. We have never made a specialty of scientific study (and indeed a specialist as a rule is not a competent judge of questions which involve matters outside of his observation, because if he chances to misread a line from nature he is deaf to the testimony of every other branch of science or history or experience that would set him right), but in our general reading we have discovered that scientists have this in common with politicians and theologians: They all observe the same facts but draw differing conclusions. On the other hand religionists read the same passages and draw differing conclusions.

The difficulty has been that what men *thought* science taught conflicted at some points with what *other men thought* the Bible taught. We are persuaded that when the infallible man is found who can tell us what science really says, and when the infallible man is found who can tell us what the Bible really teaches, the two may be stood side by side and they will speak as with one voice.

An intelligent and spiritual perusal of the Bible stirs every good and lofty emotion of the soul. We go back to the beginning, and out of the profound darkness, at God's command, comes stealing a gentle glow of light, from gray to orange, and from orange to gold. We see God reach up to enkindle the sun. We see him light the fixed stars. We see his hands moving in chaos, shaping Mars, Jupiter, Venus, the Earth, and speeding them on their way through space as lightly as a thistle down. As one marvel of creation follows another, we sing with the morning stars and shout with the sons of God. It is the revelation of God as a creator.

We go with Moses and the host of Israel to the Mount of Sinai, and when the mount is "is altogether on a smoke" and the "voice of the trumpet waxes louder and louder," we hear the voice of God

and we shrink away with the hosts into our tents to escape the revelation of God as a lawgiver.

Wandering over the desert plains, we come to a little valley by the side of a stream, and we hear a shepherd lad playing upon a harp. It is the harp whose music exorcised the evil spirit from King Saul. This was the lad who became the sweet singer of Israel, and remembering this scene he wrote the twenty-third Psalm, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul."

"He restoreth my soul." There is the promise of redemption. We pass on to a later date, and by the river Jordan we see multitudes of people attending upon John's teachings. The crowd parts and through the aisle thus formed comes a young man clad in the loose robe and sandals of the times. John points to him and cries, "Behold the Lamb of God that taketh away the sin of the world." We feel no fear as at Sinai, but only a desire to touch the hem of his garment and be made whole, only an intense love. Thus begins the revelation of God as a redeemer.

Again we see the Christ, this time nailed to the erected cross. We note the weeping women, the indifferent soldiers, the vindictive priests, the howling mob. The hands that ministered to others and the feet which hastened to their relief are pierced. The head is drooping with unutterable weariness. We see Satan, triumphant, peering into the pallid face, "You save others, now save yourself; if indeed you be the Son of God, come down from the cross."

But again the scene of conflict is changed, this time to the regions where men are bound and where Satan has esteemed himself as impregnable. But the Master has said that the gates of hell shall not prevail against him, and his promise is to be tested. There comes a cry, "Be ye lifted up, ye everlasting doors; and the King of glory shall come in."

A voice, not of triumph but of fear, replies, "Who is this King of Glory?"

"The Lord mighty in battle, the Lord of hosts, he is the King of glory. Be ye lifted up, ye everlasting doors, that he may come in."

The battle is fought, in heaven, on earth, in hell, and it is pictured for us, and at the end we hear him declare, "I am he that liveth and was dead; and, behold, I am alive for evermore, amen, and have the keys of hell and of death." Thus do we get the revelation of God as a conqueror.

It is yet only a revelation in word, to us; but as we move out from our perusal of the Bible, and cooperate with God, we obtain in our own case a revelation in fact of God as a Creator, a Redeemer, and a Conqueror.

ELBERT A. SMITH.

## QUESTIONS AND ANSWERS.

Where in the Bible will I find it stated that Jesus baptized more people than his disciples? I know it says in one place that "Jesus baptized not, but his disciples." I think that this is a wrong translation. The above I have heard preached from, so I think the first is correct. Let me know through the HERALD.

The statements occur together in the first three verses of chapter 4, of John's gospel, and are as follows: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee."

We believe that it is nowhere stated that Jesus baptized more people than John. However it is stated in John 3:22, that "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized."

Whether Jesus baptized any others than his disciples, the twelve, it is generally believed that he did baptize them. We are inclined to the belief that Jesus did baptize, if there was occasion for it.

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## Original Poetry

### "Come Unto Me."

Hark to the voice of the dear loving Savior

Tenderly, pleadingly, calling to thee:

"Why wilt thou labor and be heavy laden?

Cease all thy wanderings and come unto me.

"Light is my yoke, and my burden is easy;

Thy guide and thy teacher, fain I would be,

Oh come, and thy soul shall find sweetest resting;

Doubt not the promise, but come unto me.

"Many have been the days of my yearning,

Thy love to secure, and thy soul to make free;

Let nothing hinder thy faltering footsteps;

Tarry no longer, but come unto me.

"Come, for my love is both strong and abiding;

For thee I have suffered death on the tree.

Come while the Spirit and bride are now pleading;

Leave the World's follies, and come unto me.

"Come ere the night shadows gather around thee;

Much sorrow awaits, which thou canst not foresee.

Gladly I'll shield thee from every disaster;

Oh hasten, thou loved one, and come unto me."

MELROSE, Massachusetts.

JAMES L. EDWARDS.

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There is a certain artificial polish and address acquired by mingling in the *beau monde*, which, in the commerce of the world, supplies the place of natural suavity and good humor; but it is too often purchased at the expense of all original and sterling traits of character.—Washington Irving.

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Accuracy of statement is one of the first elements of truth; inaccuracy is a near kin to falsehood.—Tyron Edwards.

## The Straight Road

### THE CHURCH OF JESUS CHRIST.

We live in a time of so many churches, all claiming to be right, that the people everywhere are confused and disturbed to know which is the right and true church to join. "Good Master, what good thing shall I do, that I may have eternal life?" is still the deepest question of the age. Some of our modern teachers, seeing this trouble existing in the minds of the people, try to satisfy them by saying: "Oh, it's not the church. The church has nothing to do with your salvation. Just join any of them."

Christ came into the world to save the people (sinners), and to correct our false and erroneous ideas. In order to accomplish this great work he declared: "Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matthew 16:18.

Christ built his church upon the rock of revealed truth. Why would he use precious time to build something that can have nothing to do with the the salvation of the people? Several churches were already in existence when our Savior came; but he said unto them: "If the blind lead the blind, both shall fall into the ditch."—Matthew 15:14.

Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.—Matthew 23:13, 15.

Seek ye first the kingdom of God, and his righteousness.—Matthew 6:33.

And the Lord added to the church daily such as should be saved.—Acts 2:47.

Why add them to the church if it had nothing to do with their salvation? To be saved, we must be in the church of Jesus Christ, the kingdom of God, and obey its laws.

The twelfth chapter of 1 Corinthians gives us a plain description of the church Christ came into the world and built:

Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—1 Corinthians 12:27, 28.

The fourth chapter of Ephesians informs us why he set all these things in the church; for what purpose, and how long to continue:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of

doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.—Ephesians 4: 11-14.

Paul plainly informs us in this chapter that there is but one church or body (see fourth verse) and describes this one, beautiful church, the Lamb's bride.

Some tell us all apostles, prophets, etc., are done away. If so, where are the evangelists and pastors? If all these things are done away, where is Christ's church? Nowhere. But such is not the case. All these things are in his church to-day, because it is the same, has never been altered or changed.

The church in the wilderness (see Acts 7: 38) was a true pattern, shadow of heavenly things (see Hebrews 8: 5; 10: 1; 9: 9). Let us compare the two covenants.

The church in the wilderness had three to preside over it (see Exodus 17: 11, 12); twelve men (see Joshua 4: 4, 5); high priests (see Leviticus 21: 10); seventy (see Numbers 32: 7); priests (see Exodus 29: 8, 9); porters or deacons (see 2 Chronicles 35: 14, 15).

Christ's church, in New Testament: Three to preside over it (see Matthew 20: 20-27); twelve apostles (see Matthew 10: 1-4); seventy (see Luke 10: 1, 2); high priests (see Hebrews 8: 3; 3: 1-3); elders (see Acts 14: 23); priests (see Luke 1: 5; Hebrews 8: 4); teachers (see Acts 13: 1; 1 Corinthians 12: 28); deacons (see Philippians 1: 1; 1 Timothy 3: 1-4).

Doctrine of Christ's church: Faith (see Hebrews 6: 1-3); repentance (see Hebrews 6: 1-6); baptism (see Hebrews 6: 1-6); laying on of hands (see Hebrews 6: 1-6); resurrection (see Hebrews 6: 1-6); eternal judgment, Lord's supper (see 1 Corinthians 11: 23-28).

The Reorganized Church of Jesus Christ of Latter Day Saints is that same church that has come out of the wilderness in our day and time (see Revelation 12: 1-6).

If you will enter into it you will find all these things in it, and peace, joy, and the Holy Ghost, and salvation.  
J. D. ERWIN.

That which we acquire with most difficulty we retain the longest; as those who have earned a fortune are commonly more careful of it than those by whom it may have been inherited.—Colton.

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If a man does not make new acquaintances as he advances through life, he will soon find himself left alone; one should keep his friendships in constant repair.—Johnson.

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Heaven never helps the man who will not act.—Sophocles.

## Original Articles

### THE LAW MUST BE FULFILLED.

Whatever may be thought or conjectured as to the undertakings in church work known as helps, or aids, in its financial life, the fact must not be overlooked that the law as it emanated from God must be scrupulously fulfilled.

It is right and proper for all to stand ready and anxious to help in "every good work"; and those who do so, not having thereby postponed or neglected to fulfill the divine rule which is ever binding until faithfully complied with, must receive great strength and reward, but the performance of one's part in these helps in no way answers the place of a strict compliance with the demands couched in the written law.

Saints readily see that however zealous a person may be in the good works of repentance and invocation, he is not on safe ground if, while standing thus, he neglects or refuses to comply with the law of baptism or the laying on of hands. But it is not so easy for them to see that a fulfilling of the law in temporal things is equally essential. It is not for us to say what works we shall engage in or how we shall comply with the same; we are all under the divine decree and it is binding and obligatory until fulfilled under divine approval and sanction.

Salvation is brought about not by works of our own choosing, which we may do, but by obedience to the law of life which makes us participants in the divine promise,—“Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained [or prepared] that we should walk in them.”

To walk after his commandments then, is to stand in the way of life, or salvation; and to walk out of this way is to wander in the ways of sin and death; for “straight is the gate . . . that leadeth unto life,” but “broad is the way, that leadeth to destruction.” It is asked, however, “Are there no exceptions?” The answer is that of the apostle to the Gentiles: “God will render to every man according to his deeds,” . . . “for there is no respect of persons with God.”

The Lord in his instruction to the Saints in 1861, referring to their work in temporal things, called special attention to the necessity of “fulfilling the law.” This is like the Christ. He ever urged that the law should be kept as a whole, without an exception. “He that breaketh the least of these my commandments and teacheth men so to do shall not be saved in the kingdom of God.”

To be in Christ then, is to be in harmony with his teaching, his laws; that is “fulfilling” them. The testimony of John is in strict harmony with

this: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

In December, 1831, the following instruction was given:

Verily thus saith the Lord, It is expedient in me for a bishop to be appointed unto you, or of you unto the church, in this part of the Lord's vineyard; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father.—Doctrine and Covenants 72:1.

This settles the question, then, that the law touching temporalities is a part of the eternal plan, and extends both here and hereafter; and, as Jesus states: "He who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father."

This is as he taught in Judea: "But if ye would rather give alms of such things as ye have; and observe to do all things which I have commanded you, then would your inward parts be clean also."—Luke 11:42, I. T. The Lord's ways and his teaching are ever the same; man's ways are devious.

In the administration of a law of the kingdom of God there is necessity for an authorized administrator as well as proper subjects to comply. To Peter, and later to many others, Jesus gave authority to act, to administer the laws in the house of God, the church. "Whatsoever thou shalt bind on earth shall be bound in heaven"; each to execute according to authority conferred. But in no divinely directed body would it be thought proper for the teacher or deacon to be set apart to baptize, or the priest to confirm by the laying on of hands; and should such undertake to perform these rites, there would be no binding,—no ratification,—on earth or in heaven. The act would be void and without recognition in the divine order.

So also in the administration of the law relative to temporalities. It must be performed by one authorized to act, to bind on earth, in administering this law, and to bind in heaven; and it would be as inconsistent for a person to assume to be his own bishop in fulfilling the law of tithes and offerings, as for him to undertake to act as his own administrator in baptism. To have a ratification of the act there must be an authorized administrator.

In the divine direction, providing for the execution of the law of tithes and offerings, it is commanded that we "lay all things before the bishop in Zion." (Doctrine and Covenants 72:3.) This is in keeping with the thought of an authoritative administration.

All things are not given to the bishop; but he is

fully informed of the whole condition—assets, liabilities, and condition of family, so that the law may be administered wisely. The act done in righteousness is binding here and hereafter, and what is true of the bishop's authoritative act is also true of his assistants in this work, if performed in wisdom. Hence the provision, that those who go up to Zion: "Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward."—Doctrine and Covenants 72:5.

It must not be overlooked that in carrying out this provision of the law a special commission is created and nothing less will suffice. The certificate must be signed by three elders, or the bishop, where the member resides. The signature of two elders is not sufficient; neither can a local bishop give certificates to parties outside of the territory wherein he is authorized to act. The administration of the law must be in wisdom and under authority, and officers should be careful that they sign no certificate unless fully conversant with the circumstances of the party for whom it is issued, as each must give a true answer for the improper exercise of the authority as in other official work.

#### ARE ALL FULFILLING THE LAW?

This is a time of great demand. No one should be dilatory, or work half-heartedly now. The general work provided for by the use of tithes and offerings of supplying the gospel laborers and the poor and needy, the purchase of lands and the institution of proper, useful kinds of employment, is greatly pressing upon the church. If the law is "fulfilled," the promise is, there shall be "plenty and to spare." Let us then, as a first work, wisely, seriously, and prayerfully fulfill this law if we have not already complied with the same. Those who so do will be justified, strengthened, confirmed, and blessed.

#### SPECIAL WORKS.

Direct provision is made in the law for the building of a place of comfort and attention and help for the sick and afflicted ones who can not otherwise get the needed help. Pursuant to this instruction arrangements have been made by the proper committee, as it has tried to be directed in wisdom, to build

#### THE SANITARIUM.

Land has been purchased, and about five acres laid out for this purpose; material is being collected upon the ground for the building; workmen are engaged upon the foundation and basement story, and the only hindrance to the fulfilling of the command to build the sanitarium is the want of suffi-

cient means. The help in this should be heartily, cheerfully given, as we would fulfill the request of one in performing a very necessary work; one whom we take great pleasure in obeying, because he had endeared himself to us by his goodness and love, having done so much for us. Who will fail to have a proper offering to help in fulfilling this direction?

To obtain the sanitarium site it was found necessary to purchase a tract of about nineteen acres of land; and after making a selection of the sanitarium place the remainder has been laid out into lots and duly platted, and the whole dedicated as an addition to the town of Independence, Missouri, and named *Kensington*. It is not the purpose of the committee to place these lots in the hands of real estate men to sell for a commission, but the lots are valued sufficiently low so the Saints who may wish a lot in Independence can get one in good location. As we had to borrow some of the means with which to purchase this land the lots should sell for cash, so that we can have the money to use and stop interest at once. We offer these lots upon the following condition, which gives the Saints at a distance the same advantage as those present:

Any church member wishing to purchase a lot for him- or herself, and who can not now take time to come and look over the situation, may do so and get their deed, and if upon examination of the property afterwards, they are not satisfied, the property shall be deeded back and their money returned.

The lots are numbered and begin with 1 and run to 55. Number 1 is the sanitarium lot. The other lots vary in size running from the size of fifty by one hundred and twenty, to fifty by one hundred and fifty feet. The prices have been fixed by the committee and run from two hundred to five hundred dollars. Now if any of the Saints wish a lot let them address either George H. Hilliard, R. May, or the undersigned, stating the price of lot they wish, and we will make the selection as best we can, and if not found to suit upon their seeing it, then they get the money and the lot is ours. Will this be fair?

Prices run as follows: Lots 4, 5, 6 and 7, \$500; 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21 and 22, \$300; 23, 24 and 25, \$200; 26, 27, 28, 29, 30, 31, 32, 33, 34, 35 and 36, \$400; 37, 38 and 39, \$300; 40, \$250; 41, 42, 43, 44 and 45, \$400; 46, 47, 48, 49, 50, 51, 52, 53, 54 and 55, \$200.

#### GRACELAND COLLEGE.

The other special work that just now must claim our attention is Graceland College. This is for the education, training, and proper development of our children. Our future good depends in great measure upon the good work of this institution.

No other institution stands in the place of it now;

what there may be in the future must be left for the future to decide. But we must see that the youth of the church are properly educated, and it will cost us no more to patronize Graceland where we have fewer evils for the young to come in contact with than is found elsewhere, although this is not wholly free. The work done there is as good as the best. The liability for the boy or girl to imbibe evil there is not so great as in many places, and while it is not free from this it is really not greater than if the children are kept at home. Why not stop hesitating then and move in earnest to sustain this educational institution?

On the first Sabbath of October is Graceland College Day, as fixed by the church. Upon that day special collections are to be taken in every branch and district of the church for the benefit of Graceland College. Where there is no branch or district, persons should send their offerings direct to the Bishop, directing to Box 125, Independence, Missouri. To perform its work this year the college must have a good liberal collection. Can not every Latter Day Saint in the world help in some way on this day? Why not? If you have not an offering yourself, you can solicit some friend to aid, and by doing this you not only get a blessing for well-doing yourself, but are the means of your friend receiving a reward for good. The Lord grant that the body may be a unit in helping the college this time.

This is the time of diligent labor; if all earnestly and unitedly work, each doing all that he can to build up and establish the kingdom of God, it will only be enough. For part now to fail is but for them to lose—and wholly lose—for like “the foolish virgins” they will not be awarded an entrance when he comes. Jesus says: “Blessed are those servants, whom the Lord when he cometh shall find watching: Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.”

The watchful are those who are found in the performance of duty;—every duty, not simply a part,—and it is worthy the great and just character of our Lord that when he shall come he will prepare a feast for the brother and sister who are found laboring; and not for the idler or the busybody; those who are asleep, or dead, to the interests of the Lord's work.

The wise man will perform his work when it is needed. It must be accomplished in “due season.” This means without postponement or delay; when it will be effective for good. Those who thus perform their labor, zealously “fulfilling the law,” are the watchmen at the post of duty. Of these it is represented that he will “make them to sit down to meat, and will come forth and serve them.” In this time in which all shall wish to be partakers, it must

not be forgotten that the credentials necessary to admission is *faithfulness to duty*. Neither riches nor poverty, position nor place of honor in this world will weigh in the scale of merit; but faithfulness to duty in whatever great or humble a place in which we are called to occupy will be sufficient, and the only passport. "Let us work while it is to-day," then. "Let every one do his duty." The world is watching us to-day.

Firmly believing in the readiness of the Lord to bless, if we perform our respective parts courageously! and trusting in the readiness of the Saints to wisely, generously, and faithfully comply with every just demand under the law, the writer is in full hope of the promises to Israel, and an early triumph of Zion's cause.

E. L. KELLEY, Bishop.

INDEPENDENCE, Missouri, September 15, 1907.

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#### IS IT RIGHT TO STAND AND PRAY IN OUR SYNAGOGUES?

I believe this question may be answered by turning to that which has been written for our guide.

We read in Doctrine and Covenants:

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.

We also read in the scriptures that we shall live by every word that proceeds from the mouth of God.

Now, dear brothers and sisters, if we are commanded to live by every word that has been given for our guide, and if we can find that God has given us any instructions concerning prayer, and the attitude we should assume, should we not do according to that which has been written?

I believe that the attitude we should assume in prayer in our churches and meetings is as plainly taught in the three books as baptism by immersion is taught in the Bible, and we take the Bible and condemn other sects for sprinkling.

In Matthew, sixth chapter, the Master tells us what we should not do. Now is it right for us to command the audience to stand while we pray, when the Lord has said we should not stand? That is the way the hypocrites loved to do; and he says to be not like them.

We find in Doctrine and Covenants, wherever the Lord has told us what to do, whether to stand or kneel in our meetings, it has always been to kneel.

In section 85, the Lord tells the President that when he came into the house of God in the school of the prophets, he should offer himself in prayer upon his knees, that he might be an example. Here is an example that God wanted set for his people to

follow. Will he be pleased with us if we do not follow it?

We all believe the example is a good one, and if good to follow in the school of the prophets, would it not be a good example to follow in all our assemblies, where we meet for worship?

We turn to the Book of Mormon and find that while the Master was here teaching the people, he commanded them to kneel down when they prayed; and he himself also knelt down; and in Nephi 8:7, we read:

And as I have prayed among you, even so shall ye pray in my church, among my people who do repent and are baptized in my name. Behold I am the light; I have set an example for you.

Here we find the same example set by the Master himself that he commanded the president of the school of the prophets to set; and he commanded the people to follow the example he had set. He did not command the people to "all stand while we pray"; but he commanded them to kneel.

Now we know that there is not a command anywhere in any of the books, or an example set, that we should stand and pray when we meet for worship. But I believe it is right to stand and pray as the Lord has told us, when we are in secret. While we are at our work, let our hearts be continually drawn out to the Lord in prayer; and when we stand praying for forgiveness, let us see that we forgive others. But when we meet to worship God, I believe we should keep the commands, and follow the examples that our Master has set for us.

Of course our elders have to stand while administering to the sick, and confirming those who have been baptized, and when they dismiss the meetings, which is all right; but they can do all this, and still walk in the good old paths.

But this commanding the audience to stand in our meetings and pray, is a worldly fashion, and is contrary to the example set by our Lord and Master, and is working an injury to the cause that we love, because it brings in division. I know the branch here is divided; and when the presiding elder commands the people to all stand while we pray, about half of the branch believe the elder has done wrong, and can not say "amen" to it; and I see by reading the HERALD that other branches are also divided. Then would it not be better for us to come back to good old paths, where we can all be united, and say "amen" to the opening prayers, and at the same time know that we are following the example that the Master has set, and are living by every word that the Lord has given?

A. W. WHITING.

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"Repentance is the most important work the wicked world can do."

## LEAVES FROM LIFE.

## IV. AUTOBIOGRAPHY OF ELDER ALVIN KNISLEY.

(CONCLUDED.)

Having held General Conference appointments for 1894 and 1895, I retired from the field—one of my regrets—till 1901, when I reentered under the ministerial charge of R. C. Evans. This interim of five or six years I can scarcely yet look on as but a step backward. While I neither forgot God nor his work, I view it through the veil of six or seven succeeding years as a spot in the sun of my life. During these few years I can not deny that I sometimes acted on or from the standpoint of duty instead of pleasure. My spirituality sometimes dropped from its zenith, and that irrepressible inclination to communicate my gospel thoughts to others, that bubbling over of zeal, that delight of prayer and worship that had thrilled me in preceding years did at times assume a different aspect and became distinguishably dwarfed and faded. But I lived in hopes that new environment would make it easier to serve him who had done so much for me. Many of us have had our lull, our Dark Ages.

I have every reason to believe that during this lapse of time Satan was putting forth his herculean struggle to put me out of business, to discourage me, and to allay my anxieties for work along lines that were intended to frustrate his purposes. Whether you believe it or not, dear reader, I came in visible, tangible, and audible contact with him. When wakeful, while reclining in my kitchen chair in the day time, when mother was following the avocations of the household, I was more than once seized by some extraneous power and held for some moments, unable to lift an arm or even to open an eye. In a mysterious and unaccountable manner I found myself yielding to physical debility and bodily weakness. It became evident to me that my condition of mind and body was on the wane. Weak spells came to me, the source of which I did not know or understand. While for a time in the railway service in the city of Hamilton, Ontario, I was on occasions almost too languid to lift myself into the locomotive gangway.

It was to a great extent in this condition I found myself, when, in the beautiful spring of 1901, in company with A. C. Barmore, I once again launched forth into the Eden field of missionary service, to pluck the ripened and luscious fruits of honest souls. Again I was approaching the goal of my dreams, my hopes, my ambitions for weary years. Very keenly do I recollect the day I pulled away from my parental home with a resignation to lean on the arm of the great Jehovah and confide in his infinite strength. Very well do I remember my determina-

tion to attain to the highest height that prayerfulness and faithfulness would lift me.

The town of Waterford was our first halt. While reposing there at the side of my colaborer, at the house of Bro. Wyatt, I was blessed with the following dream: I saw myself ascending a high and very steep eminence. My ascent was with such rapidity that in an astonishingly short time I was successful in gaining its summit, from whence I was able to look around and overpeer all the rugged crags, and unevenness, all the difficulties attendant upon my effort to get where I now stood. It made a fadeless impression on my mind. It was significant to me that the course I was pursuing would hastily land me beyond the obstacles of which I was admittedly daily complaining to the Lord. At any rate it refreshed my courage, and while there in that place in those verdant months, and while sweet breezes were wafted from every heaven, I blended my prayers therewith to the Giver of all good, and promised him my service inasmuch as he would qualify me therefor.

We made our way into the Chatham District, Ontario, where we were associated during the summer of 1901. I was administered to for my recovery to health, but the benefits that I wished for did not manifest themselves to my satisfaction. I prayed to the Lord to restore me or give me a revelation telling me whether he ever would heal me, and whether I could depend on him. At our Glencoe campaign a sister had a presentiment in which she saw a parcel with writing on for me and my colaborer, as it was indicated to her mind. We had both been praying for light along certain lines, which gave some intelligibility to the sister's dream. We thereupon the more firmly looked forward to the time when in the near future God would answer our importunities.

My colaborer attended the London District conference that fall. I labored alone till his return. When he came back he said that he had there for the first time in his life been spoken to in tongues. I thought to myself, "You have now had your share of the parcel; at the next conference soon to convene at Wabash I will receive mine." Happily, my anticipations were confirmed in a most delightful and satisfactory manner. For in the conference prayer-service I was spoken to in tongues, words varying little if any from the following: "Verily, thus saith the Spirit unto you my servant Alvin: Cease to complain of pain and sickness and distress of body. Come before me in mighty prayer, and I will pour out my Spirit upon you, and I will qualify you for the work I have called you to perform, and I will heal you of your afflictions."

What a relief this message gave me! How I rejoiced in this news! My heart was now un-

burdened; the evil forebodings of my mind had fled away. I knew that a proper application of myself to the counsel that had been given, all of which was within my reach, would lift me to the Chimberazo of success, of health, of usefulness. I now rested assured that though I should not be immediately healed, though for some purpose God might have, the condition I complained of might be allowed to continue, I eventually would be healed. Through the fogs and mists of disease I could hereafter see the star of triumph. And now, kind reader, to dispose of this phase of the subject, let me say to you that I have been gradually growing stronger from that time to this. God gives us alleviation in proportion to the rapidity with which it removes the dross. A smelter has no object in fire after it has severed all the alloy from the pure metal.

Pursuant to the Wabash conference, I again began to labor single-handed. Repairing to Cooperville, about twelve miles north of the city of Chatham, where we had a few brethren, I began to hold meetings and to do much visiting and conversing. My buoyancy at that time was in seeing the fruits of my labors. I had only baptized one prior to that, and after I had been there for two or three weeks I began to wonder if I would ever in my life baptize any more. One night while I continued to be thus exercised, wondering about my future success as a proselyter, and the likelihood of any converts in that rural vicinity, I had a dream in which I saw myself with a dip net in hand, wading up some stream, throwing out fish on the bank. When my task was completed I surveyed my fish-pile, and it appeared to me that there were about thirty or forty fish. Might I say that when I left that district in the fall of 1902, I had baptized between thirty and forty people, which my mind associated with the dream?

On the first Sunday of the year of 1902, at Appledore, I was called to the eldership through Elder George Green, a man whom I fully expect to meet in the first resurrection. Hitherto I had baptized, but was unable to confirm. The same aged and willing brother had been at his own expense calling on me to do my confirming. The words addressed to me were nearly as follows, according to my copy made thereafter, and which I think I can reproduce without the suspicion of egotism, recognizing that this is not a doctrinal exposition, but a sketch of my own life, and that by request: "Thus saith the Spirit unto you my servant: I have heard your prayers; your tears and your fastings I have seen. You have been sorely tried, even beyond what you have made known to your brethren; and it is now pleasing to me that you be ordained to the priesthood after the order of Melchisedec, that when you go forth to preach this gospel of my kingdom you may not only have power

to baptize, but also to give the Holy Ghost by the laying on of hands and to confirm."

With the additional bestowment of priesthood, I was enabled to confirm my baptized candidates, and to administer to the relief of the sick. Some very remarkable blessings have followed my administrations. Restorations from dire sickness have prevailed where the service of laying on of hands and anointing with oil was complied with, in such a manner that it could not be ascribed to natural causes or to anything short of an interposition of the matchless power of God. Signs have confirmed those whom I have baptized, so that they can stand up to-day and truthfully say, I know this work is true.

Whatever my spiritual advancement is, I believe I have arrived to this stage of experience, that I know when I have the Spirit; and I know when, if for any cause, I have lost it. Some have been blessed more in being the instruments of ocular manifestations than I have, or may ever be; and there are those who are more sensitive to its tranquil manipulations than I am to-day. One meaning I have in that is, that it would take more inspiration to move me from the groove I am wont to move in than it would to move some others. As an example, a number of years ago I was conducting a series of meetings at the peculiar whisky town of Wakerville, Ontario, where I baptized several who attended my preaching. A most scenic and interesting place, fronting the broad Detroit River, which empties its incalculable volumes of blue water into my native Lake Erie, in view of the majestic steamers plying up and down on its crest, in sight of this land of the eagles, across from the frolicking resorters on famous Belle Isle. Here, as I laid earnest hands on a baptized brother to confirm him, I was impressed to tell him that he would be healed. I must confess to my guilt of restraining the Spirit's suggestion. I instinctively said to myself: "It will not do to tell this brother that he will be healed, for I do not know that there is anything wrong with him, and that would give me away before these people who are acquainted with him and may know better." Howbeit, ere my confirmatory invocation had been concluded words escaped my lips to the very effect that I had thought to stifle, so that some member came to me and rejoicingly exclaimed: "Why, Bro. Jones was told that he would be healed!" I made up my mind that I would afterward endeavor to become impressionable to the Spirit's operation, which knew better than I did, and give what should come.

In the fall of 1902, at the Ridgetown conference, I received my patriarchal blessing under the hands of John H. Lake, who is now in hoary old age, and who, after a life of service in the promulgation of

the everlasting gospel; after a life of indefatigable labors and sacrifices, is tottering near the portal of the tomb, and soon to enjoy that enviable treat—to be gathered unto the fathers. I was indicated as of Ephraimitish lineage, was promised life till the temple is built, that I should be “useful with my pen and excel therein,” and so on and so on. Father, the first to receive his blessing in Canada, wept for joy at some of the promises made; for he had entertained a fear that I would, by what he thought to be an aggressive and venturesome mode of warfare, bring upon myself violent persecution that would eventuate in the destruction of my life. The promises in my blessing, of which he was cognizant, and always held in keen remembrance were, therefore, ever afterward a consolation to him. For he knew and rested assured that if I was faithful that there was no railroad accident, no mob, no misfortune that was big enough to take away my life before the accomplishment of that whereunto I had assurance of its enjoyment. Yet I could by a deviation from the path of duty incur premature loss of life; but that should be no reflection that the promise is at fault.

While in the Canadian northwest I had some uneasiness that father might not be spared till I reached home. The distance was long and the prospects were dull for a trip; father was declining in health. I received a presentiment that he would be spared till I could visit home, and I wrote the same in my diary, which I sent home in advance, as I was accustomed to do, and still do on account of the satisfaction the family have in its perusal. Then when I went home father said to me: “You had an evidence that I would be spared till you got home.” I acknowledged I had. “But,” he continued, “you did not have any evidence that I would be spared till you came home again?” I said, “No.” I was not away more than two or three weeks till he took his bed and kept it till, growing weaker and weaker day after day, the last spark of life had fled away, and he who was once an iron man was no more.

Following the Ridgetown conference of 1902, in the fall, I was assigned to London District, and after the St. Marys (where I once worked for a time at printing) conference I went into the counties of Huron and Perth. At this latter conference there was something took place to dishearten me and to occasion me sadness. But the Lord, who is rich in mercy, and sees honesty, no matter how obscure, gave me rest in a dream wherein I descried myself in the cab of a locomotive which was for some little time immobile, due, if I recollect, to being off the track. But it was not long till I had it on the track, and then, unfettered and unbound, I forged ahead.

I enjoyed my year in said field, and as my mind leaps there, over the majesty of the Rockies at the feet of which I now sit, I recall many pleasant reminiscences and many faces that I would like to see again. So many places I have visited that I did not expect to see again, and probably will not. So many sympathetic, tearful, dear faces have I looked at as it seemed for the last time. Wifelessness indeed has a big tendency to make one a transient, or to add to his transiency in this work; but I have had a fear that the cure might be worse than the disease. Hence I plod on in my old bachelor way, and will continue to do so—keeping my quorum out of their customary treat of nuts and sweetmeats as long as I can—till Divinity approves, if he ever does so.

Prior to attending the fall conference of 1903, in London, from which I was sent to the far West, I was the recipient of a letter from the missionary in charge which contained the following words: “The Lord hath seen the inward throbbings of your heart; and in this work shall you find ample scope for the longings of your soul. Your strenuous preparation of self in the fields of knowledge and experience are but leading to a goal of destiny. What and if the future appointments partake of the weighty, the responsible, and the burdensome? In humility shall you accomplish all.”

These words of warning were a prelude to what very soon happened when by steamboat and coach I was transported to the cold prairie West. Some one had to break away from the associations and frequent conferences of the little mission, and why should it not be I? Without reluctance I pulled away and soon found myself among strangers in a remote land which I had hitherto known only by what others said and by printer's ink. I left Buffalo, New York, in early November, when there was no sign of frost. With an associate minister I boarded the steamer at Owen Sound for Fort William, which, owing to one of the greatest storms that has raged on the lakes, was unusually late in reaching our destination. I had to pay first-class cabin passage, and then in order to get as little of the motion of the boat as possible, I spent my time with the tramps in the wash-room below. We had the fat of the land to live on, but I could not eat anything, scarcely, till we reached our haven of debarkation. Snow was visible on Mount Mackay, the creek was frozen over, the atmosphere was penetrating. Taking train that night, we landed next day in the city of Winnipeg, where I found myself at variance with a temperature of fifteen below zero, and nothing more impervious to its withering breath than a raincoat, a pair of rubbers, a pair of thin gloves, etc. But this deficiency was soon remedied.

My first opening was at Treherne, where, against snows and blasts, preachers and prejudice, lies and slanders, I baptized thirty-three people, who were confirmed with signs following. Dastards and cowards who feared fair investigation published tirade after tirade of accusation in the local paper without signing their names. I was denied the right to reply. I could stand all this as long as I was able to recognize that the good seed was taking root and was bidding fair to produce a bountiful harvest; that in spite of all these cowards and demons, I would soon, to their jealousy and discomfiture, garner in the desirable grain.

My next opening was at Weyburn, where I found one isolated family of Saints, and where, as a result, to-day there is an organized branch, as far as I know in a flourishing condition. The gifts were enjoyed among them, even to children.

Later on I visited such places as Saskatoon, Mel-fort, and Gilbert Plains, where I entertained in forensic discussion, Father Sinnet, Reverend S. G. Lawson the Presbyterian, Mr. Jones the Disciple, and Mr. Parker the dissentient Presbyterian.

Most of the time in the Northwest mission I labored alone, and I think I have been in excess of a year at a time without hearing the voice or seeing the face of any other fellow servant of the priesthood. Out on the prairie, in the sparse settlements, on the rude and uncultivated savannahs, where the haunts of men were few and far between, I have enjoyed the Spirit of the Lord, and great power in my work. And going out on our system of warfare without purse and scrip I can say that I have been well provided for, that I have not lacked as to the suppliance of my appetite and funds for clothes, traveling, etc.

Before I left Buffalo for my western field, I was told by a clairvoyant that I was settled in my mind as to what I was going to follow up, as to what my occupation would be from that time on; that I was going on a long journey west; that I was going where the mode of life and surroundings would be different to anything I had ever experienced in the past. All was literally fulfilled, which, by the way, lent encouragement to the idea I had already acquired that Spiritualism is no more or less than a revival of the same power which existed in Bible times under such appellations as magicians, sooth-sayers, diviners, astrologers, witches, and wizards. It is quite natural to expect that the manifestation of the counterfeit power would follow the restoration of the genuine. Till I went to the Northwest I never saw a vast plain of land without fences or trees, and nothing but the broad disc of the heavens to behold on every hand. I never before was on such an extensive tract of land, where, in its virgin state, it was only grassed; nothing as big as a rasp-

berry bush sometimes for miles around, save an occasional settler's shack, to nick the horizon.

At the last General Conference (April, 1907,) it was decided to send me to the Rocky Mountain Mission. It is in those scenic regions I am now. It is in the shadows of the stalwart Rockies I prepare this sketch, which, if it breathes encouragement into but one soul, I shall feel that my aim has not been altogether missed, and my task has been not in vain.

I feel resigned to my work, and I want to die with the gospel harness on, with my hands to the plow. My prayers are being answered, my desires are in process of realization. To see all of our family, save one, in and about our center post of Zion, and about thirty or forty other relatives there, the most of whom are in the church, is very cheering, to say the least, though their salvation is worth no more than that of others.

ALVIN KNISLEY.

August 8, 1907.

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#### CHICAGO "TIMES" ON RIGDON AND MORMONISM.

Thinking the following might be interesting to the readers of your excellent paper, I forward it for your use. The article appeared in the Chicago *Times* in August, 1876, and was copied by me into my journal. I copied it as it appeared. As no name was signed to it, I suppose it was written by the editor of that journal.

CHARLES DERRY.

Mr. Rigdon was a man of good general ability, enlarged general culture, and well versed in natural science. He devoted the latter years of his life to the study of geology, on which science he was an able lecturer. No person had a more intimate acquaintance with Joseph Smith, or had better opportunity to judge the truth, or falsity of the thing he proclaimed to be true. As a Baptist, as a Campbellite, as a scientist, he was regarded as an honest, straightforward man. Only a bigot will accuse him of dishonesty in espousing the doctrines held by Joseph Smith. Mr. Rigdon was not the only person of good repute who gave testimony in favor of Joseph Smith till the end came. The original testifiers of his having the Golden Plates, whereon was inscribed the Book of Mormonism, never indulged in crooked talk in relation to the affair. As recently as last year, two of them were living—venerable men, whose word no person was likely to question in other matters. The widow of Joseph Smith still lives at Nauvoo, respected in the community as a woman of more than ordinary mind, culture and character. Two of his sons are citizens of this state, esteemed by all who know them as gentlemen of the highest integrity.

No one who knows them will deny that the antipolygamy Mormons, or Josephites who are scattered throughout the West, are the peers of other people in honesty, integrity, and truthfulness. It is all very well to sneer at Mormonism, to say that the father of Joseph Smith was an idle vagabond, who stole sheep, and that he himself was a knave or a fool, or both combined, but the question naturally arises, What is to be done with the testimony of this cloud of witnesses, the word of whom in all ordinary matters is taken as readily as the word of any man, and whose oath would send any man to the prison or gallows? Another age will probably ask,

Why was not this testimony refuted when those who gave it were living? The truth is, the testimony of these persons must be shown to be false within the next twenty years, or the fact that it was not disproved or even shaken will be a powerful argument in favor of its truthfulness in all coming ages. If there is good and sufficient evidence to substantiate any phenomena ordinarily classed as supernatural, it exists in relation to acts performed by Joseph Smith. Not one of the miracles imputed to the author of the Christian or Mohammedan religions was vouched for by so many witnesses.

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#### EDUCATION.

Education is the unfolding of our inherent powers; or, we may say it is the processes which unfold them. The elements which contribute to the development and unfolding are the educating forces; e. g.: The mammoth oak, with its huge branches extending outward and heavenward, is nothing more or less than an educated acorn. All the possibilities revealed in the oak were originally "folded up" in the acorn. This inherent power of the acorn needs but an opportunity and it will give an expression of its capacity to produce an oak. This power is manifested as the acorn receives its education, which education begins when it is placed in suitable environment. Earth, moisture, warmth, air, sunshine, and exercise are the essential elements which contribute to the acorn's education. These elements cause germination and assimilation to take place, and stimulate growth. In the oak the acorn receives its highest education.

Man is distinctively a reasoning animal, an inventive genius, a creator. He receives his highest education in the development or unfolding of reason, his inventive, his creative powers. Made in the image of his Creator, and for his glory,—whose glory is intelligence,—man is endowed inherently with powers which, unfolding, make him become like unto his God.

As man's education progresses, his dominion is extended, his powers are enlarged, for "knowledge is power," and man's highest education, his most glorious accomplishment, is revealed in the development, the unfolding of his reasoning faculties.

The attributes of him in whose image he is made are all wisdom, all knowledge, all *justice*, all mercy, all love, all power, etc., and that man has received the best education who has become most nearly like his maker; or, conversely, the man who most resembles his maker has received the best education. For the purposes of this education God has revealed the forces and agencies that are useful and necessary. Three general factors are essential, without which the highest education is not possible:

1. Companionship with men and nature; acquaintanceship with the beauty of nature, and the purposes or uses of the natural creations. We mean the mineral, vegetable, and animal creation; the air, the

sunshine, the rivers, the mountains, the valleys, etc. All of these lend inspiration and furnish incentives to action, and correspond with the function of the warmth and the moisture to the acorn when it is placed in the soil.

The earth rolls on her wings; and the sun gives his light by day, and the moon giveth her light by night; and the stars also give their light, as they roll upon their wings, in their glory in the midst of the power of God.

Any man who has seen any, or the least of these, has seen God moving in his majesty and power.

2. Initiative action and disciplinary training. By this we mean the exercise of the reasoning faculties in determining our physical acts and directing our moral and intellectual pursuits:

Behold you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold, I say unto you, that you must study it out in your own mind, then you must ask me if it be right.—Doctrine and Covenants 9: 3.

Exercise is necessary. The wind exercises the oak; but man, who is endowed with power of reason and initial action must exercise himself if he is to make strong and vigorous growth.

3. The introduction of the spirit of inspiration and revelation into the soul of man:

For what man knoweth the things of man save by the spirit of man which is in him; even so no man knoweth the things of God save by the spirit of God.

for

There is a spirit in man and the inspiration of God giveth them understanding,

and

When he, the spirit of truth, is come, he will guide you into all truth;

for

I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you, and which shall dwell in your heart.—Doctrine and Covenants 8: 1.

Education is the unfolding. It is not an artificial and superficial adhesion to the corporeal man of extraneous substances. Whatever is not assimilated, but simply retained mechanically in remembrance, is no more a part of a man's education, no more enlarges the man, than a coat of paint applied to the oak enlarges the oak, or augments its powers.

Bodily adornment, conventional observances, so-called society etiquette, are no more factors in true education than the draping of the oak with the emblem of the nation is a factor in the education of the acorn.

There are human devils arrayed in magnificent apparel, whose wealth enables them to wield a mighty influence in the affairs of men, who are as uneducated, as totally devoid of the qualities of the "lowly Nazarene" as iron is devoid of elasticity.

Accumulated wealth, prestige in the "best" society, so-called, etc., are not signs of education. Yet

how prone men are to place some of these despicable leeches on society on a par with the man whose extended manhood makes him a benefactor to his fellow man.

He is educated whose powers are unfolded harmoniously with the attributes divine;—of whom it can be truthfully said: "He is in the likeness of his God."

J. A. KOEHLER.

KANSAS CITY, Missouri.

## Of General Interest

### A PLACE FOR THE MODERATELY GIFTED.

The church needs a great number of men with moderate gifts, who have the courage to use them. The exceptionally endowed doubtless have their places, and were raised up for a special work. Born into a royalty of genius and a favoring environment, a tremendous task is laid upon them, and every faculty is strained like the muscles of Atlas, who staggers under his ponderous globe. These, however, are very few. God has given but one Moses to the world. We have but one Paul.

The colossals are lonely figures in history. The reason is that the great work of the world most needs more humble workers. For one geologist, we want ten thousand plowmen. One general will do for a brigade. The church could live without its fine theologians; but would utterly perish without its Dorcas and Aquila and Phœbe and Eunice of private life. The names of Tichycus, Trophimus, and Epaphroditus are rarely mentioned in the New Testament church, but how immensely did the unheralded work of these men add to the comfort of the apostle and the efficiency of the church. One Paul is enough for an era; but we must have the millions of one-talented men and women, each doing his inconspicuous work in his divinely appointed sphere.

The great temptation of the moderately gifted is to shrink from the use of what he has. Why should the candle burn while the sun blazed? The man of one talent hid his trust in the earth, and this temptation is strengthened by the fact that the wretched cowardice which is the real actuating principle of his idleness is veiled by what he calls modesty. Thus we hide our vices with heavenly names.

It is not humility but cowardice that shirks duty. There is no self-consciousness more appalling than the vanity of humility. The real humble man feels his unworthiness, but soon loses sight of himself in the call of duty. When the command comes, he never stops to inquire whether he is able or not, any more than the mother bird stops to measure her strength when the serpent attacks her nest.

In addition to the excuse of modesty is the common one that opportunity is not favorable. Sometimes, doubtless, men's success is the creation of the

fortuitous play of circumstance. But the great law of achievement is work. Behind that elegant voice and perfect rendering of difficult music are years of drudgery, of toil. Back of that great sermon is a history of hardest mining. The best-worked soil grows the richest harvest.

When we read the story of the great benefactors of our race who have risen to fame out of the most distressing hindrances, we are almost ready to affirm that a man's disadvantages are his advantages. Responsibility bravely met develops gifts. Ease ruins faculty; hardness strengthens. Our gifts are like a telescope having more in them than we think, until we get them adjusted. Look through the glass before the slides are drawn out, and how blurred; but fix it joint by joint to its true focus, and what visions!

Our powers are adjusted only when in the place of duty. Let the common man forget himself in his work, and he is then at one with the greatest. In the Dresden gallery is a wonderful portrait which Titian painted of a brother artist, whose features stand out on the canvas full of life. In the background you see dimly the face of Titian; but he does not look at you; he is looking at his brother artist. It was in that way that the old masters wrought, lost in their work: and that made them great. Let every plowman, artificer, merchant, servant, pursue his task with similar conscience and forgetfulness; then the splendor of his work is wrought into his character and destiny. Thus the title "divine" is his. "This honor have all the saints."—*Northwestern Christian Advocate.*

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### MIS-SOO-RI.

It is "Missouri," with the two "i's" short and no taint of a "z" sound in the doubled "s." The legislature of the State has settled the pronunciation by law, and a good job it is, since comedians have used "Mizzourah" on the stage and even the Standard Dictionary gives the word "Mizzouri."

Other States might adopt this course. Arkansas has done so; the correct pronunciation is "Ark-an-saw." It will probably take a statute to convince Eastern people that the "o" is long in both the first and third syllables of "Oklahoma" and that "Iowah," and not "Iowa" or "Ioway," is the home of the Cummins tariff theory; that "Maryland," is not pronounced as it is spelled, and that "Tennessee" is not accented on the first syllable.

All the State names that have a Latin or Spanish origin are commonly mispronounced in the East, and upon dictionary authority "Montahna," "Nevahda," and "Colorahdo" are the best local usage and should be recognized. In the East the "a" is given as in "fare." "Alabama," though an Indian

word, suffers the same misuse. Called "Alabamma" by cultured residents, its musical syllables are elsewhere parodied into something like "Ally-bammy." "Indiana" might be pronounced with either the "far" or "fare" sound of the first "a," but surely it is not "Injianny."

Both "Illinoy" and "Illinoise" are allowed by the dictionaries. The original word was pronounced "Illiniwah," an Indian descriptive title with the French suffix, "ois," but Anglo-Saxon tongues have here decisively rejected the French pronunciation.

Perhaps half the States could to advantage fix the best present usage of name pronunciation. Even in "New York," for instance, is it or is it not correct to "iotize," the vowel in "New"? The dictionaries say yes, but more than half the people of the State, including practically all of Continental extraction, fail to obey.—*Kansas City Journal* February 27, 1907.

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#### A FINE COLOR IS YELLOW.

In ancient mythology yellow was sacred to Jupiter, and to be worn on Sunday, the day ruled by the sun and consecrated to deity. Saffron or flame-colored robes were also dedicated to Hymen, says the Queen, and brides were covered with a veil called the flammation, without which no marriage vow was held binding.

The imperial color of China is orange and is sacred to the use of the Son of Heaven. Yellow, mixed with red, is often an emblem of turbulence, as the orange lily badge of the Orangemen in Ireland.

Yellow is considered a fundamental color, like red and blue; its principle is healing, stimulating, but may prove injurious and overexciting to very irritable and nervous conditions, as it is powerful in its effect upon the nerves, especially of the brain and lower parts of the body.

The yellow principle pervades poisons, tonics, emetics, and such medicines as senna, figs, castor oil, olive oil, sulphur, etc. Coffee, with its yellow brown principle, is inflammatory, and disposes to restlessness; saffron in small doses exhilarates the spirits; in large doses produces headache and delirium.

Nearly all alcoholic drinks contain the stimulation of yellow—sherry, Marsala, whisky, brandy, champagne, the golden wines of Italy and Spain etc., also cereals such as wheat, oats, and barley. There are strange chemical affinities between colors, and it is curious to note with regard to the growth of plants how certain colors group themselves together, such as violets and primroses, gorse and heather, etc., violet and yellow being affinitive colors. Wherever yellow enters another color there is a deepening and warming; thus yellow with blue, green; yellow with red, orange.

Yellow is assuredly the outward expression of power, vitality, vigor—physical, intellectual, and spiritual. It contains all the qualities for good and for evil of the planetary principle of Jupiter, the ruling qualities of the world; wherever it is present it strikes a dominant note.

The raging fire, the illimitable desert with its shuffling camels, the beautiful, fierce body of a lion, a tiger, a cobra are alike yellow. There is no power on earth greater than those little lumps of yellow metal, passed with the unconscious swiftness of thought from hand to hand, focusing like a magnet all the evil passions of men, consuming its seekers with the gold fever; it is the root of all evil, yet with a blossoming power for good; by it men must live, without it, die.

In the Jewish ritual the most precious metal is an ever recurring symbol. The golden cherubims above the golden ark and mercy-seat, the golden table and the golden candlestick, the golden lamps, the golden bells on the high priest's robe, the golden mitre with its engraving, "Holiness to the Lord."

And the same symbolism flows through the vision of Patmos—the golden altar, the golden crowns and girdles, the golden vials of odors, and those seven terrible vials of the wrath of God, and the golden cup of abominations held by the scarlet woman, running, as it were, from the height to the depth of the golden scale—or rather shall it be said, from the depth to the height, from the barbaric, tawny orange of physical force, through the infinite gamut of tone shades—copper, bronze, jacinth, topaz, flame, saffron, amber, citron, lemon, primrose, cream, ivory—up to the glorious fount of light before whom the spirits veil, and from whose radiant glory the touch of life is lit.—*Selected.*

#### The Signs.

The shadows gather at sunset, the day is fading fast;  
The night begins to lower, work-time will soon be past;  
But the night is the night of summer, and darkness will disappear;

Already I see the dawning, the sun will soon be here.  
So, settling down in the nations, I hear the noise of war;  
I see them in confusion, I hear the ocean roar;  
The elements in commotion, the earth is rocking 'round;  
But the same God rules the heavens, his grace doth still abound.

So tho' old parties clamor, and kingdoms cease to be,  
I'll trust in the loving Jesus, the *only* king for me.  
The waves may drown the body; my soul is safe with him;  
And earthquake, fire, and bloodshed his love will never dim.  
'Tis only the great commotion before his chariot track,  
'Tis only the greater sunrise, driving darkness back;  
'Tis the last great stand of Satan before his final fall,  
The earthquake breaking rocks apart to build our Zion's wall.  
So trust, and fear not, brother; 'tis only a little while,  
Before you'll hear the trumpet, and see the Savior's smile;  
Hailstones, tempest, and earthquakes; war and famine and  
woe  
Betoken the early coming of the Lord we've learned to know.

ALFRED DORSETT.

## Mothers' Home Column

EDITED BY FRANCES.

Daughters of Zion Reading for October.

WORKERS TOGETHER WITH GOD.

So much has been written on the subject of womanhood, and motherhood, by abler pens than mine, that I hesitate to offer anything in that line; yet, if I could set forth clearly the thoughts that were once presented to me (while sitting under the sound of the gospel, though not hearing the words) I believe it would be a help to many a weary mother, a stimulant to bear up under the cares, worry, and many trials, in accomplishing the work of bearing and rearing her family. I am aware that I can not present the whole, but just a few of the leading points. Nor do I claim that they are new thoughts. It was the light of the Spirit attesting to what one already knows, bringing it home to the understanding with greater force; so that I saw with unmistakable clearness, that woman's first and highest duty to herself, and to her Creator, is to seek to develop herself in all womanliness, with a view to the life and duties that fall to the common lot of woman, and thus honor her Creator in carrying out his purpose in creating her a woman; in a word, to fill the measure of her creation. And, that *not* to do so, was a neglect that would be fraught with serious loss to her in the hereafter.

This development, as I saw it, was not what is called "accomplishments," but the continuous attaining to those inward graces which make woman a queen in her realm (her household), the first step towards which lies in the cheerful acceptance of the situation that confronts womankind; viz.: domestic life with all its duties, and motherhood with all its responsibilities; looking the situation squarely in the face in early life, as ordained for her by an all-wise Creator, and believing that it is her reasonable service to perform her part in the great drama that is being enacted since the world began; not with a protest, nor a wish that she had not been made a woman, but turning her mind to her own sphere of action, and cultivating a love for, and contentment in her work, and an ambition for excellence therein, which will result in the greatest accomplishments to which woman can possibly attain; the summing up of which is beautifully expressed in the words of the poet:

"A partnership with God is motherhood;  
What strength, what purity, what self-control,  
What love, what wisdom, should belong to her,  
Who helps God fashion an immortal soul."

God has said, "This is my work, and my glory; to bring to pass the immortality, and eternal life of man." But man must *be*, ere he can have immortality, and eternal life. And it devolves upon woman to bring mankind into the world. Upon her depends, not the "nation" only, but all the countless hosts of the human race, that shall augment the glory of God in the world to come. Truly God has ordained that she shall be a worker together with him.

Therefore mothers, you who must needs spend the best years of your life right at home with your little family, be not discouraged; nor think that because you can not now extend your help abroad, you are not doing anything for the work of the Lord. God has wisely ordained that the great work that is allotted you, must come in the best years of your life; and while those years have been passed in what has appeared to be one monotonous round of domestic duties, for which you may think there is nothing to show, at the end of the week, month, or year, you are,—if raising a family, and doing the best you can to care for all that have come to

you,—doing the greatest work of your life, without realizing its greatness; in that you have heeded the injunction given in the morn of creation, viz.: "Be fruitful and multiply"; and if you have implanted in the youthful minds of your children the principles of obedience, truthfulness, kindness, and justice, you have done a good missionary work.

It is true that suffering and self-sacrifice mark the footsteps of every true mother in performing faithfully her part in the joint work of replenishing the earth. But there is no suffering, willingly undergone in the path of duty, that will not be rewarded by the righteous Judge. Christ, our great prototype, suffered for humanity. And through his willingness to endure and suffer what he did, he became heir to his Father's kingdom. We know not what is in store for the faithful mother of a family, who regards the care of her children as being too important to trust to an hireling. But we do know that there is no vocation in life where all the graces in the catalogues, one might say, especially patience, cheerfulness, firmness and gentleness, sympathy and self-control, are so constantly needed as in the domestic circle; nor is there any other vocation so well calculated to bring those virtues into action and development; and it is the possession of those graces that constitutes the real woman. Therefore, domestic life, and the care of children—tiresome as it oftentimes is—is in truth the crowning life for woman.

There is yet another branch of this partnership of the human and the divine in which woman is assigned an honorable position, so sacredly honorable that I feel to bow my head while attempting to portray it. Did you ever think of it sisters, of the domestic family being the type of the human family? At the head of the great human family are the Father and the Son. And as the man stands to the domestic family, as head of his house, father of his children, the provider, protector, and controller of the temporal destinies of his household, typifying the All-father of the human race, so the mother in her relation to the family, typifies in some respects the work of the Son of God in behalf of mankind. Does she not pay a price of suffering for all her children? And as the Son tasted death for every man, that he might have life more abundantly, so she enters the portals of death, as it were, and suffers pangs none others know—save those who give life—that all those given her may have life. And has it not oftentimes been said that the love of a mother for her children is akin to that of Christ for the world, in that no waywardness or sinfulness of her child will separate him from the mother-love? And will she not instinctively save her child at the expense of her own life? And how like a mother are the words of Jesus to his disciples just prior to his leaving them, calling them "little children," and persuading them to love one another. And how the great mother-heart cried out to his earth-worn children, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Just as the mother calls to her tired, fretful little ones, "Come to mother, and she will take you up and rest you."

Oh, sisters! throughout the church, why can not we who have received the gospel, whose light has illumined every path of life, and by which we have learned some of the conditions of the life to come—I say, why can not we view by faith this great partnership work, the work for which the world was created, and in which we all have a part, and perform each our allotted part as doing all things to the glory of God, knowing that now while we see as through a glass darkly we can not discern the whys and wherefores of this life, but by and by all the wonderful works of God, and the glory thereof, will be revealed. Then we will know that

all our burdens and crosses were prepared by a loving father; that our joy in the life to come may be greater.

If the weary mothers could but hold those thoughts in mind, how it would enhance and almost glorify what otherwise seems to be menial toil.

I have not written of this "partnership" to extol my sex; but as an incentive to our young sisters to see the grandeur of domestic life. Though, as was said to me in a dream, "It does not seem like it when you are rubbing away at the board, does it?"

E. B. BURTON.

#### Questions on October Reading.

How should the development in womanliness be regarded? How should we regard the duties which fall to the common lot of woman? Is there present as well as eternal loss to woman in neglecting these duties? What are the inward graces which make woman a queen in her realm? How may these be attained? What advantage is there in looking the situation squarely in the face in early life? What is the great drama of life? What is woman's reasonable part in it? Can we cultivate a love for something which at first does not appeal to us? What incentive is there for excellence in woman's work? In what two senses is woman a worker with God? What is the greatest work of woman? Are the best years of her life lost if spent in this work? Is it of less importance to teach gospel principles in the home than to preach them to the world? What graces are best developed in the home? Why is the home life the crowning life for woman? In what other sense does woman enter into partnership with God? How is her work of comforting her children like that of Christ? What must be the relation between husband and wife to give the best results from their work for their family?

#### Program for October.

Hymn No. 111, Saints' Hymnal; prayer; reading from Home Column, with discussion; paper, "The partnership of husband and wife in the care of the family;" roll call; business; hymn No. 132; closing prayer.

## Letter Department

WHEELING, West Virginia, September 3, 1907.

*Editors Herald:* It has been some months since my last communication to your interesting periodical. The fact that I have not written is not an evidence that I have lost interest in the church paper, for I am very much interested in it, and feel to congratulate the editors for its present form, which is a great improvement, and for the wholesome and instructive matter that its pages contain from week to week. I am pleased to inform you of the favorable comments that are being made by the Saints throughout my travels upon the work of the editors and the contents of the HERALD. This should be very encouraging and stimulating to ye editors. Doubtless it is good to learn that our efforts are being appreciated by some at least. But in this case it seems that they are appreciated by very many, judging from the comments we hear.

Soon after last writing you, I received word that my mother was very ill. I hastened to her bedside and had the pleasure of helping to care for her during her last hours upon earth, and the end came to her earthly career on the 29th of December. On the first day of the new year we laid her mortal remains to rest by the side of my father, whose demise took place thirty-five years and three days previously. Had my mother lived six weeks longer she would have been

eighty-eight years old. She bore strong testimonies during her sickness to the divinity of the latter-day work, and seemed anxious to take her departure, and to be at rest in the paradise of God. She had been a Latter Day Saint sixty-two years, having been baptized in 1844, the year in which Brn. Joseph and Hyrum were killed.

As soon as I arrived home, she informed me that she was sick unto death, notwithstanding that her children at home did not believe it. Then she told me the following incident, which I here relate, which evidences that God was mindful of her, and that she was accepted of him. She stated that just a few nights before she was taken sick, a messenger came in through the front door, walked up to the center-table, upon which she had a lighted lamp, took a book out of his pocket, and detached therefrom two leaves and placed them on the table. She was anxious to know what the meaning of all this was, and she was given to understand that there were two summons, calling herself and my eldest sister, Margaret Thomas, to the spirit world; that she would die first, and my sister would soon follow her in death. I tried to persuade her that it was only a dream, and that we could not always rely upon every dream, but she could not be made to believe that it was a dream, and that what she had seen would not come to pass. However, just three weeks and one day subsequent to my mother's death my sister died suddenly, while sitting in a chair, while the family were preparing for bed. Hence, what was given my mother was true after all, notwithstanding we had tried to persuade her to believe that there was nothing in what she claimed she had seen, intimating to her that the time of her departure and that for my sister had come. The death of my loving mother and dear sister so close together was a sad trial to us all; but we do not feel to sorrow as those who have no hope, because we know, so far as their future is concerned, all is well with them. My sister had been a member of the church for sixty years, being baptized when she was eight years old, in 1846.

The reunion held at Akron, Ohio, from the second to the eleventh of August, was a great success. A larger attendance was had this year than last. The various services were attended in a marked manner by the presence of the Spirit. The preaching was good and edifying, and apparently enjoyed by all present. Love and unity obtained from beginning to end. Those kind of meetings and gatherings have a tendency to unite the Saints in brotherly love, and to strengthen them and encourage them to continue in the warfare.

I have just returned from attending the Pittsburg District Conference held at Glen Easton, West Virginia. It was the largest gathering of Saints ever held in that place, and the outsiders were present in great numbers, insomuch that from fifty to one hundred had to remain outside during the preaching services. The resident Saints demonstrated their ability to amply provide for the wants of the visitors. All that were present will testify that we had a feast of good things, and they will not soon forget the glorious experiences they enjoyed upon the top of the hills of old West Virginia. The business was transacted in peace. In fact all was peace. The traveling and local ministry worked together harmoniously, and separated with confidence in each other, and with a desire and determination to uphold each other in the conflict for the right.

"How pleasing to behold and see  
The friends of Jesus all agree."

Two weeks ago, after nearly twenty-two years sojourn in Kirtland, I moved my family to the city of Columbus, Ohio, and I herewith give notice that my home address is

1463 Pennsylvania Avenue, Columbus, Ohio. I call attention of the ministry in the eastern wing of the mission, especially, to the above notice, as I have not heard from some of them for some time. We would like to know as to their whereabouts, and what they are doing along gospel lines.

We were pained to hear of the death of Bro. Clark of British Columbia, and Bro. Tullar of Seattle, also young Bro. Ed Pankey of Santa Ana, California. We often think of our good and dear Saints on the Pacific coast.

Trusting that all is prosperous in Zion, I remain,  
Your colaborer in the one covenant,  
G. T. GRIFFITHS.

McKENZIE, Alabama, September 11, 1907.

*Editors Herald:* As some of your readers desire to hear from the writer occasionally, I will say I am still battling for the right, as I understand it. The work in this part of the "sunny South" is progressing fairly well.

The last ten days I spent with the Flat Rock Saints. I enjoyed my stay there very much. The Saints are kind and generous, as a rule, and appreciated my visit with them. A good many had sore eyes, which hindered meeting considerably, and gave the elders a chance to sample bachelor cooking, but there was no reason for complaint on that ground. The meetings were fairly well attended, considering the weather and conditions of health.

Saturday, the 8th, I had the pleasure of baptizing Sr. Ella Deason, and Sr. Beulah Baldwin, and blessing the latter's baby. I believe they will be good faithful Saints. I am now trying to get to the Lone Star Branch. I have not been there since last fall, and I think I was the last missionary there, or rather Bro. Hansen and I were. Still I hear good reports from there, and hope to do some good.

I am in hopes I can get to Jones' Mills and Steadham before the debate at Bay Minette, October 7; but if I can not I will try to get there later. Oh, that there were "more laborers" in the vineyard of the Lord!

The Saints here at McKenzie and at other places where I have been, are trying to push the good work along, and are doing well. There are some in the mission who could do better; but there will be some "foolish virgins." May God bless all, and help them to do more, is my prayer.

Your brother in the faith,  
J. M. STUBBART.

DERBY, England, September 5, 1907.

*Editors Herald:* The work in this locality does not move along as fast as we wish, but still we are not dismayed. We have been favored recently with a visit from two of the missionary force, W. H. Greenwood and Thomas Taylor, who have labored diligently in the interests of the church, and have altogether spent about five weeks here, lifting up the warning voice and pointing out to the people that the creeds of the various religious institutions were out of harmony with the Scriptures. This, of course, was considered an attack upon their churches, and all combined to strongly oppose us and our work. But we could not help observing how ignorant some of the people were as to what was in the Bible, having been blinded by the traditions of men.

But, oh, how tenaciously they clung to their creeds! Some even doubted the authenticity of the Bible on several points, in order to bolster up their false doctrines. Truly these are the days when they teach for doctrine the commandments of men. The confusion at times became great, when you might have thought we were at Ephesus speaking against "Diana of the Ephesians." No wonder that many honest-hearted people have fallen from the ranks of the churches, when they see the characteristics of many who claim to be followers

of the meek and lowly Jesus. So intense was the excitement and rush of the people that the only way the brethren could get a hearing, or rather breathing-room, was to purchase an empty tea-chest from a grocer hard by. Then the strong voice of Bro. Taylor could be heard all over the market square, calling to repentance.

All kinds of sin and wickedness are so strongly and openly condemned by Bro. Taylor, that I understand in one place where he labored, when he was seen by the bystanders to go and take up his usual place to preach, they said, "Here comes the terror to evil-doers."

It is surprising how few there are who are willing to investigate this good, old "latter-day work." How true the words of the Savior: "Narrow is the way, which leadeth unto life, and few there be that find it." "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" These and many other passages seem to point to these days; and seeing the confusion on every hand, in and out of the churches, all in the writer's opinion, go to prove our position to be a correct one, that there was and is need for God to speak from the heavens in these latter days. What a fortunate condition we are in then, having been delivered from the shackles and traditions of men; but upon the other hand, how great the responsibility we are under who are assured that this is the Lord's work, and have been chosen as his servants, to tell the gospel story. We feel our inability many times, when speaking for the Lord and his work, and sometimes mourn that we do not see greater results. But we are satisfied if we sow the good seed, God will give the increase. This is a most difficult country in which to make converts to our church. There is little or no disposition to listen to our message. However, we still continue the conflict, and leave the rest with God.

Your fellow-servant,  
JOSEPH ECCLESTONE.

EAST PHARSALIA, New York, September 12, 1907.

*Editors Herald:* Came to this place last Friday. Found two families of Saints here. Have not had any preaching for nearly two years. They were beginning to think they were forsaken by the elders, but they were still strong in the faith of the restored gospel. Have a neat little church here, but no one to preach to them, so the church has been left closed. Last Sunday had preaching, with a congregation of six, the preacher making the seventh. Enjoyed fair liberty; did not want the Saints to think the preacher blue because of the smallness of the congregation, so had meeting on Wednesday evening, with seven beside the preacher. Held a meeting Thursday with eight beside the preacher. Gave out appointments for Sunday afternoon and evening. To the surprise of the Saints, we are creating some interest. Will hold on as long as we can get a hearing.

Yours in gospel bonds,  
SAMUEL BROWN.

MENTIER, Texas, September 8, 1907.

*Editors Herald:* I was taken sick last April, the 9th, and was confined to my bed thirty-seven days, and during twenty of those days no one thought I could live; but the good Lord made known to me by a vision that my work was not yet done. And, by the power of God, I was raised up and permitted again to go forth with the gospel to the children of men.

Bro. P. B. Bussell and I started out on the 10th of June to tell the good news of glad tidings. From that date we have held six series of meetings, averaging about ten days each. Our crowds ran from fifty to four hundred, and we have baptized some noble people. As fine interest was manifested

as I ever saw. Often at the close of meetings the people would come forward to shake hands with us, saying we had the truth, and leave money in our hands, kindly asking us to come back again. And let me say here, brethren, let us overcome the world with love, kindly asking the people to take shelter under the white flag of peace.

The prospect for gospel work in this country is very bright at this time. The people in this part of the field are undergoing some of the judgments of God. The boll-weevil is eating up their cotton crops, and corn is not very good.

Bro. Bussell and I started to Adamson, Indian Territory, on the 13th of August, to attend district conference and reunion to begin at that place the 16th of August. Met with some noble Saints and a few outsiders, also quite a number of our missionaries, among them Bro. I. N. White, minister in charge, from whom we learned many grand lessons.

Bro. Bussell was just put in the missionary field this year. He is moving along nicely. We think he will make a good worker. He and I will do what we can to get the gospel before the people in this country.

Praying for the spread of the gospel,

E. A. ERWIN.

EMERSON, Iowa, August 28, 1907.

*Editors Herald:* Dear brothers and sisters, as I write this morning my heart aches for the children of God, for it seems to me that we do not improve the opportunities as we should. When a Saint moves into our neighborhood we are the last to go and see them, and some times we go not at all; but frequently outsiders are very kind and assist them, and if they have children not in the church they gain an influence over them. I think Saints should help one another.

I love this grand work, and have been blessed many times. I stand alone in my family, without my husband's help, and it seems that my influence is not strong enough to hold my children. They are very sensitive and feel hurt when slighted in any way.

As Saints, we know that the signs follow the believers of this grand work. I was very sick and weak, and I had my family of little children to look after. And while in prayer before the Lord there was brought to my mind a commandment found in James 5: 14, 15: "Is any sick among you, let him call for the elders of the church," etc. I did not want to bother my husband to go for an elder, so, as he was going to town, and right past Bro. Levi Gamet's, I got in the wagon and went that far, and I was so sick it seemed I could not stand it till we got there. After prayer Bro. Gamet administered to me, and the weakness left, and how glad and free and joyous I felt! I never will forget it. It is a grand thing to know that our God is a kind and loving God; and I am so glad that we can represent him as a loving Father.

Let us strive to break away from our pride and selfishness, and learn to love one another, thus fulfilling the law,

Your sister,

JANE FLOWERS.

LLANSAMLET, Wales, September 4, 1907.

*Editors Herald:* A few words from this place may be interesting to some, especially those who have emigrated to America in the last few years. I dare say that the work of God in Wales is dear to their hearts yet. Owing to so many leaving this locality, the branch at Llansamlet was discouraged, and I was left almost by myself here, and consequently I felt rather discouraged for a time; but I did all I could for the work, under the circumstances. Now I have great pleasure in stating that the branch has been reorganized, and we are holding meetings regularly at

Llansamlet and Skewen. I do not remember of any meetings being held before at Skewen by the Reorganized Church. We are having excellent meetings in both places at present, under the divine guidance of the Holy Spirit, and the hearts of the Saints are filled with heavenly joy. The conference of the Western District of Wales was held at Neath last Whitsunday under the care of our branch, and proved to be a success.

Five have been added to our branch by baptism since the last district conference, and they are getting on nicely. Recently we have organized a Sunday-school at Skewen under the supervision of Bro. Fred Jones, and no doubt with a hearty coöperation of the officers selected the Sunday-school will prove a success in the place.

I shall be very pleased, at any time, to have a word from the following brethren: David Lewis, Ernest R. Dewsnup, and John R. Gibbs, who have been my collaborators in Christ in this locality for many years. They know my address, but I do not know theirs.

My prayer is that the "church of the Firstborn" will make rapid progress among the nations of the earth.

Yours in the one faith,

DAVID LEWIS.

LEBANON, Missouri, September 6, 1907.

*Dear Herald:* Your bright pages come laden with precious news. Just closed a series of meetings near Long Lane, Missouri, where I met Rev. Harrell last winter in debate. Had a very interesting meeting. The Christian people were kind enough to open their house for us, and most all of them came out to hear us preach, except my opponent. The Free Will Baptists, many of them, were afraid of their shadows, and were like the mule—established. Last Sunday, we had the pleasure of leading three precious souls into the waters of baptism, viz.: Bro. George Garrett, Riley Hastings and his wife. We left several more near the kingdom, and those baptized, if faithful, will make their mark. We also were assisted in a substantial way by these brethren, and by some who were not members.

Well, not all is sunshine in missionary work. We just came in from the country on a twelve-mile walk, tired and weary; but Sr. Thomas knows how to make a missionary feel at home. We commence a debate here at Lebanon, the county seat, with the Christian people, next Wednesday, September 11. Bro. P. T. Plumb has been with me in these labors, and is doing his part nobly. Pray for us, Saints, and come to the rescue of God's work in a temporal way.

Yours in bonds,

A. M. BAKER.

2219 Kellet Street, SPRINGFIELD, Missouri.

WILSON, Michigan, September 13, 1907.

*Dear Herald:* Ofttimes I have read letters from brethren and sisters, and wished I might write also, but could never bring myself to do so. I have never been much of a reader of any of the church papers, much preferring to read novels and other trash. God forgive me for the same; but it is so, and I professing to be a true follower of Christ.

But the other day I thought I would read a piece in the *Autumn Leaves*, which a brother had called my attention to. It was, "An instrument in his hands." I presume many of the Saints have read it. While I read it the desire came to me to be able to live such a life as Eva may have lived. To be able to bring some one else into the light of this glorious gospel. But in order to do so I knew I must first live as becomes a Saint.

While I believe this gospel to be true, God has never

showed me that it is so. I have prayed for the same, but I know unless I try to walk in the steps of my Savior, and do his will, God will not bless me with such.

I have been a member of this church four years. Was baptized by Bro. Wrinkle at a two-day meeting held in Alpena, August 23, 1903. Many times I have stopped and thought of my condition, and promised God to try and do better; but the Evil One, who is always lurking about, seems to be the stronger party and upsets my plans; for when I come to think of it again I find I have stopped far short of what I had intended doing.

Perhaps if I would keep thinking of my resolution after having made it, instead of forgetting it so soon, I would get along better. But it seems I am too weak to stick to it long.

Dear Saints, would you kindly pray for me, that I may be strengthened in this work, and that I may some day receive the knowledge that this is God's accepted gospel. The time is not far hence when we will have to meet our Savior, and I do not wish to be left behind. Pray for me that I may be able to keep my resolution this time, and quit reading what is injurious to me, and read God's word. Oh, if I could only live like some of the Saints can. They seem to be so happy, enjoying God's Holy Spirit from time to time, and feeling they are accepted of him.

Your sister,

MRS. GEORGE E. CARPENTER.

LOS ANGELES, California, September 11, 1907.

*Editors Herald:* A card from Bro. J. F. Mintun of Des Moines, Iowa, discovers an impostor now going by the name of John Mitchell, using my name as a leverage to filch from the Saints their hard-earned dollars. Please expose him, and give this repudiation as extensive a publication as the occasion demands. I know no such person. He may be using one of his aliases. My advice to every member of the church is to give no money to strangers, it matters not whom they may give as references. I would feed and give a night's lodging to any man who came my way until I learned he was an impostor. Just so soon as I found he was securing money under false pretenses I would carry out the instructions of the Doctrine and Covenants: "deliver him over to the law of the land." These hard luck stories have moved me so many, many times in the past, that I feel now that I am almost immune; at least until the next unfortunate comes around.

Yours for the application of mercy when mercy will do good, but unalterably for the application of justice when necessary.

T. W. WILLIAMS.

1314 East Adams Street.

SPY HILL, Saskatchewan, August 31, 1907.

*Saints' Herald:* Since writing to you last, the work at Winnipeg has gone on slowly but steadily. Our tent being opposite the fire hall, the meetings were sometimes interfered with by "fire practice," and other noises. Elder R. C. Evans and wife were with us from the 8th to 15th of July inclusive, and our able counselor was well received, the theatre on Main Street being well filled. He baptized four adults before leaving, and helped to straighten out some very tangled knots in branch matters, putting matters on a better working basis. We wish him God-speed. Since then the writer baptized two other adults.

The Winnipeg Branch has some noble Saints, and the president, A. F. Henderson, is trying to push the work, ably assisted by the priest of the branch, W. I. Arnold. A large quantity of literature has been purchased or procured, and

from time to time is being distributed through the city, so that many are learning the gospel truths taught therein. The Utah people have ceased trying to proselyte our people, the final blow having been given by R. C. Evans, who ably showed the difference between the two churches, and which was "the apostate."

Bro. George Wilson, after several months' illness, is around once more. He has used his opportunity to talk gospel to those who visited his bedside.

The writer returned home two weeks ago and will spend a month "off the mission field" attending to necessary home affairs. Spy Hill Saints are still holding together amidst difficulties, under the able leadership of Bro. W. S. Carter. A few outsiders attend the Sunday-school and church services, but prejudice is very strong here. We expect the rails to be laid on the Grand Trunk Pacific this fall, when Spy Hill will have direct communication with Winnipeg. Bro. John Clarke is our able Sunday-school superintendent, and is still earnest and hopeful.

Yours fraternally,

ALFRED DORSETT.

TUNNEL HILL, Illinois.

*Editors Herald:* About the 4th of August, Bro. F. M. Slover came down to this place, saying that he had received a letter from the hand of W. G. Roberts of the Christian or Campbellite Church, telling him that he would begin his "exposé of Mormonism" August 6, 1907, at the Christian church, about five and one half miles southeast of Vienna, in this (Johnson) county.

Prior to this time some parties in both churches had been trying to work up a debate between the Christian Church and our church, so church propositions were agreed upon between Bro. Slover and Elder Roberts, but no time had been agreed upon. Elder Roberts notified Bro. Slover that the debate would begin August 6, whether he (Slover) was there or not, and that he would begin his "exposé of Mormonism."

In the afternoon of the 6th I took Bro. Slover down, it being a very sultry afternoon. We drove into Vienna, and resting until about six thirty o'clock, we started for Bethlehem church to hear what Bro. Roberts had to say about our people.

When we reached the church, services had begun, so we tarried awhile, until near the close of the meeting. After Bro. Roberts had finished his sermon, we went into the church unrecognized, and of course we had the privilege of listening to the closing remarks by Roberts and his brethren that came with him.

They could not see why Slover had not come to begin the debate; one supposed one thing, and another something else, until one of them thought of a capital idea: that "Elder Slover had received a revelation within the last few days," and of course we sat still until everything was over, and after they had declared everything off, no debate, etc., we were "dismissed for the present." After all these things had transpired under our own observation, Bro. Slover let himself be known. After some counselling over this disappointment, Slover and Roberts agreed upon time of the debate, as none had ever been agreed upon.

Some peculiar features arose the next day (August 7) concerning the debate. It seemed that a part of the Christian brethren wanted to hear the discussion, and the others did not want it at all, and used their influence to keep it down.

I left Bro. Slover and came back to my home August 7, and at the evening meeting of that day the congregation voted to have the debate. I was notified at once to come back as the debate was on hand. Bro. Slover went into the debate alone the first session, but one of the Christian brothers acted as his moderator until I could get there, and then I

assisted him as moderator until the close. Each party affirmed his church. The debate lasted for ten sessions; five sessions to each proposition.

The debate was fairly well attended, and a fair interest manifested. We found many friends, received their hospitality, and, in fine, we feel that the Lord's work never suffered in the least. Bro. Slover was fully competent to meet his opponent, and met him honorably and successfully. Some interesting features were noticeable during the debate, yet this is true perhaps of all debates. We feel that the Lord blessed us in this effort, and we give him all the praise, for whatever good might have been accomplished.

The circumstances around us caused us to think that the Lord is hastening his work, and that the time is near at hand when this gospel shall be preached in all the world as a witness against the world.

How pleasant the thought that when the latter-day work is assailed by even the wise and cunning, the Lord gives his Spirit, which will enable his weak servants to uphold the banner of Christ and meet the false accusations which are brought against his church.

I am contented in this gospel, looking forward to the time when Zion shall be redeemed, praying that God will give me strength to press onward and that "we all may come to a unity of the faith," and be saved in the kingdom of God.

In the hope of the gospel,

E. W. SUTTON.

GALES FERRY, Connecticut, September 8, 1907.

*Dear Herald:* It is now over sixteen years since I heard and accepted the gospel of Jesus Christ restored, and although I was taught to lead a strictly honest life before I heard it, the gospel has been a blessed help to me, and I can gladly say, Praise God for showing me the light. I can see marked improvement in the church in all departments, and am so glad for the sanitarium and children's home. We should gladly care for our brethren and our little ones. The Saints should be gathered, and there should be no poor among us; but we should be equal in temporal things, that our heavenly Father may bless us with a fullness of spiritual blessings. It is not God's will that we should be ignorant, poor, or sick. He wants us to be happy, strong, noble, and good, loving one another with that love which will cause us to see that our brother's daughter or son needs as good a chance to get an education as our own; or that our brother, who happens not to be gifted to make money or get the good things for his family that we enjoy, may share with us.

Saints, how many of us will be equal next Thanksgiving time, or next Christmas? I am satisfied after fifteen years observation, that because of ignorance concerning the gathering, the Saints do not move out towards Zion; I do not see that we are any nearer the gathering than we were fifteen years ago. There must be something done besides talk. It is not practical for the tail to lead; the head must go ahead. If the leaders of God's people would take the lead, the faithful Saints would follow. I have a fine herd of grade Jersey cattle, valuable horses, and some ready cash, all of which I consider belong to the Lord and my brethren. The Bible says that after Christ's ascension the Saints had all things common, neither said any that aught that he possessed was his own.

I long for the time to come when we may be gathered in hamlets and towns in Zion, with our own schools, and be able to care for our sick and infirm, with that love and cheerfulness that will make their lives more happy and cheerful.

I admire the spirit of love the Catholic sisters show in visiting the sick and teaching the parochial schools. Many times have I watched them caring for their little brethren,

and surely the spirit they show is commendable.

Sr. Walker's article in last HERALD is worthy of note, concerning the teachers for Graceland. Brethren, let us with willing minds place our substance at the apostles' or bishops' feet, and ask our heavenly Father to give them wisdom to direct the gathering of God's people.

Bro. Cushman was at our home, and although a Methodist preacher for many years, is now a staunch servant of Christ, and won our respect by his consistency and true worth.

I have many things to try me, the hardest of which is that my only sister is confined in an insane asylum. She is a member of the church, and I ask all Saints to pray that, if it be according to God's will, she may get well. With love to all, I am,

Your brother in the gospel,

THOMAS G. WHIPPLE.

CENTRALIA, Washington, September 17, 1907.

*Dear Herald:* I am pleased to send in another order for some of the church books. I found some isolated Saints in the wilds of Washington who are deprived of the association of the Saints; one Bro. Elsworth who had not heard a sermon for eighteen years, nor had he had the sacrament, consequently had become spiritually lean, but still had retained a desire to serve the Master, and rejoiced to be able to partake of the bread of life once more. His son-in-law and daughter, Bro. and Sr. Walden, with their family, have also lived here (at Willapa) for three years, and rejoiced to hear the word preached again. It is a lawless community. We were compelled to abandon one point, and move to another schoolhouse on account of rowdiness; but we purpose trying it again in the some time future, and we shall adopt measures to compel quietness.

I delight in the Master's work, when blessed with his Spirit; but it is uphill work without it. But I have weathered the storm for twenty years, and am not inclined to ask for a fur-lough.

Yours in the conflict,

WILLIAM JOHNSON.

HONOLULU, Hawaii, August 27, 1907.

*Editors Herald:* I am forwarding by this mail a tract entitled "Eternal Life," written by Elder Ingham, for publication in the Chinese and Japanese languages. The tract has been submitted to the First Presidency and has been approved by them. As soon as the Chinese and Japanese tracts are ready, we will forward some to the HERALD office.

In a few days I hope to be able to forward you a picture of our new church building. We are pleased to be able to occupy a building of our own for our church meetings, and we find it very convenient and comfortable. We hope to have the building dedicated within the next few weeks.

During the past month we have been doing very well in our church work. On Sunday, August 4, I baptized four individuals—one of the number being a Chinese. On Saturday, August 17, I baptized twelve more; and on Sunday last, five. Of the five baptized last Sunday, three were Japanese, all of whom have been attending the Sunday-school class at Waikiki for some years. In fact, one of them has been in the Sunday-school class since it was first formed in the year 1900. The object in view in starting this Sunday-school was to introduce our work amongst the Japanese. These are the first Japanese who have been baptized into our church here, and we rejoice to see that our labors among them are bearing fruit, and we hope that their coming into the church will open the way for many others of their race to follow. We are encouraged to look for good results in this direction in the near future from the assurance, given at the confirmation of these people by

the Spirit, of their acceptance by the Master; and also on account of the promises made to them of future usefulness, if faithful, in the work amongst their own people. This makes a total of twenty-three baptisms in our branch during this month. Our services are also being better attended since we moved into our new church building, and more interest is being manifested by members as well as outsiders. During this month also eight children have been blessed and one young Hawaiian ordained to the office of priest. We are looking for more Hawaiians to be baptized, as some are talking of coming into the church very soon. There is also interest being manifested in our work by some young Chinese, who are beginning to attend our services pretty regularly now. This encourages our young Chinese brother, Too Shau Chin, and gives him an opportunity to work amongst them. I need hardly add, therefore, that Bro. Ingham and I, both, are encouraged with the outlook.

Elder J. D. White is located at Lihue, Kauai, where he is practicing law.

Yours fraternally,

G. J. WALLER.

BOSTON, Massachusetts, September 17, 1907.

*Editors Herald:* I embark to-day on the steamer Ivernia, of the Cunard Line, for Liverpool, being this far on my way to the Scandinavian mission.

Last Sunday I spent with the Saints here, whom I was pleased to meet, and to find an earnest and devoted band.

I shall be glad at any time to hear from the Saints in America, and if those who have time and inclination to write will address me at Hundslund St., Denmark, it will reach me.

In gospel bonds, H. N. HANSEN.

#### Southern California Reunion.

The Southern California reunion convened at Seal Gardens, California, August 16 to 26, 1907. The meeting was called to order August 16, at half past seven in the evening, by E. C. Thomas, chairman of the committee. On motion Brn. T. W. Williams, A. Carmichael, and A. E. Jones were to act as associate presidents during the reunion. Other officers were Maggie Pankey, secretary, assisted by G. H. Wixom; Nettie Paulson, organist, she to choose her assistant; R. T. Cooper, chorister; Hugo Adam, assistant; Ray and Albert Knowlton, ushers. The order of meetings was left with the presidency. The speakers of the reunion were R. C. Evans, F. A. Smith, and F. M. Sheehy. Many grand sermons were delivered during the ten days, and the body extended to them their appreciation for their wise counsel and efficient work while with us, and an invitation to come again.

We were given through tongues, that the Lord was ready and willing to bless his people, if they were humble, and would be united, and that Zion would have been redeemed ere this had the Saints complied with the law.

The committee appointed for the coming reunion, 1908, were Sylvester Garner, Nathaniel Carmichael, E. C. Thomas, G. H. Wixom, and L. Hemenway. The time and place of holding the next reunion was left with the committee.

MAGGIE PANKEY, Secretary.

#### Extracts from Letters.

Mrs. Jennie A. Holt, Painesville, Ohio, R. F. D.: "I would like to correspond with any of the Saints who would like to write to me. Am sure it would be of help to me, and do much good. I am glad to be numbered with the Saints of God. It means a great deal."

J. R. Hacker, Big Cabin, Oklahoma: "We would like to have Elder Walters and Elder Lee Quick come down here and preach for us, as a good many outsiders are interested in the work."

## News From Branches

### DES MOINES, IOWA.

The writer recently secured the two volumes of John L. Stephens' work, "Incidents of Travel in Central America, Chiapas, and Yucatan," the volumes bearing date of 1841. These are valuable books.

The census of Iowa, for 1905, under the head, "Church statistics, property and membership," lists the following organizations in Polk County: Baptist 3, Catholic, Christian, Christian Science, Congregational, Episcopal, Friends, Dunkard, Jewish, Latter Day Saint, Lutheran, Methodist 4, Presbyterian 2, Salvation Army, Unitarian, United Church of God, and United Brethren. A total of 111 organizations, and 108 churches. Under the head, Latter Day Saints, it gives two organizations, two church buildings, valued at \$5,200, seating capacity of 650, membership 375, Sunday-school scholars 132, and one parsonage valued at \$800.

Two were baptized on Sunday, August 25, and two on September 15.

Elder J. F. Mintun attended the district reunion at Rhodes the last week in August and the Western Iowa reunion the second week in September.

The Ladies' Aid Society held a sociable September 17, the proceeds to be used in carpeting the church. A. A. REAMS.

### FIRST KANSAS CITY.

The weather is very pleasant, and the congregations at all our meetings are much better than during the hot season. The preaching has been spiritual and instructive. The speakers have been Brn. D. F. Winn, John Kaler, William Clow, R. Winning, and others.

At our business-meeting, our deacon, Seth Sandy, was recommended to the Stake conference to be ordained an elder, and our teacher, M. Leeton, a priest. Our Sunday-school and Religio are leading features in the progress of our branch. Russell and Lester Warnky came home from St. Louis last Sunday morning to visit their parents for the day and then return; but to their surprise Bro. and Sr. Warnky were both gone from home to the stake conference.

Elder John Kaler is preaching every night at the house of President D. F. Winn, east of the church, where many of the Saints live.

F. C. WARNKY.

### ST. JOSEPH, MISSOURI.

The work in this part of the Lord's vineyard seems to be progressing nicely. On last Sunday five were inducted into the kingdom by Bro. Goodrich. The sacrament was administered at the evening prayer-meeting, the five who were baptized were confirmed, three babes were blessed, and the Spirit of God was present to cheer, comfort, and instruct. It was a time of rejoicing. At the morning service Bro. David Powell, of Stewartsville, gave us a stirring address, replete with good things; and in the evening we were treated to an excellent sermon by Bro. Goodrich.

Quite a number of the Saints here attended the Stewartsville reunion, and it has been generally conceded by them that it was one of the best and most successful ever held there, in all respects.

We are deeply thankful to say that our beloved Bro. Carl Kinnaman, who has been so very seriously ill, is recovering rapidly. Bro. Kinnaman has been remarkably blessed, and God has shown his omnipotent power in his behalf, to the astonishment of the world and the gladdening of the Saints. His malady, ptomaine poisoning, was pronounced fatal by the three physicians who attended him, and they freely con-

fessed that he was beyond all earthly help. But, ah, thank God, we are not dependent on the arm of flesh, as has been demonstrated in his case. Bro. Joseph Luff was summoned from Independence, and his care given in the fear of the Lord. The heartfelt prayers of the Saints, and the administration of the sacred ordinance of the church for the healing of the sick, have proved effectual in bringing the blessing which it was beyond the power of man to bestow. With what fervor can we say, "Praise God from whom all blessings flow."

Bro. William Lewis, of Scranton, Pennsylvania, is with us, called by the sickness of Bro. Kinnaman.

Sr. Josephine Islieb, who has been studying music in a Boston conservatory of music for the last eighteen months, is visiting her parents and friends for a few weeks, after which she will again take up her studies in Boston.

Bro. and Sr. M. Shaw have bought a nice little grocery business, in which we sincerely hope they will be as successful as they deserve to be.

Sr. Goodrich leaves to-morrow for a visit with relatives in Holden.

Bro. Gilbert Whitehead has purchased a nice residence near the church, and will take possession soon.

EDITH M. COCHRAN.

#### INDEPENDENCE, MISSOURI.

The branch presidency being in attendance at the Holden reunion, presiding priest, W. H. Deam, had charge of all the services Sunday. Bro. Joseph Arber occupied the morning hour, and President Joseph Smith at night. Sr. R. C. Evans is visiting Independence Saints, Bro. Evans being at reunion. We are glad to welcome Bro. Ray Davis and family in our midst, they having just arrived from Oakland, California. Some of our most faithful helpers in Sunday-school and Religio work leave next week to attend Graceland College. We shall miss them, and they may be assured of a hearty welcome back when the college year is ended, and feel sure that they will find a place in the church work among the Lamoni Saints.

Bro. Arthur Allen is superintending the building of the sanitarium, and the work is progressing. Maybe some people think that there is nothing being done about the sanitarium, here in Independence. The fact is, the building is being built. Of course we are all GOING to help, but a whole lot of that help is needed now.

Bro. Paul Craig, who is visiting his sister in Nauvoo, writes us encouragingly of the work there.

At the fair being held in Independence this week, several of our people contributed to the exhibits, and were quite successful in securing first and second prizes.

Bro. D. J. Krahl, now of Independence, was chosen by the stake Sunday-school association to succeed Bro. W. N. Robinson as assistant superintendent, upon the latter's resignation.

Bro. E. L. Kelley, and daughters Jeanette and Laura, are attending reunion at Moorhead, Iowa.

J. A. GARDNER.

#### LAMONI, IOWA.

John Smith was the speaker at the chapel Sunday morning; E. O. Clark, of Des Moines, in the evening. A. S. Cochran occupied at the Saints' Home, Roscoe Willey at Liberty Home.

The local ministry occupied as follows: Moroni Traxler at Wion in the evening; Charles Jones at Andover morning and evening; F. M. Weld at Thompson in the morning; L. A. Gould at Evergreen in the evening; R. S. Salyards at Jack Wood's in the morning and at Greenville in the afternoon; William Anderson at Pleasanton; W. R. Dexter at Cleveland;

H. A. Stebbins at Ellston; S. D. and George Shippy at New Buda.

Roy Young and William Shakespeare, of the stake Religio organization, visited the local at Lucas Friday evening, and the local at Norwood Saturday evening. They were joined at Cleveland, Sunday, by J. F. Garver and R. T. Willey of the stake Sunday-school association. At the latter place two special meetings were held in the interests of the auxiliary work. The local, which was partially disorganized, was revived.

Elbert A. Smith returned from Denver, Saturday, where he had been attending a reunion.

On Tuesday of this week occurs the opening of Graceland, William Pitt, of Kansas City, is the speaker. These items go to press too soon for further particulars.

The fall conference of the Lamoni stake will be held at Lamoni, October 26 and 27.

H. A. Stebbins returned from Kansas last week, where he had been laboring for about a month. He preached at the following places: Barnes, Blue Rapids, Netawaka, Fanning, and at St. Joseph, Missouri; twenty-four times in all.

J. F. GARVER.

#### NAUVOO, ILLINOIS.

On the 16th of August our district Sunday-schools held a grand reunion at the famous old Mormon Springs, on Bro. Gifford's estate. It was certainly a successful venture. Saints came in wagon, in skiffs, and by boat, from across the river; and by wagon and carriage from the Illinois side.

We had big swings, boat-rides, the usual picnic dinner, and a very interesting program and song-service. There were nearly seventy present. Some two dozen were prevented coming on account of rain during the night. We decided that day, that an annual event of similar character would be just the thing; and we expect to meet again next year. It did us good; we are better acquainted, and feel, more than ever, united to serve the Lord more diligently in future, and with more brotherly love and kindness one to another.

Recently Sr. David of the Oakland, California, Branch has moved into town. We are consequently rejoicing. She brings with her three fine boys, the youngest being nine years of age. So our Sunday-school, especially, feels like times are growing better. We hope indeed that she will find conditions such here that they can remain with us. We are anxiously and with open arms awaiting the arrival of any others seeking a home in this stake of Zion.

We have also one other new arrival in our midst—that of Master Adriel Craig Siegfried, born June 3, at Independence. He has never yet stayed away from Sunday-school, Religio, or preaching-service, since coming home to Nauvoo.

Bro. Reiste, of district missionary force, has his tent here and ready to begin meetings this week. They had to be postponed on account of busy times during grape harvest the past two weeks. The grape harvest is heavy, but almost no peaches and apples.

We are pleased to have Bro. Paul Craig visiting with us just now. He has promised to assist us in tent-services with vocal solos and otherwise. He has made some very interesting souvenirs of Nauvoo, paintings from nature.

The street-car line is still in progress, grading being done apparently in earnest; with promise of cars before next year.

MADGE SIEGFRIED.

More depends upon what the individual does for himself than upon what the government does or can do for him. Men can be miserable under the best government and they can be happy under the worst government.—W. J. Bryan.

## THE SAINTS' HERALD.

ESTABLISHED 1860.

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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

Entered at post-office, Lamoni, Iowa, as second-class mail matter.

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

## Miscellaneous Department

## Conference Minutes.

**INDEPENDENCE.**—The thirteenth semi-annual conference of the Independence Stake was held at reunion grounds, Holden, Missouri, Saturday, September 14, 1907, convening at 10 a. m., Heman C. Smith and stake presidency chosen to preside; W. S. Brown and Estella Wight, secretaries. Four hundred ninety-five delegates represented 13 branches with a membership of 3,483. Report from stake officers showed work in good condition. Bishop reported: Cash on hand last report and collected since, \$8,719.48; paid out, \$8,479.03. Secretary reported net gain in membership of 163, of which 76 were by baptism. Ninety-four of local ministry reported 801 sermons and 67 baptisms; Patriarch Henry Kemp 125 patriarchal blessings. Matter of creating a fund for expenses of local ministry was referred to stake presidency and bishopric. Committee reported concerning ordination of Albert T. Van Brunt, and A. Kenworthy, as having ordained the former, but no action in regard to latter. Stake presidency reported that branch organization at Grand View should be deferred, also in regard to publishing tracts in stake for local work, was not ordered. Committees on ordination, branch organization, and tracts, were continued. Matter of appointing member of library board was left in hands of stake presidency. Religio and Sunday-school reported substantial gains in membership, and good interest in the several departments of the work. Request from First Kansas City Branch asking that Seth Sandy be ordained to office of elder was referred to missionary in charge and stake presidency. Place and time of next conference will be, second Saturday in March, 10 a. m., at Second Kansas City Branch. Resolution granting stake officers authority over branch officers, where latter refused to grant letters of removal to offending members, but where no charge was made, was substituted by a resolution requiring all branches to grant letters of removal to those requesting the same, or proceed to deal with them as the law requires, and show cause why such letters should not be granted. Substitute carried. A resolution carried requiring those who inflict silence upon any of the priesthood, to proceed within thirty days to make charges in regular form before a proper tribunal of the church, thus giving the one charged opportunity to vindicate himself, or be proved guilty. Branches reporting: Independence, First, Second, Third, and Fourth Kansas City, Armstrong, Chelsea Park, Argentine, Lee Summit, Holden, Knobnoster, Pleasant View, and Post-Oak. W. S. Brown, secretary, 2143 Bellview, Kansas City, Missouri.

**SEATTLE AND BRITISH COLUMBIA.**—Semi-annual conference convened August 10, 1907, with the Seattle Branch. President R. C. Evans and Frederick A. Smith being present were called to preside over the conference, with William Johnson to assist, and Frederick W. Holman, secretary. Ministry reporting: Elders William Johnson, John Davis, N. T. Chapman, David W. Davis, John Holmes, Frank Holmes, S. P. Cox, and J. S. Rainey; Priests Arthur W. Gorbatt, Josiah E. Rhoades, George S. Wightman, Isaac McMullen, and George M. Appleman; Deacon James O. Gregory. The reading of the Bishop's agent's (Frank Holmes, located at Roslyn, Washington,) report for the past six months, showed a balance on hand, including an amount of \$16.88, unac-

counted for, \$434.10, February 5, 1907; Receipts, \$470.12; expenses, \$524.82. Statistical reports of all the branches in the district, eight in number, showed a net gain by baptism of eight, and three by letter of removal, amounting to a total membership of 355. The matter of the division of the district was taken up, which resulted in the giving over of the counties of Klickitat, Kittitas, and Yakima to the adjoining Spokane District, to take effect when ratified by General Conference. Matter of the disorganization of the Castle Rock Branch being next brought up, as provided for in the February conference, next previous, was concluded with the announcement by District President William Johnson, that "all members desiring letters from said branch could obtain them by making application to the district secretary."

A collection of \$55.87 was taken up during the preaching services, \$11 of which was turned over to Seattle Branch for conference expenses, leaving a balance of \$44.87, which was divided equally among the eight missionaries in attendance. Conference adjourned to meet with the Saints at Centralia, Washington, on the second Saturday and Sunday in February, 1908. Frederick W. Holman, secretary, 1202½ Seventh Avenue, Seattle, Washington.

## Corrections.

In HERALD for September 11, page 835, first column, fifth line, word *crevices* should have been *cornices*.

Same HERALD, second line, last paragraph, Home Column Department, first column of article, "Are we thinking?" should say "eighty-third" instead of "eighty-fifth section of Doctrine and Covenants."

Same HERALD, in branch news from Providence, an unfortunate omission occurred on page 846, second paragraph, second line, in prophecy by Bro. Bullard, obscuring the meaning. The first two lines should read, "Treasure up faith, for you will need in the evil day all the faith you can exercise and command, and if you do not live near me and do those things I command, your faith will be weak," etc. The fifteen words following the word *command* were omitted. The error was made in typesetting, and overlooked by the proofreader.

## Conference Notices.

The conference of the Western Michigan District will be held in Traverse City, October 5 and 6. All reports should be sent at as early a date as possible, so we may arrange our report before conference. The Religio and Sunday-school conventions will be held on Friday preceding the conference. Trains on all railroads will be met by committees who will direct strangers to the place of meeting. H. A. Doty, secretary, 116 Monroe Street, Traverse City, Michigan.

The conference of the Southeastern Illinois District will convene at the Brown church, in the Brush Creek Branch, October 26, 1907, at 10 a. m. Let us try to have a good representation from all the branches. Peter G. McMahan, clerk, Tunnel Hill, Illinois.

Reunion and conference will convene with the Santa Rosa Branch, of the Florida District, October 19, 1907, at 10 a. m. All are invited. We hope to have some of the missionary force with us; Brn. T. C. Kelley, J. M. Stubbart, and others. We hope to continue it for at least ten days. B. L. Jenigan, secretary, Brewton, Alabama.

Clinton District conference will convene at Coal Hill chapel, October 19 and 20, 1907. Reports and communications sent by mail should reach the undersigned on or before October 16. A. C. Silvers, secretary, Walker, Missouri.

The Northern Michigan District conference will convene at Alpena, Saturday and Sunday, October 12 and 13. J. W. Wight is expected to be present. Alpena Saints will care for conference. Secretaries send in your report as early as possible. After the 10th send to Alpena. Charles Burtch, secretary, East Jordan, Michigan.

## Convention Notices.

Sunday-school convention, also the Religio convention of the Northern Michigan District, will convene at Alpena, Friday, October 11, 1907, at 2 p. m. In the evening there will be a union entertainment given by Religio and Sunday-school. Religio business session at 10 a. m. Charles Burtch, secretary, East Jordan, Michigan.

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# THE SAINTS' HERALD

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



"There shall not be one wife; and of Mormon, Jacob 2:

an among you have save it he shall have none."—Book

VOLUME 54

LAMONI, IOWA, OCTOBER 2, 190

NUMBER 40

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

Editorial

Bishop's Office  
210 1-2 N Main St

## A VISIT TO THE MUSEUM OF CLIFF-DWELLING RELICS AT DENVER, COLORADO.

During a recent visit to Denver, Colorado, the writer spent some time studying the collection of cliff-dwelling relics in the state capitol building at that place. This collection is one of the most valuable and complete of the kind in the world, being valued at one million dollars.

Of course the primary object of interest is the Cliff-Dweller himself. There are several mummified remains incased in coarse corded cloth and other wrappings on exhibition. The long, matted hair hangs down over the sunken cheeks, and the whole spectacle is calculated to cause an uneasy feeling in a weak stomach. The most perfect remains are those of a woman, a little baby, and another, evidently a man.

A peculiar fascination holds one to the spot and he ponders on what may have been the history of these individuals. What of their loves and hates, their joys and sorrows in their romantic cliff homes in the far past? A little more human interest enters into the study when we thus contemplate them as individuals, and not merely as a race. But of course we can not unravel their individual history when even as a race mystery shrouds their past.

Are these the remains of Gadianton robbers mentioned in the Book of Mormon? In Helaman the fourth chapter and the fifth paragraph the habits of the Gadianton robbers are described, and it is stated that they had their strongholds "in the mountains" and in "the wilderness" and in "secret places," "hiding themselves that they could not be discovered."

While reading this description one's mind naturally reverts to the homes of the Cliff-Dwellers, hidden as they were in the wilderness and the mountains, and in secret places so inaccessible that they can scarcely be entered even now, when their former defenders are no longer living to dispute the way.

Evidently the remains before mentioned are Indian or Lamanitish, at least the long black hair would indicate as much; but the hair of one individual examined was of a reddish brown color, and on the shelves of the museum are over fifty skulls

## CONTENTS

### EDITORIAL:

A Visit to the Museum of Cliff-Dwelling Relics at Denver, Co'orado - - - - -	897
Doctor O. H. Riggs Dead - - - - -	899
A Case of Healing - - - - -	899
Graceland College Opening - - - - -	900
General Church Items - - - - -	900

### ELDERS' NOTE-BOOK:

Sermonic Strategy - - - - -	901
-----------------------------	-----

### ORIGINAL ARTICLES:

Christian Science - - - - -	902
Three Questions - - - - -	903

### OF GENERAL INTEREST:

Former Governor's Daughter Ill - - - - -	906
Drinking Among Women - - - - -	906
The Mesa Verde Cliff-Dwellings - - - - -	906
Humor - - - - -	907
The Episcopal Church on Divorce - - - - -	907

### MOTHERS' HOME COLUMN:

Do Not Wait - - - - -	907
I'm Glad I Did My Work Well - - - - -	908

### LETTER DEPARTMENT:

Letters - - - - -	908
Over the Mountains - - - - -	916

### NEWS FROM BRANCHES

- - - - -	917
-----------	-----

### MISCELLANEOUS DEPARTMENT:

Conference Minutes:	
Oklahoma - - - - -	917
Northeastern Missouri - - - - -	917
Western Maine - - - - -	917
Pottawattamie - - - - -	917
Southern California - - - - -	917
Convention Minutes:	
Pottawattamie - - - - -	918
New South Wales - - - - -	918
Eastern Colorado - - - - -	918
Northwestern Kansas - - - - -	918

An unjust acquisition is like a barbed arrow, which must be drawn backward with horrible anguish, or else will be your destruction.—Jeremy Taylor.

taken from the Cliff-Dwellings of Mancos Canyon, Colorado, and it is clear that many of them are not Indian. Two or three of these skulls would attract attention in any collection of the kind. They are two-story skulls, with high, well-shaped foreheads, and well might rest upon the shoulders of modern scholars or statesmen. They bespeak leadership, and they are not of the Indian type.

We engaged in conversation with one man who was viewing the collection. He made some claim to a knowledge of ethnology and stated that the conformation of these skulls indicated a peaceable, and not a warlike people. That did not accord with the Book of Mormon theory; but we noticed a well-filled case of axes, hatchets, and spears close at hand, indicating that during life this people knew how to crack a skull on occasion. So far as that is concerned, the craniums of the present occupants of America indicate a peaceable people, yet they are pretty able fighters, and we may add have been quite successful as robbers in more ways than one.

The theory sometimes advanced that the Cliff-Dwellers were a docile race that sought safety from their enemies by building in inaccessible places in the cliffs does not appeal to us as being reasonable. In such an event they would soon have been cut off from every source of supply, as their enemies would have foiled any attempt to descend and cultivate the plains. But as fierce, bold outlaws, hunting and being hunted, such as are described in the Book of Mormon, they could swoop down like the eagle from his eyrie and seize supplies from the peoples of the plains, then they could retreat again to their fastnesses.

Phrenologists have commented on the fact (and it is a fact) that in this collection of skulls there is the greatest imaginable variation. There is not the uniformity and the conformity to type usually noticeable in any group of individuals of one race. This, too, is what might be expected in a society like the Gadianton robbers. They were composed of outlaws, criminals, with great diversity of mentality, ranging from astute political outcasts to the lowest degenerates. Moreover, they came from two races, "dissenters from the people of Nephi . . . and also a certain number who were real descendants of Lamanites." (Helaman 4:5.) A mixing of these two races would have produced a still greater variety of types. We may add that most of these skulls bear marks of violence. They were shattered by the blow of some weapon. What from quarreling among themselves and fighting with the law-abiding Nephites, it is probable that few of the men were permitted to die quietly and respectably of old age. Everything surrounding them seems to spell violence.

Next in interest to the human remains are the

implements and other mute evidences of past activities. In one place we noticed nearly a half bushel of bright, clean corn cobs. Near them stood an earthen bowl partly filled with shelled corn. There were also twelve small sheaves of grain or grass, tied about with coarse cord. Quantities of rope are exhibited, looking like hemp, and evidently made from the fibers of the yucca plant.

The remains of a loom are to be seen, showing how at least a part of the time of the women was spent, while the men were out upon less worthy undertakings. The cloth thus woven, at least that in which the mummies were wrapped, is peculiar, feathers and fur being woven into the fabric so that the finished product resembles a robe, or the pelt of some animal. The remains of a musical instrument show that evenings, holidays, and idle moments were enlivened with music. Mortars in which corn was ground suggest the household drudgery that could not be escaped even there; and there is one stone kneading slab on which finger marks can still be seen in the dough and dirt that adhered to its surface. Hundreds of pieces of earthenware are exhibited. These are well proportioned and are covered with neat designs, showing that the makers had an eye for symmetry of outline and harmony of color. We noticed some larger ewers or jars, with a capacity of five or six gallons, that showed the marks of the basket on the outside. The makers evidently mastered the art of weaving before they did the potter's art, and then they learned to line the baskets with clay and burn them. The basket was burned away and a beautifully ornamented piece of earthenware remained.

Rolls of matting are seen, and immediately attract our attention. They much resemble porch screens sometimes used to-day. They were made of willow strips about four feet long and less than half an inch wide. Holes were drilled through these strips and they were strung on cord that much resembles the binder twine of present-day commerce.

We are reminded of the real trade of this people when our attention is called to one exhibit marked armor—wooden slats fastened together and designed to be worn around the body to protect the more vital points. That armor was not unknown to the people of which the Book of Mormon gives a record (both Nephites and dissenters) is shown by several passages which might be quoted, among them being one in Alma 21:31: "And he fastened on his headplate, and his breast plate, and his shields, and girded on his armor about his loins."

Several ladders which are here exhibited show how these people reached their dwellings. They are heavy poles deeply notched on either side to afford foot and hand hold. Wherever an absolutely smooth surface of the cliff barred further upward progress

one of these ladders could be planted, and the householder who would take the precaution to draw up one or more of the ladders after him would be safe against attack. Indeed some of the cliff dwellings were so situated that a single able-bodied man armed with a club could defy an army.

We visited this collection on several different occasions and are convinced that the exhibits will repay a more extended study by those who may be permitted to visit it. **ELBERT A. SMITH.**

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#### DOCTOR O. H. RIGGS DEAD.

On September 14, 1907, the Saints at Independence assembled at their church building to participate in the obsequies over the remains of one of their prominent and much loved members, Doctor O. H. Riggs, whose death had occurred on Wednesday, September 11, 1907, at eight o'clock in the evening. The interment was in the beautiful Saints' cemetery, Mound Grove. Upon the senior Editor of the HERALD devolved the sad duty of preaching the funeral sermon, a duty which was made easier, however, by a knowledge of the universal respect in which the departed was held by the Saints among whom he has sojourned for some years past. The brother was well-known among the Saints as a kindly, dignified, circumspect Christian, and his family mourn not alone.

Bro. Riggs was born July 6, 1843, near Library, Pennsylvania. His boyhood was passed on a farm, being one of ten brothers. Of a family of eleven children, he was the only one to accept the gospel. He early affiliated himself with the Baptist Church, but felt satisfied religiously only when he had accepted the "restored gospel."

He was educated at Bethel Academy and at Currie Institute in Pittsburg, and for some years followed the occupation of a school teacher. In 1874, having gone to Utah, he was appointed by the governor of that State, superintendent of public instruction. Later in life he decided upon the study of medicine as his profession, and went east to qualify himself therefor. He graduated from the Long Island College Hospital, of Brooklyn, New York, and located in Cincinnati, Ohio, where for many years he practiced medicine as a specialist. There he met and married Miss Hattie Fruhauf, who with a daughter, Marie, survives him. Bro. and Sr. Riggs were baptized into the church in September, 1895, by Bro. Rudolph Etzenhouser, at a reunion near Limerick, Ohio. A long cherished hope of the departed brother was to live in Zion and be found among the faithful. He found much enjoyment in being among the people of the church of his choice. The church and its people were very dear to him.

On September 7 Bro. Riggs sustained injuries from a fall which developed a form of pneumonia which resulted in his death. Sr. Riggs and her daughter have the prayers and the sympathy of the Saints in this hour of bereavement. When the condition of Bro. Riggs became serious, his only son, Doctor L. R. Riggs, of Cincinnati, Ohio, was telegraphed for, and reached the bedside of his father just after he had become unconscious. Besides Doctor L. R. Riggs, other relatives of the family who were present at the hour of bereavement were: Mr. H. K. Fruhauf, of New York City; Mr. Samuel Fruhauf, of Cincinnati, Ohio; Mrs. G. Atshool, Cincinnati, Ohio; Miss R. Fruhauf, Cincinnati, Ohio, all brothers and sisters of Sr. Riggs.

We feel that all who have known the genial personality of Doctor Riggs, will be greatly grieved to learn of his demise. His splendid physique, together with the excellent care he took of himself, gave promise of a long life which would keep him among his friends and loved ones for many years yet. We may wonder why a man who by disposition and training is capable of doing so much good among his fellow men should have been called from our midst as was our departed brother; but he who ruleth over all knoweth and doeth all things well, and his will be done. We are grateful, in such hours of grief, that we have a hope which reaches beyond the vale. Peace to the soul of the departed brother, and the consolation of the Spirit to the bereaved.

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#### A CASE OF HEALING.

Sr. Dora Carstenson was healed of a spinal disease, which had caused a curvature upon one side, making that side some two to three inches shorter than the other.

She gives the following account of the affair. A few evenings before the 22d of September, the date of the healing, she was reading her Bible and thinking about her condition, she having been sick for about twelve years, having been treated by several physicians for different ailments, her last affliction being called one thing by one physician, and something else by others, they apparently being unable to agree as to what her trouble was. One told her that her condition was such she would never get over it; that she would be an invalid all her life, and might die at any moment.

The Spirit of the Lord came over her, causing a heavenly feeling, at the same time producing the firm conviction that if she would be administered to by the elders she would be healed.

In obedience to this suggestion of the Spirit, she prepared herself to receive the blessing; and on Sunday evening, after the services of the afternoon had closed, she went to the administration tent, and

was administered to under the hands of Elders George Jenkins, James Moler, and C. F. Scarcliff. After this administration was over, she rose to her feet a healed woman, as straight as any other person.

I visited her the following day and she told me the above with her eyes aglow with divine pleasure. She walked about the room with delight, showing me the lower part of her dress which had been cut to suit her condition, one side two or three inches lower than the other.

She is at the home of a Mr. Zehis, living there for about six months. These people are not members of the church, and are much surprised, and wonder if the healing will be permanent.

GEORGE E. HARRINGTON.

INDEPENDENCE, Missouri, September 24, 1907.

#### GRACELAND COLLEGE OPENING.

The outlook for the year's work at Graceland College is very encouraging. President Stewart reports a gain in the enrollment of fully one third over that of last year. Representatives are in attendance from Nova Scotia on the east to California on the west; from Minnesota on the north to Arizona on the south. The dormitory is crowded full, and every room in the self-help department is taken.

Opening day, Tuesday, September 24, was ideal; the weather was Iowa's finest and nothing is better than Iowa's finest or worse than Iowa's worst. The fact that the chapel was crowded evinces a growing interest in college matters. The program was enjoyable and profitable. In the way of music, there was a piano solo by Sr. Helen Silsbee, a song by the Cueur Quartette, and a vocal duet by Sr. Audentia Anderson and Bro. Russell Archibald.

The invocation was by Elder R. M. Elvin. The address of welcome was by President Stewart, who sought to impress his hearers with the importance of the step that the student is taking when he leaves home and enters college. He reminded the students of the parents at home who were sacrificing for them and who would be honored or dishonored by their conduct.

The annual opening address was by Bro. William Pitt, of Independence, Missouri. He defined genius as hard work, and urged his hearers not to substitute a wishbone for a backbone. The audience gave him the closest attention, and his address was worthy the tribute thus accorded it. This address was reported and will appear in the next issue of the HERALD.

Professor Roy Hannum, superintendent of the Lamoni public schools, followed Bro. Pitt with a short speech in which he urged the student to learn

the lesson for what is in it, and not merely to pass the examination.

Graceland still works at a disadvantage, not being properly supported, but those who go there and put heart and soul into their work gain a great deal; and we are of the opinion that there are and have been and will be young people in attendance there who will be saved to the church, whose future work will be worth to the church all that Graceland has cost.

#### GENERAL CHURCH ITEMS.

The branch at Philadelphia is preparing to celebrate its sixty-eighth anniversary, October 6. The HERALD editors acknowledge the receipt of an invitation to be present.

Bro. R. C. Russell writes from Chatham, Ontario, as follows:

"A distinguished Abyssinian high priest (colored), Father Checlzli, of the Coptic Church, in his tour through the United States and Canada, recently came to Chatham, Ontario, where in the chief Methodist and Baptist (white) churches he preached to full houses, who highly appreciated his presence, and are untiring in their praises of his orations.

"Since coming to America he has met with varied experiences, one of which deprives him of the privilege of returning to his native country until special privilege is given him. He finds himself in love with an American woman, and if allowed by the home authorities to do so he will take the bride, who lives in one of the Western States. If refused the right, he will marry the woman. He refuses to say anything about her only that she is his affinity. As a high priest he is allowed three wives in Abyssinia. Whether he has taken the three helpmates he is not allowed to state.

"He also states that he is to be deposed by the Abyssinian Government because he has seen fit to carry on amours in this country. He states that his home church believes that Jesus was a black Jew but not the Son of God.

"I purpose delivering a few lectures in Chatham, beginning September 28, the first of which will be, 'Polygamy in Protestantism at home and abroad.'

"To me it is very strange how these churches can muster up the effrontery to denounce Brigham Young and his heresies, while they go hand in hand with his equal whose church says Jesus was a black Jew, not divinely commissioned, and polygamy is divine."

It should be remembered that Sunday, October 6, is "College Day," at which time a collection should be taken in each branch to help maintain the edu-

cational work of the church, according to the action of General Conference, "that the expenses of running the College be met by voluntary contributions for the purpose, and that one day in each year be set apart, to be known as College Day, upon which offerings, in the manner of collections, shall be taken up in all districts and branches of the church, to aid the College work."

The new Herald Office is nearing completion. The plastering is done and the interior of the second story is ready for the painters; the first story will be ready this week. The floor is laid in both first and second stories. The flooring is of mosaic tile, in all rooms except the basement, and adds a great deal to the appearance and worth of the building. It is expected that the building can be occupied sometime during October. Light, power, and heat are to be furnished by an up-to-date plant capable of developing one hundred twenty horse power. Electric light lines have been run to various parts of the town and the Office is to furnish the town with twenty-five fifty-candlepower lights, is to light the College and Saints' Homes, and is prepared to light private dwellings. The lighting plant can thus be made a source of revenue to the Office and a benefit to the town.

Perhaps the latest title to be conferred upon the church is found on a recent letter to the editors, addressed to "The Recognized Church of Latter Day Saints." Not a bad title after all.

"No man should be willing to rest his salvation in a system which is not supported by divinity."

"Grant that God can be manifested in the world of nature, is not man a part of Nature, and hence should not be excluded from the indwelling of God? Paul says, God in sundry times and divers manners spoke to our fathers; but in these last days spoke to us by his Son. Here we learn also that he sought by rites and ceremonies to reveal himself to man; and that finally God himself clothed with flesh came among men to teach them more perfectly the way of life."

• \* •

"In the main we can not afford to lay our judgment down and place implicit confidence in all people. Jesus said take heed that no man deceive you. There is certainly some way in which this is to receive an application. I am willing that all men should be regarded as innocent until proven guilty. But in each class of humanity there is woven that which will not warrant absolute confidence. God warns us against putting our trust in man and making flesh our arm."

## Elders' Note-Book

### SERMONIC STRATEGY.

Ministers who are vague on the subject of sermon architectonics have commended to them an "awful example." It has been extracted by several religious journals from a late number of the *Atlantic Monthly*, and conveyed to their clientele. In that magazine a supposed "occupant of the chair of military science describes in the terminology of his own profession a sermon which he heard on the preceding Sunday." It runs this way:

"I went to church yesterday and witnessed a series of operations that filled me with dismay. The minister began by seizing a text as a base of operations. I observed that the base was not secure, but this made less difference, as he was evidently prepared to change his base if the exigencies of the engagement demanded it. His first mistake was one of overcaution. In order to defend himself from an attack from the higher critics, he had strengthened his front by barbed-wire entanglements in the way of exegesis. This was an error of judgment, as the higher critics were not on the field, at least in sufficient force to take the offensive. The entanglements, intended to keep a hypothetical foe from getting at him, prevented him from getting at once at the real enemy. He thus lost the psychological moment for attack.

"While he was endeavoring to extricate himself from his own defenses I trembled for the issue of the affair. Having finally emerged into the open, he was apparently prepared for vigorous operations. I watched intently for the development of his plan. I was bewildered by the rapidity of his evolutions. With a sudden access of courage he would make a wild charge against an ancient line of breastworks which had long been evacuated. Then he would sweep across the whole field of thought, under cover of his artillery, which was evidently not furnished with accurate range-finders. The next minute he would be engaged in a frontal attack on the entrenched position of modern science. Just as his forces approached the critical point, he halted and retreated to his textual base. Reforming his shattered forces, he would sally forth in a new direction.

"At first I attributed to him a masterly strategy in so long concealing his true objective. He was, I thought, only reconnoitering in force, before calling up his reserves and delivering a decisive blow at an unexpected point.

"At last the suspicion came that he had no objective, and that he didn't even know that he should have one. He had never pondered the text about the futility of fighting as 'one that beateth the air.' As we came away a parishioner remarked, 'That was a

fine effort this morning.' 'An effort at what?' I inquired."

The Cumberland *Presbyterian* (Nashville) comes to the rescue of those who, bewildered by the satirical presentation of some of their own efforts, may wonder what the essentials of a sermon are, and gives this trenchant recipe:

"First, that it shall aim to convince the hearers of something which God would have them be or do; secondly, that it shall hit what it aims at."—*The Literary Digest*, August 24, 1907.

## Original Articles

### CHRISTIAN SCIENCE.

Is Christian (?) Science (?) the second coming of Christ? Has it reinstated primitive Christianity? We answer, No; but have found that some of the most prominent representatives of that church do claim that Christian Science is the second coming of Christ to earth, and that they have restored primitive Christianity.

In a letter dated Boston, Massachusetts, June 13, 1898, Reverend S. J. Hanna, in answer to the question: "Is Christian Science the second coming of Christ," said: "Christian Scientists have no doubt this is the second coming."

Reverend Hanna was, for many years, editor of the *Christian Science Journal* and First Reader of the First Church of Christ, Scientist, Boston. A similar question had been sent to Mrs. Mary Baker Eddy, the founder of the Christian Science Church, and in reply she directed her secretary, Calvin A. Frye, to write from Concord, New Hampshire, April 21, 1895, as follows: "I am requested to say in the words of scripture, 'Go and tell John the things ye see and hear; the sick are healed, the deaf hear, the lame walk, etc., and blessed is he whosoever shall not be offended in me.'"

Please take your Bible and read Matthew 11: 1-6, and Luke 7: 19-23, and you will have no doubt but what Mrs. Eddy would have every reader of those texts and of her letter referred to above, to know that she is positive in her own mind that Christian Science is the second coming of Christ to earth.

Mr. Ezra W. Reid, a prominent writer and defender of Mrs. Eddy's claims as a restorer or discoverer, is the author of a leading article on the second coming of Christ in the October, 1897, *Christian Science Journal* of Boston. Mr. Reid refers to several religious societies as having taught the second coming of Christ; but, having all failed in their expectations, it was left to Mrs. Eddy to present to the world the glorious coming of the Lord in what she proudly advocates as *Christian Science*. Reverend Reid says:

We can not, within the limits of this article, enter into the discussion of the various beliefs of these people, their differences, and the mathematical, chronological, and historical arguments which prove the time of the second advent; suffice it to say, that from 1843 to 1873 there was quite a widespread expectation that it would occur within that period. In fact, many eminent English standard writers and commentators fixed upon the year 1866 as the year which would bring the Lord and his kingdom. This date is one which especially interests Christian Scientists. . . . Was it co-incidental that Christian Science should have been discovered in the year 1866? As indicated in the above quotation, there is no reason for expecting that the beginning of the new dispensation should be so very different from the years preceding it, that is from the standpoint of mortal man. Are not all of God's works performed through the still small voice? It was in this manner, and in this year of 1866, that Reverend Mary Baker Eddy discovered Christian Science, which, from the testimony of Jesus and the apostles, we feel sure is the second coming of Christ. . . . The kingdom *has come*, and as the light which is all diffused, is *the presence of the Christ*.

He also says:

It was the Christ of whom Jesus was the "highest human corporeal concept" . . . who was to come again after the gospel parenthesis; but when Jesus ascended from the Mount of Olives, he laid aside for ever the flesh—body—and "henceforth know we him no more after the flesh."

The above is one more of those "cunningly devised fables," so easily detected by believers in the angel's message to earth (see Revelation 14: 6, 7).

We now present an extract from a sermon by Reverend S. J. Hanna, published in the *Christian Science Journal*, June, 1907, which gives the following historical account of the coming into organic (?) form (?) of the Christian Science Church. He says:

The early records of this church contain the following interesting and significant item: "At a meeting of the Christian Science Association, April 19, 1879, on motion of Mrs. Eddy, it was voted,—To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing." We point to the twenty-eight years of intervening history in witness of the correctness of that early declaration. . . . We do not hesitate to say, therefore, as a matter of current history, that to a most wonderful and gratifying extent primitive Christianity has been reinstated and its lost element of healing established.

From the foregoing account it appears that so-called Christian Science had its beginning through Mrs. Eddy in 1866, and was called an "association" till 1879, when at one of their meetings she made a motion, "to organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing."

What a great list of restorers and reformers have, since Luther's time, attempted to reinstate that much coveted gospel, primitive Christianity. Has Mrs. Eddy been successful in her proud claims? Verily, no. If, for argument's sake only, we should grant to them the "element of healing," they would have,

according to Paul's account in 1 Corinthians 12: 1-11, only "reinstated" one-ninth of the spiritual gifts named by him; and so far as teaching and practicing the blessed gospel principles of faith, repentance, baptism, laying on of hands, as the Bible directs, they do not do it. Their church organization is so completely out of harmony with divine directions that comparisons would indeed be "odious" to them in their hopeless case.

DELOIT, Iowa.

C. J. HUNT.

\* \* \* \* \*

### THREE QUESTIONS.

Following are three questions which I have mailed to the *Liahona* (a publication of the Utah church in Independence, Missouri,) at two different times, with stamps inclosed for a reply. Having received no reply I inquired of one of the elders employed in the *Liahona* Office as to why my questions were ignored when questions sent them by other parties were answered. The elder told me that he did not know the reason, but advised me to send the questions to Joseph F. Smith, Jr., who he said had access to all the church records and publications, and would answer my questions. I did so, and you will find below my questions, his answers, and a copy of my reply. I send this to the HERALD, as has been suggested by several of our elders here, who thought that it might be of interest to our people.

1. Inasmuch as the *Times and Seasons*, vol. 6, p. 802, gives us to understand that the Inspired Translation of the Scriptures was completed July 2, 1833, and you admit in *Liahona*, May 4, 1907, that it was given in order that the Latter Day Saints might have the Hebrew Scriptures in the pure form as it was given through the Spirit, why does not the Utah church either publish or use it, as you have admitted they do not, in the above mentioned issue of the *Liahona*?

2. If polygamy is a principle of God and a celestial requirement (see *Journal of Discourses*, vol. 4, pp. 59-61), why do you consider it a dead issue? If there are two kinds of polygamy, why was there never a distinction made between the unrighteous and the justifiable kinds, when we find polygamy condemned in such positive terms in both the early church periodicals and books, without even an intimation of there being a righteous phase of it?

3. What made it necessary for the reordination of the Twelve to take place August 6, 1847, and where are your citations of church law permitting same? Inasmuch as the *Millennial Star*, vol. 6, p. 136, November 30, 1846, says, "Those who are rebaptized should again be confirmed but not again ordained unless they have been cut off from the church," does not the fact of their being reordained indicate their apostasy?

SALT LAKE CITY, July 31, 1907,

MR. J. C. MAY,

Independence, Missouri.

Dear Sir: Your letter of the 27th inst., and accompanying queries are received. I am not surprised that the editor of

the *Liahona* ignored your questions, for were I the editor of that paper the result would have been the same. I can not feel that your questions were asked in the proper spirit with a pure desire for information, but that they were asked in the spirit of contention and criticism. I am not responsible for what may have appeared in the *Liahona* and will leave those who are to explain their own position. Now for your questions.

(1) There are several reasons that might be given why we do not publish "the inspired translation of the scriptures," all of which need not be considered. One reason is that the work of revising or "translating" was never completed by the Prophet Joseph Smith. In stating this I am thoroughly aware of the expression in the *Times and Seasons*, volume 6, page 802, to the effect that the translation was finished July 2, 1833. This may be true, for the Prophet had, without question, revised all that he had undertaken to do up to that time; but that does not prove that the entire work of revision was completed on that date. How did he Prophet revise the Bible? By taking up one question and correcting it then others in their turn as time would permit. We have in the historian's office, Salt Lake City, a complete record of this revision, and there are many subjects that have not been revised or corrected as may readily be seen by a careful examination of your printed copy. If the work of revision or "translation" had been completed in 1833, then there would have been no need for the work to have been resumed in 1840, or any other date; nevertheless the Prophet Joseph Smith in a memorial to the High Council, June 18, 1840, petitioned that body, according to the manuscript which is in this office:

"That the Church having erected an office where he can attend to the affairs of the Church without distraction, he thinks and verily believes that the time has now come, when he should devote himself exclusively to those things which relate to the spiritualities of the Church, and commence the work of TRANSLATING the Egyptian Records, THE BIBLE, and wait upon the Lord for such revelations as may be suited to the condition and circumstances of the Church." (See also the *Times and Seasons* 2: 521.)

Surely he would not need to translate the Bible, if that work had already been completed. We have the evidence to prove that the Prophet declared but a short time before his death that this work had not been fully completed, but the quotation that I have copied from the manuscript in this office and which was written by him, should suffice.

So far as publishing the "inspired translation" is concerned, we have that record and at any time when it might be deemed proper it could be published by the Church.

(2) If this were an honest and fair question in relation to the subject of plural marriage, it would give me pleasure to answer it. But as I consider it otherwise, will merely refer you to the revelation (section 132, Doctrine and Covenants) given by the Prophet Joseph Smith. There is indisputable evidence that this principle was introduced and taught by him as well as the above-mentioned revelation. So far as we are concerned it is a settled question and if you have any opposition to, or quarrel with, that doctrine it is between you and Joseph Smith.

(3) There is nothing that made it necessary for the Twelve to be "reordained August 26, 1847," and no such ordination took place on that or any other date. It is a fact that they were rebaptized and reconfirmed, August 6, 1847, but not again reordained. The history of this date simply states that they were rebaptized and confirmed, "to set an example to the Church." And since they held the priesthood and the keys and were so directed, they had a right to do this thing by virtue of their authority. Because Wilford

Woodruff declared that at that time their apostleship was "sealed" upon them, it can not be argued justly that they were reordained, Heman C. Smith to the contrary notwithstanding.

The reason for this rebaptism was twofold, (1) for a renewal of their covenants—a token that they would keep the commandments of the Lord, and (2) to set an example to the Church. At the time of the exodus many records were lost or destroyed, and people were coming to the valleys claiming membership in the Church without any visible proof. To avoid imposture as well as to comply with the law of God that a record be kept, it was deemed advisable, and was necessary at least in such instances, for a new record to be made. To be just in the matter rebaptisms were required of all, the Twelve setting the example that there could be no offense. I maintain that this was the part of wisdom and equity to all and does not prove an apostasy or rejection of the Church any more than the rebaptism of Nephi and his people did in the days of their visitation by the Redeemer (3 Nephi 19:10-12), or that the baptism of Christ proved that he had committed and had need of remission from sin.

Very respectfully,

JOSEPH F. SMITH, JR.

INDEPENDENCE, MISSOURI.

JOSEPH F. SMITH, JR.,

Dear Sir: I received your answer to my inquiries of a few days ago. You state that they were written in a spirit of contention and criticism and offer your statements as an apology for the *Liahona*. You say you will leave them to explain their own positions. Apparently they will never be explained and they admit this by refusing to do so as do you by not accepting their positions. In leaving them to explain their own positions you should have extended to them the same courtesy as to the offering of apologies.

It will take a stronger effort on your part to substantiate your position in regard to question No. 1. You admit that the *Times and Seasons*, vol. 6, p. 802, states that the Inspired Translation was finished July 2, 1833. Then you interpret it to mean, partly finished. Webster defines *finished*: perfected, concluded, completed; so that leaves the matter standing, Webster vs. Joseph F., Jr.

The Inspired Translation is mentioned twice on page 802, volume 6, *Times and Seasons*, as follows: "We this day, July 2, 1833, finished the translating of the Bible" [not only a part of it], also, "Having finished the translation of the scriptures [not only a part of them] a few hours since," etc. These articles are signed by Joseph Smith, Sidney Rigdon, and F. G. Williams; those appointed to do this work. As early as July 2, 1833, the church was considering the printing of the new translation (*Times and Seasons*, vol. 6, p. 801), and July, 1840, Samuel Bent and George Harris were appointed and authorized to make contracts for the publishing of hymn books, Books of Mormon, and the New Translation of the Scriptures. (*Times and Seasons*, vol. 1, p. 179.)

They were not published at the above mentioned times on account of the financial condition of the church, as the reading of the mentioned citations will evidence, so it was not on account of the incomplete state of the translation that it was not published, but for the above mentioned reasons. If the translation was not completed July 2, 1833, how is it that we find it reiterated so many times prior to this date in the *Times and Seasons*, *Millennial Star*, and *Doctrine and Covenants*, that the translators were to continue and should hasten said work, while after that date you can not find or produce articles upon this subject other than pleas for finance in order that the completed work might be published? The Lord, referring to Joseph the Seer by revelation, *Doctrine and Covenants*, January 19, 1841, says: "If he will do my will let him publish the new translation of my holy word unto the inhabitants of the earth." Had it not been completed or finished, no doubt the Lord would have again admonished him to hasten the completion of translating. It was also promised that the scriptures would be preserved in safety (*Utah Edition, Doctrine and Covenants*, section 42, paragraph 56-58, referring to *Inspired Translation*). Joseph the Martyr, prior to his demise, gave them into the hands of one of God's elect, Emma (*Doctrine and Covenants*, section 24, paragraph 1), who was not to be deceived by false prophets (*Matthew 24:24*). This fact was made manifest by her having adhered to the original doctrines and faith of the Latter Day Saints, by her having united with the Reorganization in 1860, and by her having finally turned over the original manuscript into the hands of God's selected and foreordained place of safe-keeping, the Reorganization, in whose hands they remain up to the present time. Do not be too hasty in considering Emma, "the elect lady," an apostate, but for a moment consider yourself one of the Romans to whom Paul spoke in *Romans 8:33*, wherein he said, "Who shall lay anything to the charge of God's elect?" Your citation from *Times and Seasons*, vol. 2, p. 521, to my mind has no bearing whatever upon the subject in hand. The translation of the scriptures is not therein referred to, either directly or indirectly. In regard to the copy of the Inspired Translation you claim to have in your possession, I will say as far as I have been able to discover in my researches and to my knowledge, there is but one complete manuscript of the translation in existence, and that is the original, which is in the hands of the Reorganization, which can be produced at any time. I understand, however, that there are in the archives of the Mormon church of Utah a few scraps of a decayed copy of the original, which was taken from the cornerstone of the Nauvoo House, which copy had not been preserved in safety as the Lord had promised. (Doc-

trine and Covenants, 42:56-58, Utah Edition.)

We as a church are in a position to prove to the world that the promises of God can be relied upon in regard to the manuscript being preserved in safety, while from your standpoint and what you have to show to the world in way of a complete preserved manuscript, the promises of God have undoubtedly utterly failed. We challenge you to produce the original completed manuscript of the scriptures. It is now being preserved in safety in a vault at Lamoni, Iowa, and if you have a complete record of the Inspired Scriptures in your possession, it has undoubtedly been purchased in book form from the Herald Publishing Company, of Lamoni, Iowa.

You have quoted an article from a memorial to the high council under the date of June 20, 1840, supposed to have been written by Joseph the Martyr in regard to the commencing of the translating of the Egyptian Records, the Bible. It seems very peculiar that we find no mention of this in the history of Joseph Smith, or in any of the official organs of the church of that date. I challenge the authenticity of any such document you may have in your possession. Joseph Smith has never referred to the Bible as the Egyptian Records in any of his writings; neither has the church, it having always been referred to as the Hebrew Scriptures, as they are so referred to under the Question and Answer Column of the *Liahona*, under date of May 4, 1907. If the above mentioned document is from the pen of Joseph Smith, it must of necessity, in order to be in harmony with former writings concerning the translation, refer to other than the Hebrew Scriptures; possibly referring to the Book of Abraham which was commenced round about that time, (see *Times and Seasons*, vol. 4, p. 95.) Evidently the words *the Bible* must be an interpolation on your part, or on the part of some other person striving to substantiate your position.

In answer to question No. 2 you have simply striven to defend polygamy and the polygamous revelation without attempting to answer the question. Your statement that Joseph Smith the Martyr taught polygamy is not substantiated. He considers it a "false and corrupt doctrine," (*Times and Seasons*, February 1, 1844,) and an "abomination," (*Millennial Star*, volume 16, p. 627.) Do you choose to class Joseph the Martyr as being a moral coward and a hypocrite by charging him with the very crimes he condemned? I consider polygamy a crime, for it is so called in Jacob 2:6-9, as also in *Millennial Star*, vol. 4, p. 144. The scriptures give us to understand: "Thou shalt not commit adultery." Brigham's polygamous revelation, verse 1, approves of concubinage, or, in other words, adultery. (See Webster.) The above revelation charges Isaac with

polygamy when the sacred word plainly shows that he was grieved at Esau, his son, for practicing it. (See Genesis 24:34, 35.) Isaac must have been another Joseph Smith hypocrite (?) according to your position. If I were to point out to you all the contradictions to the laws of God contained in the polygamous revelation, they would fill a volume.

In your cunning endeavor to evade question No. 3, you spend some time defining rebaptism, stating that one of the reasons for which it was practiced was in order that they might renew their covenants. I agree with you that they had reasons to renew their covenants, for they had wandered just as far from the commandments of God as was Salt Lake City from Nauvoo, for we read in P. P. Pratt's Autobiography, page 371, that the Lord commanded the Saints to remain in Nauvoo, rather than to fly to the wilderness and deserts. Baptism is the door of entrance into the kingdom of God. By being rebaptized your people backed out through the same door from their covenants with God, entering into a covenant with Brigham Young, for he said shortly after their rebaptism, "The people have entered into a covenant to do as I tell them."—*Millennial Star*, vol. 15, p. 390. This was equal to idolatry, and thus Brigham's influence led them into it. In regard to reordination, I will say that Wilford Woodruff said that Joseph the Seer made the following statements to the Twelve in 1843 or 1844: "I have sealed upon your heads every key, every power, every principle which the Lord has placed upon my head."—Roberts' Succession. We again find Woodruff saying, "After baptism, he [Brigham] then confirmed us and sealed upon us apostleship and all the keys, powers, and blessings belonging to that office."—*Life of Brigham Young*, p. 180-182. As I consider your position in regard to reordination a mere evasion of my question, I will give you another opportunity to explain yourself and your position. The principle of resealing and reordaining is the same, according to my views, Brigham H. Roberts "to the contrary notwithstanding," so therefore the following question remains unanswered:

What made it necessary for the resealing of the Twelve to take place August 6, 1847, and where are your citations of church laws permitting the same? Inasmuch as the *Millennial Star*, vol. 8, p. 136, November 10, 1846, says: "Those who are rebaptized should again be confirmed but not again ordained [or resealed] unless they have been cut off from the church, does not the fact of their being reordained [or resealed] indicate their apostasy?"

Yours very respectfully,  
J. CHAS. MAY.

The joy of meeting pays the pangs of absence; else who could bear it.—Rowe.

## Of General Interest

### FORMER GOVERNOR'S DAUGHTER ILL.

The only daughter of former Governor Thomas Ford is a patient in the Deaconess hospital at Lincoln. The *Courier* says:

"Few people in the city know that this city is harboring the daughter of a former governor of the State, one who was deservedly famous during the early annals of the State, and whose name is known most favorably to historians. The person referred to is Mrs. Ann E. Davies and her father was no other than Thomas Ford, seventh governor of this commonwealth of Illinois, a writer of one of the best known histories of Illinois, up to the period in which he wrote.

Mrs. Davies is broken in health, and is an inmate of the Deaconess Hospital, being brought here from Middletown, July 10. She has been here since. When seen by a reporter Tuesday, she talked fluently of the days that are gone, and remembered with accuracy the days when her father was governor of the State, during the years 1842-46 when the Mormon troubles were at their height at Nauvoo. Thomas Ford was governor at the time of these disturbances, when a firm hand at the helm of the State was a necessity. He met the difficulties and settled them as best he could. He was the writer of Ford's History of Illinois, a work much quoted in succeeding histories, and he is referred to as one of the strongest executives the State has ever had."—Edwardsville (Illinois) *Intelligencer*, September 7, 1907.

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### DRINKING AMONG WOMEN.

Physicians of Eastern cities, and particularly those of New York, profess alarm over the increasing tendency to drink found among women of all classes in the large centers of population. Not only is the use of intoxicants on the increase, but the number of women afflicted with the drug habit is steadily growing. So numerous have these become that in and about New York City there are scores of private hospitals and sanitariums which cater exclusively to women who enter them to be tided temporarily over the effects of a debauch or with the expectation of being cured of a vice which has culminated in disease of the stomach or nerves, and which only continual treatment for years can eradicate. Prominent among these afflicted ones are women high in social circles, tempted to the use of stimulants by the nervous strain and fatigue to which they are subjected. In company with them are often found working girls, professional women, and even girls not yet out of their teens, all in bondage to some favorite drink or drug. The spec-

tacle, physicians declare, is the saddest they encounter, and the percentage of cases cured the smallest.

It is the testimony of a well-known New York physician that it is much harder to cure a woman of drinking than a man. This is said to be so for the reason that women are more nervously constituted and more affected by drugs and liquor than men, while they are not as strong to resist the temptation to begin drinking again after they are doctored up to a point where they could, if they chose, do without stimulants without suffering. This same authority affirms, also, that many women he has known contracted a love for intoxicants by the patent medicines and soda water routes.

In the estimation of the medical profession the greatest danger concealed in the use of liquor by women lies in its use by prospective mothers. The injury inflicted upon the child is declared to be incalculable. It is born into the world predisposed to drink or drug habits, and with its nervous system impaired, and this is said to be the case, even when the mother's indulgence in intoxicants has been very moderate.—Des Moines *Capital*.

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### THE MESA VERDE CLIFF DWELLINGS.

The transformation of the celebrated cliff-dwellings of the Mesa Verde in Southwestern Colorado from scattered groups of unprotected ruins into a great ethnological museum is now under way. Under a recent act of Congress, Major H. M. Randolph has been appointed superintendent of the Mesa Verde National Park, and has assumed charge. Doctor J. Walter Fewkes of the bureau of ethnology has been assigned to undertake the work of excavation and the preservation of these prehistoric remains.

The Mesa Verde is an irregularly shaped tableland on the border of the Montezuma Valley, just south of the ancient Montezuma road, embracing an area of from six hundred to seven hundred square miles. This tableland is cut by innumerable main and lateral canyons, more or less narrow, and ranging in depth from a few hundred to two thousand feet. High up in the walls of these canyons are found the homes of an ancient race.

The ruins on the Mesa Verde are perhaps the most noteworthy group of prehistoric buildings in all America. Major Randolph, the superintendent, will have charge of the building and keeping of roads and trails, the erection of administrative buildings, as well as the construction of comfortable quarters for travelers, students and scientists, scores of whom are expected to visit the park for purposes of scientific research. As custodian of the park and ruins he will prevent the looting and carry-

ing off of relics, and from now on all vandalism will cease.

There are three cliff villages, remarkably well preserved, which surpass all others in interest. These are the Cliff Palace, Spruce Tree House, and Balcony House.

Cliff Palace is by far the largest ruin on the Mesa Verde. It consists of a series of rooms, towers, and estufas, or ceremonial rooms, perched high up in a canyon under a wide overhanging cliff. The distinct outlines of more than one hundred and fifty rooms are easily traced. Spruce Tree House is not quite so large, but is similarly located and almost as well preserved. Balcony House is smaller, but in much better state of preservation than either of the others.

In all of these buildings much has been found in the way of pottery, bone utensils of various kinds, corn, vegetable fiber, bits of cloth, and not a few mummified bodies. Undoubtedly much remains undiscovered, and to Doctor Fewkes is assigned the task of careful search for prehistoric relics.

It is probable that Cliff Palace will be the first to be explored, and it is proposed that the relics secured by excavation be placed in this ancient communal building and permanently exhibited there. If the plan is carried into execution (and it is confidently expected that it will be), Mesa Verde Park and Cliff Palace will become the seat of a national archaeological museum, the first to be established in America.—Selected.

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#### HUMOR.

I have often felt, myself, that the time has come to raise another figure to the hierarchy of Christian graces. Faith, hope, and charity were sufficient in a more elementary and barbarous age; but, now that the world has broadened somewhat, I think an addition to the trio is demanded. A man may be faithful, hopeful and charitable, and yet leave much to be desired. He may be useful, no doubt, with that equipment, but he may also be both tiresome and even absurd. The fourth quality that I should like to see raised to the highest rank among Christian graces is the grace of humor.

I do not think that humor has ever enjoyed its due repute in the ethical scale. The possession of it saves a man from priggishness; and the possession of faith, hope and charity does not. Indeed, not only do these three virtues not save a man from priggishness—they sometimes even plunge him in irreclaimable depths of superiority. I suppose that when Christianity was first making itself felt in the world the one quality needful was a deep-seated and enthusiastic earnestness. There is nothing that makes life so enjoyable as being in earnest. It is not the light, laughter-loving, jocose people who

have the best time in the world. They have a checked career. They skip at times upon the hills of merriment, but they also descend gloomily at other times into the valleys of dreariness.—A. C. Benson in *Putnam's Monthly* for October.

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#### THE EPISCOPAL CHURCH ON DIVORCE.

Two important questions which are to be considered by the general convention of the Protestant Episcopal Church, which meets at Richmond on October 2, and which will cause considerable discussion, will be the advocacy of a canon to prohibit absolutely the remarriage of divorced persons by ministers of that church, and a plan for the creation of negro bishops.

At the last convention of the church, in Boston three years ago, a canon was adopted which permitted the clergy to remarry the innocent party in a case, but only after a year had elapsed from the time of the decree. As the rule of the church stands now persons divorced for any other cause than adultery may not be remarried by its clergy.

At the last convention advocates of the canon prohibiting any remarriage of divorced persons were numerically in the majority, but the convention votes by dioceses, and the rigorists were outvoted. It is predicted that at the Richmond gathering they will succeed in having the canon adopted and the remarriage of divorced persons entirely prohibited.—New York *Evening Mail*.

## Mothers' Home Column

EDITED BY FRANCES.

### Do Not Wait.

If you have a friend worth loving,  
Love him—yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow.  
Why should good words ne'er be said  
Of a friend—till he is dead?

If you hear a song that thrills you,  
Sung by any child of song,  
Praise it. Do not let the singer  
Wait deserved praises long.  
Why should one who thrills your heart  
Lack the joy you may impart?

If you hear a prayer that moves you  
By its humble, pleading tone,  
Join it. Do not let the seeker  
Bow before his God alone.  
Why should not your brother share  
The strength of "two or three" in prayer?

If you see the hot tears falling  
From a weeping brother's eyes,  
Share them. Yes, and by the sharing,  
Own your kinship with the skies.  
Why should any one be glad  
When a brother's heart is sad?

If a silvery laugh is rippling  
 Through the sunshine on his face,  
 Share it. 'Tis the wise man's saying,  
 "For both grief and joy a place."  
 There is goodness in the mirth  
 In which an honest laugh has birth.  
 If your work is made more easy  
 By a friendly, helping hand,  
 Say so. Speak out brave and truly  
 Ere the darkness veil the land.  
 Should a brother workman dear  
 Falter for a word of cheer?—Selected.

#### I'm Glad I Did My Work Well.

A poor Irishman left his own country to come to America to better his fortunes. He landed in New York and started out on his search for work. There was but one thing that he could do well, but one thing he ever learned as a trade. That was stone cutting. He went from one stone yard to another in New York City seeking for employment, only to be disappointed when night came. Day after day, he searched until all the stone yards he could hear about had been visited, but all in vain; no one seemed to want him. Only a few coins were left to jingle in a lonely sort of fashion in his pocket. He feared starvation unless he could find work. So one day he crossed the great Brooklyn bridge to begin his search for work among the stone yards in Brooklyn. After trying several, his search was at length rewarded. The superintendent of this one told him if he would do his work exactly as he was told, and be true to the pattern marked on the stone, he might begin, and if he did the first work satisfactorily he might have more work. So with great care he began his task of cutting out the stone according to the lines marked out. There was no beauty in the design, indeed it scarce seemed like a design, it was neither scroll nor leaf, only a few meaningless lines to the Irishman. Finally the first block was finished. The "boss," as he was called, inspected it, and gave him another block, with the remark "to do that as well." The second offered no more inspiration than the first, but the man kept pegging away at the stone, keeping in mind that he must be true to the pattern if he were to continue to have work.

After weeks of monotonous cutting, one block after another, on Saturday at noon the "boss" told him he might have a half holiday and not lose his pay. So he put on his best clothes and fixed himself up as respectable and presentable as he could and recrossed the Brooklyn bridge to see New York as a tourist instead of as a hungry, discouraged man seeking work. How beautiful the city seemed to him now, how stately and grand the great buildings, how wonderful the store windows!

As he was walking along the beautiful avenue, looking across on the other side, his attention was attracted to a large, beautiful stone arch over an arcade. Here was something interesting along his own line. How he admired the carved scrolls and graceful foliage that twined among them! How symmetrically and wonderfully the work was done! And as a craftsman, he looked carefully to see how each scroll was wrought. He recognized a block which his own hand had cut, as part of the beautiful, great arch. His eyes lighted with joy and he searched for more of his work, and yonder he saw another block and still another and another. Oh! the joy and gladness that surged through him as he thought, "Why, I helped make this grand arch, and it's the finest I've seen." As he stood looking at it, his eyes filled with tears; he said, "How thankful I am I did my work well and worked according to the pattern." A passer-by

saw this Irishman standing gazing, the tears coursing down his cheeks, utterly oblivious to all about him. He spoke to him. "Why are you crying?" In an excited way, the Irishman said, "Do you see that grand stone arch over there?" "Yes," was the reply, "but I don't see anything to cry about in it." "Well, man," said the Irishman, "I cut that block and that one and that one and this one over yonder, and I'm so thankful I did my work right and was faithful, for I didn't know when I cut it that it was to be an arch or anything half so beautiful."

So may we be faithful to our task. Our Master makes the plan, the pattern is His. He permits us to do the work if we will, and some day over yonder we may see how beautiful the design, and know God's plan.

When we see the saved, and humanity made perfect, we, like that Irishman, will rejoice if we have been faithful to the pattern and have done our work well.—Selected.

## Letter Department

LAMONI, Iowa.

*Editor Herald:* Soon after the adjournment of the General Conference, while in South Dakota, I was informed of having been placed in associate charge, with Bro. Heman C. Smith, of the mission work in the States of Iowa, Missouri, and contiguous territory. This was a new field of labor for me, having never been assigned to it in this relation before. Accepting the appointment and thinking that "in charge" meant in charge, and not being taken in charge, on returning home and consulting with Bro. Smith as to first duties lying before us, started out in supposed line of duty.

May 25 found me at ———, Iowa, in attendance at the district conference. At nine o'clock in the morning we participated in the prayer meeting being held. Later on the business of the conference began, in charge of the president and the vice-president of the district. They proceeded without motion or vote by the audience. This was a new feature to us. The missionary in charge was invited to sit on the platform, and a chair was provided for him on the west end. It was reported that the missionary in charge was asked to form a part of the presidency of the meeting, but if this be correct it would not affect the trend of this paper, for in theory and practice it would be but an evasion of the "common consent" rule established, and a tactical subordinating of the general church authority to that of the local, the very thing at issue, as will appear further on. It is the theory of procedure that is involved, not the men holding it.

While the writer, like others, would incline to favor the views and policies of others, right or wrong, for the sake of pleasing, neither he nor others possess the right to do so at the sacrifice of principle, and the establishing of an unwarranted precedent which would compromise or embarrass legitimate work? Neither should any be too cowardly to assert and stand for the proper order of things, even at the risk of displeasing. The church claims to have been established by divine grace, with conferred authority, and is growing, putting on her bridal attire, and waiting for the coming of the Bridegroom. Is this correct, or is it better to follow the Congregational theory, resolve into fragments with each congregation independent, self-advising and directing, with no governing authority?

The question would naturally arise, what business had the missionary in charge attending a meeting of this kind at all, and what does "in charge" mean? Does it mean that the one "in charge" is to be directed and instructed by those holding a less authority and appointment over whom

he is placed in charge, or is he expected to be left free to guide and direct in the assemblies of the Saints in his sphere of appointment the same as others? On similar occasions to this, the writer, when present, has received some formal recognition of his presence, authority, and responsibility, and by common consent has been accepted in his place along with the other working force and responsible parties of the meeting, and left free to advise and counsel in the interest of the work, without being left to "butt in," at times abruptly, with a high hand and in a disorderly manner, to the disparagement of others and their work, and producing confusion, provided that it became necessary that he take any part at all.

On this occasion, by courtesy, it is supposed, he was permitted a seat on the platform in order to view the proceedings, speak as directed, and acquiesce in whatever was being done. He was informed that there was a resolution on the district records providing that the district president should preside over the district conference meetings. This of course excluded the missionary in charge, or other ranking officers who might be present, from exercising any freedom of suggestion and direction except by permission of the president of the meeting; and this placed the district independent of all governing authorities, as well as in an unenviable attitude towards the general church authority.

Again the question presents itself with increased emphasis, What business has one of the traveling high council and missionary in charge in a meeting of this kind, if his authority and appointment are not recognized and honored, he not being a member of the district as such? Any other officer present could be just as effective. The local president holding that he would be humiliated and wronged, should the missionary in charge be recognized in his place as the leading authority present. In this case the missionary in charge was on the eve of taking his valise and moving on, but concluded to turn on a little light first, after which, by motion and vote, he and the president and vice-president of the district were placed in charge of the meeting. This procedure appeared to be new to the members of the conference, and but few voted. They did not seem to have any decided views in the matter. Quite likely some viewed it as an unwarranted innovation, usurpation, etc. The writer does not know. This vote, however, held the missionary in charge, and left him, free as others, to help in the business of the meeting as wisdom might direct.

In this mood he asked the president of the district to go on with the business as he had it in hand, intending to sit by, observe procedure, and render any assistance in his power, if any was needed; but this the president declined to do, and sat back as though some great injury had been done him, all arising from a misconception of his relations to other workers in the church, as we think.

However, the business of the meeting continued, and everything went well to its conclusion. Personally the president is a very nice and orderly man, and our personal relations, also, are of the best, but local presidents should learn that they possess no right to stand in the way of others having a free hand to perform their work as well as they; and that they are "helps," not of right chief directors, in all matters of men and measures.

It is written, "And God hath set in the church, first apostles," 1 Corinthians 12:28. Better let it stand. It will be very unseemly to attempt to place them second.

June 1 the missionary in charge was in attendance at the district conference held at ———, Iowa; his first visit there. Here the proceedings were changed. A motion was made calling the district president to preside over the conference, with the privilege to select his assistants. Thus

appointed, he selected the missionary in charge as one of his assistants. Now, who is in charge? We thought it too bad that the other missionary in charge was not present to constitute the other "assistant." This was thought by district officials to be the proper, and a sufficient recognition of the presence and authority of the missionary in charge, probably following their usual procedure, as in the other case. The missionary said nothing pro or con to this procedure, for reasons. In the first instance cited he was to sit on the platform to act, if he acted at all, as permitted or directed by others; in the latter case he was to "assist" the president of the district, provided it was thought that his services were needed. Again the question naturally comes, Who is in charge, and what does missionary in charge mean? At first, it was thought this was an inadvertant step, but in a night vision he was shown that it was deliberate. Hence it becomes necessary to examine into the relation of districts to the general church; and the authority of local presidents to that of the traveling, presiding high council, and others; and we open the question here and discuss the matter in the light of our late experience, and facts as seen and heard, without reflecting upon any. The local presidents, some of them, are cultivating the heresy that should one of the traveling high council and missionary in charge chance to be present at a district conference and be chosen to preside, that it would be a reflection upon the dignity of the district president; and that he would be discredited and humiliated. That they are *de jure* the presidents to the exclusion of all other authorities, and on all occasions of assembling should be in charge, no matter who else may be present; overlooking the fact that the traveling high council are made by law presidents over them as well as the membership, whether conceded or not.

What occurs when an officer of higher rank appears upon the active field in the army or navy? Is he there to merely sit on the platform to be directed or "assist" the officer of lesser rank in command? No, he assumes command without even a vote. Sometimes the church is called the army of the Lord. But it is said the organization of the church in comparison is more like that of the General Government and the States; and that the States are independent. That is what Jefferson Davis thought of the States, but he did not win. This claim of local presidents might be conceded were they independent organizations and held no allegiance to the government of the general church; but, both branches and districts are dependent. Dependent for their very existence upon the action of the conferences or traveling high council. They exist at the pleasure and consent of these authorities, and for cause may be dissolved by either. They are not all powerful and sufficient within themselves and independent, but are subject to the supervision, and advice, direction, and discipline of other authorities. Read this:

"When branches and districts are organized, they should be so organized by direction of the conferences, or by the personal presence and direction of the Twelve, or some member of that quorum who may be in charge, if practicable."—Doctrine and Covenants 120:1.

Again:

"High priests and elders . . . are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the Presidency and the Twelve."—Doctrine and Covenants 120:3.

Local presidents are included in the number of those who are "under the instruction and direction of the Presidency and the Twelve." Yet when one of these officers visits a district and is present at one of its business assemblies, and their authority and appointment are recognized, so he may

proceed by the common consent rule, to advise, instruct and direct according to the requirements of the law and their appointment, these men, some of them, feign at once to be humiliated, because there is a superior authority recognized, and at work among them. Higher authorities are supposed to be useful, wise, advisory and directing aids to the work in general, and upon whom the chief responsibility rests to care for the cause. It is disorderly not to recognize men in their official, directive rights. If the law is properly interpreted, honored, and carried out, there will be no conflict, or humiliation to any one, but all rights will be conserved.

Paul wrote that there came upon him daily, "the care of all the churches." 2 Corinthians 11:28. He was in charge. Would not that be a bright spectacle to gaze upon, did Paul attend a district conference, or what is the same in Latter Day Saint parlance, conference; or some important branch business meeting; to counsel, advise and direct affairs, and the ruling officers should assume superior authority and right of direction, put up a challenge, invite him to a seat on the platform, to "assist" the presiding officers, etc., and this be all the recognition he received? Would not that be a bright procedure? Who would believe it to be the correct procedure?

But you say, "Our apostles are not like the New Testament apostles; if any one of them were present we would feel differently." The same old spirit of garnishing the tombs of the dead prophets but making war on and ignoring the living ones. See Matthew 23:29, 31.

Again: The Lord chose the apostles in these latter times, and this is equal to saying that it was the wisest selection that could be made at the time, out of the material from which he had to select. He had sixty thousand to select from; and it is fair to say that he chose as capable ones as there were, or he was at fault. If these are unworthy of respect, confidence, and trust, what shall be said of the remaining sixty thousand of membership? Now, who has the argument? It is not intended by this to laud or disparage any, but to set us thinking along proper lines. No matter what the distance between the ancient and the modern apostles, in their individual and moral worth and power, it is poor policy to undertake to subordinate the latter in the practical workings of the church, if unity is desired. And it is a fact that both ancient and modern apostles confess to be very human, and much weaker than they could desire, hence nothing to boast about. But when the returns are all in it may appear there is as great distance between the ancient and modern saints as between the officers assigned, and if so we are about even in the argument.

We cite another case; one of arrogance against constituted authority and advice, set out in the New Testament, and from his position and assumptions should judge he was a district president, or of a conference; may have been a branch president. We read: "I wrote unto the church; but Diotrephes who loveth to have the preëminence among them, receiveth us not."—1 John 1:9. This man had the rest of them sitting on the platform of courtesy or "assisting" him, and was "prating" against even John. What was the trouble with this man? He loved the "preëminence" and was in rebellion against proper church rule. Was there nothing that could move him? Is he to preside over all the conferences and business meetings? Listen: "Wherefore, if I come I will remember his deeds which he doeth, prating against me with malicious words, and not content therewith, neither doth himself receive the brethren and forbiddeth them that would, and casteth them out of the church."

Good thing there was some one in the church who could put such an arrant conceit as this in order; and John proposed to do it, not by merely sitting on the platform and acting as

directed, or "assisting" him in casting out the brethren, but by exercising his authority of office, to "regulate"; and he proposed to begin with Diotrephes.

From the position assumed by some there would be little or no use for any other class of officers in the church, to govern and direct, but local presidents. It is the pride of the church, however, that it has in it twelve apostles. They are talked of and sung of, shook in the face of sectarians as a conclusive argument that they do not belong to the true order of things because they have not this class of officers. Yet when these apostles are placed in charge of mission work, and expect to receive proper recognition in directing the work, some of the local officers assume that they are out of place, and that they themselves are humiliated when the missionaries are acknowledged in their place as leading officers among the working force in the assemblies of the Saints. What use, then, have such local officers, from the position assumed, for apostles, anyway? Only as a sweeping argument against sectarianism? They can meet, direct, preside, oversee, call on the Twelve to sit on the platform and "assist" them in their work. They would have no especial need of even a First Presidency; however, if one chanced to attend one of their meetings he might be permitted to sit on the end of the platform along with the apostles, look on and "assist" the presiding officers to do whatever they elected to do. Does that look right, or anything squinting that way?

But let us see further, if all authority and direction in church business is vested in the local officers, and if they can stand in the way of others even, if so minded, and who really are some of the responsible parties in church matters. We quote:

"The Twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews."—Doctrine and Covenants 104:12.

From this it seems that the Almighty has some use for the traveling high council in the church. They are to "build up the church and regulate all the affairs of the same in all nations." Is this to be done by merely sitting on platforms by invitation and "assisting" local presidents and other authorities to proceed in their own way? We think not.

But these apostles hold the view that in order that their mission work may be effective for good and not hindered, that when they are present in the assemblies of the Saints, where church interests are involved, this authority should be recognized and respected in some proper form, and they be allowed freedom under the "common consent" rule prevailing (and where proper order and decorum prevails this will be done), not by simply being invited to a seat on the platform to "assist" others in carrying out their proposed measures, but by being considered and acknowledged in their official place, along with the other working force; so as to suggest, advise, and direct in the business being done, without being required to "butt in" in the attitude of interferers in order to accomplish the work committed to them; but permitted to use the machinery of the church without the embarrassment of being dictated to by others or challenged on all sides. In evidence we have:

"In both branches and districts the presiding officers should be considered and respected in their offices: nevertheless, the traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such,

their counsel and advice be sought and respected when given."—Doctrine and Covenants 120: 4.

This does not look much like that one of the traveling high council and missionary in charge is sent out to merely sit on the platform at the invitation of courtesy and assist others to work out their plans and purposes, with all due respect to these authorities and their rights.

Again:

"Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty."—Doctrine and Covenants 120: 7.

This does not look like it is necessary for them to depend on a courteous invitation to a seat, or be selected to assist some one else in performing their work.

It really looks like the high council is to take the initiative if necessary, and "require" others to do things, and should they fail or refuse, for themselves to do it, no matter who stands in the way. It would not be a proper thing, then, to hold them subject to the directions of district officials or others, to act simply at their solicitation and direction in discharging their duties to the church. Proper courtesies are always in order, however, and from every one, but we are looking for a rule of procedure under which every one's rights are protected to the disparagement of none. From the citation above it really looks like the traveling presiding high council was in authority, whether acknowledged or not, or even if others should feel humiliated because it is not their prerogative to preside over one of these authorities in the various assemblies of the Saints. It really looks like it was the duty of the other officers of the districts and branches to work with the traveling high council and missionaries in charge, rather than the missionaries working with and being dictated to by them. The common consent rule obtaining always if practicable.

Again: "If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they can not expect the riches of gifts and the blessings of direction."—Doctrine and Covenants 125: 14.

"It is my will that ye more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things; which if ye do not, the office which they hold is not honored in my service, and the good they should do is made void."—Doctrine and Covenants 118: 3.

Somebody has been derelict of duty, selfish, and not willing to accord proper respect to others, or this language would not have been used.

The views of the First Presidency are expressed as follows:

"As a traveling, presiding council, your quorum [the twelve] has the active supervision and presidency under the first presidency, over the entire field of ministerial labor, and control over districts, branches, and the ministry as a whole and as a church organization, and not as local presiding officers in these several organizations; holding special local presidency where no organization has been perfected; in a similar way as the first presidency presides over the whole church."—Doctrine and Covenants 123: 23.

Like the other references cited, comment is not needed here to make it plainer. If it shows anything it is that the traveling high council holds the right of control over "districts," "branches" and other church organizations, and where there are no organizations throughout the world; and when present at the various assemblies for business, their authority should be recognized as a power for good, not evil; and he is a dull scholar who would assume that he was humiliated and displaced because one of these officers should

be voted president of the meeting. He is the president of the districts and branches, whether consented to or not, and the flock is required at his hands. He is not there merely to "assist" or receive courtesies as the highest authority present, but to put things right that are wrong, and to encourage that which is right; and he is not required simply to "assist" others, but others are expected to aid him in directing the work. But can not district presidents preside over district conferences? Yes, and others, and they have many opportunities to do so, for it is the exception and not the rule when one of the traveling high council can attend; but when he is present, or one or more of the First Presidency, the president of the district should be associated with them in conducting the affairs of the meeting if it be a district conference, unless they see proper to decline. There is nobody elevated and no one lowered, unless it is in the mind of some one who "loveth to have the preëminence" and imagines it a fine advertisement to be occupying the president's chair and directing the high council and First Presidency along with the others. Personality, however, and mere act of presiding are nothing in this consideration, but the authority to direct and regulate is, and he that would aspire to the president's seat for the honor and show some may imagine attaches to it, would be too small a factor in mental and moral make up to receive consideration in this paper. Presiding means work and duty, capability and devotion, not flavor.

Here is a sample of right procedure as viewed by the writer. Once he was present at a district conference and was missionary in charge. Two of the First Presidency were present and also the district president. Now who should preside and what should be the procedure? The missionary in charge arose, did not wait for some one to make the wrong motion, and moved that the two members of the First Presidency preside over the meeting. This was seconded and carried. They requested that the missionary in charge and president of the district be associated with them, which by motion was done. The members of the Presidency were advised with, and at their request and direction the missionary in charge and president of the district went on with the business in hand. Now, who was humiliated? The members of the First Presidency presided by virtue of the authority of their office, acknowledged by the conference; the missionary in charge, by reason of being one of the traveling high council and his general conference appointment, also was acknowledged, and the president of the district by reason of having been selected to that office. Everything went well, each acting in the sphere to which he had been appointed, without hesitation, or the least feeling or suspicion that his rights had been invaded, or the least friction. The sequel was, the members of the First Presidency and traveling high council were held responsible with others for the business of the conference, and the Saints had recognized the authority imposed upon those men by the church to represent it abroad and look after its interests. How would it have looked had the president of the district arose and announced the presence of the members of the First Presidency and the missionary in charge, and invited them to a seat on the platform, with the privilege of assisting him in caring for the interest of the work, providing he thought he was in need of assistance? Any one can see that a theory like that carried out would not meet the demands in general church work. It is not objected that a better way obtain than the one cited if there be one. It is only desired that order and right procedure shall prevail, and every man know his place and learn his duty. There is no criticism on any other procedure or form of recognition obtaining, only that it mean as much and is clearly understood. We know of nothing better than the common consent rule to govern.

June 16 the writer joined a nice body of Saints at Clitherall, Minnesota, who were engaged in their annual reunion. A number of the ministry were present, several of the Brn. Whitings, H. A. McCoy, A. L. Whittaker, J. A. Gunsolley, Samuel Sloan, A. H. Kidder, Joseph, H. O., and Alexander Hale Smith. An excellent feeling prevailed all through; the services were good and contentment and happiness reigned. The writer was domiciled at the home of Bro. and Sr. Langden, where he received good care. Bro. Langden was baptized during the meeting. The prayer-meetings were inspiring and characterized with correctness; the speakers acquitted themselves well, so there was nothing lacking. Five were baptized by Bro. Whittaker.

Saturday, the 22d, the district conference convened. The president of the mission and the district president on motion were placed in charge. Everything went orderly and well. A motion was carried to hold another reunion next year. The Bishop's agent gave a good talk on temporalities. The interest continuing, the brethren concluded to continue meetings another week in charge of Bro. H. O. Smith, during which time several more were baptized.

To conclude: This letter is written with the best of feelings toward every one, with a view of agitation and correcting views where they need correcting, that each may revise, who may feel it necessary. It is written somewhere that it is a proper thing to "prefer your brother to yourself;" and "whosever exalteth himself shall be abased." Good things to think about.

It is quite important for somebody to revise or stop the farce of assigning missionaries in charge and holding general conferences. The question is, What is the correct procedure under the common consent rule to carry out church government as provided for in the law, in order to effect unity?

Personalities have been carefully avoided in this discussion, as it is not intended to involve or compromise any who do not wish to be involved. Neither is it intended to ask undue honors for a class, to the neglect and disparagement of others; for if there is any one thing the writer utterly detests, it is class distinction produced by either wealth or favor. It is necessary to keep up organization, however, and recognize proper authority, or there is no order. Individual merit is always and everywhere commendable. The most contemptible thing of all in practice is the exhibition of a conceited, flamboyant air in public, by one intrusted with a little brief authority and demanding homage from the multitude; and what is equally as despicable is a blind, obsequious truckling of the multitude to the desires of such heady conceits, whether in church or state. The church, under its disciples, is intended to grow men and women with enlightened judgment, decision, and character, not to form a blind servile following to some haughty nabob or stuffed prophet. There has been enough of that on all sides. We should reflect the true American spirit of loyalty, toleration, and freedom in this splendid American church; respect authority, accord honor to whom honor is due, hats off and proper civilities and regard extended to every one, cowering and truckling to none, with no prostration of body before any this side of the coming King.

In regard to the seeking and exacting of undue honors, the traveling high council has never been accused of this in their work; at least no report of such has come to the chairman of that council, hence it is fair to presume they have been exemplary, orderly, and consistent; so no worry or alarm from that source.

But how can a proper discipline and church unity be attained if the general church authority is not held to be paramount? How will the churches scattered over the world from Asia to the Eastern Pacific, and Nome to Cape Horn,

be kept in harmony and advanced if each is left to its own caprice, holding the right to ignore, disregard, and subordinate with impunity the lawfully constituted, ruling authority in the church? All of this and more is involved in the theory of church government. These are issues involved, and the sooner settled the better. Evading responsibility and decision to curry favor help nothing. Savor of weakness.

This paper should have appeared some time ago, but for cause has been delayed. It is perhaps better, and that it be read as the weather grows cooler.

Very truly,

September 13, 1907.

WILLIAM H. KELLEY.

MALAD CITY, Idaho, September 5, 1907.

*Editors Herald:* Thinking a few lines from this part of this mission may be appreciated, I feel it my duty to write. I have been accused of not writing often, and some have thought I have been remiss in this regard. I am fully aware that some, on account of their too frequent writing, have been accused of trying to emblazon their own names, appearing to the readers of the HERALD and *Ensign* as monopolizers of the limited space set apart for correspondence. I observe, too, that many of our conservative men rarely appear in our correspondence column. And correspondents come in for their share of criticism. The overdrawn and highly-colored picture will elicit expressions of disgust; and if any great event is reported, with a neglect to mention all the factors and actors and participators in the most glowing terms (if the event is a favorable one), it will result in the accusation that the writer is partial.

I left home for this mission June 18, arriving at Denver the morning of the 19th. Being favored with an unlimited ticket I concluded I would visit some in Denver before proceeding further. Bro. J. D. White spotted me in the depot, and approached me, asking if my name was Hanson. However, he soon saw his mistake. We then discovered Bro. Scott sitting in the depot reading the days' doings. Bro. John D. was on his way to his mission, Hawaiian Islands. He seemed cheerful and determined on his mission. Because of past association in gospel work, Bro. Scott's countenance gave cheer and comfort to me. Our past experiences and trials in gospel work have formed a bond of interest.

"We met together as brothers;  
Spirits made kindred by toil."

By kindness of some brother I was asked to occupy the rostrum in his stead the Sunday morning I was in Denver. Enjoyed fair liberty in discoursing to the people. Bro. Scott said God was with me, so you see I did not feel lonesome. The Saints of Denver appear to be active and interested in church affairs, with level-headed Bro. Everett president, and a good sister leading the singing.

I stayed at the hospitable home of my old friends, Bro. James Birchell, Sr. Aggie Dreher, and John Birchell, her brother. I visited Father Watkins' youngest daughter, Lizzie, at Leyden, also friends at Littleton. Denver has every promise of becoming the Chicago of the West. In the East we complain of oil kings. Denver can complain of a water king, for her great water supply is owned by one man.

Being anxious to get to my mission, could not spare the time to visit other old friends who reside there, so left Denver at half past nine Monday morning, reaching Salt Lake City at thirty-five minutes after one o'clock Tuesday afternoon. Made headquarters with my relatives, who treated me very kindly. While in the city I visited our chapel, attended the meetings, and preached once each Sunday the two Sundays I remained in the city. Bishop E. L. Kelley and Apostle Fred A. Smith were in the city some of the time

during my stay. I understood that Bro. Kelley had sold our church building there and negotiated for another that he thought would suit our purpose better than the old one. Bro. Evan Davies is in charge, and looking after the work there. Bro. E. C. Briggs was there, too, going around with his Doctrine and Covenants and tracts, ready for every attack. Sr. Rachel LaRue, too, should be mentioned for her zeal in Religio and Sunday-school work.

I visited the Great Salt Lake and bathed in it on two occasions at Saltair. The water had greatly receded the last few years, and estimates had been made as to how many years it would be ere the great lake would disappear by evaporation. However, all that talk of a dry lake has fallen through, as the lake is some three and a half feet higher than it was, or about normal now. The rainfall in some districts during the last two years has been much greater than usual.

The Pavilion is said to have the largest dancing floor in the world. Railroad Magnate Harriman is talking of buying it. He has bought the street-car lines of Salt Lake City, and prophesies a great future for the city.

I visited the Lagoon, a pleasure resort sixteen miles north of the city. Return ticket to either of the above places is twenty-five cents.

In company with Bro. Davies I visited the State's prison. One of Orson Pratt's sons, Arthur, is the warden. The premises were very clean, and nearly all the inmates looked happy, healthy, and hopeful.

I also visited the Mormon church's historian's office, and was kindly treated by Mr. Andrew Jenson. He showed me one of the oldest letters now in their possession written by the Prophet Joseph Smith. It was written at Kirtland, February 22, 1831, addressed to Martin Harris, Palmyra, New York. He wrote a fairly good hand. In it he spells Hyrum Smith's name, "Hiram." He also uses the expression "old man Smith," in telling Martin to bring his father with him, then he had scratched the word *old*. I was pleased to be permitted to read it. Though I had occasion to visit the office three different times, I received courteous consideration each time, with an invitation to call again.

The Gentile and Jack-Mormon party are in control of the city. I presume it is safe to say that the city will be trodden down of the Gentiles for the future, until the fullness of the Mormons be come in. It is true the Mormon element may get a temporary hold a time or two again, before they realize they face a forlorn hope. They are selling out some of their great interests. There is, some think, a hidden purpose in the whole thing.

At present there is considerable dissatisfaction in the city on account of a combination among storekeepers that deal in food stuff to keep up prices. Also rents are very high, some stores pay twenty-eight dollars per front foot; one store seven hundred and fifty dollars a month. It is said to be the highest priced city in the United States, Butte, Montana, not excepted.

On my way hither, I called at Ogden to see Brn. J. D. Stead and Alvin Knisley. They are both busy, and quite pleasant. And if they will furnish the readers of the HERALD with the material having a direct bearing on this mission, which they intend doing, it will be valuable to all our missionaries. They have the books from which to cull.

A post-card awaited me at Bro. Wells Chase's, from Bro. Fred A. Smith, asking, if possible, that I get to Malad for Sunday, and I, after three hours' stay, proceeded on my journey. Laying over at Brigham City for three hours, I called to see Bro. John R. Evans' brother, William, and found a welcome. It was a pretty town, and wonderfully productive in fruits of various kinds.

Malad City has a population of sixteen hundred people, is nicely located in the Malad Valley. The word *Malad* is the Indian word for "bad water." The valley is about eight miles wide, good soil, scarcity of water in ordinary seasons; considerable dry farming done. People here, in general terms, have become wealthy. They seemingly care little for religion. There is an enormous amount of drinking done here. We have a small church building, and if all who are members would attend, we would have a fairly good-sized branch. There is a great amount of indifference and irreligious feeling even among many of our own members.

Yours faithfully,

Home address: Lucas, Iowa.

E. B. MORGAN.

FULTON, Iowa, September 8, 1907.

*Editors Herald:* We have been having a hard struggle to keep the work going here; but with the intention of doing our duty we kept up all the meetings and the Sunday-school, and of late have been gaining in attendance, so that our Sunday-school is quite large. Many of the outsiders take an active part, and our preaching-services are quite well attended. Last Sunday, the first of the month, three were baptized; two sisters whose husbands were in the church, and a daughter of one of the Saints. We feel hopeful, willing to press onward, desiring to hold aloft the gospel banner.

We had conference of our district August 23 and 24, with a very large attendance of the whole district, and all apparently cheerfully trying to do their duty, showing improvement all along the line. Financially, the district has done well. Most all try to keep the law of tithing, and such feel cheerful, and are gaining in spirituality.

There is need that our elders be humble, and willing to do unto others as they would wish others to do unto them, that the work may progress faster. There should be no jealousy among the elders. They should esteem each other in love; and also elders in the field should be very careful not to run down other sects; for often they feel friendly toward our work, and then by harsh expressions are offended, and will hardly take up with the work again. It often takes years to overcome the effect of harsh words spoken by our elders. We should be patient with those who differ from us. Let us all do all the good we can while here, for life is short at best.

I was glad that I had the pleasure of attending General Conference last spring. It was indeed cheering to see so many of the young, with the old, stand for what they deemed was right. While there I also had the pleasure of baptizing three boys of the Andover Sunday-school in the Grand River, east of there. I would like to meet with them again there, for I was well treated while I was with them.

JOHN HEIDE.

JEFFERSONVILLE, Illinois, September 3, 1907.

*Editors Herald:* Near Vienna, beginning August 7, the writer held a debate of ten sessions of two hours each, with W. G. Roberts, of the Campbellite Church, on church propositions, in a church owned by that people. This was his twenty-eighth debate, the eighth with our people. For lack of space I will not state in full the peculiar way in which this discussion came about, but as I reflect over the matter I feel thankful to know that the steps taken by me were characterized by the spirit of wisdom, and that the many strong evidences presented in support of the great latter-day work were not overthrown by my opponent; and the friendship and kindness shown toward me by the many people whom I never saw before was in evidence of the fact that Mr. Roberts' own people made me welcome at their homes; and they furnished me a room in which to study,

and board free of charge during the debate; and the kindness was so marked that my opponent made an effort to cause the love which was shown to wax cold; but his effort was feeble.

He is a very rapid talker, and claims to have twenty-five dollars' worth of our works; but I find that all such men who claim to know so much are just as feeble as any other mortals, so far as their efforts against the truth are concerned. I had no moderator during the first session, and I employed a minister of the same faith as Roberts to keep time for me during the second and third sessions, and during the remainder of the time Bro. E. W. Sutton moderated for me. As Mr. Roberts and his moderator were on their feet now and then, I found Bro. Sutton was able to control his part of it wisely. I never felt better or stronger in defending the truth; and at the close of the discussion on our proposition, with tears of joy running from my eyes, the thanksgiving of my heart ascended to God for the Book of Mormon and the mission of Joseph Smith in bringing forth this great latter-day work.

This brings to mind the words of Josiah Quincy, who visited Nauvoo in the lifetime of the prophet, as follows: "It is by no means improbable that some future text-book for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that may be thus written: Joseph Smith, the Mormon Prophet."

The influence manifested in defending this servant of God is an evidence of his divine mission, and that the labors of our faithful ministry are not in vain.

His effort in trying to sustain his proposition was as weak as his effort in trying to disprove ours. At the close he stated to me privately that in case he ever met me again he intended to read every mean, dirty thing he could find; "for," said he, "you have done me that way." Certainly, the man felt his weakness, as the above statement shows; but the charge was untrue, as I had simply dealt with Campbellism according to the recorded facts in their own works, which included his articles in their church paper. A. Campbell was baptized by a Baptist minister in 1812, and according to J. R. Graves, the theory of baptism for the remission of sins was not declared by Campbell until 1823, who also declared that baptism without a belief in this principle previously availeth nothing, and as no Baptist minister ever baptized for this purpose, it is evident that he was not scripturally baptized, and the sect founded by him not in harmony with the scriptures, as Mr. Campbell had no authority from God to organize such an institution. Graves in his book says this sect was brought into existence by Campbell in 1827. The term *sect* was repudiated by my opponent; but he was at sea when I read from Campbell in his Christian System that "a sect may be formed by either adding to or subtracting from the divine code"; also on page 5 where he says, "Never until the present generation did any sect ever build upon the Bible and the Bible alone."

He made light of the term *reorganized*. I then read from Hayden, page 158, "I saw as its end and sought nothing less than the deorganization of sect, and the reorganization of the saints on the new covenant, in the express terms and conditions divinely set forth in the Holy Scriptures." This proved that Campbellism claimed to be a reorganization, and his criticism reflected back on his own people.

By a thorough study of the books and papers put out by Campbellism it is an easy matter to vanquish those who pretend to defend that inconsistency; and while we are affirming our work we can use many statements in their own periodicals

which speak in favor of our position; and while affirming our work and denying theirs, we are standing in defense of the truth from first to last.

Bro. Sparling and myself are laboring together, and I find it a great pleasure to walk in the line of duty.

F. M. SLOVER.

WHEELING, West Virginia, September 20, 1907.

*Dear Herald:* As per appointment, am laboring in Wheeling, West Virginia. The geographical formation of this city reminds one of the story of the young man who was much given to exaggeration. His brother would coach the exaggerating one as occasion required. One day he started to tell of a barn he had seen, which, he said, "was nearly half a mile long" (a vigorous nudge from his brother,) "and ten feet wide!" That is about the way Wheeling is built, several miles long and a few squares wide; a canyon full of fog, smoke, spiritualism, and *business*; a Pittsburg satellite, dirt and all. Several of the brethren are engaged in selling water power washing-machines, and there is a good market for them. As you get a bird's-eye view of the city from the surrounding hills, one is reminded of the observation of the old lady who said, "It is strange that nearly every large city has a river running past it!" How nature does provide! Dirty Pittsburg has been supplied with three rivers, while Wheeling has only one to furnish water to keep it clean; but the river gets right to the heart of the town it divides, makes a good-sized island, spreading out well on either side, and in a spirit of liberality occasionally spreads out some more and spreads *up*, even trying to help the people wash away the dirt!

When you view the hills upon hills of West Virginia, you wonder sometimes where all the dirt came from. The farmers say the hills are a blessing because you can farm both sides; more ground to the acre than on a flat farm! How is that for optimism?

There is a good live branch here, well officered, and considerable talent among the laity; a nice, comfortable church to meet in, and a fine, good-hearted lot of Saints to live among.

Bro. Joseph Ebeling, one of the officials of the branch, lost his oldest boy, Ivan, twelve years old, on the 11th of this month. He was a fine, apparently sturdy lad, but succumbed to heart trouble. Bro. U. W. Greene preached the funeral sermon, the services being held in the church in order to accommodate the large gathering of sympathizing friends.

The same problems confront the missionary here as in other cities. Street-preaching was to be tried but the mayor has prohibited it by request of the business men. A systematic distribution of tracts will be begun as a means of reaching the people. The city is surrounded with small towns, where the gospel has never been preached. How one longs to have these souls hear the gospel and obey it. Our constant prayer is, Lord, open the way.

Am convinced we must give more thought and effort to the ones we have secured, and their children, than we have. Out in the rural districts the parents are hard-working and busy, with no branch privileges, often not taking any of the church publications to keep in touch with the work, and, as a consequence, the children growing up in ignorance of what the church teaches. Hope the time will come soon when the Sunday-school Association will be in a position to publish a quarterly to meet this demand, or make some necessary changes in our present *Quarterly*. The lessons are only studied more or less superficially, so there should be a special quarterly published for home class work, which will deal almost exclusively with the doctrines of the church, or the present plan should be altered and the *Quarterly* treat more of the

*gospel.* We should have a quarterly characteristically Latter Day Saint. Our Sunday-schools should turn out Latter Day Saints; the scholars should have the gospel taught them Sunday after Sunday. Think the *Quarterly* is decidedly weak along this line. Every lesson should have some gospel point clearly taught, and less space given to Bible history. About all the gospel teaching many of the children receive is obtained at the Sunday-school, so in the formative period the teachings of the church should be drummed into them while we have the opportunity, and they should be prepared in the Sunday-school for membership in the church. I fail to see where our *Quarterly* does now, and if the present policy continues, will in the future, until we get out of the Old Testament, meet this demand. But if there will be no change made, some kind of a home class quarterly ought to be provided which will teach the gospel first and last, and have for its aim, not the turning out of a Bible student, but a gospel-believer.

4028 Eoff Street.

C. EDWARD MILLER.

VIENNA, Illinois, September 9, 1907.

*Saints' Herald:* I will contribute a few lines to your columns, that the HERALD readers may know how the work is moving in this part. I am the only missionary who has labored in the extreme southern part of the Southern Illinois District. When I saw the report of the appointments of missionaries for the present year, I was well pleased with my appointment. If it had been left to myself to make choice of field, I think I could not have pleased myself better; but not receiving my certificate of appointment as early as I thought I should, I wrote to the minister in charge concerning it, and he sent it, with a letter expressing his good wishes for my success and the success of the work, also stating in his letter that there had been some complaint against me about not staying away from home long enough to make an agreeable missionary; and this may be the complaint next year, but I hope it will not be so serious.

Feeling that the Lord's hand was in the appointment of the missionaries as well as other parts of the work, and that he would direct me if I would ask, trusting in him, I started to my field of labor. As soon as I crossed the Ohio River, I realized I was in my field and should go to work. I walked out to an old town by the name of Stringtown, where I lived thirty-two years ago. There are very few people there now who remember my living at that place; but when I walked up into the town and looked about me, and realized the conditions and influences that surrounded me, it called to my memory a presentation of the field that was given me about a year before I was ordained to the ministry. I saw this part of the Southern Illinois District with very discouraging features for missionary work. All the people seemed to be engaged in things that did not pertain to religious matters, and I felt greatly discouraged, and it required a great effort upon my part to open the work there. And when I came here I found it even so, just as it was shown me in a dream; but knowing the Lord's hand was in it, from the fact that he had shown it to me about seven years before, I could put forth an effort. So I went to work in good faith, praying for the guidance of the good Spirit. I have been able to open the work in seven places, or to preach the gospel where it had not been heard before; have been blessed with success in getting places in which to preach, and with good liberty in presenting the word. I feel encouraged in the work, and still more strengthened in the idea that God is able and will make us able to accomplish a good work under very adverse circumstances, if we are willing to make the effort. And I feel to praise and bless his holy name for the many kind favors he has conferred upon me and my family. I shall

never be able to repay him, though I should spend every moment of my life in his service.

I have preached three times in the Saints' church, and twice at the reunion since I have been in the district, and baptized Bro. John Smith's son, a young man twenty years of age, who is afflicted with something like lung trouble, in whom we feel a very deep interest, and we ask the prayers of the Saints in his behalf. The Saints I have met in this district seem very kind, the same good Spirit among them that we find elsewhere.

Bro. Lloyd Moore and myself have just closed a meeting which we held in a schoolhouse in the Tunnel Hill Branch. We had fair crowds, but poor interest. I will go south again to-morrow, the Lord willing, to seek new fields. It is my delight to get the gospel before people who never heard it. I like to be instrumental in gladdening the hearts of the honest ones with the glorious gospel news, that they may share in the hope of the Saints of God, and be made to realize its powers. May God bless the work of the HERALD, and all other departments of the work, and may his mercy and love be exemplified by all Saints everywhere!

Hopeful in the gospel,

S. H. FIELDS.

MANTI, Utah, September 18, 1907.

*Editors Herald:* We are here at this "temple town," and thought perhaps a line from our pen would not be amiss. We are provided with a place to eat and sleep at the home of our aged Bro. and Sr. S. P. Rasmussen, who, though isolated, have held to the faith, and are glad to lend their aid in support of the work. I visited the bishop's office of this place, this morning, and made application for a house, but we were informed that they had no houses for us, and that the day was past for letting the "Josephites" have their houses. We suggested that they were not strictly in line with the golden rule, but were informed that they did not care to have us point out where they were wrong, and therefore they had to refuse us the use of their houses. The singular part of it all is that when we were here a year ago in company with A. M. Chase, we did not apply for a house, but went right ahead with street-services, and they rather took exceptions because we did not apply for a house, and said we could have had a house if we had only asked for one.

We left Springville yesterday, where we had been cared for during our stay by Mr. and Sr. Proctor Humphrey. Sr. Humphrey is a good Latter Day Saint, and her husband, though not a member of the church, is ready to aid in the good work, and always has a home for the elders.

The nights are beginning to get cooler, and it reminds one that winter is approaching. The woodlands are beautifully adorned with crimson and gold, thus indicating that autumn is here.

We expect our colaborer here on the morrow, and if the weather permits we will open fire on the street-corner, and try if possible to draw the line of division between truth and error.

We also wish to call attention to the fact that we are still ready and willing to receipt for tithes and offerings, and anything that is addressed to me at Pleasant Grove, Utah, will always reach me.

In a former treatise we set forth the needs of our district, and not having received a response to that we again announce that we are ready to receipt for any amount, either small or great. And let none make the mistake that one brother did: have fifty dollars in the house for tithing, and then just because the agent did not happen to get that way, turn it into something else; but send it in, and we will receive it,

and place it in the treasury to provide for the Lord's work.

Your brother in Christ, J. E. VANDERWOOD.

#### Over the Mountains.

*Editors Herald:* Our Provo reunion is over, and Bro. Stead and the writer are down to street-work in the cool and scenic city of Logan. Its coolness is accounted for by the fact that it is so far removed from the main valley, and is more immediately surrounded by mountains than the cities to which we have devoted ourselves during the previous months. It is well watered, as all the mountain towns are that I have thus far visited. It is too cool for peaches,—just right to sleep,—but there is an abundance of apples and other fruits.

Here is one of the four temples of the Mormon church, standing on an elevation in the east of the city, built of what I would pronounce to be gray limestone, beautiful in appearance, dedicated in the eighties. I entered the yard and walked around it; but, like all their temples, it is inadmissible except to members of their church bearing a certificate. I thought, "Too bad that so much expense is laid out for nothing; too bad that so much energy is expended for the salvation of the dead, and the dead be not affected thereby."

And here is the home of Lucy Kimball, the professed surviving wife of Joseph the Martyr. She resides with her daughter. I called on her for an interview, stated that I had visited Nauvoo and many other places notable in Mormon history, and having understood that she had been associated with the early church, I would appreciate admission for the purpose of a friendly interview. Peremptorily she inquired for my name, which when she heard, she exclaimed, "Oh, you belong to the Reorganized Church!" When she had been answered in the affirmative, she very politely declined. This is the woman who bore testimony in the Temple Lot case that she married the Prophet without Emma's consent or knowledge; and in the Historical Record (impliedly) that Emma both knew about it and gave her consent. While in Brigham we had lodgment with her niece during all of our stay save one night. Her husband is a Mormon missionary and off on a mission. One day when we became involved in a friendly conversation on the subject of polygamy in connection with Joseph Smith, she took occasion to state that her Aunt Lucy had been sealed to him with Emma's consent. I went upstairs and got the Abstract of Evidence and read where she had testified the opposite. She was surprised, and lost for a response.

And here in this city is the home of the deposed apostle, Moses Thatcher. I have called on him at his fine residence and had a very friendly visit with, perhaps, the most intelligent Mormon I have met in Utah. We had an extended conversation, and he gave me a cordial welcome any time I have an inclination to come. He was glad for the opportunity to invest in a copy of the Inspired Translation, and accepted of other matter to read. He is well versed along general lines, and particularly on Mormon history. He talks unreservedly about his troubles with their leaders, and in conversational capacity takes the utmost freedom to denounce or to condemn according to his conviction of right or wrong. He evidently believes that the Mormon church is right, but that they are suffering under a greatly abused priesthood.

We are the guests of the wife and mother of one of our missionaries and her mother, whose home is here—Elder S. D. Condit. We came on the 12th, one week ago, in time to find one of the conditions that has more than once added pathos to the story of missionary life. What was the condition? Why, a little baby, about seven months old, was lying dead in the house, and the husband, the father, the mission-

ary, was away on a mission in Oregon. In his absence the writer and colaborer conducted the funeral and laid away in the hill cemetery the little blighted bud, so flush and sparkling when papa went away. And now, since I started this letter, the anxious father has stepped in.

Our Provo reunion, the minutes of which may be officially reported, was enjoyable and educational. None of the Twelve were there. The preaching was by Elders Davis, Stead, Sheldon, Curtis, Abels, Briggs, Vanderwood, and as one brother said, "that other disciple." Preachings were held on the street and in the tent each evening at seven and eight o'clock. After one of the street-meetings one evening, some of the brethren became involved in an argument with some of the bystanders. Some assertions were made by one of our brethren with reference to promises that were made and broken by Joseph F. Smith. Presently Apostle Reed Smoot came pushing through the crowd and intruded himself into the bout. He called one of the brethren a liar several times, and when the other brother was pointing to a book in the hands of the brother who was prominent in the conversation, requesting him to read a certain portion of it, the angry apostle was undignified enough to smite his hand aside.

On the tenth of the month I met at the Ogden depot my fellow countrymen, President R. C. Evans and wife, on their way to the East from the California reunions. Time not permitting them to take a stopover, I hastily purchased a ticket and boarded with them for Salt Lake to spend the day with them. They were to stay there till the evening train. There are two lines operating between Ogden and Salt Lake; the Oregon Short Line and the Rio Grande. Bro. Evans was on the latter, and unfortunately—or fortunately as it afterwards proved to be—I purchased my ticket for the former. All went well till the conductor came around; and even then it went well after a little parley, for it was fixed so that there was no loss to me in a financial way, save a trifle of inconvenience. When we were but a few miles northward of Salt Lake, the train halted between stations, for cause at first unknown. Presently the alarm was sounded among the passengers that there was a wreck. Out we went, and there to find that the Short Line passenger which my ticket was good for, and which had left a little earlier than ours, was in a head-on collision with a freight traveling in the opposite direction. They had struck but a short time before our arrival. The two engines were both on the track, hugging each other with that closeness that one had to examine for some moments to ascertain if they were really two, and where the division point was to be located. Two freight cars were derailed, and the baggage coach had telescoped and enveloped in part the locomotive. In this condition it was on fire, the flames gradually eating it up. About twelve, I think, of the crew and passengers were injured. We saw them assist the engineer, who had a broken shoulder and a badly skinned and bruised head, on our train. Bro. Evans and I sat by him and proffered our ministrations wherever we might be able to alleviate the man in pain. He told us the story of the accident.

Bro. Stead soon goes to Salt Lake to join another of the ministry in a street campaign while the weather permits. The writer directly pulls out for Idaho to spend a season, if not the winter.

If any one thinks that my appearance in the HERALD is of conspicuous frequency, I might say that there are times when I am not in meeting of any description, when I am not disposed to read, when it is inopportune to call; and so I put in my time in writing in my diary, for the secular paper, or for the HERALD—rather than sleep. I think I ought not to be lost for that.

September 20.

ALVIN KNISLEY.

LAMONI, Iowa, September 27, 1907.

*Editors Herald:* Since one of your Chicago correspondents has made a misapplied use of an interpretation to a tongue given at Plano, Illinois, September 1, 1907, it is thought best to give the interpretation in full. It will be seen that the *young* were no more upbraided than the *old*, and how such an idea could have originated I do not know. I was present during the entire reunion and if so much "boisterousness" and "gadding" was indulged as indicated in these items I failed to see it. In justice to all, the following should be published:

"Verily, thus saith the Spirit unto you, my people: At the commencement of this reunion I gave promise unto you. I promised that I would watch over and care for you; that promise I have kept. I have guarded you and done all that I promised I would. I warned my people as to the necessity of being faithful unto me, that on condition of such faithfulness I would bless and sanctify you unto myself.

"My people this morning are under condemnation for not having been as faithful as they should. Had they been as faithful as I commanded them to, I, the Lord, would have poured out my Spirit in a greater degree than I have done and you would have been more blessed. Let not one say of another, 'It is he,' or, 'It is she,' but let my people all take heed and be warned by this admonition, become more humble and more faithful, and I will grant unto you of my Spirit and bless you in time to come, and sanctify you unto myself in harmony with your faithfulness.

"Thus saith the Spirit unto you. Amen."

Trusting that this may relieve any of unnecessary odium,  
J. W. WIGHT.

## News From Branches

### ST. LOUIS, MISSOURI.

The district conference convened here the 21st and 22d of September. The name of Bro. Lewis Journdt was presented to the conference, by the St. Louis Branch, for ordination as teacher, and was accepted, and the ordination took place at the Sunday afternoon prayer-service, Brn. Tanner and Cooke officiating. Conference adjourned to meet in St. Louis, December 14 and 15.

The Sunday-school and Religio are progressing nicely, and benefits are acknowledged by those taking advantage of their opportunities for work in the Master's cause.

On August 21, Bro. Tanner united in marriage, at the St. Louis church, Miss Mary Williams (the daughter of Sr. Annie Williams, of Caseyville, Illinois,) and Mr. Joe Beynor. Quite a number of their relatives and friends were in attendance.

Bro. W. C. Cowlshaw was overcome by heat on August 30, while at his work, and died the 31st without regaining consciousness. He leaves wife and son to mourn.

2739 DeJong Street.

MISS E. M. PATTERSON.

### Get Acquainted.

The *Register and Leader* will be sent to any new subscriber from now to February 1, 1908, every day except Sunday, upon receipt of \$1.00. Daily with Sunday, \$1.50.

The strongest feature of the *Register and Leader* is its complete Iowa news service. It is published every morning in the year and reaches readers in every part of Iowa and on most rural routes on the day of publication. We urge you to accept this liberal offer to-day. Address,

THE REGISTER AND LEADER CO.,

Des Moines, Iowa.

## Miscellaneous Department

### Conference Minutes.

OKLAHOMA.—District conference convened on Wednesday, August 21, 1907, during the reunion at Ripley, Oklahoma. I. N. White was chosen to preside, assisted by R. M. Maloney. Ministerial reports: Elders Hubert Case, R. M. Maloney, J. E. Yates; Priests F. M. Hancock, T. N. Berry, and H. K. Rowland. Branch reports: Canadian Center and Davidson. Report was read from committee appointed to audit books of Seiling Branch. The books were found correct. Report was accepted and committee discharged. Report of Bishop's agent was read, and after examination by an auditing committee, was found correct. On motion the Stillwater Branch was declared disorganized, the books to be turned over to district officers, and the district clerk authorized to grant letters of removal to those who ask them. Officers for the ensuing year were elected as follows: District president, R. M. Maloney; secretary and treasurer, Alice M. Case. Moved to sustain the Bishop's agent, Hubert Case. Carried. Conference adjourned to meet at Piedmont, in February, 1908. Alice M. Case, clerk.

NORTHEASTERN MISSOURI.—Conference convened at Higbee, Missouri, August 31, 1907, at 2 p. m., on reunion grounds, F. T. Mussell presiding; William C. Chapman and W. B. Richards, secretaries. Branches reporting: Bevier, Green Leaf, and Higbee. Ministerial reports were read from W. S. Macrae, F. T. Mussell, W. B. Richards, William C. Chapman, F. A. Evans, F. Palfrey, J. T. Williams, R. R. Jones, P. J. Raw, C. Edmunds. The Bishop's agent reported: Money on hand and collected, \$288.80; expenditures, \$282.37. The Pollock Branch was declared disorganized. All members desiring letters of removal should apply to the district secretary. The following named were elected district officers for the next year: F. T. Mussell, president, Bevier, Missouri; W. B. Richards, vice-president, Bevier, Missouri; William C. Chapman, secretary and treasurer, Higbee, Missouri, R. F. D. No. 3. Adjourned to meet the second Saturday and Sunday in February, 1908.

WESTERN MAINE.—Conference convened with the Little Deer Isle Branch, August 24 and 25, 1907. W. E. LaRue chosen president of conference, with J. J. Billings associate. Branches reporting: Stonington 100, Little Deer Isle 70, Mountainville 41. Ministers reporting: Elders J. J. Billings, W. E. LaRue, and J. N. Ames. Treasurer, Pearl F. Billings, reported: On hand last report: \$9.82; received, \$3.19; paid out, \$5.39. Voted to hold next conference at Mountainville, November 16 and 17, 1907. Present district officers sustained. W. A. Small, clerk.

POTTAWATTAMIE.—Conference met at Underwood, Iowa, August 31, 1907, S. Harding presiding, J. A. Hansen secretary pro tem. Branches reporting: Boomer 59, Carson no change, Council Bluffs 294, Crescent no change, Fontanelle no report, Hazel Dell no change, North Star 142, Wheeler no change. Secretary reported: Cash on hand last conference, \$1.70; expense \$1.14. Ministry reporting: Elders J. Carlile, M. M. Turpen, C. G. McIntosh, J. P. Carlile, S. K. Sorensen, H. N. Hansen, S. Harding, C. B. Bardsley, J. A. Hansen, G. F. Walling, D. Parish, J. J. Christiansen; Priests J. C. Lapworth, J. P. Christensen, S. W. Underwood, C. C. Larson; Teachers P. W. Frederickson, J. C. Adams; Deacons, A. A. Gaylord, F. G. Hough, and Peter Olsen, Jr. Reports gave a total of 330 services attended, 81 sermons, 7 baptisms, 1 ordination, 1 marriage, 6 children blessed, 72 administrations to sick, 111 official visits. Bishop's agent, J. A. Hansen, reported: Balance on hand last report, \$382.50; received since, \$440.34; paid out, \$473. Tent fund on hand, \$18.62. Sanitarium fund, \$7. Adjourned to meet last Saturday in February, 1908, at Crescent, Iowa. J. Charles Jensen, secretary.

SOUTHERN CALIFORNIA.—The semi-annual conference of Southern California convened at Seal Gardens, California, August 19, 1907, at 10 a. m., during the reunion. The meeting was called to order by T. W. Williams. On motion R. C. Evans of the First Presidency was appointed to preside over the conference. Upon his suggestion, T. W. Williams and A. Carmichael were associated with him; Maggie Pankey, secretary, assisted by Fred Adam. Statistical reports were read from San Bernardino, Los Angeles, and Newport Branches. Summary reports of the branch presidents were

read. Bishop's agent's report was as follows: Cash on hand beginning of year, \$1,170.58; total receipts to August 1, 1907, \$2,342.28; expenditures, \$2,041.04. Sanitarium fund, \$28.00; orphan's home fund, \$15.00; district tent fund, \$16.00. Officers elected for the ensuing year were T. W. Williams, president; A. Carmichael, associate president; Maggie Pankey, secretary; A. Carmichael, historian. The standing auditing committee appointed were Maggie Pankey, George Wixom, and E. C. Thomas. Adjourned to meet with the Newport Branch, subject to the call of the district presidency. Maggie Pankey, secretary.

#### Convention Minutes.

POTTAWATTAMIE.—District convention met at Underwood, August 30, 1907. Meeting in charge of J. A. Hansen. Minutes of last meeting, also reports of various schools were read and approved. Report from superintendent was read; assistant superintendent gave verbal report. Treasurer reported as follows: Balance on hand last report, \$4.81; received since, \$1.75; amount on hand, \$6.56. A paper by Sr. Emma Hougas entitled, "What our teachers and officers need." Introduction of the new normal course, also the home department explained by General Superintendent, T. A. Hougas. Moved to have an institute during coming winter, time and place left to superintendent and associates. The motion on record, providing local schools prepare program for convention, was repealed. Moved, that hereafter all programs for the day be left to district officers, and evening programs to be provided for by school at place where convention is to be held. Moved that treasurer be instructed to pay expense of general superintendent. Adjourned to meet at call of superintendent. Cora Scott, secretary.

NEW SOUTH WALES.—The annual convention was held in Saints' chapel, Rozelle, April 1, 1907, President Stewart in charge. Bro. W. H. Gammidge was elected secretary pro tem. The treasurer's report showed a credit balance of fifteen shillings three pence in the general fund, and nineteen shillings ten and one half pence, in gospel literature bureau fund. The reports from different locals showed that they were financially sound. The enrollment was 138; and 2,322 pieces of literature had been distributed. Brn. Hansen, Wight, Kaler, Gould, and A. H. Smith were appointed delegates to General Convention. The election of officers resulted as follows: President, George Stewart, Metcalfe Street, Wallsend, Newcastle, Australia; Vice-president, W. C. Henrichs, Beattie Street, Balmain, Sydney, Australia; secretary, Lily Barmore, 65 Nelson Street, Rozelle, Sydney, Australia; associate secretary, Elder Barmore, 65 Nelson Street, Rozelle, Sydney, Australia; treasurer, Sr. Ruth Haworth, Grove Street, Leichhardt, Sydney, Australia; librarian, W. H. Gammidge, Gosford Road, Hamilton, Newcastle, Australia; home column superintendent, J. N. Murphy, Gosford Road, Hamilton, Newcastle, Australia. Adjourned to meet with reunion, 1908. Lily Barmore, secretary.

EASTERN COLORADO.—Sunday-school convention convened at Denver, September 13, 1907, at 2.30 p. m., in charge of district officers. Ten locals reported. Enrollment of district, 449. One business session was held. The convention then listened to an interesting and instructive talk on "The law of teaching," by W. N. Robinson. In the evening a joint program was rendered by members of the Sunday-school and Religio, followed by institute work by W. N. Robinson. Adjourned to meet the day previous to the next district conference, at the same place. Mrs. Louisa Fishburn, secretary.

NORTHWESTERN KANSAS.—Sunday-school convention met in Downs, Kansas, September 20, 1907, at 3 p. m. John A. Teeters was elected chairman. Quite an interesting program was listened to. Report received from John A. Teeters, superintendent of home department. Sunday-school reporting: Rural Dale. Treasurer's report, Sr. Cora Cook. Officers elected as follows: John A. Teeters, superintendent; Myrtle Coop, secretary; Cora Cook, treasurer. Adjourned to meet at call of president. Will the secretaries of the local schools please send reports to me every three months, as the back of report blank directs? Myrtle Coop, secretary, Downs, Kansas.

#### Conference Notices.

Central Michigan District will convene at Beaverton, Michigan, October 19, 1907, at 10 a. m. Clerks of branches please send your reports early, so we may have opportunity

to look them over. All who can, bring well-filled lunch-baskets, and come prepared to take part. Trains will be met at Gladwin, Thursday and Friday evenings. Those from the north change cars at Pinconning. Addie Grant, secretary, Bently, Michigan.

The Lamoni Stake conference will convene in Lamoni, Iowa, Saturday, October 26, 1907, at 10 a. m. Branches and officers please send reports to L. A. Gould, Lamoni, Iowa. John Smith, president.

The conference of the Eastern Maine District will convene at Jonesport, October 19 and 20, at 2 p. m. E. M. Walker, secretary.

The New York and Philadelphia District will convene in conference in the Saints' chapel, Corner Park Place and Schenectady Avenue, Brooklyn, New York, on the 19th and 20th of October. Officers reporting to this conference should have their reports in the hands of district secretary not later than October 15. R. E. Hockman, 156 West Ontario Street, Philadelphia, Pennsylvania.

The Alabama District conference will convene with the Pleasant Hill Branch, near McKenzie, Alabama, on Saturday, November 16, 1907, at 10 a. m. Will have Sunday-school work or preaching on Friday night. Please get there before 8 o'clock. We will expect Brn. Kelley, Stubbart, and Greene or Griffiths to be there. M. S. Wiggins, secretary, McKenzie, Alabama.

Little Sioux District conference will meet with the Woodbine Saints, October 5, at 9.30 a. m., for prayer-service, and 10.30 a. m., for business. James D. Stuart.

#### Convention Notices.

Sunday-school convention of Central Michigan District will convene at Beaverton, Michigan, October 18, 1907, at 2 p. m. Secretaries see that your delegates have credentials properly filled out, so they will not lose their vote. Addie Grant, secretary, Bently, Michigan.

The Religio Association of the Nauvoo District will convene at Fort Madison, Iowa, on Friday, October 4, at 2.30 p. m. Locals please be prompt in reporting. Ethel A. Lacey, district secretary.

Religio convention of Little Sioux District convenes at Woodbine, Iowa, Thursday evening, October 10, 1907. Lou G. Mann, secretary.

#### Married.

BLESSING-GRIFFITH.—At the home of Bro. E. B. Gaylord, Lamoni, Iowa, September 4, 1907, Elder D. A. Anderson officiating, Mr. Levi Blessing and Sr. Roxana Griffith, both of Shenandoah, Iowa. The ceremony was performed in the presence of a small company of relatives and friends of the contracting parties, who enjoyed the occasion and gave the couple their best wishes for continued happiness. They will be at home to their friends at 812 East Street, Shenandoah, Iowa.

#### Died.

HAMANN.—Bertha, daughter of Bro. William Hamann, was born April 6, 1880, near Danville, Iowa. Died August 20, 1907, at the insane hospital, St. Joseph, Missouri. Sr. Bertha was baptized December 18, 1898. She leaves father, three brothers, and one sister to mourn. Mother and one sister preceded her to the better land. Funeral in charge of C. P. Faul, sermon by T. T. Hinderks.

TARVER.—At Liberty Home, Lamoni, Iowa, September 6, 1907, Bro. John L. Tarver, aged 80 years, 5 months, and 15 days. He was baptized January 1, 1889, at Cooks Point, Texas. Funeral, September 7, R. M. Elvin and J. R. Lambert assisting, John Smith being the speaker. He passed away in peace, conscious to the last. Burial in Rose Hill Cemetery. He served in the Union Army during the Civil War, in Company G, 2nd and 1st regiments, Louisiana Volunteer Cavalry. Location of relatives not known; information concerning them will be thankfully received.

STEVENS.—Bertha, was born March 26, 1880. Died August 25, 1907, at Dudley, Iowa. Baptized September 8, 1898. Her life was adorned with Christian graces, and she passed from this life into the spirit world, where her pure spirit rests in the paradise of God, awaiting the resurrection of the just.

## THE SAINTS' HERALD.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

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The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

Entered at post-office, Lamoni, Iowa, as second-class mail matter.

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Funeral services were conducted by C. E. Willey, at the Columbia Methodist Church, after which her mortal remains were laid to rest in the cemetery close by. Father, two sisters, and three brothers are left to mourn. May the Lord comfort them.

MCCART.—Thomas Earl, son of Thomas and Elta McCart, and the only grandson of Bro. and Sr. Thomas Scott, was born October 15, 1904. Departed this life September 12, 1907, at La Seuer, Minnesota. The remains were brought to Council Bluffs, Iowa, where services were conducted by J. A. Hansen, assisted by C. A. Riley. Interment at Walnut Hill Cemetery. He was a bright child, and is greatly missed by parents, grandparents, and a host of other relatives; but comfort is found in the words of the Master, "Of such is the kingdom of heaven."

"The midnight stars are shining  
Upon our darling's grave;  
And sleeping without dreaming,  
The one we could not save.

"My own sweet baby boy,  
My lone heart aches for you;  
How glad I'd clasp thee to my breast;  
Thou art gone where all is new.

"O loved one in your portals,  
Where there's no pain or death,  
Your little spirit, light and free,—  
Rest! our darling, rest."

BAILLIE.—James Baillie, Jr., born July 26, 1888, at Scranton, Kansas; baptized into the church June 4, 1898, and was one of those consistent, unassuming young men that gathered around him a host of friends. While his death is all but unbearable to his father, mother, and four sisters, yet there is this comfort to them: he enters the paradise of God with a clean, pure record in this earth life. While in early childhood, he learned to be obedient to his parents, becoming an honored son, a lovely brother, and a desirable companion. Died August 22, 1907.

HAYER.—Walter T. Hayer, son of Goodman L. and Melina Hayer, was born in the town of Miller, Laselle County, Illinois, July 10, 1886. Died at his father's home, August 23, aged 21 years, 1 month, and 13 days. He was fatally injured in an accident, and survived it only a few hours. He was a brilliant boy, beloved by all that knew him. He leaves his parents, two brothers, and one sister to mourn his departure. He was buried from the Saints' chapel, August 26. Funeral-sermon by F. M. Cooper, to an audience of over six hundred people.

CRAWFORD.—At Kirtland, Ohio, July 31, 1907, Sr. Lizzie Crawford. She suffered for many years from throat trouble, terminating in consumption. Sr. Crawford was born in Criswell City, Pennsylvania, March 25, 1868. She moved with her parents from Pennsylvania to Benwood, West Virginia. She was baptized at New Philadelphia, Ohio, October 12, 1890, by Elder G. T. Griffiths. She continued a member of the church at Benwood until she changed her residence to Kirtland, when she united with that branch, November 6, 1895. She was married to Mr. Newton P. Crawford, May 19, 1894, at Wheeling, West Virginia. Interment in the cemetery at Kirtland; sermon by L. W. Powell.

## Progress and Value of Tree Planting.

Reports from all parts of the country show that the past season has undoubtedly been characterized by a more extensive planting of forest trees than any previous year in the history of the United States. The work is progressing very favorably in every State in the Union. It has been most extensive in California, in the great Middle West, and in the New England States. But even in the South, where planting has been more or less limited because of existing natural forests, the scope of the work has greatly broadened.

The trees planted have been mainly hardwoods. Several large nurserymen, however, report greater sales of conifers for forest planting than they have ever made before. In the Middle West catalpa, black locust, osage orange, and Russian mulberry were the favorite trees; in the North and northeast preference was given to white pine, chestnut, larch, and spruce; in the South the native conifers held the lead; and in California, where the immense annual planting area has been increased to at least five times its former size, eucalyptus had practically a monopoly.

A few figures readily show the value of forest planting from a commercial standpoint. In Pawnee County, Nebraska, a 16-year-old catalpa plantation gave a net return of \$152.17 per acre at the time the plantation was cut. This meant an annual profit of \$6.24 per acre. A 10-year-old plantation of the same species in Kansas showed a net value of \$197.55 per acre. Still another plantation, in Nebraska, gave a net income of \$170.50 per acre when 14 years old, which amounts to an annual income of \$8.69 per acre. Several equally striking cases could be cited throughout the entire Middle West, and it is known that where the catalpa will succeed no other tree will pay so well. Good soil and moisture conditions are, however, essential for success with this tree.

Osage orange has been known to produce as high as 2,640 first-class posts and 2,272 second-class posts per acre, and it is well understood that no posts are better than those of osage orange. Land producing such a forest as this could hardly be put to a better use, since timber is the easiest of all crops to raise and from now on will never go begging for a market.

Red cedar in plantations 25 years old has reached a value of \$200.54 per acre. European larch used for fence posts or telephone posts reaches an average value of \$200 to \$300. White pine plantations 40 years old have exceeded a value of \$300 per acre, and it is known that the eucalyptus, even when grown for fuel alone, can compete as to profits with oranges.

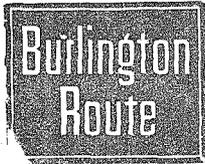
It does not take a lifetime to get results. Catalpa often reaches a post size in from eight to ten years, and will give service as a post for from fifteen to forty years. Osage orange, which reaches post size in from twelve to fifteen years, usually lasts longer than catalpa. Black locust, though badly affected by the borer in some regions, grows about as fast as the catalpa and has almost the same post value, while it has the great advantage over catalpa of being able to thrive on poor land. European larch reaches a size suitable for telephone poles in twenty-five years. When treated with preservative it will then last from fifteen to twenty-five years. Eucalyptus makes a heavy yield of fuel in seven years, and the crop should nearly always be cut before ten years. On favorable sites white pine will make saw timber in from forty to sixty years. Already the demand for the timber of this tree shows conclusively that the investment will prove immensely profitable.

In every region of the United States there is at least one forest tree, and generally there are several forest trees, which can be planted with a complete assurance of commercial success if the plantation is properly established and given proper care. The Government has made a very careful study of most of the forest plantations in the United States. Its publications on tree planting may be had free of charge upon application to the Forest Service, U. S. Department of Agriculture, Washington, D. C. The studies on which they were based were made especially for the benefit of farmers and other land owners, and to prevent the waste of thousands of dollars annually lost by planting the wrong forest trees or by improper care of plantations.

From the manner in which our natural timber has been cut it is clear that each region will have to be made as nearly self-supporting in timber growth as possible. The lesson of the past is that the right forest trees grown in the right way will bring a big profit.

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\$27.45 to California; \$27.45 to Oregon and Washington, daily until October 31. Proportionately low rates to hundreds of intermediate points.

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\$22.45 to Denver. Colorado Springs and Pueblo and return, October 1 and 15; Proportionately as low rates to Salt Lake City and other points in Colorado and Utah.

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IN BEHALF OF THE MANAGEMENT OF THE

## JACKSON COUNTY

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OFFICERS: Ellis Short, President; M. H. Bond, Second Vice-president; William Crick, First Vice-president; J. D. Briggs, Cashier.

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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

VOLUME 54

LAMONI, IOWA, OCTOBER 9, 1907

NUMBER 41

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

## Editorial

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

### ELEMENTS OF SUCCESS.

Address by Bro. William Pitt, at Graceland College, September 24, 1907.

Entered as second-class matter at the Lamoni post-office.

### CONTENTS

EDITORIAL:	
Elements of Success - - - - -	921
THE STRAIGHT ROAD:	
The New Birth - - - - -	924
ORIGINAL ARTICLES:	
"The Fruit of Your Doings" - - - - -	925
OF GENERAL INTEREST:	
An Indian Conference in California - - - - -	931
MOTHERS' HOME COLUMN:	
The Mite Society - - - - -	933
The Word We Did Not Say - - - - -	933
My Reflections - - - - -	933
LETTER DEPARTMENT:	
Letters - - - - -	934
Northeastern Missouri Reunion - - - - -	941
Extracts from Letters - - - - -	941
NEWS FROM BRANCHES - - - - -	941
MISCELLANEOUS DEPARTMENT:	
Bishop's Agents' Notices - - - - -	942

President Joseph Smith sails this week for Honolulu, where he is to dedicate the new church. He is accompanied by Apostle F. M. Sheehy.

\*\*\*

"The man who is acquainted with what he has to meet is the best prepared to meet what is before him. He knows the character of the foe, and may be prepared to meet it. Each must fight life's battles for himself."

\*\*\*

"It is thought that you can change men and women by a different environment. That by statutes enacted, conference resolutions passed, etc, you can change the environment and hence change the subject. My friends, the doctrine of environment was smashed to pieces in the garden of Eden. So long as there is a disposition to make the slum the slum will exist."

We all have occasion to be happy under the influence of the bright prospects of success which attend us to-day. Every student, every teacher, every friend of Graceland is looking forward to a brighter future, perhaps, than ever before.

The importance of a college education can not be over-estimated; for, although some men have made a success in life without it, they could have made a much greater success had they been educated. I do not mean by this that education is success. Education is but an aid to success. There are numerous instances of men with splendid college educations, who have been failures so far as life is concerned. But while education does not insure your success, it will enable you to meet the issues of life in a much more comprehensive way, and accomplish results that would otherwise have been impossible.

To be successful, we must excel others, excel them in whatever way we wish to succeed, if it is nothing more than shoveling sand—to be successful we must shovel more sand than they. If we wish to succeed in music, we must become better musicians than others. If our ambitions lie in painting, to be successful we must paint better pictures than other artists.

Success is always comparative. We never see an instance of absolute success; but we determine the degree of a man's success by its relationship to the achievements of other men.

In every art, profession, or trade you will find the successful man making a preparation and devoting an amount of energy to the accomplishment of his ideal, which the ordinary man considers extreme and unnecessary. Ask the great artist how he is able to produce a picture in a few hours' time which excites your wonder and admiration, and which can not be equaled by his fellow artists, and he will tell you that he began his work in his childhood, while other children were playing, and who looked upon him as being strange and peculiar because he liked his paper and pencil better than their toys. He will tell you of hours, days, weeks, months, and years of work amid these same children as they

grew to be men, they continuing to look upon him, from time to time, as being strange and peculiar, and perhaps a crank, because he worked so much, until at last his success compelled them to acknowledge his excellence; and then instead of giving him credit for the work he has done, they say, "He is a genius, and was born with a natural talent."

Genius is the willingness and capacity to labor. Only a short time ago I was allowed to read a letter from a lady who is studying music in New York—vocal music. Already she has advanced so far in her work that she has successfully filled an engagement in grand opera at a good salary, which she resigned at the end of the year to continue her studies. And now she writes, "I have been trying to make up my mind whether it is best for me to accept another situation [in grand opera, which has been offered her] or to continue my work. At last I have decided to continue my studies; for why should I be content to accept an ordinary situation, when every other member of the profession is doing the same thing?"

This lady has been studying music all her life; ever since she was a child she has had this object in view. And now, when having made a success most of us would be proud of, we find her still at work. And I will make the prediction that no matter how high she may climb in her profession, and even though she may be rewarded for her years of work by being acknowledged a genius, and though she may set people talking about her natural talent, you will always find her at labor.

Have you not noted successful men doing more than you thought was necessary? I have noted them devoting the best years of their life trying to perform a work and bring about results which they thought desirable. And as I have seen them after some particularly strenuous effort, I have thought? "Well, they are doing more than I would do." And afterwards I have seen that all their work was necessary to accomplish the results that marked their degree of success. And if I should have attempted to perform their work I should have failed simply because I underestimated the amount of necessary effort.

I remember when I was a boy, learning the carpenter's trade, I was attempting to plane a piece of wood that had a knot in it, and as I pushed the plane along it always stopped in the knot. Time after time I endeavored to get by that knot and it always stopped just there. I was becoming quite irritated. My employer noticing my efforts, said: "Will, what are you trying to do?" "I am trying to plane this piece of wood, but there's a knot in it, and I am not strong enough." He said: "Now, look here; you take the plane and shove it right through that knot; push twice as hard as you think you ought

to." I pushed; and to my surprise I was successful. I had only underestimated the amount of necessary effort.

And that is one reason many men fail. They underestimate the amount of effort and energy necessary to accomplish the results they desire, and consequently are disappointed and discouraged when they find their labor does not accomplish what they had hoped for.

A friend of mine was employed as assistant engineer in a large office building. He had not been able to secure an education when a boy, so was attending night school, studying the principles of steam engineering. He was very anxious to advance in his trade. Hearing that a new office building was to be erected, he made application for the position of chief engineer before the building was completed—wanted to be sure that his application would be in at least. Not having the education or experience necessary, he was disappointed. They employed a man whose education and experience fitted him for the place. In a short time, however, it developed that this man had some bad habits which unfitted him. He attempted to work while in an intoxicated condition, and they discharged him at once. This left them without an engineer, and in the emergency they employed this friend of mine. He told me that when he looked upon the machinery and saw it running in a way that demonstrated the incompetency of the man they had discharged, he realized that he would not only have to keep it running, but that he would have to repair it and put it in good condition. He felt that he had undertaken more than he was able to do, and he thought of giving up then before he had started. And then it occurred to him that this was the opportunity for which he had been looking, and he made up his mind he would do his best. He took off his coat and went to work at once. Supper time came, and he was still at work. Bedtime came, passed, and he was still working. He worked all night long, becoming familiar with the situation, to be prepared for the emergencies of the following day. And for weeks and months afterwards, although he was required to work but eight hours a day, he put in from twelve to eighteen hours a day in order to meet the requirements of the situation. Now, if he had done anything less than this, he would not have made so great a success. If he had only worked eight hours a day he would have failed. He may have done more than was thought necessary. His friends may have thought he was making a fool of himself perhaps by putting in so much time when it was not required, but, although he was not qualified to fill the situation, he succeeded because of unusual effort. He correctly estimated the amount of effort necessary.

There is no secret of success. Success is the result of labor; just plain, quiet, steady, persistent labor. There is nothing that can take its place. It is useless to attempt to use a wishbone for a backbone.

Some successful men are regarded as being fortunate by others who regard themselves as being unfortunate. They seem to think that success is possible only to the lucky man; and that they fail in everything they undertake, simply because they were born unlucky.

I remember a young man who applied to me for work, who had been employed as elevator boy in an office building; and on one of the upper floors there were employed a number of boys. He got to scuffling with one of them and broke a window. In explaining to me how he happened to be discharged, he said, after relating the circumstances: "Now, it was just my luck to have the boss come upstairs just as the window was broken, and so he fired me. Seems as though I have the blamedst luck, anyhow. Every job I get, something has to go wrong." Now, if this young man had—I was going to say "happened"—if this young man had managed to do something well, he would have realized and considered that that was the result of his labor or skill; but if he had seen the other fellow make a success, he would have considered that as being fortunate; but he has to work for all the success that comes to him, simply because he was born unlucky. Now, he makes the mistake of considering himself peculiar, or differently constituted than the rest of us. We are all unlucky in that sense. We all have to work for all the success that comes to us.

The most successful men, however, really enjoy work for its own sake. The results are gratifying to them, of course; but they really like to work. And that is one of the elements which enables men to persevere when it seems almost useless. You will find them opposed by those who ought to help them, working alone for years, trying to accomplish their purposes, without complaint, not in the least discouraged or disappointed, and we can only wonder at their determination and courage. And yet you find them patiently and cheerfully continuing their work, seemingly as happy as if everything is just as they wish it to be.

Make up your minds as early in life as possible what you are going to do. Select your life's work. Have an object in life, and then devote all your energies to its accomplishment. If you are aimlessly drifting, stop it now. Determine your destination, and then resolutely shape your course to that end. Do not expect to make the journey in a day. All great achievements are preceded by years of preparation and labor.

There are several kinds of labor, and to be the most successful we must perform the kind that is

most important. The horse is able to perform a great deal more work of a certain kind than a man; but he is not able to make a great success as a statesman. Man can perform the same kind of labor as a horse; but if he confines his efforts to work of that character, he will not be able to make as great a success as the horse. Man is able to perform a higher grade of work than mere horsepower. Man has that which the horse lacks. Man is able to reason, and it is the use of this capacity which enables him to make his best success. Education alone is not sufficient. A man may secure the best scholarships and graduate with high honors; but unless he develops the ability to think he is sure to fail. Mere memory may secure high grades at school, but when we leave school and enter upon the work of life, it requires original thinking; the power to determine what causes produce desired results. We must be able to reason from cause to effect.

I believe I am conservative in making the estimate that ninety per cent of mankind are traveling in the same ruts of thought made by their forefathers. They have a circle of thought in which their minds travel in one continuous round. The same thoughts pass through their minds day after day. If you doubt this assertion, carefully note the number of entirely new thoughts that come to you during a week, and this will be a test of your capacity for original thinking.

Many men perform their work in much the same way as the horse. They will pull their load as long as they are hitched to it and have a driver; but without one they are as helpless as a horse. And if anything unusual occurs, they are in about the same predicament a horse would be with a broken tug. I have seen young men at work, operating a machine producing a number of similar parts, and as long as their machines remained perfectly set they succeeded very well. But if they became deranged, they went ahead wholly ignorant, and regardless of the fact that they were not only producing a number of entirely useless parts, but were wasting material as well. Their minds were not at work. They did not see what they were doing. And I have thought, as I have observed these young men, how little they worked above the shoulders. Work from the shoulders down is horse power. Work from the shoulders up is man power, and will enable man to make his best success.

Apparently some boys and girls, and men and women, use their heads for little else than a convenient place to wear their hats. They think with them enough to eat when they are hungry, to sleep when they are tired, and to growl when they do not have their own way. The common brute does this; and it is often difficult to trace any other distinguishing feature. Brutes can not progress because they

have no reason. Men can not progress unless they use reason. Reason, or thought-power, is the greatest and only force in the whole world by which men can progress. All improvements, of whatever character, spiritual, moral, or physical, are the results of thought-power. There is absolutely nothing which can not be improved. Even our conceptions of truth are continuously growing more perfect, under the influence of this marvelous force.

You, every one of you, are filling the reservoirs of your consciousness with knowledge secured by the thinkers of the past. Are you going to allow it to become a stagnant cistern, filled with loathsome microbes of disease, or will you convert it into a well of living water, springing up unto everlasting life, by giving it back to the world enriched with thoughts of your own, thus adding your share to the world's stock of knowledge and understanding, receiving the reward given all those whose efforts have earned success?

## The Straight Road

### THE NEW BIRTH.

Verily, verily, I say unto thee, Except a man be born again he can not see the kingdom of God.—John 3: 3.

Probably no text of scripture has received more consideration, and has been the subject of more contention and debate than the foregoing, and also the following quotation:

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter the kingdom of God.—John 3: 5.

Among the Jewish writers the repetition of the Greek term from which the word *verily* is taken is said to have been considered as of equal import with the most solemn oath; so there is something very positive about this statement of our Lord.

Whatever this new birth may be, it is evident that it is necessary; all professed Christians admit this. All have a desire to enter the kingdom of God.

The kingdom of God does not refer alone to the abode of God, or to heaven, as some have thought; but it also has reference to God's established government on the earth, for the present and eternal benefit and salvation of mankind, as the following texts will indicate:

Repent ye: for the kingdom of heaven is at hand.—Matthew 3: 2. (See Matthew 4: 17.)

And as ye go, preach, saying, The kingdom of heaven is at hand.—Matthew 10: 7.

And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.—Mark 1: 15.

And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.—Luke 10: 9.

The foregoing, with the parables of Jesus concerning the kingdom, in Matthew, thirteenth chapter, clearly teach us that the kingdom of God

is something that exists on the earth, as well as in heaven. But, though the kingdom was then at hand, those unregenerated ones could not see it. Jesus, in answer to the question of the Pharisees as to when the kingdom of God should come, said: "The kingdom of God cometh not with observation ["as with outward show"—marginal rendering]: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you ["or among you"—margin]. Luke 17: 20, 21.

The kingdom of God was in their midst—among the Pharisees, but they could not see it, for the reason that they had not been born again.

The majority of religious instructors throughout Christendom teach that this new birth has reference only to the birth of the Spirit, and that the birth of water is only a secondary or minor consideration and has nothing to do with our salvation. Some hold that it does not refer to water baptism at all. The claim that Jesus meant only the birth of the Spirit is often based on the following argument: The Greek words from which the phrase *born again* is taken, is rendered in the margin, and by various translators, "*born from above.*" Hence they conclude that as it is the Spirit that comes from above, it is the Spirit birth that is alone referred to. And further, that in the conversation that followed with Nicodemus, Jesus does not again mention water; but in the sixth and eighth verses where he refers to the matter of being born again, he mentions the Spirit. So they argue that if water baptism had been meant by the Savior he certainly would have mentioned water again.

To the first part of this argument we answer: Admitting that the marginal translation, from the Greek text as we now have it, may be correct, it is a truth that "*the word*" which requires the birth of water as well as the birth of the Spirit, comes from above—or from God. (See John 12: 49.) As Peter says: "Being *born again*, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth for ever."—1 Peter 1: 23. Then, in the twenty-fifth verse he says: "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

This word of the Lord, or the gospel, which is from above, requires the baptism of water before the birth of the Spirit; and this is the way Jesus presented it to Nicodemus in John 3: 5. (See also Acts 2: 38; 8: 2-19; 19: 1-6.)

But aside from all this, it is a fact that the words of Jesus (John 3: 5) are but an explanation and an elucidation of the language used in the third verse, that seemed so hard for Nicodemus to understand, as he evidently thought the Master had reference to a physical birth. But Jesus now tells him just what he meant by being "*born again*," or "*born from*

above." If it was a mystery before, it should now be clearly understood. The words of Jesus are clear enough, and positive enough, without any repetition so far as there being any question as to his meaning.

To the latter argument, we reply: The fact that Jesus does not again refer to the birth of water, while he does twice again mention the birth of the Spirit, does not contradict nor destroy his words "Verily, verily, I say unto thee, Except a man be born of *water* and of the Spirit he can not enter the kingdom of God." To the mind of the writer, the reason that Jesus referred again especially to the birth of the Spirit, was evidently because this was the culminating or crowning work in the process of regeneration, or new birth—which also includes the birth of water—as the Holy Spirit is the seal of our adoption (see Romans 8: 15, 16), and the earnest of our inheritance (see Ephesians 1: 13, 14).

The birth, or baptism, of water is for the remission of sins. (See Mark 1: 4; Luke 3: 3; Acts 2: 38.) Therefore the birth of water should precede the birth of the Spirit, just as Jesus taught, as the Spirit of God will not dwell in unholy temples. Why this effort to make it appear that the teaching of Jesus to Nicodemus refers wholly to the baptism of the Spirit? Simply because when it is once conceded that "born of water" means baptism of water, the mode of baptism is so clearly apparent that their followers could at once see it; and this many desire to avoid.

Many to-day are in precisely the same condition that the Pharisees were; the kingdom of God is again established on the earth and it is "among" them, yet they "can not see" it because of their unregenerated condition. And they continue in this condition because of unbelief and lack of faith in the words of Jesus.

The steps by which this new birth may be attained are as follows:

1. Faith, which comes by hearing the word. (Romans 10: 17.)

2. Repentance, which is a godly sorrow for sin, and a turning away from the same. (See 2 Corinthians 7: 10.)

These are preparatory steps to the new birth. Having thus believed in God and his word, and then manifested the true spirit of reformation through proper repentance, we are in a position to enter into the realities and blessings of the new birth by taking the next step which is:

3. Baptism of water for the remission of sins. (See Acts 2: 38; 22: 16.)

4. Baptism of the Holy Spirit, which is given by the laying on of hands. (See Acts 8: 14-19; 19: 6; Hebrews 6: 2.)

Thus we discover that it is of a twofold character.

Its first stage being a birth of water, preceded by the prerequisites of faith and repentance, through which God has promised to cancel our sins. Then we are in proper condition to experience the second stage by being born of the Spirit. Then we know we are heirs of God, and joint-heirs with Christ. (See Romans 8: 16, 17.)

"And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one."—1 John 5: 8.

These three witnesses have their places in the plan of regeneration and redemption. For by the water we are purified, by the Spirit we are justified, and by the blood we are sanctified.

SHAWNEE, Ohio.

H. E. MOLER.

## Original Articles

"THE FRUIT OF YOUR DOINGS."



ELDER ISAAC M. SMITH.

*"Reader, do you realize the almost numberless opportunities for doing good that are lying before you? And do you realize what it may mean to you if you neglect those opportunities?"*

I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.—Jeremiah 17: 10.

Man is to be rewarded "according to his ways," and he is also to be rewarded "according to the fruit" of his ways; and the fruit of what a man does is not the thing done. The fruit of a tree is

not the tree itself; but it is that which the tree produces. The fruit of the vine is not the vine itself; but it is that which the vine produces. And "the fruit of your doings" is not that which you do; but it is that which comes as the result or effect of your doings: that which your doings produce. And, as "every good tree bringeth forth good fruit," the fruit of good deeds must be good, too; and, as "a corrupt tree bringeth forth evil fruit," even so will the fruit of a corrupt or wicked deed be evil also. Hence, the fruit of your doings will be good or bad, according as your doings are good or bad; but the fruit of your doings may be far more serious than that which you do. The Apostle Paul said: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6: 7. And that is true. If a man sows wheat, he will reap wheat; if he sows tares, he must reap tares: whatsoever he sows, that will he reap. But whatever a man sows will bear fruit, after its kind, of course; and when the harvest is come, the sower must reap, not the bare grain sown, but he must reap the fruit which the grain sown has produced. Hence to the above the apostle adds: "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Galatians 6: 8.

If he sows to the flesh, the fruit which that sowing will produce will be corruption, or death; but if he sows to the Spirit, the fruit which that sowing will produce will be life everlasting.

Coming back to the text, however, I wish to submit the following, as further proof that "the fruit" of a man's deeds will be considered when he is judged:

But I will punish you according to the fruit of your doings, saith the Lord.—Jeremiah 21: 14.

Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings.—Jeremiah 32: 19.

They would none of my counsel; they despised all my reproof: therefore shall they eat of the fruit of their own way, and be filled with their own devices.—Proverbs 1: 30, 31.

And this principle applies to the righteous, too, as well as to the wicked. The Lord said to the prophet Isaiah: "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings."—Isaiah 3: 10.

Yes, the righteous man shall eat the fruit of his doings, or, in other words, he shall reap the fruit which his good deeds bring forth. But it may not be clear to all, just what the fruit of a righteous man's doings may be; hence I wish to present a few brief texts to show what kind of fruit sometimes grows from good deeds.

James said:

Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.—James 5: 19, 20.

And the Lord said to Oliver Cowdery:

And if it so be that you should labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy, if you should bring many souls unto me!—Doctrine and Covenants 16: 3, 4.

Unto Daniel, the Lord said:

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.—Daniel 12: 3.

The man or woman who brings one soul unto Christ, in the kingdom of our Father, "saves a soul from death;" hence the salvation of that soul from death is "the fruit" of the labor done, and the reward will be great "joy *with him* in the kingdom of my Father." And when we remember that our Savior said there is joy in the presence of the angels of God over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance; and also remember that he taught that, if a man should gain the whole world and then lose his own soul, all his possessions would not be sufficient to redeem his soul from death; when we remember all this, we begin to get some faint idea of the priceless value of a human soul, in the eyes of the Lord; and we begin to see, too, what priceless fruit our labors for the Master may produce. The fruit of the labor done in bringing one soul to Christ, in his Father's kingdom, is more precious in the eyes of the Lord than "the whole world." The fruit of that labor is a saved soul. That labor has "saved a soul from death;" something "the whole world," though a man had it all at his command, could not do. And as the labor done, in bringing one soul unto Christ in his kingdom, yields such priceless fruit, we can readily believe that those who "turn many to righteousness," those who "bring many souls unto me," shall have great joy with those souls in the celestial kingdom, and shall shine, indeed, "as the stars for ever and ever."

I have known Sunday-school teachers to become discouraged and feel like giving up their work, because they felt that their efforts were in vain; and yet, as the fruit of their labors, I have seen the little ones, whom they had taught, coming into the fold and becoming workers for the Master. And, seeing this, I have thought: "Oh, that those weary, disheartened teachers could only realize the priceless value of the fruit their labor for the Master is yielding; that they could only be permitted to lift the veil, look into the future, and get one glimpse

of the great joy that will be theirs, with those souls, in the kingdom of our Lord!" Could they do this, surely they would return to their work with cheerful hearts, and with souls filled with hope and gladness; surely they would never again feel that their efforts were in vain.

I have known elders who were "poor speakers," timid, easily discouraged, and who felt that their efforts were so weak they could never accomplish any good; and yet, as the fruit of their labor I have seen the sick healed through their administration, the Saints cheered and comforted by their acts of kindness and words of encouragement, and men and women brought to Christ through their fireside talks and godly lives; and again I have thought: "Oh, that they could realize how precious, in the eyes of the Lord, is 'the fruit' which their humble labor for the Master is bearing." The labor done may not be so very much, and it may be done in weakness; but the fruit of that labor, though it be the salvation of only one soul, is of greater value than "the whole world;" and it will cause great joy among the angels of God in heaven, too. Many times the simple act of loaning a book to a friend, giving him a tract, or sending him the *Ensign* or *HERALD*, has been the means of bringing that friend and others to Christ. The labor done seemed a mere trifle, but it was done for the Master, and the fruit it yielded is more precious than gold or diamonds. Reader, do you realize the almost numberless opportunities for doing good that are lying before you? And do you realize what it may mean to you, if you neglect those opportunities? Please come with me to that blessed book, the Bible, and read what the Lord said to the prophet Ezekiel:

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand.—Ezekiel 3: 17, 18.

The wicked does not die innocent, because he has not been warned; he dies "in his iniquity;" but the man who should have given him warning has neglected his duty, and he, too, is held responsible for this wicked man's dying in his iniquity: held responsible to that extent that the blood of the wicked man will be required at his hand. In the next verse, the Lord tells Ezekiel:

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

If the wicked man has not been warned, he dies "in his iniquity;" if he has been warned and does not repent, he dies "in his iniquity;" but, in the first case, his blood is required at the hands of the man whom the Lord appointed to warn him, and, in the

second case, the wicked man has been warned, hence "his blood shall be upon his own head." His death, in the first case, is reckoned as "the fruit" of negligence or disobedience, on the part of the one who was appointed to warn him; hence that servant of the Lord must reap the fruit which his negligence or disobedience has brought forth: "his blood will I require at thine hand."

In the next two verses of this same chapter there is a practical lesson for the church, to-day. The Lord says:

Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

In the foregoing it is said that this man who has not been warned shall die in his sin, "*because thou hast not given him warning;*" hence there can be no doubt that his death, in his sin, is the fruit of carelessness or disobedience, on the part of the one whose duty it was to warn him. It is also said, in the foregoing, that this man who is warned, and heeds the warning, shall surely live, "*because he is warned.*" Hence, his salvation is the fruit of faithful obedience on the part of the one who warned him. But the practical lesson for the church, to which I referred, is this: We have in the church certain officers, and those officers have certain duties to perform; and upon the faithful discharge of those duties, the spiritual welfare of the church depends. For example: I am an elder, and we are taught that the elders should be "examples unto the flock." (1 Peter 5: 3; Titus 2: 7; 1 Timothy 4: 12.) Now, if I fail to show myself "an example of the believers," I sin, and for that I must suffer; but when others see me doing wrong and are led by my example to do wrong, thinking it all right to do what the elder does, there comes in "the fruit" of my doings, and for that I must suffer, too: the blood of those whom I lead astray will be required at my hands. We also have priests in the church, and their duty is to visit the members in their homes, and teach them their duty. If a priest fails to do that, he commits a sin, and he must suffer for that sin; but when members grow cold and indifferent and lose the Spirit as a result of the priest's negligence, that is "the fruit of his doings," and for that he must suffer, too: their blood may be required at his hand in the day of judgment because he did not faithfully instruct them. We also have teachers in the church, and their work is specially demanded "when a righteous man doth turn from his righteousness, and commit iniquity,"

as stated in the last verses quoted. The teacher's duty in such cases is to visit the offender and try to reclaim him: to see that there is no iniquity, such as backbiting, tattling, ill-feeling, and, in fact, no iniquity of any kind in the church. Now, when the teacher of a branch hears of members doing wrong, backbiting, lying, swearing, or anything that is wrong and calculated to bring reproach on the cause, if he fails to do all that is required of him to correct that wrong, he commits a sin, and for that sin he must suffer; but look what an abundant crop of fruit that sin of his is bearing: division, strife, contention, coldness, indifference, and apostasy are springing up as "the fruit" of his neglecting his duty, and for this he must suffer, too: the blood of many may be required at his hand in the day of judgment, because he failed to warn them.

And then we have deacons in the church, and their duty is to see that the house where the Saints meet for worship is opened at the proper hour, kept clean and in order, and that good order prevails during the services; and, if they neglect their duty, they sin, and must suffer for their negligence. But suppose people, not of the church, attend our meetings, and, when they come to the place of worship, at the hour appointed for service, they find the door locked and are compelled to stand outside several minutes before any one comes to open the door; and, when the door is finally opened, they find the house dirty, and everything in disorder. When the services are being held, they notice the Saints whispering and visiting; they notice the Saints' children running over the floor, out of doors and back again; and remembering that the Lord's house is declared to be a house of order, a house of prayer, they conclude that they have surely come to the wrong house, and all this "the fruit" of the deacon's neglecting to do his duty. Those people may never come again: may die in their sins, because of the condition in which they found the house of the Lord when they visited it; and in the day of judgment, it may be said to the deacon: "This is the fruit of your doings."

A duty neglected often seems to be a very small matter; but the fruit of that negligence may be the loss of many souls, and the blood of those souls may be required at the hand of the negligent party, in the great day of judgment.

I imagine I hear some one saying: "I am only a member, and my neglecting to do my duty could not be so serious because it would not affect the salvation of any one but myself." Wouldn't it? Let us see. Have you obeyed the gospel? Yes. Has the Lord blessed you with his Holy Spirit? Yes. Has he called you "out of darkness into his marvelous light?" Yes. And did he give you this marvel-

ous light, "to put it under a bushel?" Listen: "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:14-16.

Are you doing that? Do you realize that if you fail to let the light which the Lord has given you so shine before men as to lead them to Christ, they may die in their sins as "the fruit" of your hiding that light under the cloak of negligence? And, if you hide the light which the Lord has given you and commanded you to let it shine, and allow your neighbors and friends to walk in darkness, as "the fruit" of your failing to do your duty, will not their blood be required at your hands?

To bring the matter nearer home, I ask you to read this:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents.—Doctrine and Covenants 68:4.

And further on in the same paragraph, the Lord says again:

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness.

The Lord was displeased with the Saints, because their children were growing up in sin; and we justly placed the sin (under certain conditions) "upon the heads of the parents," because their growing up in wickedness was "the fruit" of the parents' doings. Parents neglected to properly teach their children, and as "the fruit" of that negligence the children, as might have been expected, were growing up in wickedness. Who was to blame? The children? No, they did not fully understand. The blame rests upon those whose duty it was to bring them up in the fear of the Lord, and who neglected to do so; and they must "eat of the fruit of their own way."

Lehi in blessing the sons and daughters of Laman said:

For behold, I know that if ye are brought up in the way ye should go, ye will not depart from it. Wherefore, if ye are cursed, behold, I leave my blessing upon you, that the cursing may be taken from you, and be answered upon the heads of your parents.—Book of Mormon, page 54: paragraphs 5 and 6. (l. e.)

And they were cursed, "for the curse of God had fallen upon them because of the traditions of their fathers."—Page 221, paragraph 12. And "it is because of the traditions of their fathers that caused them to remain in their state of ignorance."—Page 201, paragraph 18. Hence this curse came upon the Lamanites, and they remained in ignorance and

wickedness, as "the fruit" of their parents' doings; and Lehi said that because of this the curse should be taken from the children and "answered upon the heads of your parents." Jacob warns the Nephites of this same danger, and tells them to "remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day."—Page 104, paragraph 49. As "God is no respecter of persons," that principle holds good with us, the same as with them. If our children live and die in sin and ignorance because of our bad example or because we neglect to properly instruct them in the way of the Lord, then they die in their sins as "the fruit" of our doings, and their blood will be required at our hands. I do not claim that parents are always held responsible for the conduct of their children, for that is not the case; they are held responsible only when the conduct of their children is "the fruit" of the parents' doings, and that is *nearly* always the case. Examples might be given by the dozen proving this to be true, but it would be useless: a few examples, of men who are "in reputation for wisdom and honor," will make this clear. The wise man said: "Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor."—Ecclesiastes 10: 1.

Eli, the priest of the Lord, was "in reputation for wisdom and honor;" but his sons "were sons of Belial: they knew not the Lord" (1 Samuel 2: 12), and because of their wickedness, "men abhorred the offering of the Lord" (verse 17). Eli was old; but he "heard all that his sons had done unto all Israel" (verse 22), and plead with them to quit their evil deeds; but they did not heed his counsel. Many parents make the same mistake that Eli seems to have made: they tell their children what they ought to do or ought not to do, and then allow the children to go ahead and ignore the counsel given and do as they please; and they seem to imagine that their responsibility ends when they have told the children what they ought to do. But when the "man of God" came to Eli he told him that he honored his sons above him (verse 29); and, after that, the Lord spake unto Samuel and told him that he would judge the house of Eli for ever "for the iniquity which he knoweth: because his sons made themselves vile and he restrained them not." (1 Samuel 3: 13.) Eli *knew* of this iniquity; he *knew* his sons had made themselves vile; he *knew* that because of their sin "men abhorred the offering of the Lord;" he *knew*, and told them, that "ye make the Lord's people to transgress" (2: 24); and yet, "*he restrained them not.*" And, because of this, the Lord said he would "judge his house for ever;" that "there shall not be

an old man in thine house for ever;" that "all the increase of thine house shall die in the flower of their age;" and "that the iniquity of Eli's house shall not be purged with sacrifice and offering for ever." (1 Samuel 2: 30-33; 3: 13, 14.) All this came upon the posterity of Eli as "the fruit of his ways;" and besides what his posterity must suffer and lose, "men abhorred the offering of the Lord" and "the Lord's people" were made "to transgress:" all as "the fruit" of Eli's failing to restrain his sons when they were doing wrong. Surely "a little folly" in an over-indulgent father did in this case "send forth a stinking savor." Eli did not set a bad example before his children; neither did he fail to teach them what they ought to do; but he was too indulgent; "he restrained them not." Thousands of parents are making the same mistake today. By over-indulgence they are cultivating a selfish, greedy, self-important disposition in the child that will ruin him, sooner or later, if not corrected; and the ruin of their child and, perhaps, of their grandchildren and great grandchildren, will be "the fruit" of that over-indulgence. Who will be held responsible? Who IS responsible? "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." There is no exception. "Every man," whether he be preacher or member; whether he be king or subject, must receive "*according to the fruit of his doings.*" If a man "is in reputation for wisdom and honor," the "stinking savor" of his "folly" will extend farther and make a greater impression upon the minds and lives of others than what is done by one of less note; but every man's deeds will bear fruit, after their kind, and every man must sooner or later reap "the fruit" of his sowing. Examples by the score might be given, showing where whole nations have been led into sin and ruin as the fruit of a "little folly" on the part of those who were "in reputation for wisdom and honor;" and especially has this been true of kings and spiritual leaders. When Nathan, the prophet, was sent to David to reprove him for what he had done in the case of Uriah, he said to him:

"Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme."—2 Samuel 12: 14.

I have heard men, "enemies of the Lord" in a sense, refer to that act of David's, and then sneeringly remark: "There is a man after God's own heart, for you." That deed was done three thousand years ago, and yet it is still bearing fruit: still giving "great occasion to the enemies of the Lord to blaspheme." David repented, and the Lord forgave his sins; and we may repent and get forgiveness for our sins; but the deed done may continue to bear fruit, may continue to cause others to

stumble, long after we are dead. The Lord said of ancient Israel:

My people hath been lost sheep; their shepherds have caused them to go astray.—Jeremiah 50: 6. Thus saith the Lord concerning the prophets that make my people err.—Micah 3: 5.

And, further on in the same chapter, he said again:

The heads thereof judge for reward, the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.—Micah 3: 11, 12.

The heads judging for reward and the priests teaching for hire, and the prophets divining for money were evils; but look at "the fruit" of those evils: Zion is plowed as a field and Jerusalem becomes heaps, as "the fruit" of the doings of those spiritual leaders. Truly "their shepherds have caused them to go astray." And Peter, speaking of the "false teachers" in the church, "who shall privily bring in damnable heresies," said: "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Peter 2: 2.

It was bad enough to bring in those "damnable heresies;" bad enough to lead away "many" of the Lord's people after "their pernicious ways;" but just look at "the fruit of their doings:" "the way of truth is evil spoken of," everywhere; thousands are turned away from the kingdom, because of those abominations; and the very name of God's people is hated and despised. All as "the fruit" of the false doctrines and wicked deeds of those "false teachers."

You and I, dear reader, may not be "in reputation for wisdom and honor;" but our deeds are bearing fruit. And even the little acts of our lives, which we flatter ourselves are harmless, sometimes bear fruit which we shall be compelled to reap to our sorrow. Paul taught that "no man" should "put a stumblingblock or an occasion to fall in his brother's way" (Romans 14: 13), and that "when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ" (1 Corinthians 8: 12); and, on the principle that man should "abstain from all appearance of evil," he said that "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Corinthians 8: 13. And yet men and women who delight in the ball-room will excuse themselves on the ground that "there is no harm in dancing;" those who find pleasure in the card-table will excuse themselves on the ground that "there is no harm in a friendly game of cards;" and the man who indulges in his glass of beer, or some-

thing stronger, will excuse himself on the ground that "there is no harm in taking a glass occasionally." Suppose it should be admitted that there is no harm in any of these things; what then? What has been "the fruit" of the ball-room? What has been "the fruit" of the card-table? What has been "the fruit" of an occasional glass? If I take a glass of strong drink, and my brother, who is weaker than I, follows my example and is finally overcome and brought to a drunkard's grave, that is "the fruit" of my example. And suppose, while he is under the influence of that strong drink, he kills a man; is not that the fruit of my example, too? The occasional glass may never hurt me, so far as human eyes may discern; but the fruit of my indulgence may be the ruin of many. There was no harm in eating meat, Paul argued; and yet he would not do even that, if it caused his weaker brethren to stumble. As a follower of Christ, dear reader, you can not afford to do anything that will cause others to stumble, or that will in any way lessen your influence over others, for their good: you must let your light shine, in "good works." Weigh well every act of your life. Ask yourself: What will be "the fruit" of this act? And, however simple or innocent-looking the act may seem to be, within and of itself, if it is likely to bring forth "evil fruit," do not do it. Why, even your *thoughts* will bear fruit; and you must eat it, too. The Lord said of Israel: "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts."—Jeremiah 6: 19. And the Savior said: "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts. . . . All these evil things come from within, and defile the man."—Mark 7: 20-23.

Evil thoughts will defile the man who indulges in them, because "a good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure of his heart bringeth forth evil things."—Matthew 12: 35.

In other words: If a man has good thoughts in his heart, the fruit of those good thoughts will be good words and good deeds; and, on the other hand, if a man entertains evil thoughts in his heart, the fruit of those evil thoughts will be evil words and evil deeds; hence it is that "evil thoughts" will "corrupt the man," because they bear "evil fruit." The Apostle Paul evidently had all this, and perhaps more too, in his mind, when he wrote:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Philippians 4: 8.

Thoughts of the above kind will bear "fruit," in

the form of true, honest, just, pure, lovely, and virtuous characters; hence the advice to "think on these things."

There is great responsibility resting upon people who have received the light of the gospel. What the fruit of an idle word or a hasty act may be, is hard to tell; but one thing is sure: Every mean thought a man entertains in his heart, every mean word he utters, and every mean act that he does, will bear "evil fruit;" and he who plants the "corrupt tree" must reap the "evil fruit" which it bears. Take heed then, dear Saints, for unto you it is given "to be the light of the world;" and if you shall hide or darken that light that is in you, by "a little folly," that "little folly," may "send forth a stinking savor" and destroy your influence for good; and then instead of being a light unto others, you may become a stumblingstone unto them, and their blood may be required at your hands.

That which I have presented is somewhat disjointed, and is not connected together in as clear and concise a manner as I should like to have it; but I have done the best I could, under existing physical conditions, and commend it to the reader for what it may be worth. If my effort shall cause one soul to look more carefully to "the fruit of his doings," as well as "his ways;" and cause him to guard more carefully against every thought and every word and every act that might possibly bear "evil fruit" I shall feel amply repaid.

In gospel bonds,

ISAAC M. SMITH.

## Of General Interest

### AN INDIAN CONFERENCE IN CALIFORNIA.

On Wednesday, July 17, the Zayante Indian Conference commenced its second annual session at Mount Hermon, California, which lasted until Tuesday, the 23d. At this gathering twenty Indians were present, representing nine tribes. They had come hundreds of miles to be present. They soon discovered the purpose of the conference and entered zealously into the matters before it. Some hesitated at first, for, as they said, "For forty years white men make many promises and no keep promises. Hope gone. Just come to hear." The conference, however, awakened fresh hope in every man, and led to the statement and plea from the Indians, as given below.

Mr. Edwin Sidney Williams introduced the report of the Prudential Committee of the conference with these words:

"Fellow Citizens and Friends: You will be glad of the assurance I can give you, with accompanying proof, that humanity is keeping pace with the business stride of our beloved country, its appreciation

as a place of privileged homes and its increased accessibility by electric and steam railways.

"It is but a few years since a few humane enthusiasts began to rally at San José to be kind to the real, red original owners of our fair California. They met in church vestry and a few sympathetic homes. They talked of the obligations of humanity, of the pitiful condition of seventeen thousand Indians, the sad relics of two hundred and fifty thousand people who hunted and fished for easy and delightful sustenance in the delightful valleys of our paradise. Their labors ended with a few kindly letters to the brave missionaries who in a Christlike love dwelt among these needy outcasts, and with the sending of a few bundles of old clothes, some dolls for the Christmas-tree youngsters, here and there a little medicine for the old and pitiful sufferers. Ended? No! They have just begun. The Great Father who developed the growth of the *Sequoia Gigantea* cared for the tiny kindnesses whose fruit shall be celestial sempervirens when our mightiest forest monarchs lie low in arboreal decay.

"The courage of these workers rose to ask our servants in Congress to buy back enough stolen land to give these early inhabitants real land holdings larger and healthier than the graveyards of their ancestors, and more productive than the arid seashore to which cupidity had driven them. Senators Teller, of Colorado, Flint and Perkins, of California, helped. Congressman Hayes, of San José, led his associates in the humane effort. Now the young attorney, Mr. C. E. Kelsey, who stood by in the dark day, is the chosen assistant of Indian Commissioner Leupp in wisely locating our scattered bands of Indians on sure home foundations. The \$100,000 is doing wonders, without waste. . . ."

### THE PLEA OF THE INDIANS.

"MOUNT HERMON, California, July 19, 1907.

"The Prudential Committee of the Zayante Indian Conference reports as follows:

"The statement or plea of the Indian delegates is herewith presented, and is as follows:

"*To the President and Government of the United States, and to the Governor and People of California:* WE, the Indian delegates to the Zayante Indian Conference, representing the seventeen thousand Indians of California, after having held an Indian Council, desire and earnestly ask the following things:

"1. *We want land for homes.* By the coming of white people into California, our lands have been taken from us and we have been driven from place to place. We were kept by law from taking up good land until all good land was gone. Our land, our woods, and our streams from which we got our living were taken from us, leaving us to suffer and

perish through hunger and cold. In our younger days we have seen many people in our tribes. We have seen our old people suffer and our children die. Now we are few. Therefore, we want lands and homes, that our people may not perish from the earth.

"2. *We want protection from the liquor traffic.* In the early days we did not fight among ourselves and kill each other. But now, the white people have brought liquor to us and it is ruining the Indians of California. We are told that there are laws for our protection against liquor, but we seldom get the benefit of these laws. The white man's whisky makes a bad Indian. We ask protection from the liquor traffic and the punishment of both parties, the white man who sells and the Indian who buys. We do not know of an Indian who keeps a saloon. We suffer from the white man's trade.

"3. *We want education.* We need common school education for our children. We need industrial education for our young men and young women. We need education for all our people, especially for the twelve thousand Indians who have no reservations. The Government schools we now have reach but few, and most of the public schools of the State do not admit our children. We want to become intelligent Christian citizens.

"4. *We want field physicians.* Disease gets among us without our knowing what to do. We have no Indian doctors, and white doctors often refuse to take care of Indians, or will only do so if paid too much big price.

"5. *We want legal protection.* We are told that the laws of California make no difference between white men and Indians. But we do not find that the laws help us. The courts do not often decide in our favor, even when we are right. Some judges and lawyers do befriend us, for which we are grateful, but in general our people do not get justice.

"(Signed)

"SHERWOOD JACK (Mah-mo'-sa), Sherwood, California.

"TOM WHEATON (Hah-mo-sa), Tule River, California.

"CAPTAIN JACK (Teh-chew), Hopland.

"CAPTAIN JOHN DENNISON, (Chah'-pi-doca), Upper Lake.

"CAPTAIN JIM BUCKNELL (Gahl'-bill), Upper Lake.

"CAPTAIN TONY METOCK, Potter Valley.

"CAPTAIN JIM SHERWOOD (Kah'-du-tull'-a), Sherwood.

"CAPTAIN TACK (Kay-bay-low), Hopland.

"FRANK MANUEL (Wy'-o-kay), Hopland.

"JOSEPH MIGUEL, Morongo.

"CAPTAIN ED SWEETZER (Yeh'-ky), Laytonville.

"CAPTAIN CHARLEY BOONE (Ahn'-ja-way), Guedaville.

"WILLIAM BENSON (Kahl'-ka-nahl), Ukiah.

"SAM GARFIELD (We'yah-lids), Tule River.

"JOE PASSADOR (Pah'-sha-do), Hopland.

"RAFAEL THOMAS (Kah'-bay-oo-ey), Hopland.

"ED POUCH (Posha), Santa Rosa.

"GEORGE VICENTE (Kahl'mo-ko), Upper Lake.

"MAGGIE LAFONSO, Chico.

"FRANK MIGUEL, Morongo.

"From our knowledge we indorse the above statement and plea, believing it to present the things essential to the welfare of the Indians of California at this time, and worthy of the attention and favorable action of our President and National Government, and of the people of California.

"We report also to you for your favorable action the recommendation to the Northern California Indian Association, that if it is found possible, a special representative shall be chosen to investigate the religious condition of the seventeen thousand Indians of California, and to assist in securing from the evangelical churches of our State an active interest and faithful effort to carry the gospel to all our Indian tribes and peoples. And that the financial support for this work be sought from within this State. . . ." [Signed by the Prudential Committee.]

The San José *Mercury* not only printed the foregoing documents in full, but gave an interesting and sympathetic account of the gathering as well.—The *Indian's Friend* (New York City), September, 1907.

#### For Love of You.

One loves you. He has loved you long.  
His love, and its sweet prayer and praise  
Were in your mother's cradle song,  
And made the music of your days  
When flowers were fair, and skies were blue  
For love of you.

Now, has the shadow touched your face?  
Are the days dark? the prospects gray?  
O heart, be brave! The time of grace  
Can never pass from you away.  
Your Friend is tender, wise and true  
For love of you.

He walked for you earth's changeable ways,  
He bore for you the lonely hour,  
He lived for you through toilsome days,  
He met for you the tempter's power,  
And joy through sorrow this Friend knew  
For love of you.

O child of love, be not still sad,  
But change the sigh to happy song,  
For you can make the Savior glad  
By loving Him who loved you long.  
So fill with praise the heavens above,  
For God is love.

—Marianne Farningham.

## Mothers' Home Column

EDITED BY FRANCES.

### The Mite Society.

Come, gentle muse, inspire my thoughts,  
A story I would tell,  
In verse most sweet, with language pure,  
The task I would do well.

Some thirty years or more ago,  
A noble little band,  
With hearts sincere and purpose firm,  
A work of love they planned.

Our great Creator in his love  
Has sent his son to save  
So would they try to emulate  
The precious gift God gave.

To help the poor, those in distress,  
Whom fortune did neglect,  
Care for the aged and infirm,  
As mercy might direct.

To aid the glorious gospel plan  
By work so freely giv'n  
In various ways, by devious plans  
Thus helping souls to heav'n.

Where sickness or despair appears,  
There some on duty bent,  
With kindly words or tokens small  
Oft and again were sent.

Our Savior shed his precious blood,  
That man might ransomed be  
From sin and woe and anguish great,  
And human cruelty.

The noblest work that man can do,  
Is set forth very plain,  
In God's own book, by his own plan,  
Of which none need complain.

It is, that we should always do  
As we would have that others  
Should do to us, and so they try  
To help worn, weary brothers.

They helped to rear God's holy house  
With patient, firm endeavor,  
Nor let the enemy come in  
To turn from them God's favor.

God blessed their efforts with results,  
That have most gratified,  
And helped them through some trials hard  
In ways that satisfied.

Our first small church they helped to build  
Under divine direction;  
They felt God's kind hand over all,  
Secure in his protection.

They helped install the font wherein  
All who would serve him true  
Must buried be beneath the wave  
And rise to life anew.

They know this gospel is the same  
Which Jesus brought to earth.  
Such peace and joy it gives as makes  
All else seem little worth.

When God commanded that a home  
For orphans be prepared,

With zest and zeal they wrought and prayed,  
Nor of their treasures spared.

In every effort that's been made  
In deeds both great and small,  
They've had your strong and firm support—  
They thank you one and all.

Whatever work they undertake  
They surely do most cheerily,  
Then pray that God may ever bless  
The faithful Mite Society.

St. LOUIS, Missouri, March 29, 1907.

### The Word We Did Not Say.

Each one of us can remember a time when we left unsaid some word we should have spoken. Perhaps it was because we had not sense to say it, but oftener it was because we were afraid to say it. We are so chary of a word of praise or of cheer. We say, in self-extenuation, that we are fearful of spoiling our friends by over-praise; but it is seldom that deserved praise hurts any one. Indeed, our dear ones have a right to our expressed appreciation. Perhaps it is not kept back because we do not feel grateful or appreciative, but from some foolish fear of expressing our tenderness. Too many people pride themselves upon their reticence. It is a fault common to people of Puritan and Scotch descent. Children do not dream of the fire under the snow in these reticent natures.

Often both parents and children live to regret this fear of showing their feelings. "There may be times when silence is gold and speech silver; but there are times when silence is death and speech is life—the very life of Pentecost."

It is safe to say that more people suffer from lack of a sympathetic word from those from whom they have a right to expect it than from the great calamities of life. It is a poor excuse to say that our word is of so little account that it will not be missed. It is our business to speak the word in season. A kindly, cheery word will accomplish far more than we think.

We never hear Theodore Parker's name without thinking of the days when young Louisa Alcott was struggling alone in Boston. Often she would meet Mr. Parker, who would say: "How goes it, Louisa? Keep your heart up! God bless you!" She said she always went back to her lonely room comforted by his cheery words.

A sympathetic word helps in all troubles of life, from a pin-prick to a great bereavement. We can learn a lesson from the little fellow who went to show his father a cut finger.

"I can't help it, Tommy," said the father, who was writing a sermon.

"Yes, you could," said the child; "you might have said 'Oh!'"—*Parish Visitor*.

### My Reflections.

As I was reflecting on the past the memories of my childhood pictured themselves to my view, and caused a sad, homesick feeling, and I will tell you some few of my reflections.

My thoughts wandered back to my dear old grandfather, and the beautiful stories he used to tell me. That has been thirty long years ago. He was eighty-four when he died. He told me of my great-grandfather who settled in Hocking County, Ohio, in an early day. I can not tell the date, but it must have been two hundred years ago. There were lots

of Indians living there then. He told how my great-grandmother would look for them, for they loved the "red people," as they called them. She had a large kettle which she used for cooking purposes. She would kill chickens and cook it full of chicken and dumplings and call in her red neighbors who lived in what they called "wigwams." They loved chicken stew and the good corn bread she used to bake in her old Dutch oven, and her Indian neighbors loved her very much and were good protection for them; and he said they wept when cruel war robbed them of their redskin neighbors. The Indians never wanted anything they ate to be salted. They said salt was poison. And he said that during the time his father and mother knew them there was a drouth, and everything looked like it was going to burn up, and the chief set a time to pray to the Big Spirit to let there be rain. In a short time it rained, and they played on what they called their tamtam and danced all the time it rained, showing their god how glad they were. Of course they did not have any great dancing hall like we read about, but only the bare ground and no shelter. It must have been a touching sight.

He also told me how well they loved their pipes; but they did not use filthy tobacco until the white people taught them to use it. They used a bark they called kinnikinic.

My great-grandfather was a Spaniard, and my great-grandmother was a German.

I will give a little poem that my grandfather taught me, for the benefit of the children:

"Let dogs delight to bark and bite,  
For God has made them so.  
Let lions and tigers growl and fight,  
For 'tis their nature to.

"But, children, you should never let  
Such angry passions rise;  
Your little hands were never made  
To tear each others' eyes."

C. T. W.

## Letter Department

SACRAMENTO, California, September 22, 1907.

*Editors Herald:* Many of your California readers will want to know of the death of our young sister, Clara Burkhart, of Sacramento.

Last Monday evening she was well and cheerful. But during the night she was visited by that dreadful disease, diphtheria, and yesterday morning at four o'clock she went with the Angel of Death to join her mother, who had preceded her a couple of months.

It is only a little while since Sr. Clara entered the kingdom of God, but she brought with her a wealth of character, gained by years of loving devotion to her invalid mother and others of the household who looked to her as their protector against the wolf, poverty.

The funeral had to be private, owing to the character of the disease. She was buried yesterday afternoon at four o'clock. A number of beautiful floral pieces were sent, among them one from the company and employees where she was employed. Those whom she left behind were also remembered in a substantial way by her fellow work people. I was cheered to hear a lady in the office say, "We all loved her here." I would that that could be said of all of us.

Our last reunion at Irvington was her first, and I think no one partook of that spiritual feast with more delight than she.

Those who became acquainted with her there, loved her,

and will be sad to learn of her departure. 'Tis said of her that she never sang so sweetly or with so much feeling as when on last Sunday evening at Religio, she sang, "That beautiful city of gold."

God's people loved her here; the spirits in Paradise will love her there.

We write this little tribute as something due to true merit and an unselfish life; also as a reminder to others of our young people, that they can win, as she did, the love of many.

• CHARLES E. CRUMLEY.

TULSA, Indian Territory, September 25, 1907.

*Editors Herald:* I see by our papers that the missionaries are preaching everywhere on the streets, when they can not obtain a house, yet none have come here. I feel sure good can be done here, and if a place can not be had to preach in, why not use the streets? I will give any one a home that will come and try, and I think a few days only would not be a trial either. There are some here, I know, who are interested, and two who are anxious to hear our people preach, or they tell me they are. One of them has been reading our papers, and confesses he is not satisfied. I try to explain the best I can. I think it is worth a trial any way, and will be glad if some one will stop here and preach. I will do all I can to help.

One of the Baptist ministers called on me a few days ago, and was very polite, indeed, until he found out I was a Latter Day Saint. And when I checked him, while he was quoting the commission given the apostles, and asked him to put in the signs too, he got quite excited, and said, "Is it possible that one who had once belonged to the Baptist Church could follow that rotten, stinking Joe Smith?" I stopped him when he got that far, (I don't know what he meant to say further,) and made him ask my pardon. He then said he pitied me. Whenever he would quote a verse, I would quote what he left out, and he got so mad that he began to get boisterous. He wanted me to call in a Mormon for him, and raise the dead. Said he would believe then, and it was the only way the Mormons would ever make believers. I replied that when Jesus raised the dead it so angered the Jews that they proceeded at once to make arrangements to destroy him; and besides, it was the Devil that asked Christ to prove himself by a sign anyway. He was very angry, and will not call on an "ignorant Mormon" again. I offered him some tracts; but he refused them.

If any of the Saints know of the "Kelley and Bays" [Braden] debate, I would be glad to get the book. I have a friend who is anxious to read it. Any one coming to Tulsa will find a welcome at my house. I live on Third and Frisco Streets, five blocks west from the Robinson Hotel on Third Street.

Yours in the gospel,

Box 1231.

MRS. HELEN SHERWIN.

BELVIDERE, Illinois, September 30, 1907.

*Editors Herald:* We are situated about twelve miles northeast of Belvidere, with six members belonging to the church. We have our prayer-meeting every week, and are wonderfully blessed in the effort we are putting forth in the gospel work. Honor and praise be to the Lord for restoring the light in these latter days!

Two years ago the writer came into the church at Plano, Illinois, and three more of our little number have been added since then. We have had some preaching in this neighborhood, and good interest has been taken. We had Bro. Hackett with us four nights last week, and had the Spirit

with us each meeting, with fair attendance and good attention, and, I believe, some nearing the kingdom. I pray that God may open the understanding of all those who are seeking the truth. I feel like saying to the Saints everywhere, Be active in spreading the gospel story, for our brother warned us in his preaching that the time is not far hence when tribulation will come, and that there were some present who would live to see that day. I pray we may all do what little we can to assist in the upbuilding of Zion, that we may have a place to gather in troublous times.

Your brother in bonds,

J. A. BAER.

SEPTEMBER 26, 1907.

*Editors Herald:* As there has been nothing in your pages of late about the work in Southern Indiana, I will write. In the last three months I have visited five counties. Left my home July 8, and held seven meetings at Harves Schoolhouse, with good attendance. Then moved some miles south, to Derby, the Hope Branch. Some life in the branch,—not as much as there should be.

I joined Elder C. E. Harpe, July 29, at Millstone. We had eleven meetings, with fair interest. Baptized three ladies. They will make good Saints.

We began meetings at New Harmony, August 17, and held about twenty-one meetings. Life in the meetings; several quite lively in the work. We next held meetings at Plainville. Not very much spiritual life in the branch; no one to lead the Saints at that place. At Bicknell, beginning September 16, held five meetings, four of them on the street, with good order and large attendance. I think the Saints can do much good in that town of twenty-five hundred people.

P. A. FLINN.

FORT WORTH, Texas, September 25, 1907.

*Saints' Herald:* It has been some time since I have written you. I left Euclid, Arkansas, April 12, with my family, seeking a location; but it rained so much and was so cold, our travel by team was slow. Laid over one week at Bulger, Arkansas, at the home of Bro. and Sr. J. L. Reed. Enjoyed our stay with them. Was called upon to preach a funeral, also to preach at a schoolhouse three miles away, at night, to attentive listeners. Our next stop was at Muse, Indian Territory. Here we were shut in for one week on account of bad weather. Preached three times to fair audiences.

Our next stop was at Fanshaw, Indian Territory. Our passage over the Seven Devils Mountains was too much for Sr. Jackson. She was glad to reach Fanshaw, and make the acquaintance of Saints. We were treated well by the people of Fanshaw, where we were detained three weeks on account of bad weather. Held several meetings.

As soon as weather would permit, we wended our way westward by way of Wilburton and Hartshorn. Met with Saints who were glad to see us. Our next stop was at Wynne Wood, Indian Territory, where we met with a sister we had not seen for years. I held meetings here for a time, then left my family and went to my new field to do what I could in gospel work. Fell in with Bro. W. F. Renfroe, at Davidson, Oklahoma. Labored with him for some time. Bro. Renfroe baptized three at Davidson, and two at Seymour, Texas. On account of Sr. Renfroe's health, Bro. Renfroe could not be with me all the time, so I was alone part of the time. Held some good meetings. Made some new openings, one that should be looked after—Weirnert, Texas. Bro. Frost lives at this place, and would be glad to have the elders call.

Returned to Davidson, where we found Bro. Harp holding meetings, and we enjoyed ourself with the Saints. After-

wards Bro. Harp labored with Bro. Renfroe for a time, and Bro. Robinson and I went to Dumont, Lockney, etc., meeting with poor success. A letter from Bro. S. S. Smith told us of Mrs. Shreier near the Mexico line who desired baptism, so we started for the place. At Silverton we held two meetings; ask Bro. Robinson for particulars. We found the Shreiers, were nicely received, talked with the family, baptized Mrs. Shreier and two of her sons, and left them rejoicing.

After parting from Bro. Robinson, I went to Huckabay, Texas. Bro. M. A. Daugherty and family live there. Have made a good record among the people. The Christians (Campbellites) let us have their church. We held eight meetings. Were treated better than we usually are in the South by people of other churches.

Here I received a letter from Sr. Jackson, at Euclid, Arkansas, (she not liking the Territory had returned to the old home the first of August) stating that four of the family were sick, Sr. Jackson not able to be up. She would send money to come home with as soon as she could get to the office. I thought best not to wait for money, so Bro. Daugherty let me have money, and I am waiting now at station for the train to bear me home.

Any of the elders will find a welcome at the home of Bro. and Sr. J. A. Ewings, at Estelline.

In bonds,

J. W. JACKSON.

MCLUNEY, Ohio, September 30, 1907.

*Editors Herald:* I am at present holding forth at above named new place, trying to tell the gospel story to the people. Have no place to preach except in the open air, and in private houses. Have some hopes of getting a church building, but not sure of it. It is getting rather cool for outdoor work, yet I usually have a good hearing.

Held a series of meetings in Shawnee recently, preaching eleven time on the streets, and twice at Iron Point Church, out in the country. I was nobly assisted by the Saints. Baptized three, all daughters of Bro. and Sr. Neville.

I am alone now, as Bro. Jenkins has gone home for a while, and Bro. Rich, who was to have joined me, is detained in Columbus.

The Saints in Southern Ohio are saddened by the news of the death of Elder Thomas Matthews.

We shall continue the effort here for a while. Do not know where we shall go from here.

H. E. MOLER.

ST. CLAIR, Michigan, September 11, 1907.

*Dear Herald:* The days seem long till the mail brings the papers, then all else is laid aside to see how the work is progressing in all parts of the world. I have often thought, "Can a member be a live Saint and not get the papers? How can we grow in this work and not be interested in its progress. How many precious thoughts are lost to us for ever; how many words of admonition, cheer, and comfort from the Spirit, by neglect of this duty!" I have regarded with more surprise those who get them and do not read them, saying, as an excuse, that they have no time. Satan must laugh when he hears a Saint say, "I have no time to read the papers." He well knows the importance of neglect and carelessness in spiritual things. Could we not sacrifice something in order to get them? Our heavenly Father says, This is a day of sacrifice, of my people.

We have been trained and educated to think the luxuries of our time are absolutely necessary. Did our ancestors have any of these luxuries which we regard as necessities? They made many sacrifices in order to carve out homes for their families in the dense forests, underwent many trials

and hardships, and to-day we are reaping the results of their toil; but the luxurious living of the present age will result in a degeneracy of character, which must end in ruin and disaster to our nation. Where can we begin to sacrifice? First, begin with table luxuries. It is necessary that we should "eat to live," but not that we should "live to eat." It is more necessary that we should have spiritual food, and if we sacrifice some of our luxuries we can then afford reading matter, and be better off in health and finance. We simply can not afford to go without the church papers. Can we ever again take up the thread where we have dropped it on the shores of time? No, this is a work of progression. We are not at all necessary to the work. It can move along without us. If we sit and fold our hands, the work still goes on, but we are left behind. Nothing can make up to us for the loss of the spirit of this work. This is a day of fasting, not a day of feasting. More fasting and prayer, and less eating and drinking would bring us more spiritual blessings.

Do we ever truly realize the sacrifices our missionaries and their families are called upon to make for the sake of the gospel? If we realized it more fully, we would be more willing to sacrifice many things which we at present think indispensable to our comfort. How many times we say we love the gospel; but to merely say, "I love the gospel," proves nothing. Faith without works is dead. It takes money to keep missionaries in the field, to support their families, to print church papers and tracts, to build the children's home and sanitarium, to support Graceland; etc. How is all this to be accomplished without sacrifice? What will all our hoarding amount to when the day of calamity is upon us, and the signs of its near approach are fast multiplying, "For, behold a crisis is at hand, a time of trial and commotion, such as the world has never known." Is this a time to cavil with God about what we owe? Better get paper and pencil, make up your account, and pay it like a man. God demands his tenth to-day. "Why withhold from him that which is his due?" "Is not all you possess mine?" are his words. God will have a tried people. We are being tested as gold is tried in the fire, purified from the dross. Who is going to stand the furnace?

MRS. A. MCKENZIE

MCKEESPORT, Pennsylvania, August 28, 1907.

*Editors Herald:* It gives me great joy and pleasure to write you again, especially on such an occasion. I am sending you five dollars from a dear sister who was baptized at Cash Branch last fall, before I moved here. I knew she had an honest heart, the first sermon she heard. And after thoroughly investigating she was convinced, and had a spiritual dream, as she asked God to direct her in some way, and she was wise enough to know that that was God's way of showing her, and I never shall forget the lovely talks we used to have. Her name is Flo Allen. Her home is in New York State, and she went there soon after being baptized. I felt as though she would be lonesome without the Saints, as there are none there, and I have been writing her and asking her to take the church papers, as they would be a comfort to her, so she has sent me five dollars to send and get what I thought would be best for her. I inclose her letter and would be pleased to see it in the HERALD, as many at Cash will rejoice, and remember the great blessing she received by obeying the gospel. She has had many trials in life, and like all God's true children, has been able to stand them, and I hope and pray God will abundantly bless her, and that she may yet be instrumental in opening up the work there.

The three or four numbers of *Autumn Leaves* that con-

tain the article, "An instrument in his hands," will do her a world of good, as she is a young woman, and will be glad to read them and give to her friend. It is a fine article. I am letting several read it. I find that not all have to wait to be called to the priesthood before they can do good. There are many ways in which we may do good in this work. I am busy all the time, when at liberty, reading and learning, or telling others of the blessed gospel. Many times my trials seem heavy, but still they keep not the blessings of God away; that is when the blessings are sweetest.

FRED W. CADOW.

1100 Maple Street.

BINGHAMPTON, New York, August 26, 1907.

*Dear Brother and Sister Cadow:* Your kind letter received. I can not tell you how much good it did me. I am all alone here, as far as any of the Saints are concerned; and, oh, do not forget me in your prayers, as I feel my life comes far short of what a Saint should be. I have never been to church but once since I came from Michigan. Do not feel at home where I used to go, and am like a stranger in a strange land; but I feel that God has been with me and blessed me, and answered my prayers. I have a dear, dear friend that is in the world, and I do not know enough about the church to explain it properly, and as there are none where they can go and learn for themselves, it is a heavy burden on my heart. I ask you to pray that if it can be God's will the way may be opened and they may be brought into the church. You asked me to send for the church papers. I have never sent for any of them, not because I did not wish them, but you know I have not been in the church long enough to know anything about those things. Will you do me the favor to send me what you think would do me the most good with the five dollars I inclose? I have never paid a cent to the church, for this reason: I wrote to Sr. Dunn and asked her to whom I should send the tithing, and she has not yet answered my letter, so I have given to those I thought were in need, and felt I was doing good for the Lord. I am only too glad to take the papers, and do what I can in that way; and in any thing or any place where you know I can help, please let me know. I must close. With love to you all.

In gospel bonds,

FLO ALLEN.

LAMONI, Iowa, September 15, 1907.

*Dear Herald:* I have often been made to rejoice while reading the pages of the HERALD, and each week it becomes more interesting. The last number was especially so to me. At my first opportunity to read it, I chanced to scan the page containing the prophecy given the Providence Saints, April 1, 1907. The words of this prophecy impressed me very forcibly, and were indeed food to my soul. By the news from the various reunions, we learn that there were prophecies given in many places. It is cheering to know that the Lord does remember his people, and I trust that we all may be enabled to put aside everything that is displeasing unto him, and strive to do the duties required of us in order that we may receive the blessings promised through obedience.

We all have some difficulties and discouragements to meet, and trials to endure, which are for our benefit. We can not always have joy and sunshine, but must have clouds and gloom in order that we may better see and appreciate the brightness, and learn of our heavenly Father's goodness, love, and watchcare.

The Lord has blessed me many times and in many ways, for which I am truly thankful, and it is my earnest desire

to overcome all my weaknesses and shortcomings, and live in an acceptable manner before him, and do what I can for the Master's cause.

My time at present is so taken up in caring for my two little ones (now left without an earthly father's love and protection) that I find it hard to do anything else. It is my desire to bring my children up in the right way, that they shall live righteous and useful lives, and I ask an interest in your prayers, that I may have divine assistance in so doing.

MRS. M. A. JOHNSON.

WESTVILLE, Nova Scotia, September 3, 1907.

*Editors Herald:* I have not seen anything from this part of the Eastern Mission since I came here, is my only apology for this writing, if one is needed. I landed in Nova Scotia, June 21, all alone and somewhat apprehensive, having been informed previously that it was a "hard field," and I have found it so to date. I expected to find Bro. H. J. Davison here, but was disappointed and doomed to labor alone, as I have had to do mostly hitherto. I appreciate the wisdom of the "two by two" plan, and trust that the time is not far distant when the Lord's way of prosecuting the gospel work can be more fully carried out. However, we are all creatures of circumstances, and must do the best we can.

My instructions were to visit the Saints first, which I did, doing what I could in my weak way to encourage them to continued faithfulness; but I was not cut out for pastoral work. I labored at South Rawdon, then went to Cumberland County, and found a band of good Saints, somewhat scattered, in need of a leader. The work is suffering there for the want of a live shepherd. They have a nice church building, and the preacher is greeted with a good audience, Sunday night, though there is not much to be done during the week, owing to busy times with the farmers. They have no meetings, except when a missionary happens along, no Sunday-school, Religio, or prayer-meeting; could not even have a branch business-meeting; and about all your correspondent could do was to encourage individual effort. There needs to be some "setting in order" before desirable results can be expected. At South Rawdon, Bro. Dimock has recently moved closer to the church, and when I left was making ready to renew their diligence.

I went to Glenville, where some of the Williamsdale Saints live, and held meetings at the home of Bro. John Hyatts, and organized a Sunday-school, with fair prospects, when unexpected opposition developed, and it died "a-bornin'."

I came to Westville one week ago, where Bro. and Sr. Thomas Mills, lately from England, live, and find them to be Saints to the core. If they represent the English Saints in general, I would like to see more of them coming Zionward, and not stop by the way. Perhaps I am selfish, though. We secured the Orange Hall, the most conspicuous public building in the place, got out a lot of "dodgers," and I spent nearly six hours tramping the streets, distributing them from house to house, assisted by Bro. Mills after his days' work was done, and just seven souls, aside from Bro. Mills' family, risked their lives in our presence the first evening. Sunday afternoon not one came. Sunday night a few more ventured in, but some made haste to get out shortly, and the others could hardly wait for the benediction. After a "council of war" we decided to make another effort, this time on the street, and if possible cause a shaking among the "dry bones" of creedology.

I was hopeful of receiving some benefit by the climatic change, but present indications are that my hopes are vain. A damp, heavy atmosphere may be beneficial to some afflicted with catarrh, but with me it has the opposite effect. The

Saints have all been kind to me, generous to a fault. I rejoice in the success of co-laborers, and trust the year's work may be fraught with a large fruitage of precious souls.

In gospel bonds,

E. E. LONG.

HERBERT, Alabama, September 2, 1907.

*Editors Herald:* This writing finds me at this place battling away against error and sin, as manifest in the world, against my own weaknesses, and against the forces of evil generally. Also against the scorching heat, which at times seems almost unbearable, and against flies and gnats galore. These little pests lay a heavy tax on one's patience, especially when trying to read or write, or take an afternoon nap.

The Alabama reunion was held at the Pleasant Hill church, near McKenzie, from the 16th to the 25th of August, and passed off pleasantly. Attendance was fair, everything considered, and the meetings were well supported by the Saints, who seemed to enjoy themselves nicely. Only one baptism, that of a very young sister, Lee Miller, the daughter of Bro. J. E. Miller of this place. Sr. Lee's confirmation was full of promise, and, if faithful, I feel sure she will wield an influence for good in years to come. She was baptized by Bro. C. J. Clark.

The Saints were so well pleased that they voted unanimously to hold another reunion next year. So, while it was a small affair, as compared with some reunions in the North, the Saints were encouraged to try again, and I hope they may continue to feel thus.

July 20 to 28 the Kentucky and Tennessee reunion was held on the farm of Bro. Henry Dickson, near Paris, Tennessee. There was an abundance of water, good shade, and lots of welcome from the Saints living near, as well as others who were not so near, all of whom are comparatively new converts, being in earnest, and seeming to enjoy the work.

Bro. Shupe's whole family, himself included, are just running over with music. He is an excellent performer on the violin, also the cornet, while Ross plays well on the cornet and clarinet, as does Fred on the big bass horn, and Clyde and Karl on other horns. But I can not tell the names of all the instruments they use. Grace and Pearl can join the band and perform their parts as easily and elegantly as any of the boys; and when they all get started in dead earnest, "What music fills the air!" Bro. Shupe was placed in charge of the music, and so far as the instrumental music is concerned, I think the Kentucky and Tennessee reunion was not behind any of them, north or south.

Just as the meeting closed, on Saturday night, July 21, the little daughter of J. T. and Sr. Annie Griffin, who had been ailing for some time, suddenly grew worse, and shortly, to all appearances, passed away. The eyes were set, the heart was still, the breath was gone, and in agony of heart Sr. Griffin called her husband's name, and said, "She is dead," and began to weep aloud. This after she had placed her hand over the child's heart, under the clothing, making a close examination to discover any sign that would give hope that life was still there, and finding none. I asked her if she wished to have the baby administered to, and, through blinding tears and heavy sobs, she replied, "Yes."

Bro. J. W. Metcalf, A. V. Closson, and the writer laid our hands upon the child, and Bro. Metcalf prayed fervently for her recovery. We have reason to believe that all Saints present joined in the prayer. True to his promises, God heard our prayers, and the little one was immediately restored, and when I left there some ten days afterward, was well and hearty. To God and Christ be all the

praise. Sr. Griffin deserves credit for faithfulness under her environments. Her husband is in sympathy with the church, and does a goodly share in supporting it in some ways, but is not in full fellowship with us.

After the reunion at Paris, I made short stops at Foundry Hill, Elm Tree, and Memphis, Tennessee, and High Hill and Oakland, Kentucky, trying to strengthen the Saints and build up the work. Three were baptized at High Hill. Saints and friends everywhere placed us under obligations for their kindness to us. May the good Lord bless them all.

In gospel bonds,

T. C. KELLEY.

INDEPENDENCE, Missouri, September 23, 1907.

*Dear Herald:* When we come to know and appreciate what has been done for us, and is still being done by the gospel, is it any wonder that we love it, and do what we can to aid in the great work that is being done? Could we show our gratitude in any better way than by obeying the requirements of the gospel law? Jesus said to his disciples, "If ye love me, keep my commandments."—John 14:15. And he also said, "This is my commandment, That ye love one another."—John 15:12. Are we doing this? Are we showing kindness towards others as we should? We should strive to help build up the gospel, and become useful servants, not be idle in any way, neither be found talking about others, but striving to keep ourselves in line of duty.

Your brother,

W. R. RUSH.

NEW ALBANY, Indiana, September 23, 1907.

*Saints' Herald:* No doubt it will be of interest to some to hear of the work that has begun in our city. We have now rented a music-hall, Corner of Ninth and Main Streets, and have Sunday-school at ten o'clock in the morning, Saints' meeting at eleven, and preaching at half past seven in the evening. We are proud of our location, and look forward with great hopes for the future.

Bro. Hanna, of the Louisville Branch, has been coming over every Sunday to preach for us. If any traveling elder should pass this way, we will certainly be glad to have him stop and preach any Sunday night. We have no member of the priesthood with us, so must depend on those from the outside to meet with us.

God is certainly with us, and we look forward to the time, and that soon, when an elder or priest will locate here. We have about twenty Saints here, and some faithful workers, who are moving forward. We have a nice piano in the hall, electric lights, and furnace heat. We can seat at least five hundred people. We just began August 1, so I hope to tell you more good things before the roses bloom again. We ask the prayers of God's honest Saints, for help in our efforts.

JOHN ZAHND.

GRAND VIEW, Texas, September 22, 1907.

*Editors Herald:* For the past month we have been having some very good meetings. Bro. S. S. Smith was here and held meetings for eight days, with a good hearing. Then Bro. John Harp came and preached some good sermons, and both had that love and influence to win the confidence of many. Several became very much interested.

We all know that this work is of God. I know that it is, for I once drank deadly poison unawares, and when I called upon God for help, I got it right then. But there is another feature of his work. Something more than faith alone is needed; faith must be coupled with works. (See James 2:4.) What are some of the works? One of them is tithing. Some may think that if this is God's work he can

carry it on without money. Perhaps he could, but where then would be the opportunity for us to cooperate with him? It seems that God has always permitted his people to assist with their finances, and it is made a very important part of the work. He says in Leviticus 27:30-33, that if we redeem aught we should add a fifth part. Why does God require a tenth? You know he does not need it except for his work on earth? And he promises to greatly bless the one who pays it. (See Malachi 3:8-12.) Are you willing to pay it? Let me appeal to your reason: Do you not think you could get along better, both financially and spiritually, by having God on your side? Would you not rather have the Lord on your side than to be by yourself? If you do not have God in this world you can not have him in the world to come. And if the Lord is with us, and blesses us, and promises us an inheritance in Zion by our complying with the law, we can not afford to ignore that law.

If a man knows his duty, and does it not, he shall be beaten with many stripes. (See Luke 12:47-49.) I know this to be true; for I have experienced it. I remember one time when I had twenty dollars to live on through the summer. I was prompted to pay five dollars tithing, which I owed. I did not pay it, and my money was gone in a little while, and I saw my mistake when it was too late, and we found it harder to live that year than ever before in our lives.

ALBERT VANCLEAVE.

BOONE, Iowa, August 30, 1907.

*Editors Herald:* Having had my field of labor enlarged by consulting with Bro. H. C. Smith, so that I could labor in the Des Moines District, as well as in the Lamoni Stake, I left Lamoni on the morning of July 10, by horse and buggy, for my old home at St. Charles, Iowa, where our son Otis resides on the old homestead which we have sold since moving to Lamoni. Here we labored about three weeks, between showers, helping Otis with his hay, and doing what we could for the Master on the Sabbath day. Otis wished to see Lamoni and the farm we had purchased west of Lamoni, where he expected to locate next spring; so, as soon as the busy haying was over, we hitched to the surrey, and we, with his wife and baby, arrived at Lamoni the morning of the 6th of August. Spent three days viewing the sights in and around the city, and the 9th found me on my way back over the sixty-five miles of territory to take up again the duties of life. The young folks were pleased with Decatur County. So much so that they propose buying part of the farm we had contracted for. We saw no better crops along the way than adorned the fields of Decatur County.

Since returning, we have visited most of the scattered Saints of the St. Charles Branch, who live in the west part of Madison County, trying to encourage and build up the Master's Kingdom; but people at Winterset and vicinity were rather excited over the Ghautauqua which was then in progress, deeming it a great privilege to drive eight or ten miles and pay thirty-five cents to hear lectures on the life of Oliver Cromwell, or of travels in the Panama country. One week's exercise of that kind took from the people here three thousand five hundred dollars; and left in memory a few darkey songs, and a dozen speeches gotten up on purpose to tickle the ear. Surely we are living in the days spoken of by Paul, when men should be lovers of pleasure more than lovers of God. Not one of these great speakers, though lauded to the skies, and with Reverend Doctor, D. D., and LL. D. attached to their names, if asked the question, "What must I do to be saved?" could give a Bible answer, and prove it by the word of God.

I returned to St. Charles and began a series of meetings at the science hall schoolhouse, two miles east of St. Charles,

where I discoursed for five evenings on the kingdom of God and the latter-day apostasy, with increasing interest, closing Sunday evening with full house, many asking questions, and for references.

On August 25, at eleven o'clock, I preached at the United Brethren church by invitation of the Sunday-school superintendent, Uncle Ben Carter, known to most of the missionaries who have labored here.

On the 27th came to the capitol city, and the great Iowa State Fair. Here were displayed the products of the earth in profusion, as well as the products of skilled labor, and fine stock, until one would tire looking—and we must not forget the thieves that lined the streets of the tented city, from the spectacle man who would have you believe that you needed a pair of his special pebble-glass spectacles, to the religious-looking woman who would sell you a ball of sweetened and frozen corn starch as large as a hen's egg, placed in an ice-cream cone, for ten cents. Most all vendors seem to think it legal to plunder their brother of all they can get.

From Des Moines I came to Boone, where my brother, Amos, of Lake View, Iowa, lies in the hospital with a badly broken leg, received from a fall from a building. He is, however, doing nicely.

To-morrow I will go to Rhodes to be a day at the reunion, and get in touch with the missionaries of the district, thence to work again, wherever opportunity offers. I would be glad to hear from any of the scattered Saints of the Lamoni Stake, or in the southern part of the Des Moines District, who wish preaching done in their vicinity. Let us work together to accomplish the work intrusted to all.

In gospel bonds,

C. J. PETERS.

FAYETTE CITY, Pennsylvania, September 17, 1907.

*Editors Herald:* Having been assigned to the Pittsburg District, and located in the Monongahela Valley, have labored the best I could. There being so many foreigners here makes it almost useless to preach on the streets—besides I am not much in favor of street-preaching, except in certain localities. My throat will not stand it, anyway. I thought the best way would be to tract from house to house. . . .

Satan is in this valley as well as elsewhere. Wishing the gospel God-speed, I am

Your brother and co-laborer in gospel bonds,

JAS. MCCONNAUGHY.

THEODORE, Alabama, September 15, 1907.

*Dear Herald:* I will write a few lines to your columns. I have often thought of writing, but have neglected it. I often feel that this is one of my very weakest points—being careless, and am trying every day to overcome. We know our kind Father wants us to be up and doing; for we are taught that his people should be a diligent people. My heart's desire is to live so that I may be a light to the world. I feel that I am one of the very least of God's children, and ask that the dear Saints will kindly pray for me, that I may overcome every weakness of the flesh; for I feel that they are many.

Our Sunday-school and Religio are moving along fairly well in this part, and I feel that we are greatly blessed in every effort we put forth for the advancement of the truth. I am glad that I am engaged in this latter-day work; for I find there is peace and enjoyment given to us that the world can not give. And not only this; but it will elevate and bring us up to a higher and better plane of life, and give us withal the grand assurance of eternal life in the world to come.

We have a little girl nearly two years of age, and we want

to rear her so that she may be useful in the work in the years to come. My husband and I are trying to prove ourselves worthy parents, so that we may have God's Holy Spirit with us to guide us aright. How grand it is to have the blessed privilege of serving our Master in truth!

Your sister in gospel bonds,

HULDA TILLMAN.

HIGBEE, Missouri, September 22, 1907.

*Editors Herald:* If any Saints desire to purchase a farm close to a Saints' church, also close to school, I am in a position to help them in getting a place around Higbee. I am not in the real estate business, but know of a good opportunity, and am anxious that a Latter Day Saint should profit by it. I consider that there is a good opening in this country for one who understands the making of molasses from sugar cane.

Your brother in the gospel,

R. F. D. No. 3, Box 92.

WM. C. CHAPMAN.

WILLOWBUNCH, Saskatchewan, September 10, 1907.

*Editors Herald:* Find inclosed subscriptions for *HERALD* and *Autumn Leaves*. The children are interested in the story, "An instrument in his hands." My daughter of fifteen says the Book of Mormon stories in the *Autumn Leaves* are more interesting than to read from the Book of Mormon.

Bro. H. C. Smith, we are waiting patiently to see some more of your soul-cheering sermons in the *HERALD*. We always look forward to the coming of the *Autumn Leaves* and *HERALD* with great pleasure.

There are no Saints nearer us than fifty miles, and no church of any kind nearer than twenty-five miles; and, as it is a Catholic Church, it might as well not be any as far as we are concerned. We would like this country better if we had a town and railroad. We are eighty miles from a town. We have a post-office twenty-five miles away, but the mail only comes every two weeks. This is a good country for cattle, but not so good for children, as there are no schools, and not likely to be any for several years. We ask an interest in your prayers out here in our faraway prairie home among the hills.

Your sister in the one hope,

MRS. L. V. WAHLSTROM.

CORONA, California, September 17, 1907.

*Editors Herald:* A few lines from this part of the Master's vineyard may be in place. The gospel has not found its way to this land of gold and pleasure seeking, but greed of gain and love of display are leading thousands to destruction with fearful momentum. The few Saints living here have so grown into the ways of the world that the spirit of the gospel is not discernible in them. This place has need of the gospel. There are many churches here, many creeds; but darkness covers the minds of the people. In their mad haste to get gain, they have no time to consider the vital question of eternal life.

We who live in the land of gospel light, where the trident of the cross is erected, are blessed in point of privilege. Do we appreciate those privileges and discharge the duties we owe to God in gratitude to him for the same? or do we put off the service due to him until another time, as was shown one in a dream? He dreamed he found himself in a meeting of evil spirits which had for its object the destruction of the souls of men. He saw one arise, and heard him say, "I'll tell them there is no God." The presiding spirit said, "That will not do; they know there is a God." Then one said, "I'll tell them there will be no judgment." The presiding spirit said, "That will not do; they all have a con-

science." Then one suggested, "I'll tell them they have plenty of time." This time the presiding spirit said, "That will do."

The living present is ours, in which to work and carry out the divine purposes. We are to make a success of this life; but how are we to do this? Simply by living the Christ life and developing the Christ character in our daily walk and conversation. As a result all difficulties in our spiritual life will vanish. Angels will attend us during our journey here, and because of our faithfulness we will have a drawing influence on those around us. The millennial reign will be soon ushered in, and the King of Peace appear to reward his faithful children. Happy those who have lived the Christ life, for they shall share in the glory of their king, and shall sit down in his kingdom, with Abraham, Isaac, and Jacob, to go out no more for ever.

E. B. FARRAR.

GAMBURG, Missouri, August 26, 1907.

*Editors Herald:* Bro. Davis and myself are helping the work along in Southeastern Missouri, taking advantage of opportunities as they present themselves. We have just closed a meeting of about fourteen days, which we held in the gospel tent at Dalto, Arkansas. I guess our missionary in charge will forgive us for stepping over our boundary line. As the way was open, and the call was to "come and preach," we went; and, in company with H. V. Brown, of the Naylor Branch, we had a fine meeting, from one hundred and fifty to two hundred and over out to hear the "old Jerusalem gospel."

The town was stirred from one end to the other when they heard that the "Mormons" as they called us, were in town; and the goody-goody Baptists of the town tried to break up our meeting, but failed to do so. One morning Bro. Davis was asked to come down to the drug store, and there they presented to him propositions for debate; but they looked as though a ten-year-old boy had written them, and nothing would do but they must get a lick at the "Mormon preachers" in debate, that they might pull off the covering of wool and show the wolf-hair. But when Bro. Davis wrote out propositions and presented them, it was a gray horse of another stripe, and before we left the wolf-hair was showing on the other fellow, and we left a good feeling with all except a few.

Bro. Brown and the writer are telling the "old story" to a large crowd in the tent here near Gamburg every night. It seems that sometimes we may preach and preach and no one will obey, and we are made to say, "O Lord, who has believed our report?" But when we do our part in telling the story, it is with them and God.

Your brother and co-worker in the great cause,  
JOSEPH ENSLEY.

WHITTEMORE, Michigan, October 4, 1907.

*Editor Herald:* I am glad to say that the two-day meeting held in the Iosco Branch was a success, so far as the writer was able to judge. The Lord recognized our meeting and spoke words of cheer and approval to his children. Seven were baptized on Sunday, Elder J. Sheffer officiating. Elder O. J. Hawn remained there some days after the meeting, and, indirectly, we learn he baptized five more; so the good work moves on. We visited the Rose City Branch recently. The Saints are rejoicing there. Several have been added to their number this summer, and now they contemplate building a church in the near future.

We spoke for the Saints of Whittemore last evening. Expect to meet with the branch at Prescott this evening.

Dear Saints of the Central District, let us be very humble

and prayerful, that we may be worthy of the blessings our Father has promised through the gospel. Let all malice, hatred, and contention cease, and let us love one another as our Master has commanded, and then we can be a power for good among those with whom we are associated.

I am striving to overcome self and the world; and, by the grace of God, I hope to succeed.

Your brother in Christ,

J. A. GRANT.

NEW PHILADELPHIA, Ohio, October 3, 1907.

*Editors Herald:* From my earliest recollection I have rejoiced in the high aim of the church, and have ever looked upon the three standard books of the church, the Bible, Book of Mormon, and Doctrine and Covenants, as containing the revelation of God's will as to how the church in all of its work should be governed. I now am glad to see the progress made in the redemption of Zion. In the early days of my ministry the fact of the redemption of Zion was revealed to me in these words: "Zion shall soon be redeemed, saith the Lord; yea, my people shall be gathered together, and my power shall be over them, saith the Lord God." As the Lord's work loomed up before me, I felt ready to leave ambitions which, if realized, would pale into insignificance as compared with the great work of the Lord.

I deem it to be the duty of every member of the church to safeguard the interests of the great latter-day work. The record of the past reveals that it is as necessary sometimes to speak of what we do not countenance, as it is to speak of what we approve.

God said to the Apostle Paul when he, with two hundred and seventy-five souls were shipwrecked: "Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee." Here was a sure promise, but the apostle did not fail to do all in his power to bring about the fulfillment of the Lord's promise, and to oppose anything that would interfere with its accomplishment. When some of the men were about to flee out of the ship, Paul, though God said all should be saved, said to the centurion and to the soldiers, "Except these abide in the ship, ye can not be saved." (Acts 27:24, 31.) He did everything in his power to bring about what the Lord had foretold. That, I understand, is the correct rule to follow. Labor to bring to pass that for which we hope and pray, and what God has said shall be.

This applies to the redemption of Zion as to all other things. Though God in his law has decreed that Zion shall be redeemed, it is folly to think of it being accomplished until Zionic conditions prevail. But I believe there will be a turning of things until God reigns in the midst of his people in Zion.

I may be expressing myself a little strongly, but my feelings impel me to say there is one thing in the church, which, if I understand it rightly, I do not countenance or indorse. It is this: There is a stipulated amount, which is supposed to be a proper amount per month for the wife of a missionary, and there is a certain amount for each child. I have no objection to that if it meets their needs, and if it is what they need. But it seems to be the basis of supplying all the ministry, whether they have a home or no home; whether they have much money or no money; whether they have acquired and have property when they enter the ministry, or have none by reason of having entered the ministry in youth; whether they live in the East or in the West; whether the cost of living is high or low—that seems to be the rule in ministering to the ministry's families at the present time. My soul revolts at such procedure! If that be the right amount for one who has a home, it is not the right amount for one who has no home. There is no

basis in the law, so far as I know, for upholding any other way than the ministry being supplied according to their *just needs and wants*.

Is the present system going to continue? Is reform to come? I once heard of a German who cut off his little dog's tail, an inch at a time, so the operation would not be so painful. Is it a Zionie law, which, when it operates, does not deal equally with all? It may be said if one was in need, one could call on the bishop; that is true, but it is also true that the church at large supposes that the wife of a missionary is entitled to a standard monthly amount only, and I believe it is a fact that all, or a majority of the elders' wives receive according to that rule. That rule is obnoxious to me; I have no faith in it—none whatever.

Last Monday was a notable day in Canton, Ohio, thousands upon tens of thousands being present to pay respect to the memory of William McKinley. By music and oratory a beautiful monument, the tribute of our nation to his memory, was formally dedicated. The President of the United States, Theodore Roosevelt, delivered the address of the day. The great mausoleum, built of granite, rose from a green hill in full view of vast concourses of people, but only a few, who had secured passes, were privileged to hear the President's speech. A bronze statue of McKinley, which stands at the entrance to the monument, was unveiled before the gaze of all by Miss Helen McKinley, a sister of President McKinley. When she pulled the cord, to release the flags that covered the statue, they did not fall, but opened out, and then were flung aloft from the statue. It was a very impressive scene. In the city, prior to the unveiling of the monument, was a grand parade. As far as the eye could reach, the streets of the city surged with people eager for a vantage point from which to view the parade. There was a sea of humanity. When President Roosevelt, before the parade started, passed through the streets, he was given an enthusiastic reception. Around his carriage were guards and secret-service men. Frequently he was obliged to rise and doff his hat as the assembled populace broke into cheers. The parade was an hour and a half long, and was a very imposing one. Leading it was a subdivision of the Twelfth Cavalry. In the first brigade was the Twelfth Cavalry band, and veterans of McKinley's old regiment. Various orders were in the procession, all in full dress, and presented a beautiful appearance. When the G. A. R. band played, "My Country, 'Tis of Thee," and "Onward Christian Soldiers," there were rounds of applause; and as the procession passed on, the city was moved as the strains of "Abide with me, fast falls the eventide" fell softly on their ears. When, from the uniformed bands, who were in step, as when going to war, there came the "Star Spangled Banner," the people could hardly contain themselves; their patriotism broke forth, and there was loud hurraing. The music was inspiring and quick, played for the living as well as in honor of the dead; but it all was reverential. A great day it was. At the conclusion of the ceremonies the thousands began to melt away; but the city was still thronged at eight o'clock, when I left for this place.

Our meetings have been fairly well attended. There is a great deal of malaria and typhoid fever in the city, from which some of our members have not escaped. But the Lord has been near, and his power has been manifest. His name be praised!

Having faith in the ultimate triumph of God's work, I am,  
PAUL M. HANSON.

#### Northeastern Missouri Reunion.

The second annual reunion of the Northeastern Missouri District was held at Higbee, Missouri, from August 23 to

September 1, 1907. There were not as many campers as at our first reunion, but the meetings were all interesting and beneficial. It was decided to hold another reunion in 1908.

Those contributing to the spiritual wants of the Saints were: H. C. Smith, F. C. Keck, Ammon White, J. A. Tanner, W. S. Macrae, F. T. Mussell, and W. B. Richards.

WM. C. CHAPMAN, Sec.

#### Extracts from Letters.

Mrs. Anna Martin, Shattuck, Oklahoma: "Any Latter Day Saints passing through, or stopping here, we will be pleased to have call on us. We live next door to the bottling works, or will as soon as our things get here."

## News From Branches

### CADILLAC, MICHIGAN.

The work in this locality does not move along as fast as we wish, but we are living in faith and hope. If God be for us who can be against us?

We have been favored with a visit from Elders W. D. Ellis and James Davis, the latter being district president. We feel to thank the good Lord that he has sent his message to us through his servants in these last days; that we can feel the assurance of his Holy Spirit, which makes us rejoice.

The branch in this place is but a small one, and we have the influences of city life to contend with. Prejudice, pride, popularity, and the great monster, Individualism, are no small factors to meet. Some are investigating, and we think will come in, in the near future. While we have our share of trials, we have also our share of blessings, and are glad that our lot is cast with a "tried people." A. M. BOOMER.

### INDEPENDENCE, MISSOURI.

President Joseph Smith left this week for Honolulu via San Francisco. We shall miss him greatly in Independence, as he was quite a regular attendant at all church services. We wish him a pleasant voyage and a safe return.

The union prayer-service of Wednesday evening was unusually good, the Spirit speaking encouragingly through Bro. Henry Kemp.

On last week Bro. R. C. Evans occupied Wednesday and Thursday nights at the Stone Church, speaking on the apostasy and restoration. The two services were unusually well attended, and excellent attention was given to the very interesting sermons.

The death of our young brother, Sam Lentel, which occurred Wednesday, October 2, is indeed sad news to his many friends. While returning from Kansas City on a crowded car, he was struck by a west-bound car, receiving a fracture of the skull which resulted in his death. Bro. Sam was a young man of excellent character, faithfulness, and cleanness of life, whom we can ill afford to lose, and he will be missed particularly in Sunday-school library work, in which he has been a worker for years. J. A. GARDNER.

### NEW ALBANY, INDIANA.

We had quite a treat on last Sunday night, when Bro. G. T. Griffiths, of Columbus, Ohio, came to our city. He came to Louisville, and then with Bro. J. W. Metcalf and Bro. Hanner crossed the river to our fair city.

The Saints are certainly encouraged by the noble discourse. He cautioned the Saints to stand fast to the great ship of Zion, realizing the great danger of delay. Our

numbers are increasing, and we are finding Saints who have not been in church for years.

On Wednesday night, October 2, the Saints met at Bro. J. W. Metcalf's home in Louisville, Kentucky, there to transact business, such as might come before us. A call came through Bro. Griffiths to ordain the writer to the office of priest, Bro. Willis to the office of teacher, and Bro. Ferguson to the office of deacon. The ordinations took place under the hands of Bro. Griffiths and Metcalf.

We have nearly three hundred thousand people at New Albany, Jeffersonville, and Louisville, and about sixty to seventy Saints, and we feel that there is opportunity for a wonderful amount of work to be done.

Church services every Sunday at ten o'clock, and at half past seven, corner Ninth and Main Streets, New Albany, Indiana; and at half past nine and a quarter to eleven in the forenoon, in Odd Fellows' Hall, Sixth and Walnut Streets, Louisville, Kentucky.

JOHN ZAHND.

2017 Culbertson Avenue, NEW ALBANY, Indiana.

## Miscellaneous Department

### Bishop's Agents' Notices.

To the Saints of the Central Michigan District; Greeting: We again wish to call your attention to the question of tithes and offerings, to carry on the work of the Lord, as we had to call on the Bishop to assist us to make the allowances for the month of August; and now September is at an end, and there is now another month's pay required, and nothing in the storehouse. What will you do? The harvest is passed, the thrashing is nearly done, and we can all count the many blessings we have received at the hand of our heavenly Father. What will you give in return that the preaching of the word may not be hindered?

We have about one thousand members in the district, and less than three hundred names on our books, and the word tells us that if we remain in Zion, it will be by reason of our keeping the law of consecration and tithing. Oh, Saints, you that have not paid your tithing, commence now. Sell a horse, a cow, a pig, a sheep, a chicken, and pay tithing. It may be sacrifice; but the greater the sacrifice, the greater the blessing, and surely God will do his part if we will but do ours. He has promised to open the windows of heaven and pour out blessings upon us, that there would not be room enough to receive them, if we would but pay our tithes and offerings into the storehouse of the Lord. Will you take God at his word? Will you rely on his promises? Will you keep his commandments? Jesus says that "if a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Do you want Jesus to abide with you?

In the last two months we have received \$74.83, while our disbursements were \$246.00. Will you come to our rescue? Will the sub-agents send in what they have on hand? Will the elders teach the law of tithing more? Besides this, the sanitarium is a special command. Will you assist? And the children's home,—will you help? God has made us our own stewards, and our own judges, but has said, "If a man love me, he will keep my words." And now, dear Saints, we appeal to you and ask your assistance to carry on the Lord's work, so that in the coming time we all may have works that will stand approved of God. Send all money by express or post-office order, or draft; or pay to Elder J. A. Grant, and he will receipt for it, and it will reach the proper channel.

Your brother in gospel bonds,

E. S. WHITE, Bishop's agent.

305 North Henry Street, BAY CITY, Michigan, Station "A."

### Conference Notices.

London District conference will meet October 19, in London, Ontario. Elders, priests, teachers, and deacons are requested to send a report of their work for the past year. Branches are requested to discuss the question of enlarging the *Canadian Messenger*, that their delegates may act according to the best interest of the work. Railroad rates have been secured from the Eastern Canadian Passenger Asso-

ciation; so secure a one way ticket to London, and a delegate certificate, that if fifty are present one third fare may be obtained on the return trip, and if three hundred, we may go home free. All are cordially invited to be present. J. H. Leeder, secretary.

### Convention Notices.

The Gallands Grove District Sunday-school and Religio Associations will meet at Gallands Grove, Iowa, October 18, 1907, at 7.30 p. m. This session will be devoted to normal work, which will be in charge of a representative authorized by the general officers to introduce the work in our district, and may all who are interested in self-improvement make a strong effort to be present. Floy Holcomb, secretary.

Sunday-school convention of the Clinton District will convene at Coal Hill Chapel, at 9 a. m., October 18, 1907. Zora Lowe, secretary, Eldorado Springs, Missouri.

Zion's Religio-Literary Society, of the Central Michigan District, will convene at Beaverton, Michigan, October 18, 1907, 9.00 a. m. Elsie Janson, secretary.

The Clinton District Religio convention will be held at Coal Hill, Missouri, October 18, 1907. We would like to have a good number of delegates present. Dora Lowe, secretary.

### Corrections.

In letter from Bro. Thomas Jones, beginning on page 795, *HERALD* for August 28, second paragraph, fourth line, *Tiedegar* should be *Tredegar*. Same paragraph, sixth line, *town block* should be *town clock*.

### Marriages.

GOODWORTH-DAVIS.—Mr. Harry A. Goodworth and Sr. Lillie E. Davis, were united in marriage, by Elder W. D. Ellis, September 25, 1907, at the residence of the groom's mother, Sr. H. A. Stevens, of Belding, Michigan. They are fine young people, and we wish for them a safe, smooth, and happy voyage over the matrimonial sea.

### Died.

SPENCER.—Elsie Spencer, wife of Bro. Thomas E. Spencer, was born at Fair Haven, Michigan, May 20, 1887. Baptized April 16, 1905. Married to Thomas E. Spencer, October 18, 1905. She was sorely afflicted, but bore it with patience. Died at her home, Madison, Wisconsin, September 6, 1907. Sr. Spencer lived a good Christian life. Always had a kind word, and a smile for all. Funeral services were held in Plymouth Congregational Church, September 8; sermon by W. A. McDowell, assisted by H. D. Stevens.

MATTHEWS.—Thomas Matthews was born at Aberdare, Glenmorganshire, South Wales, May 3, 1845. Passed peacefully away at his home, in Syracuse, Ohio, September 13, 1907. He arose from his bed on the morning of his demise enjoying his usual health, apparently, and while at work was stricken and was unconscious until the time of his departure, a few hours later. He was united in marriage to Mary Davis, December 19, 1863. Of this union there were born eight daughters and four sons, of whom eight survive. He was an elder in the church for many years. Funeral-sermon by Gomer T. Griffiths.

WHITE.—Margaret White, born in Frederick, Madison County, Missouri. Was married to John A. White, January 14, 1877. She was baptized September 6, 1900, by E. A. Erwin. Died August 23, 1907. She leaves a husband, six children, and a host of friends to mourn. She lived a noble, Christian life, always trying to tell other people about the beautiful gospel. Funeral sermon by E. A. Erwin.

### The September Travel Magazine.

Variety of interest is the keynote of the September number of *The Travel Magazine*. Coming as it does between the big seasons of summer and winter migrations it gives the publishers an opportunity to present several articles of unique interest and more general character than we can find space for in our special numbers. And from the handsome

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red and green cover depicting the "Return from the hunt," throughout the whole number, the issue is delightfully seasonable—all the trips indicated may be taken this month with great pleasure. In "Following the hounds in California" we have in Mr. Charles F. Holder's usual delightful style a description of the variety of sport and the fun afforded in hunting on the Pacific Coast. Gardner Richardson tells of his experience "At sea with the Gloucester fishing fleet," the experience of two college men who desert the summer hotel of a Massachusetts resort to fish with old salts. Walter Prichard Eaton's good advice about the seasons is found as usual in "A calendar of travel." Clifford Howard describes "A dip in Great Salt Lake," and the sensations afforded by a salt-water bath inland. "Hunting elk and antelope in Wyoming" is Paul Townsend's record of a recent trip in the mountains of the northwest. In "A week end auto trip to Southampton, Long Island," we learn about the kinds of roads to expect and the various points that make good stopping-places along the ways of the "Automobilist's Paradise." Ernest Cawcroft tells us where to go and what to see in a limited amount of time in "A tourist's trip through Panama." "An American woman's German vacation" by Grace Isabel Colbron is the story of a summer Arcadia within the shadow of Berlin. "Motoring through the country of Millet and Rousseau" by J. Marchand shows how the fields of France and the forest of Fontainebleau present the reality whose pictured semblance is so dear to an art-loving world. "A trip down the Thames from Oxford to London" by Esther Brook is an account of the delights of the river life as followed in houseboat, launch or shell, between historic banks.

## Results at the Hague.

It can not fail to be very gratifying to American citizens to realize that, just as in 1899, the American delegation saved the first Hague Conference from a virtual failure, so the representatives of the United States at the second conference, in the present year, have been the chief instruments in preventing that august international gathering from adjourning without the achievement of any substantial results. Disregarding the purely academic discussions during the conference, it may be stated that the real work can be divided into two classes,—the one largely composed of technical propositions aiming to render the conduct of war more humane, and the other of political propositions, involving the principle of preventing wars between nations. The proposition of the United States forbidding the bombardment of undefended towns and villages was unanimously approved in Commission; as was also the proposal to add to the rules of sea warfare the provisions of the Geneva Convention. The proposition for the prohibition of submarine mines was blocked by Great Britain and Germany. On the other hand, the British proposal for the abolition of contraband of war, although it received a majority of votes in the conference, is to be considered buried, since all the great naval powers, including the United States, except Great Britain herself, are against it. The American proposal concerning the collection of contract debts,—the much-discussed Drago Doctrine,—was unanimously approved. The American proposal, brought forward by Mr. Choate, for making the arbitration court more permanent and compact, was also

approved. It now seems probable that during the last days of the conference (it is believed that the sessions will close by the middle of the present month), a permanent arbitration and prize-of-war court will be elaborated and made a permanent institution.—From "The Progress of the World," in the *American Review of Reviews* for September.

## The "Arena" for September.

The *Arena* for September is richly laden with papers that will appeal to the more thoughtful men and women, especially those interested in social, economic, and political themes. Among leading papers, may be mentioned the following: "The Cable Telegraph Systems of the World," by Honorable J. Henniker Heaton, M. P.; "Robert M. La Follette for President," an extended sketch of the public services of the Wisconsin Senator by Professor William Kittle; "The Anomaly of Capital Punishment," by the Honorable Thomas Speed Mosby; "Victor Hugo: Critic, Prophet and Philosopher," by B. O. Flower; "The Meaning of the Invasion of European Socialism," by Henry Frank; "The Economic Basis of the Divorce Problem," by Reverend Roland D. Sawyer; "The Bugaboo of Direct-Legislation," by Linton Satterthwait; "Mr. MacKaye's 'Democracy and Socialism'; Yes and No," by Honorable George Fred. Williams and Professor Thomas Elmer Will, A. M.; "Daniel's Vision," by George Millen Jarvis.

In the editorial departments, Mr. Flower discusses among other things "The Great Mother as an Educator; or, the Child in Nature's Workshop"; "Sir William Perkin and One of the most Wonderful of Chemistry's Fairy-Like Tales"; "The Industrial Autocracy and Centralized Government"; "Authoritative Statements as to the Practical Working of Direct-Legislation in Switzerland and America"; "Misrepresentative Government and How to Make It Representative"; "The Past Years' Record of the Municipal Street-Car Service of Glasgow, and Its Significance"; "How the Reactionary Daily Press Poisons the Public Mind by Deliberate Misrepresentations"; "How the New England Telegraph and Telephone Company Squanders the People's Money to Control the Political Situation"; "N. O. Nelson's Coöperative Works."

Public-Ownership News, news of Direct-Legislation and the news of the Voluntary coöperative movements, all edited by Ralph Albertson, constitutes a very important feature of the *Arena*, as does the Proportional Representation News contributed each month by Robert Tyson.

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"There shall not any man among you be one wife; and concubines he shall have;—Book of Mormon, Jacob 2:6.

Bishop's Office  
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## CONTENTS

### EDITORIAL:

The Work in Brooklyn	945
An International Congress of Religious Liberals	947
General Church Items	947

### ELDERS' NOTE-BOOK:

Authority	949
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### ORIGINAL ARTICLES:

The Jaredite Boats	950
In His Steps	952
"Sing Something"	954

### OF GENERAL INTEREST:

Manual Training in the Public Schools	955
The Indian Colony in New York City	956

### MOTHERS' HOME COLUMN:

"None of Our Business"	957
Rather too Late	958

### LETTER DEPARTMENT:

Letters	958
Wind Cave	962
Northern California Reunion	963
Southern Michigan and Northern Indiana Reunion	963
Reunion Notes	964

### NEWS FROM BRANCHES

	965
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### MISCELLANEOUS DEPARTMENT:

Scattered Members	966
Church Librarian	966
Disfellowshipped	966

"How few ask which church is right! Instead of asking which has the best preacher or the best singing, or which will do my business the most good. Some ask, not which is right, but which did father and mother belong to. Father and mother may have lived in a log hut. Do you have to do so also? They had no telephone; must we therefore be without phones? Our parents did as well as they had opportunity to do, and will receive their reward. And we must do as well as we can or we shall not receive a proper reward."

## Editorial

### THE WORK IN BROOKLYN.



ELDER GEORGE POTTS.

[The Saints in Brooklyn are building a new church, which is to be ready for occupancy the 19th of this month. Elder George Potts, pastor of the Brooklyn Church, has prepared the following account of the work that has led up to the present successful culmination, and believing that when one rejoices all should rejoice, we gladly give it space.]

The building of the new church brings to the oldest members of the branch memories of a meeting held at the home of Elder Joseph Squire in Henry Street, when a committee was chosen "to select a hall for divine services."

At this time, September, 1886, meetings of the branch were held at the home of Bro. Squire. The branch numbered about fifty members scattered over Long Island, New York, and Connecticut, and the possibility of ever rearing a church edifice of the character of the one now being constructed by the Saints of Brooklyn in all probability never entered the mind of the most sanguine.

In October, 1887, it was decided to take the meeting room at Brownsville at five dollars per month, which place was soon abandoned, and meetings continued at the home of Bro. Squire until June, 1888, when a hall, 156 Rockaway Avenue, was selected and occupied as a meeting room, until the landlord raised the rent, in July, 1890, when the meeting place was changed to a hall on Fulton Street, near Rockaway Avenue.

The next hall to be occupied as a meeting room was at 63 Stone Avenue. From here the branch moved its place of worship to a church on Powell Street, in 1894. In 1896, the hall, 199 Saratoga Avenue, was rented, and here it was that plans were

perfected and ways and means provided that resulted in the erection of the first church built by the Saints of Brooklyn. A lot was secured on Prospect Place, one hundred feet east of Hopkinson Avenue. The building, a two-story brick structure, twenty-five by forty-three, with living apartments in the rear, was completed at a total cost of about six thousand dollars. This was first used for service in November, 1903.

This church having been built in what was then an undeveloped part of the city, the property in the immediate neighborhood was afterward purchased by those who were mostly of the Jewish faith, and were anxious to acquire the church property.

A number of offers were made by different congregations of this people, and an offer of nine thousand dollars was finally made and accepted, title transferred, and, on June 1, the Saints, like the ancestors of those to whom they had sold had done in ages past, moved on. The place at present appointed for the Saints to meet, until the completion of the new church, is Ceres Hall, corner of Fulton Street and Troy Avenue.

As soon as the contract of sale of the Prospect Place Church was signed, a committee was appointed to select a lot for the erection of a new church.

A rectangular plot thirty-six feet six inches in width, on Park Place, by seventy-five feet in depth on Schenectady Avenue, was finally selected and purchased; plans drawn by our Bro. Samuel Guilfooy were adopted; a committee consisting of Brn. George Potts, Captain George Potts, Samuel Guilfooy, Charles Harris, and M. E. Nichols were appointed and given full power to erect the church building in accordance with the plans adopted by the branch.

The church building is thirty-six by fifty-five feet. The foundation to the base course is of blue stone, the elevation being of gray speckled brick with limestone trimmings, windows of leaded glass, roof of the style known as a hip roof, in the front gable of which is one, and on the sides two dormer windows. The walls are decked with a high ballustrade cornice. The general style of architecture is Gothic.

There are two auditoriums. The entrance to the main one is on Park Place, and leads through a vestibule to the church proper. Under the rostrum in this room is the font, at the rear of which descends a pair of stairs to two dressing rooms in the lower auditorium or Sunday-school room. The entrance to this room is in the rear, and is approached from Schenectady Avenue. The seating capacity of each room is about three hundred.

The estimated cost of the lot and building when completed is twelve thousand dollars, on which there will be a mortgage of about four thousand.

The branch now numbers one hundred and seventy-three members, including one patriarch, six

elders, four priests, three teachers, and two deacons.

The present officers are: Presiding elder, George Potts; presiding priest, William Hobson; presiding teacher, Ephraim Squire; presiding deacon, F. N. Lester; secretary and chorister, William H. Sanders; organist, Sr. Ella Squire.

On Sunday, August 4, 1907, as previously advertised, the Brooklyn Saints met at the uncompleted building for the purpose of laying the cornerstone.

Special invitation had secured the presence of our missionary in charge, U. W. Greene, who was introduced as the principal speaker by Presiding Elder George Potts.

After singing and prayer by Elder George Baty, Elder Potts proceeded with the actual laying of the cornerstone, for which purpose a silver trowel, which he had used in laying the cornerstone of the Prospect Place Church was presented to him by Elder Baty on behalf of the Brooklyn Branch. It is understood that it is the intention of Bro. Potts to forward this trowel, after it has been suitably engraved, to Grace-land for exhibition until such time as it may be needed by the Brooklyn Saints for a similar purpose.

When Elder Greene arose to address the meeting, he found himself facing an audience of five or six hundred people, of whom only about one-sixth were Saints.

For nearly an hour Bro. Greene claimed the rapt attention of his audience by his lucid discourse on the origin, history, and principles of the Reorganization, making clear those points of doctrine upon which the Saints are generally misunderstood and misrepresented to the public.

The musical program, in charge of Bro. William H. Sanders chorister, and Sr. Ella Squire organist, supported by members of the branch, seemed to be greatly appreciated by all present.

Since the laying of the cornerstone, work has progressed on the new church. The building being now inclosed, has been promised by the committee to be ready for the New York and Philadelphia District conference, which is appointed to be held here on October 19 and 20. These meetings, the first to be held in the new church, will be succeeded by a series of meetings during the following week. Bishop E. L. Kelley, apostles Griffiths and Greene, and others of the missionary force are expected to be present, and the Saints of Brooklyn looking forward to a time of spiritual refreshing are spending their best efforts to herald the glad tidings to the millions of inhabitants of the Greater New York.

May some honest souls thus be led to see the kingdom, is their honest prayer.

---

Absence from those we love is self from self—a deadly banishment.—Shakespeare.

### AN INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS.

The recent International Congress of Religious Liberals held in Boston, Massachusetts, seems to have been a notable gathering in more ways than one. It is reported in the *Outlook*, October 12, as follows:

The Fourth International Congress of Religious Liberals, held at Boston, September 22 to 27, was both in numbers and in spirit one of the most notable assemblies of this decade. It was also notable in this, that, though originally organized in 1900 by Unitarians, and continuing under their direction, it so attracted the sympathy and cooperation of many prominent men of other denominations as to have parted to a large degree with a distinctively denominational color. The long list of the honorary vice-presidents of the Boston meeting was quite undenominational. Fifty-seven religious bodies other than single churches sent delegates. Members of thirty-three separate church fellowships made addresses. Representatives of four distinct races and sixteen nationalities made it international. Of these two hundred and forty-two came from abroad, mostly from European lands, with a few from India, Japan, Australia, and New Zealand. With some sixteen hundred registered and fee-paying members of the Congress, the largest halls and churches could not contain the crowds, and overflow meetings were necessary. The dominant spirit was positive and constructive. Speaking from the President's chair, Doctor Samuel A. Eliot said: "The members of this council obviously belong to the progressive wings of the different communions. They are people who hold it to be the task of each generation to interpret religion afresh in the light of growing knowledge and experience, and in the thought and speech of their own time," with a freedom leading on to "brotherhood, and unity, and honorable serviceableness" in the love of God and man. The inseparableness of faith and freedom which gave the keynote to the Congress was set forth in a noble address by Doctor Gordon, of the Old South Church. "Among the religious people of this country," said he, "faith in its profoundest meaning stands for the life of the soul in God as God is presented to men in Jesus Christ. . . . Our American Christianity is so far apostolic Christianity; it is the law of the spirit of life in Christ Jesus. . . . Our great theologians have been men of profound religious experience." From Edwards to Theodore Parker "all began with religion as life, and in the service of this life each built up the faith as a body of ideas. . . . We no longer ask about a scholar in theology, . . . Is he a follower of the tradition of the church? but, Is he competent, eminent, sane, genuinely a person of the scientific spirit, working in the interest of a divine life in humanity, which he shares with all the wise and brave?" This interest in a divine life inspired the noble hymn by Mrs. Julia Ward Howe, sung at the opening meeting in Symphony Hall:

"Hail! Mount of God! whereon with reverent feet  
The messengers of many nations meet;  
Diverse in feature, argument, and creed,  
One in their errand, brothers in their need.

"Not in unwisdom are the limits drawn  
That give far lands opposing dusk and dawn;  
One sun makes bright the all-pervading air;  
One fostering spirit hovers everywhere.

"So with one breath may fervent souls aspire;  
With one high purpose wait the answering fire.  
Be this the prayer that other prayer controls;  
That light divine may visit human souls.

"The worm that clothes the monarch spins no flaw;  
The coral builder works by heavenly law;  
Who would to conscience rear a temple pure  
Must prove each stone and seal it, sound and sure.

"Upon one steadfast base of Truth we stand,  
Love lifts her sheltering walls on either hand;  
Arched o'er our head is Hope's transcendent dome,  
And in the Father's heart of hearts our home."

### GENERAL CHURCH ITEMS.

One of our missionaries recently set a good example of self-sacrifice. He had made a new opening where interest was good, and the people were about to take up a collection in his behalf to show their appreciation; instead he persuaded them to make the collection in behalf of Graceland College. As a result he sends in an order for eight dollars and fifty cents.

An anti-saloon fight is on in Independence. Some of our brethren there are taking an active part in the conflict, as we note by the following from the *Kansas City Times*, October 9:

"At a mass-meeting held in the courthouse last night it was decided to organize it at once. J. McD. Chaney, chairman of the meeting, was authorized to appoint a committee of three to prepare and circulate petitions asking the city council to order a special election. Mr. Chaney said he expected to appoint the committee to-day.

"The time of holding the election is left to the committee. October 17, petitions asking for a special saloon election in Jackson County outside of Kansas City and Independence will be presented to the county court. If the work in Independence is ready in time it is probable that the same date will be selected for the election in Independence, although the two elections would have to be held independently.

"Independence has about one thousand five hundred voters, and the petition to the city council must bear the names of at least ten per cent of these. The purpose is to circulate at least one paper in each of the four wards of the city.

"About fifty were present at the meeting last night. After anti-saloon arguments had been presented by the Reverend Albert Bushnell of Kansas City, talks in favor of a 'dry' condition for Independence were made by Mr. Chaney, the Reverend L. J. Marshall, Roderick May, George W. Miles, the Reverend John Edgar Matthews, B. J. Scott, G. E. Harrington, and others.

"About fifteen years ago in a hard fought election Independence voted to close saloons. Four years later the saloons were again legalized. For many years they had been paying a city license of seven hundred and fifty dollars a year. About a month

ago the city council doubled the license. Nine saloons are now doing business in Independence. The revenue from this source would be thirteen thousand five hundred dollars next year."

Elder David Anderson desires to learn the names and addresses of all church members, or others interested in our work, who are in attendance at the Iowa State University. He may be addressed at 4 East Prentiss Street, Iowa City, Iowa.

The mailing of the October *Autumn Leaves* has been delayed, but the number is worth waiting for. It contains the opening article of Professor Woodstock's series on the Industrial Department of Graceland. In this number Elder Asa S. Cochran closes his account of the founding of Lamoni and other work of the Order of Enoch.

The Joplin (Missouri) *Daily Globe*, September 30, has the following account of dedicatory exercises in Webb City:

"The dedication of the church of the Latter Day Saints, on the corner of Second and Oronogo Streets, in which President Joseph Smith and R. C. Evans, one of the noted orators of the church participated, attracted crowded congregations at three services yesterday.

"In the morning when Joseph Smith preached, the full capacity of the building; both for seating and standing, was tested, and all who desired to be present were not able to gain entrance. The novelty of listening to the highest official of the Latter Day Saint Church, doubtless attracted many, but for the most part the congregation was made up of the adherents of the religious body of which the venerable preacher has for a very long period been its recognized leader, a great number coming to the city from other points within a radius of fifty to one hundred miles where the Latter Day Saints have a considerable membership.

"President Smith took for his text the words: 'Sanctify them through thy truth; thy word is truth.' From this starting point he delivered a sermon in which he quoted extensively from the Bible in proof of the theological positions for which the Latter Day Saints' Church firmly contends, and claims to be the one church that strictly and literally follows the teachings and practices enjoined upon the followers of Christ.

"In support of every point for which his church contends, the preacher had a scriptural quotation that according to his interpretation exactly fitted. He especially emphasized that only through baptism and the subsequent laying on of hands could any person get his name written in the 'Book of Life' on earth, and thus find recognition as one of Christ's

people at the final judgment when the books are opened and every man is judged 'according to the deeds done in the body.' He closed with a graphic word picture of the judgment scene, as in the light of scriptural revelation, it had presented itself to his own mind.

"Following the sermon and the singing of 'Crown him,' a most impressive dedicatory prayer was delivered by R. C. Evans, of London, and President Smith pronounced the benediction.

"The afternoon and evening sermons were preached by R. C. Evans, whose home is in London, Ontario.

"The dedicatory services were unique in at least one respect. There were no collections to make up a deficit or for any other purpose. Whatever expense was incidental to the visit of the two distinguished preachers had been provided for in advance by donations from the officials and membership of the local church; and the offering thus made to President Smith and Mr. Evans was purely of a voluntary character, no demand whatever being made for their services.

"Probably not less than two hundred members of the Joplin congregation were over during the day, services in that city having been abandoned for yesterday in order that all might be present at the Webb City exercises. There also were numerous visitors from Pittsburg, Weir City, Columbus, Scammon, and several other points."

One of our worthy missionaries in sending one dollar for the benefit of Graceland College, says, "I will be one of the one thousand to send you one dollar, and you can feel assured that I will not let an opportunity to help Graceland pass by. I want to be always numbered among the friends of the College. I ran up against a hard world unprepared for the battle, and I know what it is to do the hard work and see the other man get the pay."

There is so little to redeem the dry mass of follies and errors that make up so much of life, that anything to love or reverence, becomes as it were, a sabbath to the soul.—Bulwer.

• \* •

"We should not remain in the same condition. We should grow. We do not want to be dwarfs. We want to be giants in the Christian warfare."

• \* •

"I believe God intends us to worship him with all our might. This gospel should be first and should be all in our lives."

• \* •

"Life eternal is to be possessed in proportion as he succeeds in effecting a union between us and the source of life."

## Elders' Note-Book

### AUTHORITY.

The discarding of authority is a bar to all progress, as the abject submission to authority is a bar to all progress. If the student assumes that nothing is to be believed that has not been discovered in the past, the end of all his study is to leave him where his fathers ended their intellectual journey. If, on the other hand, he assumes that nothing can be known by any individual which he has not personally investigated for himself, the limitations of his time and energy and the difficulty and complexity of knowledge are such that he can at best only retrace the ground which his fathers traversed, and end practically where they ended. The utmost that he can hope for is to correct some of their errors, not to advance beyond the boundaries of their knowledge.

At least nine tenths of our knowledge is based on authority. All our historical knowledge, most of our geographical knowledge, an overwhelming proportion of our scientific knowledge, is founded, not on personal research or personal experience and observation, but on the testimony of others as to what they have seen or experienced. We know Julius Cæsar lived because others have investigated the Cæsarean tradition, and we accept their judgment as to its veracity. Most of us base our belief that Japan is an insular kingdom on the other side of the globe on the authority of travelers who have visited it. The simplest scientific premises are accepted by most of us for similar reasons. Let any reader of this paragraph stop at this moment, lay down the paper, and try to state what are his reasons for believing that the earth revolves around the sun, not the sun around the earth, and he will probably find it difficult if not impossible to do so. The real reason for that belief is that we trust the astronomical experts who have made a study of the phenomena of the heavenly bodies, and we accept their conclusions because they are experts.

Religious liberty does not discard authority. It uses but refuses to be subject to authority. It avails itself freely of the conclusions of experts, but claims the right to re-examine these conclusions whenever it chooses to do so. If the astronomers should form a scientific organization, proclaim the Copernican theory of astronomy, and persecute by fire and sword or by the somewhat milder and less efficacious method of social ostracism and general contumely every one who doubted that theory, they would create the very skepticism against which they were warring. What the lovers of religious liberty object to is not that the church bases its faith on the authority of experts; this is done by intelligent men in all departments of knowledge. What is

objected to is the refusal to allow the present generation to reinvestigate the subjects and retest the conclusions. Any physician has an acknowledged right to repeat for himself the experiments by which Doctor Reed demonstrated that yellow fever germs are carried by the mosquito from the sick to the well. But most physicians wisely assume this conclusion, incorporate it in the common stock of medical knowledge, and act upon it in the further study of the problem how to prevent the infection. Any layman, if he has the time and ability, has a right to make an original investigation into the origin and composition of the Four Gospels. But no layman is under any obligation so to do. He has a right to assume as his premise the conclusion which practically all expert students of the Four Gospels have reached—that they are trustworthy historical documents of the first century, or, at the very latest, of the first decade of the second century—and to base his studies of the life and teaching of Jesus on that assumption. So any man who thinks that he possesses the trained mind and encyclopedic knowledge necessary for an original inquiry into the origin of the universe has a right to make such inquiry. But no one is under obligation so to do. We have a right—and for most of us it is expedient to exercise that right—to assume as a premise the conclusion reached by an overwhelming majority of all experts who have made such an inquiry—that there is one intelligent and beneficent Creator and Ruler of the universe—and base our conduct of life upon that assumption. If one attempts to coerce us to accept without inquiry the conclusions of our fathers on either scientific or religious questions, we have a right to resent and resist the endeavor. But we have an equal right to resent and resist any one who denies to us the right to assume, alike in the scientific and the religious realm, the conclusions of our fathers, and to employ those conclusions in our further investigation of truth and in our practical conduct of life.—The *Outlook*, September 28, 1907.

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“Just what God did with the natural body, giving it eyes, ears, hands, and feet, Jesus did with the body, the church, placing eyes, ears, etc.; apostles, prophets, etc., and breathed into this body the breath of divine life, the Holy Ghost. It is said Jesus breathed on them, and said, ‘Receive ye the Holy Ghost.’”

• \* •

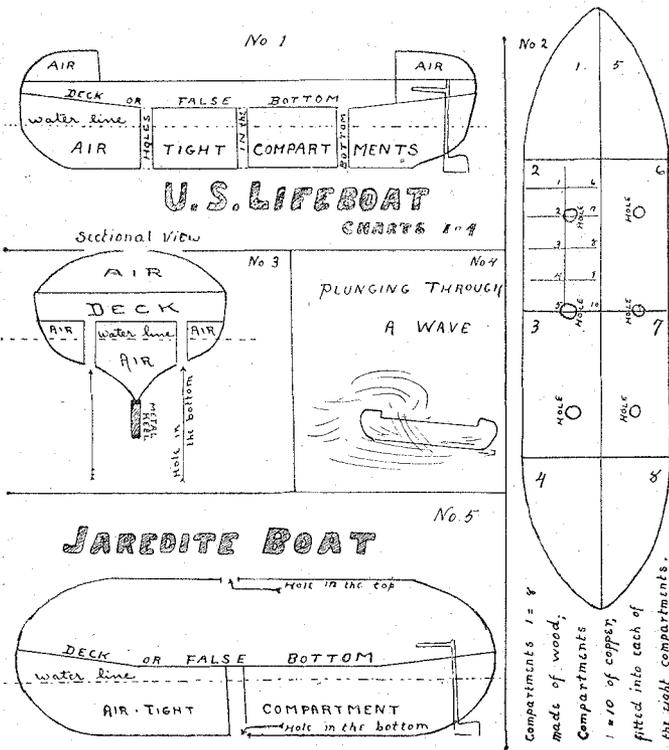
“If we sit idly by and allow our brother to do the work, we will receive the reward of the idler, while he will receive the reward of the worker.”

• \* •

If a man is worth knowing at all, he is worth knowing well.—Alexander Smith.

# Original Articles

## THE JAREDITE BOATS.



The quotations from the Book of Mormon are from the small edition. The description of the Jaredite boats in the Book of Mormon, pages 504 and 510, small edition, has been criticised and made fun of by some of the great lights, as Reverend Clark Braden of the Christian Church, in his debates with Brn. E. L. Kelley and I. N. White. Many others, in lectures and in their writings, have attacked the descriptions as outlined on the pages of the Book of Mormon just cited above; Paul and Barnabas, in Acts 14:17, 18, of Christ say, "Nevertheless he left not himself without witness, . . . And with these sayings scarce restrained they the people." Now if Paul and Barnabas could scarcely restrain the people from doing wrong with such witnesses that rallied to the support of Christ's cause, it may be hard to get some to believe in the construction of the Jaredite boats; but nevertheless we have some very strong and convincing proof that the construction of the Book of Mormon boats was far in advance of the civilized world when it was first given to the public in 1829, seventy-eight years ago.

The Government of the United States has had, and has at present, a life-saving boat that they are using on the coasts for saving persons who are in danger of drowning, caused by some large ships being wrecked by the fearful storms upon the sea. The life-saving boats are built almost exactly as the descriptions of Jaredite boats in the Book of Mormon. We will first quote from the Book of Mormon,

and then from the description of the Government boat as built at present.

The Lord said unto the brother of Jared, Book of Mormon, page 504: "And the Lord said, Go to work and build, after the manner of barges which ye have hitherto built. And it came to pass that the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, according to the instructions of the Lord. And they were small." It would look from a human standpoint that a small craft would not withstand such heavy seas as they would have to encounter in the journey to the promised land. We will show why a small boat can withstand heavy seas, and even storms that large ships may be wrecked in. We quote from *Popular Mechanics* for June, 1907, page 625, under the caption of "Life-saving by gasoline." "It seems odd, when one thinks of it, that a little cockel shell thirty-four feet long should live and ride out seas and wind which are too much for the huge hulk which wrecks and needs assistance. But these little boats are built with one single idea—safety—and all the skill and inventive ability of the builders are designed to this one end."

The Jaredite boats are small, and also the Government life-saving boats which are only thirty-four feet in length. Book of Mormon, page 504: "And the length thereof was the length of a tree." Thirty-four feet would be about the approximate length of a tree, so the two boats very nearly agree on that point. So we will take up another point. Book of Mormon, page 504: "And the ends thereof were peaked." The construction of boats have proven that each end must be peaked or pointed as shown in cut No. 2. The reasons are these: the pointed ends divide the water with but very little friction, and also allow the water to return to its original place after passing without causing a vacuum. So they are almost identical so far.

Book of Mormon, page 504: "And they were light upon the water, even like unto the lightness of a fowl upon the water; and they were built after a manner that they were exceedingly tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish. . . . and the door thereof, when it was shut, was tight like unto a dish."

Page 505: "For howbeit, ye can not cross this great deep, save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come." Now we claim and think we can prove that God did prepare them against waves, winds, and floods of the sea by the peculiar manner in which he instructed Jared's brother to build the boats. It says that the boats were very light upon the water. What made

them light upon the water? Because the top, sides, bottom, and door were very tight. Therefore, they were capable of holding either water or air. See cut 2 of Government boat which shows the boat's hull cut up into eight air-tight apartments, and a copper vessel also cut up into ten air-tight compartments which fit each of the eight departments and the two air spaces on top of boat which make eighty-two compartments.

We now quote from *Popular Mechanics* for June, 1907, page 626: "The boat can not sink, for there are eight water-tight compartments in it, any of which is sufficient to hold the boat on the surface full of men and women. And in these eight compartments are eighty-two copper air cases, so that the boat can be smashed into small pieces, cut in two, in ten, in a hundred parts, and still there will be enough floating for those in the boat at the time of the accident to hold onto." (See cuts 1 and 2.) Those compartments would make the boat very light, "even like a fowl upon the water." Above the deck on each side are air-tight chambers (see cuts 1 and 3), which are elevated above the deck at each end, and are oval-shaped on top (see cut 3) so that when the boat is capsized they will act as an axle or center on which the boat will readily return to its original place, rightside up. The heavy metal keel serves as a weight to bring the boat back to its proper place. *National Magazine*, November, 1906, page 163, says: "In order to procure the self-righting quality, each is furnished with a heavy iron keel, and well provided with ballast. If overturned it is impossible for the boat to remain so on account of the elevated air-chambers in the bow and stern, and as it rolls upon one side, the ballast and the iron keel, which by its own weight must naturally seek the water, quickly force it back into position."

*Popular Mechanics*, June, 1906, page 625 says: "The boat can not stay upset, and turns over with difficulty; on the bottom is a heavy keel of metal—gun metal. . . . This 1,800 pounds of keel flops a boat right side up as fast and as often as a wave upsets the boat—and it must be a mighty wave indeed which accomplishes the feat. . . . The photographs show the difficulty which is experienced in trying to upset one of the boats. A number of men with block and tackle, had to pull and haul a long time, until, inch by inch, the boat finally keeled over, took water, and at last turned bottom up. Released, and in a second the heavy keel flopped back the boat and in no uncertain manner—witness the splash."

Now while the Book of Mormon does not state that the Jaredite boats had iron keels, we can see a parallel in their construction of self-righting. The Jaredite boat had the air-tight departments in one above the deck, and as to the heavy iron keel it does

not have one; but as the boat is built of heavy timber, and a heavy wooden keel with the air space above the deck, it would right itself. (See cut 5.) The top or cover of the boat forms one large air space above the deck which is much higher above the deck than on the Government boat, therefore it would not take such a heavy keel to right itself. Looking at a sectional end view of the Government boat (see cut 3) the dotted lines represent the Jaredite boat's cover on top, and as the top covers the whole length of the boat, it would make the boat lighter on top than the Government boat, therefore it would take less weight on the keel to cause it to right itself. This would make the Jaredite boats self-righting, and parallel in construction with the latest boat-building principle.

Now as to the hole in the top. Book of Mormon, page 504: "And the Lord said unto the brother of Jared, Behold, thou shalt make a hole in the top thereof, . . . and when thou shalt suffer for air, thou shalt unstop the hole thereof, and receive air."

Now as the Jaredites were to have an air-tight cover over them, therefore it was necessary to make a hole through the top to allow fresh air to enter that they might not be suffocated. The Government boat has one large hole in the top, or in other words the boat is open between the air-tight departments above the deck on each end. So they are almost parallel in this principle of construction. Now to the hole or holes in the bottom. Book of Mormon, page 504: "The Lord said unto the brother of Jared, Behold thou shalt make a hole in the top thereof, and also in the bottom thereof." *National Magazine*, November, 1906, says: "The excited spectators held their breath, but presently had leisure to notice certain peculiarities of construction, namely three round openings in the bottom of the boat, by means of which the self-bailing is accomplished. In the boat's floor, which is so placed as to be on a level with the water when it is manned, [the writer is in error about the floor or deck being on a level with the water, see cut 1] are several openings, each connecting by a metal with one in the bottom. As water can not rise above its own level, and as each tube is closed, at the floor level, by a valve which opens downward, no water can pass up into the boat, while any dashing in from above is at once shipped through the tubes. So quickly is this accomplished that a full boat can empty itself in about half a minute." *Popular Mechanics*, June, 1907, says: "The boat can not be sunk. They have a false bottom through which run eight-inch tubes, closed with valves, which keep the water out. But let a wave fill the boat and in less than half a minute the water all runs out of the tubes back into the sea."

The Jaredite boats were "tight like a dish," and no

doubt the hulls were made similar to the Government boats with many departments holding air, and that would make them "light like a fowl upon the water," and with the cover with a hole in the top making an air-tight department elevated much higher above the deck than those in the Government life-saving boat, therefore, it would not require a heavy iron keel to right itself, because when bottom up the bottom would be very much higher above the water than the Government boat. The Jaredite boat, on account of the air-chambers being so much higher than the Government boat, when overturned, its bottom being elevated above the water, and being much heavier than the top, it would instantly return to its original place; and the deck being elevated above the water level, with a hole or tube through the deck and bottom, it would instantly empty itself of all water as the Government boats would do; so, therefore, they are parallel as to self-righting and self-bailing.

The Jaredite boats and the Government life-saving boats are both small, with air-tight departments, or air-chambers, both above and below the deck, making them very light on the water, even "light like a fowl upon the water." And the bottoms being heavier than the tops, when overturned each would return to its original place, thus being self-righting.

"Hole in the top." The Government boat has not a hole in the top because there is no air-tight housing or covering over all the deck. It has nine holes in the bottom to permit of the self-bailing principle.

The Jaredite boats being small, they could be made stronger, and to withstand a much harder strain from the waves and storms which they would have to meet on their journey. Being peaked at both ends, they would glide through the water much easier than if blunt at the ends, and could plow through the large waves with ease. Being light, as described, they would after plowing through the waves, immediately rise to the surface, and with the holes in the bottom would instantly relieve themselves of the water that might enter the boat while being immersed beneath the sea. All the qualities as described in the Book of Mormon in 1829 have been verified in the last few years by those who built the above described Government life-saving boat.

*National Magazine*, November, 1906, page 164, of the efforts to build a good life-saving boat, says: "It was not till about 1851, however, that designs for a self-righting, self-emptying boat were presented, in a contest for a one hundred guinea prize, offered by the president of the Royal National Life-Boat Institution for the best model of a life-boat. Two hundred and eighty models were sent in, from Great Britain, America, France, Germany, and Holland, that presented by Mr. James Beeching of Yar-

mouth gaining the prize, and with slight modifications becoming the foundation of the boat now in use. Since this was first introduced into the United States service, thirty-seven have been furnished to our stations, the majority being modeled after a boat sent by the Royal National Life-Boat Institution. Their record is a good one; in four hundred and seventy-one trips they have capsized but four times, and but one life has been lost for every one hundred and seventeen saved. As has been stated, the value of this style of boat lies in its special fitness for use on long trips or in heavy gales, when there is constant danger of sinking or capsizing. Under such circumstances, it is unquestionably much safer than the ordinary surf-boat."

*Popular Mechanics*, June, 1907, of the gasoline motor life-boat says:

"Nearly a dozen of these boats are now in use in this country, and every one has had a chance, and successfully demonstrated its superiority for the work it does, over any previous type of craft used for the same purpose. So successful are these boats that others are being built and installed."

*National Magazine*, November, 1906, says: "About thirty years ago the self-righting, self-bailing life-boat, an ingenious device which had been in use in Great Britain for a considerable period, was introduced into the United States Life-Saving Service."

The above quotations show that it was about twenty-two years before a self-righting, self-bailing boat was introduced in any part of the world. This is one among many strong points that proves to my mind that the Book of Mormon is indeed true.

JAMES W. BURNS.

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#### IN HIS STEPS.

Christ also suffered for us, leaving us an example, that we should follow in his steps.—1 Peter 2: 21.

Centuries have passed away, nations been born and turned to dust since the subject of this inspired declaration walked in Galilee, and yet, even down to the "dark valley and the shadow," and up to the "gates of Eternal Day," we can trace the prints of his shining feet, undimmed by the crooked paths made by the countless thousands who have attempted to follow in his steps.

Not only are we to be guided by his footprints in the narrow way; but he himself has said, "My sheep know my voice." And while we listen for its divine melody we hear him say, "If any man will come after me, let him deny himself, take up his cross, and follow me."

"Let him deny himself!" In this brief sentence is comprehended the all-sufficient preparation for the successful walk with Christ.

How often we think the cross is heavy, while all the time it is only this burden of self which we are trying to bear, not realizing that the two can not be borne at the same time, because they are directly opposed to each other. This ever-present, all-invading *ego*, with its doubts and fears, its unsatisfied longings and carnal desires, must be persistently denied, and finally eliminated by that supreme factor, *Love*; that perfect love which casteth out all fear, the love which never faileth, but which beareth all things, believeth all things, hopeth all things, endureth all things.

As we look at this shining example, this perfect pattern, we observe that the first eventful occurrence in his life, aside from his wondrous birth, was when he was taken by his parents to the temple to be presented to the Lord, and there, under the hands of the Prophet Simeon, received the blessing to which every child of the kingdom is entitled if we would follow in his steps. Later we would find him again in the temple, at the age of twelve years, eager to learn, anxious to be about his Father's business. The record of his remaining childhood years is briefly expressed in the statement, that the child was subject to his parents, and grew in wisdom, and in stature, and in favor with God and man. Obedience to parents then, is the vital principle by which the child is to be governed, if he would follow in the steps of his Master. Too much stress can not be placed upon this point, as the tendency of the age is to reverse this rule and allow the child to dominate in the home, under a mistaken sense of kindness and parental affection. Even Jesus learned obedience and the great lesson can not begin too early.

Passing swiftly from childhood to manhood, we find him seeking to know the will of the Father, communing long with him on the mountain-tops, secluded from the jarring discords of human life, resisting the pangs of hunger and the temptations of the Evil One, that he might know the will of his Father and secure the necessary strength for his great work. And as the Spirit led him to the mountain-top, so also it led him to the banks of the Jordan, that he might receive baptism at the hands of that humble man, sent of God, whose name was John, declaring, in answer to his protest, that "*thus it cometh us to fulfill all righteousness.*" And, as he came up out of the water, the heavens were opened, and he received the baptism of the Spirit directly from God, while the voice from heaven declared, "*This is my beloved Son in whom I am well pleased.*"

His subsequent history is one unbroken record of unselfish service to others. He himself declared, I came not to be ministered unto but to minister, and in the entire history of his life on earth, among all the mighty miracles that he did, not one was ever

wrought for his own benefit, or to relieve any sorrow or distress of his own.

When Satan came to him at the close of his forty days' fast, just at a time when human weakness would naturally yield, he arose above the temptation and silenced the tempter with, "*It is written*"; thus placing the word of God before any earthly need. Yet when the multitudes followed him,—though from selfish motives—till faint with hunger, he had compassion on them, and looking to God, the abundant source of all supply, caused the loaves and the fishes to be multiplied that they might be fed.

We see him at Sychar's well, tired, hungry, and thirsty, yet forgetting, or refusing to eat, in his eagerness to teach the sinful Samaritan woman and her despised people the significance of the water of life, and the true worship of God. We see him weeping for sympathy at the grave of Lazarus, and again over Jerusalem because she would not permit him to save her from the desolation and anguish which he knew awaited her, yet never a tear of self-pity, though sorely "*wounded in the house of his friends.*"

We see him mocked and derided, scourged and spit upon, seized by violent hands and nailed to the cruel cross; and though having it in his power to call to his aid legions of angels, his great love for the Father and for humanity seals his lips, and not one word does he utter in his own defense. But, when he witnesses the defilement of the temple of God, the oppression of the widow and the fatherless, and the burdens laid upon the poor, his great soul overflows with righteous indignation, and we hear falling from his lips, words that blister and burn in eloquent denunciation of wickedness in high places, though he well knew the result for himself would be the cross of Calvary. Always we find him going about doing good, no salary for him, no vacation, not even a place to lay his head; often footsore and weary, yet never complaining; laying hands on the sick and healing them, causing the lame to walk, the blind to see; blessing little children, raising the dead, and preaching the gospel to all, leaving us an example that we should follow in his steps.

We have been taught that we can not follow him in these things, that it is sacrilege to attempt it; but again we listen for the voice of the good Shepherd, and we hear him say, "*As the Father hath sent me, even so send I you*"; and "*he that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.*" "*And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; . . . if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.*" For the promise is unto you, and to your children, and to *all* that are afar off, even as many as the

Lord our God shall call." "Go ye into all the world, and preach the gospel to every creature." "And as ye go, . . . heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received; freely give."

Always and everywhere, when Jesus sent men to preach the gospel, he sent them also to heal, thus bringing temporal as well as eternal salvation, and proving its power to save to the uttermost.

Modern teachers are beginning to understand the necessity of this, and in addition to their theological education, missionaries are given a course in medicine as a preparation for work in foreign fields, substituting the wisdom of men for the power of God, and thus failing to follow in his steps.

Even his church has fallen far short of the glory of God, and is living beneath her privileges. Repeatedly the voice of the Spirit has been, "Come up higher." And when that voice is heeded, and we have reached that high altitude where Jesus walked, we will need no other physician than the Lord Jesus Christ and those who minister in his name. Then, when we have conquered *self*, and made the perfect consecration, shall he lead us beside the "still waters," where we shall find "rest to our souls," because we have learned of him; and, *denying self*, loving as he loved, led by the same Spirit from glory unto glory, from strenght to strength, we shall truly walk—

"In the old, old path,  
Made strangely sweet,  
By the touch divine  
Of his blessed feet."

SEATTLE, Washington.

MARTHA PROCTOR.

\* \* \* \*

"SING SOMETHING."

The ordinances of the gospel are all sweetly sublime, reflecting in their simplicity the attributes of a meek and lowly Savior. Many years ago I heard a brother say in the pulpit, "These ordinances are in the church, but we know not why." The thought of not knowing why struck me forcibly; and, as I pondered, I could see no reason why we might not know the purpose of each one; or perhaps the better expression would be: Why they were placed in the gospel economy for the *purposes*, which seem more visible than the reason why *such* ordinances, simple yet sublime, were set there, each for its specific purpose. I at once sought light from the Holy Spirit. Instantly there flashed into my mind the old hymn:

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood  
Lose all their guilty stains."

I queried, "How can that plunging be done?" Had the precious blood shed on Calvary been care-

fully garnered, every drop, into a receptacle suitable to hold the precious price of our redemption, there was not enough of it in which literally to plunge a single needy one, to say nothing of the whole world.

Suddenly I recollected listening to a lady missionary home from India, who in her lecture said, "We were all taught, and read in our Sunday-school books, that the heathen nations, as we call them, worship gods of wood and stone, the work of their own hands." She further said, "They do not regard those images as their gods; but they are set before the eye, that they can the better comprehend the 'unknown' god in whom they believe."

I further thought of the display of the cross, the representations of the Virgin Mary and the departed saints, by the mother church, and still further of the Lord himself by all Protestantism. Then I thought, So the plunging of the unregenerated person in water, besides being directly for the remission of sins, following repentance of course (see Acts 2: 38), also the entrance into the sheepfold (see John 10: 1-3), and the means of putting on Christ (see Galatians 3: 27), not admitting the baptism of the Spirit (see 1 Corinthians 12: 13; John 3: 5), also by appealing to us by the natural vision enables us the better to comprehend the power of the blood of Jesus to atone for or wash away our sins.

The second ordinance, the laying on of hands, next presented itself, bringing the query: "Why this ordinance?" Quickly I remembered Habakkuk 3: 4: "He had horns coming out of his hand: and there was the hiding of his power." Instantly I saw that the laying on of hands was placed in the church, that while the hands of the elders are upon the little children while seeking God's blessing upon them, upon the baptized believer while invoking the baptism of the Holy Ghost, upon the sick imploring God's healing power, also upon those called to the ministry, conferring the authority of Christ upon them, we may the better comprehend the hand of God reached out with these blessings.

By this time it was easy to see that the emblems, bread and wine, had their mission in enabling us not only to "discern the Lord's body," but to feel the efficacy of his precious blood to atone for sin. These impressions were indelibly printed on my mind, that, even though twenty years or more have flown since, they are as vivid as when given.

While each ordinance is so sweetly sublime that none but a heart of "stone" can witness them without serious thought, one is more solemn than either of the others. I speak of the sacrament of what we sometimes call the Lord's supper.

I have always felt that the solemnity of this occasion is broken by the elder in charge saying, as the priest, one or more, starts on his most solemn duty

of handing those sacred emblems to each participant, "Sing something," or by some other one leading, voluntarily, a verse or verses, according to the time required in passing those tokens of the body and blood of Jesus.

Thirty years ago this custom was unknown in the church, so far as the writer was then acquainted with it. In the spring of 1874 he was chosen priest of the Lamoni Branch, when it numbered but seventy-three, meeting alternately in each of two schoolhouses, one in the east and one in the west sides of the branch. In the summer of 1875 a rude church building was constructed one mile west and one mile south of the farming section where Lamoni stands. Three hundred communicants soon assembled in the country church on the Lord's day of each week to listen to the sound of the gospel trumpet, and each first Sunday of the month to commemorate the death and suffering of Him who bled on Calvary that we might live.

Well does the writer remember the sweetly solemn silence that reigned supreme while he tiptoed the floors of those two schoolhouses and later of that rural church, while eyes were moistened with the undisturbed meditation of the agony of that precious Savior, when he groaned, and "sweat great drops of blood" in Gethsemane, followed by the cruel tragedy of the cross.

Singing during the breaking of the bread or passing the emblems, disturbs the sweet solemnity of the occasion, and necessarily detracts from the acute sense of the Savior's suffering. We should not forget that the Lord and his disciples did not sing their hymn till the supper was entirely over. The opening hymn of the hour, and one after the ordinance are sufficient to express the sentiment of our sacramental hymns.

I would not pose as a dictator to the church, but have been requested to write on the subject, and have delayed doing so, for fear of wounding and stirring up strife.

To-day I have been constrained to pen these thoughts, leaving the event with the Lord.

Respectfully submitted,

O. B. THOMAS.

"Mr. Editor," said a patron one day, "how is it you never ask me to pay for your paper?" "Oh," said the man of types, "We never ask a gentleman for money." "Indeed," the patron replied; "how do you manage to get along when they don't pay?" "Why," said Mr. Editor, "after a certain time we conclude he is not a gentleman, and dun him."—Exchange.

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How blunt are the arrows of adversity in comparison with those of guilt.—Blair.

## Of General Interest

### MANUAL TRAINING IN THE PUBLIC SCHOOLS.

How perfectly ridiculous it would have seemed to the sturdy school children of Iowa who dug their bare toes into the dirt floors of the little district schools fifty years ago if they had been told that they were to learn to make mission furniture, to draw plans for office buildings and carve wood with electric machinery.

But in those days the farms kept the average boy busy doing things useful, helpful, and self-improving and he was considered an important factor in the industrial life of the State.

The transformation of the population of Iowa from mostly rural to one largely urban; the coming of the factory system, and the passing away of the hoe and the plow, have deprived the boy of the educational advantages of work and left him often idle and useless. With this change of life from the country to the city the schools enlarged but the education was along literary lines. The educational authorities got their heads together and as a result the first manual training department in any public school of Iowa was established nineteen years ago in the west high school.

After years of experience it has been found that the child needs a training of the motor powers, and that this training enabling the eye, hand, and brain to work together, is educative, just the same as the study of history and the development of the memory cultivate the mental powers and help form character. The manual training department led to the kindergarten, which was originated and put in the schools to train the motor powers at an early age.

Authorities declare that a wonderful change in the industrial condition of the country is responsible for the installation in the public schools of the departments for training both the hand and the brain. Thirty or forty years ago the homes furnished this sort of work and because this home training is a thing of the past it is up to the public schools to give it to the children. Formerly, each family largely supplied its own wants, and was almost independent of other people. Each member was active. One or more could weave cloth, rugs, carpets, and others could make shoes, or assist in the carpentry work in erecting a house, barn, or shed. In fact, our forefathers could make most of the articles used about the home or worn on the person. To-day all this is changed.

In Des Moines four of the high schools furnish manual training, and five of the graded schools. In those grades where there is no manual training departments the pupils are permitted to go to the high schools in the afternoon where classes are held. Despite the other duties and outside attractions a

very large per cent of the entire number of pupils taking manual training avail themselves of this privilege and many of them work as long as the teacher remains, and leave reluctantly.

Des Moines was the twenty-fifth city in the world to install manual training in its public schools, and it is not far behind in establishing the kindergartens. Forty-seven pupils took the work seven years ago and now the attendance in the nine manual training departments of the city exceeds one thousand. Hundreds have completed the course and some have developed into the greatest architects and hand workers in the country.

No attempt is made to teach a complete trade, as the aim of the work is educational rather than utilitarian. The pupils give only one fourth of their time to manual work, and it is practically impossible to teach a complete trade in so short a time. It would not be a very great value for a child to learn all the details of a particular trade unless he wished to follow that line of work later in life.

However, in manual training school parts of several trades are taught and important information is given that will help a child choose a trade later if he wishes. Manual training is taught as a part of general education and is not intended as a technical education.

The pupils are taught how to use tools, and given the underlying principles that are the foundation of all trades. The real and most important reasons for the manual training departments are to create a love for labor and respect for rough work with the hands; to develop independence and self-reliance; to produce habits of exactness, order and neatness; to cultivate dexterity of the hand; to train the eye to a sense of form, and to give the growing child physical exercise and turn his thoughts to useful things which will help him later in life.

"What shall we do with our boy?" is the question now asked, although fifty years ago this was no problem, "and how shall we keep him in school? He doesn't like books."

The manual training department answers this question better than any other department of the public schools. When parents fully realize that manual training will help the children to become better bread winners by making them skillful workers early in life, and that they will be capable of greater skill later on because of this early education, all the children of the poorer and the laboring class will be in school and they will stay in school as long as possible.

The idea is to furnish education for every child in every walk of life. The English departments train the literarily inclined. The science laboratories give early training for those who wish to study medicine. The art department of the Des Moines

schools has been the first stepping-stone to three of the greatest illustrators in the country. The manual training department makes the more perfect carpenter and draftsman.

Students are continually making mission and all other types of furniture. Joinery and pyrography are popular not only among the boys, but the girls. The carving class spends twelve weeks learning the elements of wood carving. But the most technical work begins with wood turning. The pupils are taught how to handle the tools commonly used by turners, and have made many useful and beautiful articles. The turners are also taught how to keep their electric machines in repair.

Engines are designed in the mechanical drawing department and castings have been made from patterns originated by the third year pupils. Some have even drawn patterns for the broken parts of lathes.

No person can expect to do accurate woodwork unless he understands how to make a mechanical drawing. Manual training includes both woodwork and mechanical drawing, and pupils usually take both kinds of work. They are taught to make working drawings, machine drawings, isometric projections, perspective drawings and work out many problems in descriptive geometry. Those who take all the branches of mechanical drawing often do so because they intend to attend technical schools. . . .

The far-sighted statesmen of France, Germany, Sweden, and other nations have discovered that in order to have manufactured goods of the highest grade the workmen must be trained from youth through early manhood. This resulted in connecting something of trade-learning with schooling. Manual training was introduced into the grades to develop a skill of hand and a mind capable of solving mechanical problems. Manual training and industrial schools were also established to care for the higher education of the youth and the somewhat more technical training along industrial lines. Trade schools, technical schools and colleges were also provided for those who wished to specialize. This plan has worked well in many foreign cities and is working well in many of the cities of the United States to-day.—*Register and Leader* (Des Moines, Iowa,) October 6, 1907.

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#### THE INDIAN COLONY IN NEW YORK CITY.

Friends of the Indian are consistent enough to befriend the red race and its blood wherever it may be found, and it therefore seems proper that the *Indian's Friend* should inform its readers in New York and its vicinity that Indians may be found nearer Fifth Avenue than some of them may be aware. For fifty years there have been Indians

dwelling on Manhattan Island and for half that time the Indians themselves, and a few of their white friends, have dignified the shifting group with the name of "New York City's Indian Colony," while the region they chiefly inhabit on the lower west side of Manhattan the Indians term "The Indian Village." By a tacit peace pact these modern Algonquin and Iroquois people, whose ancestors were enemies, fraternize as though the ancient tribal wars with their savage atrocities had never taken place. For most of these red denizens of the metropolis are eastern Indians, hailing from reservations in the State of New York, from New Brunswick and Canada, although occasional members of the colony are representatives of western tribes.

"The Reservation" is west of Broadway and between Canal and Fourteenth Streets. In certain houses in West Broadway, West Houston Street, Varick, Charles, Hudson and other streets, Indians have dwelt continuously for years—or at least during the winter season; in the summer they are absent with tent shows or at seaside or mountain resorts or traveling about maintaining themselves by the sale of products of the artistic skill of the ever industrious women.

Red blood seems to be "thicker than water," for the possession of some of it is the only passport required to obtain a welcome from this little group, the questions of tribes and language being little considered. Real charity is the rule to a red man or woman in need from these Indians, although they often have a severe struggle for existence themselves in the midst of the most concentrated civilization in America. Food and shelter are first extended to a new arrival, but if after first aid is thus rendered the beneficiary does not put forth a creditable effort at self-help, he will first hear criticisms, then admonitions, and, if these be unheeded, he will receive permission to shift for himself.

The Indians of New York City are usually able to maintain themselves, but sometimes are in need of aid, for the same reasons that there are worthy—"poor but respectable"—white people, because, even if economical and desirous of being thrifty, their income is unequal to necessary expenditures. Rent is a hard tax on the Indian in town; Amerind dialects have no word for rent; throughout the Americas, before the white man's advent, the private ownership of land was never even dreamed of; hunting grounds and planting grounds were held, while used, by tribes and families and territory claimed and defended by confederacies, but no red man paid rent for wigwam or the site for one. Even our more than semi-civilized eastern Indians dwell on reservations—State, National, or Dominion—and pay no rent.—Allen Samuel Williams, in the *Indian's Friend* (New York City), July, 1907.

## Mothers' Home Column

EDITED BY FRANCES.

"None of Our Business."

How often have we heard the awful words fall from even the lips of professing Christians: "Let the country take care of the poor; it is none of our business." God have mercy on all who so cast aside the duty, and what ought to be considered the blessed privilege, of ministering to his homeless and his afflicted.

"None of our business!" Wandering and sinful,  
All through the streets of the city they go,  
Hungry and homeless in the wild winter weather;  
"None of our business!" Dare we say so?

"None of our business!" Children's wan faces,  
Haggard and old with their suffering and sin,  
Hold fast your darlings on tender, warm bosoms,  
Sorrow without, but the home light within.

What does it matter that some other woman—  
Some common mother—in bitter despair,  
Wails in a garret, or sits in a cellar,  
Too broken-hearted for weeping or prayer?

"None of our business!" Sinful and fallen,  
How they may jostle us close on the streets!  
Hold back your garments! Scorn? They are used to it;  
Pass on the other side lest you should meet.

"None of our business!" On, then, the music;  
On with the feasting, though hearts break forlorn;  
Somebody's hungry, somebody's freezing,  
Somebody's soul will be lost ere the morn.

Somebody's dying (on with the dancing!);  
One for earth's pottage is selling his soul;  
One for a bauble has bartered his birthright,  
Selling his all for a pitiful dole.

Ah, but ONE goeth abroad on the mountains,  
Over lone deserts, with burning deep sands!  
Seeking the lost ones (*it is His business!*)  
Bruised though His feet are, and torn though His hands.

Thorn-crowned His head and His soul sorrow-stricken,  
(Saving men's souls at such infinite cost),  
Broken His heart for the grief of the nations;  
It is His business saving the lost!

—Selected.

FAYETTE CITY, Pennsylvania.

*Dear Column:* I pen these few lines with the desire to impress upon the minds of your readers the great importance of careful training of the youth. "As a man thinketh in his heart, so is he," are inspired words. Has it ever occurred to you that we make our own trouble and failures, our own enemies and obstacles? And by the same rule, we make our joys, successes, and friends, and the process is not at all difficult of comprehension. It is all embodied in the statement made by this wise man of old: "As a man thinketh in his heart, so is he."

If we do not want unhappiness to come into our lives, we must eliminate evil from our thoughts. We must learn to think neither unhappiness nor evil for others. We must learn to know that we can not predict success for ourselves, and at the same time prophesy failure for our neighbors. This rule is an absolute one, and admits of no exception. That which we send forth comes back to us. It may be sooner or later, but it is sure to come.

The best way to bring success to ourselves, is to wish it for others. The mental picture which we thus form in our own minds will positively reproduce itself in our own environments. On the other hand, he who desires prosperity, health, and happiness, for his neighbors no less than for himself, who rejoices in another's good fortune as in his own, is sure to reap a harvest of good, increased an hundred fold.

I wish that children were taught this law. But since this teaching is not always given in schools, let each mother try to make it her duty to see that her children are properly informed. Tell the little ones that life is molded by their own thoughts; that to entertain the spirit of envy, jealousy, hatred, and fear, is to sow the seeds of a baneful harvest by and by, just as surely as the thoughts of good will, kindness, and joy, will reproduce their own kind. This is a lesson we all need to learn, and can not learn too quickly. Some other time I will be heard from. May the good work go on.

EMMA PERRIE.

[Sister Emma: Ought the one who thinketh such thoughts as the above letter contains to put her light under a bushel? Think you it is wise to do so? —EDITOR.]

#### Rather Too Late.

"If folks could have their funerals when they are alive and well and struggling along, what a help it would be!" sighed Aunt Jerusha, folding her Paisley shawl with great care.

"Now, there is poor Mis' Brown," she added, as she pinned her Sunday bonnet into the green veil. "How encouraged she'd have been if she could have heard what the minister said to-day? I wouldn't wonder one mite if she'd have got well.

"And Deacon Brown a-wiping his eyes and all of them taking on so! Poor soul, she never dreamed they set so much by her!

"Mis' Brown got discouraged. Yer see, Deacon Brown, he'd got a way of blaming everything on to her. I don't suppose the deacon meant it—'twas just his way—but it's awful wearing. When the things wore out, or broke, he acted just as if Mis' Brown did it herself on purpose. And they all caught it, like the measles or the whooping-cough.

"And the minister a-telling how the deacon brought his young wife here when 'twan't nothing but wilderness; and how patiently she bore hardship, and what a good wife she'd been! Now the minister wouldn't have known anything about that if the deacon hadn't told him. Dear, dear! If he'd only told Mis' Brown herself what he thought, I do believe he might have saved the funeral.

"And when the minister said how the children would miss their mother as though they couldn't stand it, poor things! Well, I guess it is true enough; Mis' Brown was always doing for some of them. When they were singing about 'sweet rest in heaven,' I couldn't help thinking that that was something Mis' Brown would have to get used to, for she never had none of it here.

"She'd have been awful pleased with the flowers. They were pretty, and no mistake. You see the deacon wan't never willing for her to have a flower bed. He said 'twas enough prettier sight to see good cabbage a-growin'; but Mis' Brown always kind of hankered after sweet smelling things, like sweet-peas and such.

"What did you say, Levi? Most time for supper? Well, so it is! I must have got to meditating. I've been thinking, Levi, you needn't tell the minister anything about me. If the pancakes and the pumpkin pies are good, you just say so as we go along. It ain't best to keep everything laid up for funerals."—*Faith and Works.*

## Letter Department

LOUISVILLE, Kentucky, September 10, 1907.

*Dear Herald:* I will pen a few lines for the HERALD of the Saints of the true church of Jesus Christ, the one which has the true Prophet in it, which God set in his church or kingdom on this earth in latter days. It made me rejoice to see his picture in a late HERALD, and to know the difference between the two Josephs, the one called of God, our prophet and high priest of the true church, with headquarters at Lamoni, and the other, not called of God, of the Utah church, which is not the true church of Jesus Christ.

The HERALD is dear to me, and I love to read the grand words it contains. When this blessed work found me, I was striving to do my Master's will, and doing the best I knew how, going from one church to another, one mission to another, seeking for more light.

Before I became a member of any church, I went one night to a mission on Preston and Jefferson Streets, which was conducted by a woman, and I was drawn up to the altar, and tried to do what they told me to do, but no relief. On my way home I made the remark several times that I was going back the next afternoon, when there were not many out, and give myself unto the Lord. I went to the place as I said I would, and when they called for sinners to come to the altar, I did not go to the altar, but went off by myself to pray unto my Savior and Lord. This was on January 3, 1889. While on my bended knees, praying and pleading to him who sits on high, trying to do as he has said in his blessed word, Matthew 7: 7, 8: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" doing this with all my heart, crying for mercy, the blessed words of the Master came unto me, while still on my knees pleading with him who is tender and merciful, as follows: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Revelation 3: 20.

And still with uplifted eyes and hands and heart and mind I repeated those blessed words, and told him who was nailed to the cross, that the door was open for him to come in. I saw my Savior coming with outstretched hands toward me as I was still pleading with him. And while he was about fifteen feet from me, they raised me up from my knees, and then he disappeared from me. Oh, how I have wished many a time that they had let me alone a little while longer. I still wanted to follow my Master and keep his commandments, and was baptized, or at least I thought I was at the time. Then I read and studied the Book of all books to get nearer to him, praying often, and telling my friends what the dear Savior had done for me, and what I had seen, going from one church to another, one mission to another, seeking for more light, knowing that there was something else for me to do, but not being able to find it out in any of these churches.

I lived this way ten years, two months, and twenty-four days, when I was baptized into the kingdom of God, or his true church. When I heard the first sermon I knew I had found what I was looking for. When I heard the fourth sermon, I gave my hand for baptism, and on the 26th day of March, 1899, I was baptized, and had hands laid on, which I wanted from some of them with whom I had before come in contact, but none of them would do it.

That night, or rather two o'clock in the morning, I awoke from my sleep, feeling as free from sin as a new-born babe. Well, in about a week afterward I had a dream. I dreamed I was sitting in a room with a goodly number of people.

I saw my Savior in the form of a young man, just as they draw his picture when he was questioning the scribes and lawyers. As he lifted up his hands and stretched them from him, I saw the Twelve rise up, and then I heard a voice say that Joseph was among them. And ever since I have been rejoicing to know that I am in the kingdom of God.

I was ordained a priest May 17, 1904, by F. J. Ebeling, J. W. Metcalf, and W. H. Kelley in Cincinnati, lived there for a while, then moved to Allegheny City, Pennsylvania, and cast my lot with the Pittsburg Saints for about eighteen months. I have some dear friends among the Saints up there, whom I hope to meet soon.

Pray for me that I may be ever found in the straight and narrow way, for it is my desire to be faithful to the end. The judgment of God will be perfectly just. We may be surrounded by evil, but we shall be judged by what we are ourselves. The task set before us is to develop ourselves in goodness, in harmony with the word of Christ, and by his help. "That which ye have already hold fast till I come."—Revelation 2: 25.

617 Magnolia Avenue.

In the one faith,

W. N. HANNER.

INDEPENDENCE, Missouri, October 7, 1907.

*Editors Herald:* From expressions which have reached me from many sources during the last five months, I am convinced that the few remarks I made, under a question of privilege, at the close of the last General Conference, have been misunderstood; and I ask permission to correct the wrong impression through the columns of the church organ.

It will be remembered by those present at the conference that during the discussion of a certain resolution, reference was made several times to a communication received and published by me in the two church papers some time before, under the title of an "Epistle to the Saints." Some of the comments were thought to be strongly adverse to said communication. Just before adjournment of conference, I, under a question of privilege, explained to the body the manner of my procedure in relation to it and its publication, and concluded by saying that if ever I should be again favored of God with anything similar, I would take care that the church would not be disturbed with it IN THE SAME WAY.

Failing either to catch or comprehend what I meant by the last four words, many persons construed my remarks to be a kind of recantation or retraction of my former epistle and the communication included in it, hence the expressions that have reached me from various persons and places since then. Let me here state that nothing could have been farther from my intention than that. Let all that is within me perish before I allow anything said by any person or persons, be they whomsoever they may be, to cause me to so abuse the loving-kindness of my heavenly Father! What I meant, and *all* I meant by my closing sentence was, that if God should ever again show such favor to me, I would adopt some other way of utilizing it than I had in the former case done. I certainly would never, unless directly commanded to do so, expose anything of the kind to uncalled for and vicious attack, if I could discern some way of avoiding it. It may be that such conditions may never again confront me. I prefer that they shall not. I certainly prefer that channels less obnoxious shall hereafter be chosen. As for me, it has always been the *message* and not the messenger—the stream and not the channel, that has demanded criticism. The legal rights of the man in "Moses' seat" of course, must be regarded and maintained; and these were never trespassed upon, either by act or intention or aspiration by the writer. He who would aspire thereto would be worse than a fool. But *all* the rights as revelator, or claims to divine com-

munications for the benefit of the church, do not belong exclusively to the man who answers to "Moses" in said position, and, thank God our "Moses man" is sound and strong in that conviction, for we have often heard him quote with stirring emphasis the words employed by a former Moses who, when notified by alarmists that certain elders were prophesying in the camp, and when requested by no less a personage than Joshua to *forbid* them, replied becomingly: "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."

Never in my thirty-one years of membership in the church—twenty of which have been spent in the office of apostle, has it ever been my lot to have such an experience as when receiving that communication. Never was I so completely humbled before God, nor faced with such an arraignment, nor, I may add, so timid lest the use I was directed to make of the communication would place my motives in a false light before the body; but in due time, after fortifying myself, as I thought, legally, I published it, and,—dear as life is to me—much as I value the confidence and support of my brethren, dear to me are the ties that bind me to the Saints everywhere, and precious as is the privilege of membership in the great body, and the right to represent it among men—all so inestimable in value; yet, I am willing to die, or to forego all of these and go out an outcast and alone, without a spiritual home in this world for the rest of my days should it ever become necessary, rather than recant or retract one word of that document or the claim made for it by me, or change the attitude I was led to assume and maintain regarding it. It would not require a moment to decide if a decision were necessary.

Let no man hereafter misunderstand me in this, whatever reports may reach the ear regarding my little speech on the closing day of conference. I never felt stronger in the assurance of the divinity of said communication than when making that speech, and should I ever move from the position then occupied by me, I should consider every subsequent prayer of my life an insult to God—deserving only of his indignation.

If it be a deception or a mistake, I am willing to answer to either or both claims before the bar of unerring judgment, and to make my defense from the church standards, both for its matter and the manner of its receipt and presentation to the body. Surely this will not be misunderstood.

With unabating zeal for the cause, and earnest prayer for Zion's speedy and complete redemption, I am,

Your colaborer,

JOSEPH LUFF.

PENSACOLA, Florida.

*Editors Herald:* This finds me in a place and territory where the gospel has scarcely been preached. I am trying to do all I can to introduce it in the plainest way to those I come in contact with, and while it seems to be scorned at, I believe the Spirit bears witness of some good. I am handing the HERALD to some few that seem to be interested. If this letter reaches any of the elders that know me, or any others, you can get to this part by writing me at R. F. D. No. 1, Pensacola, Florida. I will meet you at any time at Pensacola, where you can visit my home and this territory, only an eight-mile drive. It has already come to my ears, "Why do not some of your smart men come through here?" They say they have been told there is a secret in this church, and we will not tell until they join it. I tell them it is a secret that will do them more good than any they ever knew before. I have put some of them to reading, but God has some that are better able to explain it in the purest

light. Oh, may some one come this way! We are poor, but are ready to impart what we have to those that are spreading the gospel; also to those that are in greater need than we are. There are only two families living here that belong to the church. This leaves me in good spirits.

JAMES COOPER.

KINGSTON, Missouri, September 27, 1907.

*Editors Herald:* First conference at Far West, held by the Reorganization on this historic ground, is a thing of the past. Saints of Far West District met in Sunday-school convention, September 20, at Far West Branch. On the 21st conference convened. Both were attended by the peaceful influence of God's Spirit; not a jar in all the sessions. Many faithful testimonies were borne at the social meeting in the afternoon. The branch is presided over by Bro. Samuel Simmons, a young man. Bright future for Far West, if Saints live right.

We are now holding forth in a school building, north of Kingston, Missouri. Good interest and fair audiences. Bro. W. Bootman is assisting in the meetings. We have found plenty of work to do; no cause to be idle.

In the conflict for truth,

F. C. KECK.

MANCHESTER, England, September 14, 1907.

*Editors Herald:* We left Manchester by the Great Western Rail for Plymouth on August 10, reaching our destination, the home of Sr. Ridolls, about seven in the morning, August 11. Here we met our missionary brethren, William Newton and J. W. Rushton, the latter having traveled south from Leeds.

After breakfast we called upon the Saints in order to invite them to our Sabbath meetings. We first visited Sr. Cox, whose husband is in the navy, then Bro. Sweet, next Bro. and Sr. Mitchell, both of whom are advancing in years. The husband is nearly blind and the wife is crippled with rheumatism, yet they are both cheerful, and they will travel to meeting, even to outdoor service. Such is their love for the latter-day work. Lastly we visited Sr. Rembridge and family.

In the afternoon we visited the famous Plymouth Hoe, a fine promenade, the scene of Raleigh's famous game of bowls prior to the defeat of the Spanish Armada in 1588. To the left of the Hoe, and near the citadel, is a magnificent granite obelisk with representations in relief of four of the principal engagements of the South African campaign. This column was raised to the memory of the Devonshire men who fell in that campaign, and it was unveiled by Miss Buller, daughter of General Buller, the idol of Devonshire. He is a typical British soldier. Towards the right we saw Drake's statue. He was the most famous of Elizabethan sailors, being vice-admiral of the fleet that destroyed the Armada. He circumnavigated the globe and was knighted by Queen Elizabeth. In 1582 he was mayor of Plymouth. The Natural History and Botanical Societies of the town have laid out gardens on the Hoe, which give it a very picturesque appearance.

The town of Plymouth is situated on a land-locked bay, formed by the united estuaries of the Plym, Tavey, and Tamar, the entrances being protected by the great breakwater, a mile in length and costing one million five hundred thousand pounds sterling, which has converted the formerly exposed bay into an immense harbor. A dockyard, a large arsenal and victualing-yard, and considerable fortifications contribute to make this the second naval station in England. This port is also a coaling-station for ocean steamers. Mount Edgecumbe Hall stands on the western horn of the bay, opposite to Plymouth. Saltram Park, Yealmpton, and

Oreston, with their ossiferous caves, and Modbury so interesting to the geologist, and Ivybridge are on the east.

On this fine afternoon, with a blue sky overhead, the view from the Hoe was one of great loveliness. Battleships, cruisers, and other vessels lay in the harbor below. A swimming gala was in progress, and thousands of spectators lined the natural amphitheater of rocks that skirts the bay and pier, in order to witness the races. After the various events had been gone through, we visited the old quay and returned to our home. Our evening meal was taken and letters written, after which we retired to rest.

On Sunday, the 11th of August, we held our morning service on the old quay. Elder W. Newton was in charge and the speaker was Elder J. W. Rushton, who gave a rousing address, which was listened to by a large and attentive crowd. The spot was but a few yards from the place where the Pilgrim Fathers embarked for the New Plymouth over the seas. The words "Mayflower, 1620," are cut in one of the blocks of the quay pavement. Oh! what memories cling to this spot, sacred to the struggle for "religious freedom"! The little meeting-house, where these pious people worshiped, is in a narrow street just close by. One hundred and two of these people sailed from this port in a ship of one hundred and sixty tons in the month of September, two hundred and eighty-seven years ago. They anchored in Cape Cod Bay on November 11, and landed on Plymouth Rock December 23.

'Tis passing strange to think that representatives of our church, the very center stake of which is in the heart of that nation whose forefathers left this quay, and were the very Pilgrim Fathers who were shepherded by the pious William Robinson of Serooby, Nottingham, in the reign of James the First, should be standing here in this old Devonshire town, near this historic spot, contending for "the faith once delivered to the Saints," nearly three centuries afterwards.

There were an Adventist elder, a town missionary, and the social democrats setting forth their several claims at various points of the quay. This was not possible when James the First was king. Verily the times have changed.

There is a little Sabbath-school here in Plymouth under the charge of our aged Sr. Ridolls. She sets a fine example to the younger and abler, but indifferent people. Oh! for a few men and women with backbone. We have too many religious jelly-fishes. God grant that his servants may yet find in Devon men as stalwart in accepting and defending the gospel as in making history and extending empire.

In the evening we held service in the Odd Fellows Hall, and we were an odd lot—twenty-three all told. Your correspondent presided, and the preacher was Elder Rushton. Services over, we adjourned to meet on one of the public thoroughfares. Here Elders George Anderson and Frank J. Hills, of the Utah church, were preaching. Elder William Newton had previously met these gentlemen, when differences were freely discussed. At the close of their address Elder Rushton stood forth. A large crowd quickly gathered, when a vigorous and masterly speech was delivered. The dividing line between the two bodies was clearly drawn. At the close applause, which was not sought, was freely given. Of this we make little account, but inwardly felt thankful to God for the position taken up by the Reorganization, as led by the Martyr's son, in standing upon the written word. These Utah ministers defended as best they could a bad cause. We are afraid that "The fathers have eaten sour grapes and the children's teeth are set on edge." We sincerely hope that the day is not far distant when the children shall be permitted to see where the fathers deviated from the right path, and that in their hearts a desire to return may be found.

At a late hour we turned our steps homeward, sadly thinking of the awful responsibility resting upon Brigham Young, and of the sorrow and suffering resulting from the "damnable heresies" he advanced in the name of our departed Prophet. The position of Elders Anderson and Hills excited our pity. They were far from home; they believed they were right, and that we of the Reorganization were wrong. The written word they did not understand, for they read into it meanings never intended. Truly a veil is over their hearts as in the case of ancient Israel.

On Monday, August 12, we called at the home of Bro. Sweet, where we were invited to take refreshments with our host and his genial wife. We afterwards took car to Devonport, where we crossed the River Tamar, which separates the counties of Cornwall and Devon, by the steam ferry. This part of the river is known as the Hamoaze. On every hand were cruisers, scouts, torpedo-boats, submarines, and other craft. When we reached the Cornish side of the river, we visited the home of Bro. William Rogers, a retired naval man. We visited our elder brother's garden, which lies in the midst of a beautiful country. He told us that his neighbor's potatoes were diseased, while he had had a good crop. When asked how it was, he replied, "I just planted them and looked up, and when I went to gather them they were all right." He told us of one specimen he had grown which weighed one pound and fourteen ounces. After taking a further look around, we again crossed the river and returned home.

In the evening we held outdoor service on one of the busy Plymouth thoroughfares again. A number of the brethren and sisters were present, and a large crowd of interested listeners soon gathered. Elder William Newton was in charge. The first speaker was Bro. Armstrong of Manchester, who had a thirty or forty minutes' talk on Matthew 16:18. Bro. Rushton followed with a ringing speech which stirred the souls of both Saint and sinner to their depths. Those who were present will long remember what they heard. There was no answer; no question at the close; but a deep silence. All felt that great and everlasting truths had been spoken, with the fire of a great enthusiasm born of the Spirit. Men had been made to know themselves and God as they never had done before. O Lord, incline the hearts of thy people to keep thy law, so that thy work may prosper in their hands. Nothing, nothing can stay its progress save the transgressions of thy people. The soul of our brother missionary, Elder William Newton, the father of the work in this part of the country, was greatly cheered by the results of the evening service, and we were thankful. Elders Anderson and Hills had been present during the service.

Tuesday, August 13, we visited the Keyham dockyards, which, together with Devonport, cover many acres, and form the second naval port of the British Empire. Here and at Portsmouth those most recent powerful battleships of the Dreadnought type, with thirteen-inch guns, are to be built. Many thousands of men and youths are engaged in the workshops here and on the vessels which line the docks and river. Naval men are seen everywhere. The navy is Britain's first line of defense, and millions of pounds are spent in maintaining its strength and efficiency.

In the evening we were unable to again hold open-air service on account of the rain. On Wednesday we took tea with Bro. Sweet and wife, and in the evening we were again prevented from preaching by rain. On Thursday, August 15, we left Plymouth for Torquay on Tor Bay, one of the loveliest spots in picturesque Devon. This fashionable seaside resort is said to be one of the most beautiful places in the world. We spent a day in this earthly paradise.

The coast scenery for twenty miles in journeying there formed a panorama of surpassing loveliness. Beautiful wooded vales with gently rising hills, carpeted to the top with rich verdure, were seen on every hand; snug farmhouses, herds of fine cattle and sheep quietly grazing in the rich pastures, and sheaves of corn waiting for the wagoner. We took the electric car from Torquay to Babbicombe Downs. Here we saw a piece of coast scenery which, even now as we write, fills us with wonder and delight. "Earth hath not any sight to show more fair."

On our return we visited the old Torre Church where, on May 29, 1866, Bro. William Newton was married to one whose memory is even now very dear to him. We sat down in one of the pews of the sacred edifice. The church is a beautiful little building dating back several hundred years. As we rested, we felt to bow our heads reverently in the place which possesses memories dear and sacred to one of earth's pilgrims, who in the sunset of life visited the spot after many years of toil and service in distant lands. We passed out from the church and looked over "God's acre," where the forefathers of the hamlet sleep the sleep that knows no waking until the resurrection morn. How long shall we tarry? As the still evening came on with its gray twilight, we left Torquay for Exeter, a distance of about twenty-six miles. The railway skirted the lovely Devonshire coast for some distance, and we passed some beautiful watering places on our right, while on our left rose up the bleak Dartmoor table-land, on which, near Princetown, is a large convict prison. We reached Exeter after seven in the evening and were met at the station by Srs. Emily Wilson and Rice. We traveled by street-car to Heavitree, a suburb of Exeter, where, at the home of Bro. Henry Wilson we met for the evening meeting, which was addressed by Bro. Rushton in his characteristic way. We thoroughly enjoyed the service. It was just a large family gathering. Service over, we partook of the evening meal and retired to rest.

On Friday, August 16, we visited the old Guildhall and the famous Exeter cathedral. The former dates back to the fifteenth century, while the latter is a beautiful example of the decorated Gothic of the fourteenth century, though parts are really much older. The complex vaulting and fine window tracery of the interior are a striking feature. The city of Exeter was first a British hill fort, then a Roman station, and, after the English conquest, the seat of a bishopric and the capital of the West. It offered a stubborn resistance for eighteen days to the Norman conqueror, who built a castle here and imposed a tribute to hold the city in subjection. It has since been besieged five times—once in the reign of Stephen, twice in Tudor times, and twice during the civil wars. We next visited a public park. Here some of the finest elm-trees in the British Isles are found. In the evening we again held service. The writer was asked to preside, and the speaker was Elder Rushton, who discoursed from Galatians 3:26. Sr. Elizabeth Ireland was administered to and the babe of Sr. Susan Nicholls was blessed, receiving the name Constance Elsie. Our meeting was a typical Saints' gathering. The members of the congregation lingered for some time after service, and the final parting was a reluctant one. We now partook of supper with our aged Bro. and Sr. Wilson and family, from whom we experienced great kindness. The meal over, in company with Brn. Newton and Rushton, we made our way to the Exeter station, near which stands a fine equestrian statue of General Buller, whose home stands but a few miles from this spot.

Here we parted company with our dear brethren of the missionary force, with whom we had spent some very pleasant, instructive, and profitable days. We caught the night

train from Plymouth for Manchester, a run of over three hundred miles. After sunrise our journey lay through rural England, passing orchards, hop-gardens, meadows, and corn-fields on every hand.

Since our return we have heard of large and interested crowds at the open-air services in Plymouth, and would earnestly pray that the Lord may send forth more laborers into his vineyard.

Our missionary to London and Southwestern England has a herculean task. Indeed London, with its six million inhabitants, would occupy a hundred missionaries. It contains more people than Switzerland, more Jews than Palestine, and more Catholics than Rome.

Your coworker in Christ,  
10 Rye Street. WILLIAM R. ARMSTRONG.

COLFAX, Washington, September 5, 1907.

*Editors Herald:* I write to let you know that we have changed our location from High River to Colfax, Washington, and wish the HERALD to be sent us at this place. We are still in the conflict for truth, striving to maintain the truth of the everlasting gospel which has come forth in these latter days, which was to unfold and bring to light hidden things of darkness, and reveal to us the gospel in all its fullness and power, giving us the privilege to enjoy and be partakers of the same; and I know and can say by the Spirit of God that it will measure up to the standard of the primitive gospel that was preached by Paul and Peter, and Christ, our living head.

Now if any of the elders are living in Colfax or near here, we would be glad to hear from them through the HERALD, as we are starving here for gospel food, for this is both meat and drink for the soul. May God in his mercy hasten the day when all may come to the true light and knowledge of him.

From your sister in gospel bonds,  
HANNAH E. LIGNER.

ARGYLE, Michigan.

*Dear Saints:* I feel it is a pleasure to write to let you know we are still in existence, and located here in Michigan. We have lately been organized into a branch, and God is blessing our weak efforts, healing the sick, etc., for which we thank him. We have a fine little Sunday-school. All are interested, and it makes us rejoice to see and hear the young answering questions so eagerly and earnestly. We ask the Saints to pray for us, that we may be always a united band of Saints, loving each other as God would have us to love each other. We are few in number, only five families, but we feel if we are faithful others will come into the fold. We expect to witness the baptism of two of the Saints' children soon.

We desire through the HERALD to let our friends in Brooklyn, New York, also Cleveland, Ohio, know that we are still in the faith, are well, and would enjoy seeing any of them in our little branch here engaging in the worship of God. Pray for us that we may endure to the end, and we pray for all God's children. In the gospel of Christ,

R. F. D. No. 1. JOHN AND SARAH BURGESS.

ARLINGTON, South Dakota, September 8, 1907.

*Dear Herald:* Husband and I were baptized nineteen years ago, and we are not sorry for the step we took, but sorry we have not been truer to the covenant we made with our heavenly Father. Dear Saints, let us examine ourselves and see if we are in the faith. If we want the Lord to bless us, we must live for the blessing. The Lord wants a humble people, and we must serve him in spirit and in truth, for

God can not look upon sin with the least degree of allowance. Let us then try to live a better life day by day.

I think we are all anxious for the gathering of God's people to take place. So let us see to it that we do our part, not leaving out things that we should have done. Let us be pure in heart, for the pure in heart will build up Zion. How beautiful when all things are done in accordance with God's command. Let us draw nearer to God and he will draw near to us.

It is good to be a Saint in latter days, not in name only, but in deed. Let us have our lamps trimmed and burning, that we may be able to enter into the marriage supper of the Lamb, for that will be glorious. Then all our tears will be wiped away, and all our trials ended. With love for all of God's people, I remain,  
Your sister,  
SOPHIA STONE.

#### Wind Cave.

Wind Cave is about a dozen miles north of the town of Hot Springs, South Dakota. Without trying to describe the somewhat circuitous route, we rattle on, sometimes over bare rocks, sometimes over smooth roads, and again across patches of gravel, very coarse, almost constantly rising, till, when about ten miles out we reach the edge of Wind Cave Reservation, indicated by an iron post set in the ground and suitably inscribed as a landmark. Still a little further on we pass another similar post on which is inscribed, "Elevation above sea level 4,233 feet;" also a further inscription that serves to notify the public that a fine of two hundred and fifty dollars will be imposed for tampering with or defacing. A few miles further on we reach the outer precincts of the cave and learn that at one o'clock the guides will escort a party through the cave. And now, as we have to wait so long, I may as well occupy the time telling you that the cave is said to have been discovered in 1881 by a cowboy whose name I did not learn; however, in conversation with a Mr. Petty, of Hot Springs, he asserts that as early as 1878 or 1879 a man by the name of Wells found it. His attention was attracted by a strange sound, and following cautiously the direction of the sound, and thinking of the possibility of hostile Indians, he found an oval shaped hole in the rock, out of which the air was rushing with tremendous force. Sometimes, however, the air passes into the cave with equal force. These peculiar characteristics, we are told, were the result of differing conditions of the atmosphere. Mr. Petty went on to say that in 1881 a Mr. Bingham blasted a large spring in the rocks; but in 1883 Mr. Petty and his companions were the first to enter the cave. They lowered one of their number with a rope to a point where he could make a light, then the others followed, penetrating the cave only a few hundred feet. The original hole still remains. The one made by Mr. Bingham has been plugged up and a new one made and a house built over it. The guides say that one hundred miles have been explored and three thousand rooms, but the end has not been found.

Now the hour has arrived and we go in and register our names, pay the guide fee, fifty cents each, hang up our hats and put on a white cotton skull cap, and are ready for the descent. A log building over the entrance secures it from meddlers, and to each of the tourists is given a candle. The guide counts fourteen of us, opens the trap door, and a deep, dark hole, dimly lighted by a few candles placed in sheltered positions, appears. He gives a few words of instruction and assurance and leads the way down an artificial stairway. We cautiously follow, and another guide brings up the rear. A strong current of air meets us until we get down about twenty-five feet to where the opening enlarges,

Here we light our candles and continue to follow the guide, constantly descending, sometimes by a gradual descent, sometimes by a steep artificial stairway. At one hundred and fifty-five feet below the entrance we reach an apartment called Bride's Chamber, to which place we were told a girl came to marry her lover, after promising her mother never to marry a man on earth. I do not vouch for the truthfulness of the story. The cave is marked by low and narrow passages, and large rooms with lofty ceilings, always rough and irregular in shape. Some of the rooms have been given particular names, also strange formations in the rock are given names according to the objects supposed to be represented by the formation. Thus we have Lincoln's Fireplace, Prairie Dog and Mound. This latter does look a good deal like the *real*.

Next our attention is directed to what the guide calls petrified clouds. And touching a match to a ribbon of magnesium, a bright light is reflected on the rocks, and the name petrified clouds seems not misplaced; and looking overhead we see adhering to the rocks, formations of carbonate of lime that resemble snowballs, as if thrown and crushed on the ceiling. We soon reach another chamber called the post-office, nature having made the boxes. These boxes are of various sizes and shapes, the corners usually being sharp angles, right, acute, or obtuse as the cracks in the rocks happened to be. I quote from Mr. Horn's book "Mazes and Marvels of Wind Cave." "The boxwork formation is an unsolved, but probably not an unsolvable problem. Various reasons may be advanced in accounting for it. If limestone had been cracked in every conceivable geometrical figure and afterwards the cracks filled with calcite, it is not impossible that hot water might have been forced in by geyser action to disintegrate the rock, clay, etc., leaving the boxwork foundation. Later the decorations might have been added by water overcharged with calcite."

Next we pass Roe's Misery, Red Hall, Liberty Bell, Wash Boiler, etc., etc. Passing the Opera House and World's Fair Administration buildings, where is pointed out a petrified alligator, though in fact it is simply a formation somewhat resembling one in form, we next come to Devil's Lookout, and the ceiling is raised in the highest place to sixty-five feet. Passing from this chamber, the guide strikes his hand against a rock which gives out a low sound, and each of the tourists in passing follows his example and hears the same tone from Sounding Rock. The interesting feature of the cave is the delicate formations on walls and ceilings called boxwork, frostwork, popcorn, etc. These formations are more or less in evidence in nearly all the chambers passed. The route taken by our party is called Pearly Gates route, and has many interesting features not found in this writing. Pearly Gates is a name given to an arched opening somewhat elevated from the floor of the chamber from which it leads, and when lighted up by the magnesium light, the delicate white frostwork all about the opening beautifully suggests the name given to it.

Having passed the Pearly Gates we enter Saints' Rest, and we all feel like resting before commencing the return trip. While we rest, the guide points out a spike driven into a rock, which he assures us is just one and one fourth miles from the entrance. We commence our return by a circuitous route, and are shown a beautiful grotto on account of the fine display of frostwork. It is so small that our party was divided, only part going in at a time to see this, one of nature's most beautiful formations. If you can think how some winter morning the trees are covered with frost which sparkles like diamonds in the sunlight, you will have some idea of this grotto. When lighted by the magnesium, I feared the heat would dissolve it, it so much resembled real frost.

Some of these spars were as much as two inches long, and so delicate that they looked as though they would crumble at a touch. We soon reach the path by which we came and are on our return. I should mention the fact that our guide assured us that the lowest level reached by us was four hundred and fifty feet below the entrance, and one thousand feet below the hilltop which stood over it. The largest chamber of the Pearly Gates route is something over four hundred feet long. The temperature of the cave, after reaching a certain distance from the entrance, does not vary, but always stands at forty-six degrees above zero. We were glad to again reach the entrance and daylight, and felt deeply impressed with the might of the forces that have wrought such wonders in the earth.

LEVI GAMET.

#### Northern California Reunion.

The reunion held at Irvington, California, in 1906, authorized the erection of a house suitable for an eating-house, and a place for storage of tents, etc., also such as could be used for a meeting place for the small branch residing at Irvington, presided over by Elder J. A. Saxe. The day after the reunion lumber was on the ground for the erection of one part of this house, which could be used for storage, and at reunion times as a cook-room. This was done at once. Just prior to the reunion of this year the committee concluded to build the other part, which was completed the day of convening of the reunion. It is but just that a report be made by the committee of the cost of same, which could not be done during the reunion. The figures are approximately correct: For lumber, \$239.75; hardware, \$8.40; plumbing, pipe, etc., \$18.09; carpentering, \$90.00; other labor, \$15.00; making a total of \$371.24.

Toward this expense, Sr. Stivers, a resident Saint, who, with her husband, has in years past given a home to the chief men of the church and others, donated one hundred dollars. There were three collections taken during the reunion, in which \$225.17 were realized. There were donations aside from this of \$33.50. The eating-house gave the reunion a margin over its expense, and from other sources, too numerous to mention, the building was all paid for and other expenses met, leaving the reunion free from debt, with a fund in the treasury of about sixty-five dollars.

The reunion just past was largely attended and greatly enjoyed by the Saints. Irvington was made the permanent place for the reunion. The same committee was continued, consisting of J. M. Terry, chairman; D. Joyce, treasurer; E. S. Chase, secretary; J. B. Carmichael, J. M. Cockerton, T. Cook, J. H. Driver, Doctor W. P. Bush. The time of next reunion left with the committee.

J. M. TERRY, for Committee.

#### Southern Michigan and Northern Indiana Reunion.

Reunion convened at Knox, Starke County, Indiana, September 7 to 16. The delay of tents along the Michigan Central Railroad, from Detroit, caused the opening session to occur Saturday evening, when Elder J. Arthur Davis delivered a splendid introductory. Sunday morning dawned a little unpleasant, but the tabernacle tent resounded with prayer and praise from nine o'clock to half past ten. At a quarter of eleven Elder J. W. Wight was the speaker, and the effort, to a nice sized audience, was inspirational. At half past two the audience was larger; Elder S. W. L. Scott was the speaker. At half past seven the attendance was still larger, and Elder Charles H. Burr of Plano, Illinois, gave a clear-cut sermon on the Book of Mormon. Monday morning prayer and social service. At eleven business session, when the following organization was effected.

J. W. Wight, S. W. L. Scott, and Charles H. Burr were chosen to preside; Sr. Irma Pierson, secretary; J. B. Prettyman, treasurer; S. W. L. Scott, chorister; Irma Pierson and Bertha Lohse, organists. Charles H. Burr, light janitor; J. Arthur Davis, usher, with W. B. Pierson, police, completed the organization, and the reunion swung into line. The order of the services was as follows: Nine o'clock in the morning, prayer and social service. At half past ten in the morning, half past two and half past seven in the evening, preaching-services. This order was broken into once, when the half past two session gave place to the funeral-services of little Bennada, the eight-year-old daughter of Bro. and Sr. Charles Prettyman. The weather was inclement until Wednesday, when the clouds rolled away, and ideal September dawned on the camp,—oh, so beautiful! There were Saints in attendance from Grand Rapids, New Troy, Galien, Coldwater, Clear Lake, and Hibbard; but these did not represent the district. The ministry in attendance were as follows: J. W. Wight, Charles H. Burr, J. Arthur Davis, S. W. L. Scott, W. A. McDowell, (the latter was called into Wisconsin to officiate at a funeral,) E. A. Blakeslee, Starr Corless, Samuel Stroh, Otto H. Story, Charles Green, J. B. Prettyman, and D. B. Teeters. Each person contributed his share of support to the good cause.

From the standpoint of missionary effort and effect, the reunion was an overwhelming success, as the attendance was large, especially of evenings, and the seed was sown with freedom, and a liberal hand. The only discouraging features, were: The poor backing given by the district, and the sickness and death of little Bennada Prettyman, which prevented the family attending until the closing days.

The interest in the services was fine. Some of the Disciples present were asked, "What do you think of these people?" They answered, "Oh, they are ahead of anything else, if they would only leave Joseph Smith out." There is the rub. Why blame Joseph Smith for indorsing a genuine note? We all place our names by the side of his name, as co-indorsers of the same genuine note issued by the divine government. Men are held reprehensible for withholding their indorsements of that which is genuine, as well as for attaching their signatures to that which they confess is *not* genuine.

Well, we all enjoyed the services,—both "the sunshine and the rain." Mrs. Hudson catered to the appetite at twenty cents per meal, and it was the universal wonder how she could set before her guests such elegant repasts for the cost. But she did it. Of course she did not realize any great sum. She said to me on the last evening, "Bro. Scott, I did not come out quite even, but I believe the sacrifice is on the side of truth." Noble conclusion. She is a Disciple lady.

Bro. Wight left us Thursday morning for the Moorhead (Iowa) reunion. This placed the burden of the work on Elders Davis, Burr, and Scott; but the local brethren came to the rescue valiantly. The effort at Knox placed the latter-day work more prominently before the people, and brought it into respect with a class which probably never would have heard it in this life.

The Knox Branch is entitled to commendation for the share of success and sunshine which they contributed. May their hearts be cheered.

The Lord has said, HERALD No. 37, vol. 54, "You remember that I told you a year ago, that it was pleasing unto me that my people meet together from year to year. But all have not been sufficiently faithful."

He advises them "to prepare for the next reunion," with the promise of "blessing," and the "sacrifice required of my

people to thus attend, *will be nothing.*" Saints, why not get educated to the responsibility? Do we wish to please God? Do we believe him? 'Tis privilege, opportunity, *duty.* The opportunity is one where *you* may do good to the greatest number. Why not, then, do as the Lord says, "begin to prepare for the next reunion." The child of God must "*grow in grace, and in the knowledge of the truth.*" Time is winging us on to old age. We must keep pace with the grand march of the latter-day evangel. The secret counsels of the heart, it will one day manifest before the world. The ebb and flow of the great systems of life in one age, stand confessed before its successor. What was true is confirmed and applauded; what was evil is stripped of its flimsy veil of pretense and excuses, and is exposed in its horrid deformity. The tide rolls on, and we are the factors for the present and future. May we all help our heavenly Father, as "colaborers," to bring the "lost sheep" into the fold, and establish truth and righteousness.

Hopefully yours,

S. W. L. SCOTT.

#### Reunion Notes.

The reunion and district conference held at Blue Rapids, Kansas, September 19 to 30, inclusive, is now a matter of history, and the remembrance of it, we trust, will long be cherished as a time of refreshing from the presence of the Lord. An organization was effected, consisting of Warren E. Peak and Samuel Twombly in charge; Ammon White and Sr. Mary Smith, choristers; Sr. Julia Smith, and Sr. Kidd, organists; the writer, secretary; ushers were duly selected, and a committee of three authorized to solicit means towards defraying reunion and conference expenses. The speakers were in fine trim throughout, enjoying grand liberty and power. The services were held at the pleasant and commodious Saints' church, and which speaks well of the zeal, push, and faithfulness of the struggling Saints in that ancient place, for many years the home of Father and Sr. Landers, now deceased. The seating capacity at times being severely taxed, many eager listeners were wont to content themselves with standing on the outside.

Elder Mahlon Smith, who is president of the branch, has a corps of noble young men at his disposal to shoulder the work and carry it on to victory. Three new recruits entered the portals of the church conference Sunday, together with two sisters the following day. If faithfulness and purity of life shall be the girdle of their loins, the intimation of the Spirit to them was that they should be useful in the hands of God in doing much good in the building up of the kingdom of Christ.

Patriarch Ammon White was heard from repeatedly, giving timely warning and admonition under the constraint of the Spirit of God. One good feature of the reunion was the daily course of normal lessons conducted by Bro. White, which was appreciated by all. Saints were in attendance from the following counties: Doniphan, Atchison, Nemaha, Riley, Clay, Washington, and Marshall. And the Blue Rapids Saints are to be commended for their kindness in entertaining the visitors. The day prior to the convening of conference the Sunday-school and Religio societies transacted their regular routine business, and were presided over as usual by district officers, Frank G. Hedrick and Sr. Flo McNichols, respectively. One evening was given to an educational entertainment, and the reading of the district journal, edited by Mrs. McNichols, was a rare treat, and bids fair to be continued at the next convention. Please bear this well in mind, ye dilatory members.

On Saturday, at four o'clock, the Saints were treated to a free ride on a motor-boat, up the Big Blue, under the soft-

ing rays of a September sun. The writer could not but look at it in the light of a miniature ocean-ride; when all is fair and all is calm, and with the exception that he did not have to cry out E-u-r-o-p-e, E-u-r-o-p-e, as upon former occasions. The time went pleasantly along in chatting and singing; and, when we returned, three hearty cheers were given "the boys" for their thoughtfulness and kindness.

In conclusion, we feel safe in stating that good was done, and that the Lord favored the reunion with the smiles of his blessings. And now let each member carry with him new vigor, zeal, and determination in the prosecution of the Lord's work, that his choice blessings may abide, and his glorious name be given the praise, honor, and glory, now and evermore.

FRANK J. PIERCE.

## News From Branches

### DES MOINES, IOWA.

The College Day collection here was: Sunday-school, \$5.03; and the branch, \$7.26. Nearly every one contributed something, and it seemed to be with a cheerful heart.

The Religio gave a sociable on Friday evening, October 11. It was what we call a sociable social, there being no charges for the refreshments and no collection.

Plymouth Congregational Church, one of the strongest religious organizations in the city, will, before the year closes, celebrate the fiftieth anniversary of the organization of the church in this city. Next year we will celebrate the forty-fourth anniversary of the organization of a branch of the Reorganized Church of Jesus Christ of Latter Day Saints in this city, and on July 10, 1914, we will be entitled to celebrate the fiftieth anniversary. If the church here continues to make as much progress during the next seven years as it has the past seven, we will be able to celebrate the anniversary in a way and manner that will certainly attract attention in the city, in the State, and we believe throughout the church.

The lessons in the new Religio *Quarterly* are taken up with fair prospects of being the most interesting and profitable of any of the lessons yet prepared. And is there one Latter Day Saint who will not be interested in the course of lessons which the Religio society is now presenting? The doctrinal course taken up in the first issue of the *Quarterly* designs to take up all that is essential to salvation and the establishment of Zion on earth. And in this course the temporal law, tithing, consecration, equality, will be taken up in their proper time.

General Booth, the founder of the Salvation Army, will appear in this city on October 15. His coming is an extraordinary event to the local Army here.

Elders Christy and Sheldon have been at Sandyville recently, and have baptized several there. A. A. REAMS.

### BUFFALO, NEW YORK.

Your readers will no doubt be pleased to learn that there is now a branch of the church at Buffalo, New York. It was organized last Thursday evening by Elder U. W. Greene, with twenty-three members. The writer was chosen president; Fred Harper, priest; William Brothers, teacher; Noble Wilkenson, deacon; Sr. Isabel McLain, secretary. Our place of meeting is at 356 Grant Street. Grant Street cars pass the door. Saints and elders, especially elders, passing through the city please remember our address and give us a call.

The resident Saints made a request for an elder to be sent to assist them. In response to this call, I was sent. I arrived last January. A Sunday-school and Religio had

already been organized, and we soon had regular meetings started at the little hall where we still continue to meet. We found an earnest band of workers here, anxious to do their part to build up the work in their midst. A branch organization is now the result.

We are not able to boast of any great work, such as converting the city or attracting great crowds. The fact is we have only baptized two; and if we have thirty-five present we think we have a good audience.

But even that does not compare unfavorably with larger branches. Those branches numbering over a hundred, generally consider themselves fortunate if they have that many in attendance at their regular meetings.

The condition of our finances, too, I think, will compare favorably with our most prosperous branches. These twenty-three members, some of them children, all working people, none rich, have succeeded in neatly furnishing a hall, and meet a monthly expense of some thirty dollars, besides retaining a good sum in the treasury for emergencies. Just stop and think what this would mean if our large branches did as well. Our average is something over fifteen dollars and fifty cents per member per year, which would mean one thousand five hundred and fifty dollars for a branch of one hundred members, or seven thousand seven hundred and fifty dollars for a branch of five hundred members; or twenty-three thousand two hundred and fifty dollars for a branch of fifteen hundred members. And all this, mark you, without any begging; but by each member giving a small amount every week. In other words, each member doing his duty.

It seems to me that every branch should have a proper system of finance, and each member be expected to do his part. Then we would soon be out of debt, with a sanitarium, children's home, and college all in good running order. Is not this worth our consideration? F. G. PITT.

### LONDON, ONTARIO.

The annual rally day of our Sunday-school was held on September 29. The attendance at all services was large. Special music, speeches, and papers by prominent Sunday-school workers composed the program. The church was beautifully decorated with bunting, pictures, and flowers. The rally was a decided success and showed great interest by the Sunday-school workers.

Elder R. C. Evans and Sr. Lizzie arrived home from their trip on the 4th. A reception was given them by the branch, and the church was beautifully decorated for the occasion. R. C. gave quite an interesting account of their visit to the Northwest, British Columbia, and California, after which refreshments were served. Sr. Lizzie was pleased to get home, and in a few words thanked the Saints for the effort made on their behalf.

Last Wednesday night Mrs. Ethel Gray was baptized in the church font by Elder T. R. Seaton and confirmed by Elder Shields.

Elder Fligg, our branch president, attended the dedication of the new church at Stratford on the 6th.

W. A. HARDEY.

### LAMONI, IOWA.

Sunday at Lamoni was a beautiful day, and the services were all well attended. W. H. Kelley occupied the stand at the chapel in the morning; Elbert A. Smith in the evening. John Spaulding spoke at the Saints' Home, C. J. Spurlock at Liberty Home. The sacramental service, which was postponed one week on account of the funeral of Sr. Church, familiarly known as Grandma Church, was held at half past two. The good Spirit of the Master was present to the

edifying of the Saints. The attendance at Sunday-school was four hundred and twenty-five.

So far as reported the local ministry labored as follows: Moroni Traxler and E. E. Long at Downey morning and afternoon, and at Andover in the evening; H. A. Stebbins at Jack Wood's in the morning, and at Greenville in the afternoon; Nephi Lovell at New Buda morning and evening; R. M. Elvin at Terre Haute in the evening; J. F. Garver at Wion in the evening.

A series of meetings are being held at Davis City, in charge of Wardell Christy, of the Des Moines District. A goodly number of Lamoni young people were there on Sunday to help in the song-service and to start the effort. The preaching on Sunday was by J. F. Garver at eleven, S. M. Reiste at half-past two, and Wardell Christy at half-past seven.

The Lamoni Sunday-school at a special business-meeting on Tuesday evening of last week voted to contribute ten dollars toward the Graceland College fund. We are informed by the secretary of the Board of Trustees that the contribution of the Lamoni Saints to this fund will aggregate about four hundred dollars when all is in.

J. F. GARVER.

#### INDEPENDENCE, MISSOURI.

Last Sunday was a record-making day in many ways. Attendance at Sunday-school was seven hundred and seventy-five, with a collection of sixteen dollars. Bro. Fred M. Smith occupied the morning hour, talking in behalf of the college, and brought the college question to the minds of a good many in a way that they had not thought of it before. The collections for the college, at the close of the sermon, amounted to one hundred and eighty-nine dollars.

Last Wednesday night, by common consent, a union meeting was had, and we had the pleasure of listening to a sermon from Heman C. Smith. At the close of the meeting two ordinations were attended to: Bro. R. J. Parker to the office of high priest, J. A. Gardner to the office of elder, Brn. H. C. Smith, J. R. Lambert, and George E. Harrington officiating.

On Tuesday night a meeting of Independence citizens was held at the courthouse in the interest of local option, which was attended by several of our people, as may be noted elsewhere in this issue.

Bro. Buschland, from Canada, is here, intending to remain, and, like many others, has started in to help.

\* \* \*

## Miscellaneous Department

#### Scattered Members.

Will you please assist me in locating some members of California churches, whose whereabouts are unknown to us?

Los Angeles Church: August Angst, Elizabeth Beuhler, Louisa S. Barnes, Antonette Bush, John S. Bartlett, Elizabeth Bryant, W. H. and Annie Brooks, Margaret Davis Bennett, Annie E. Coffelt, Sarah J. Calderwood, Bertha Addie Carter, John Fryer, Nellie H. Grant, John and Georgia Gillespie, Louisa A. Heller, George A. Hawkes, A. Augusta Huron, Charles Hazelrigg, William P. and Elizabeth King, Mary A. Judson, Joseph Mays, Edna Oxrider, Clara Parks, Leonard Schmalzigan, James M. Sloan, Elsie Edith Phillips, Millie Rhodes, Clarence E. West, Frederick Wendt, D. K. Winters.

Santa Marie Church (now disorganized): Frances Ellen Awalt, Ellery Bickmore, Emil Franke, Annie Laura Lakey, Amanda Pack, H. Belle Pack; Hyrum C. Powell, Annie May Powell, Joseph Ruppert, Devonia Raper, Jeff Ramage, Mrs. Jeff Ramage, William J. E. Spittle, Mary M. Spittle, William H. Spittle, Henry Smith, H. Shipp, Irene Twitchell, Sanford M. Twitchell, Mary Jane Twitchell, William J.

Twitchell, Irene Elizabeth Twitchell, William Alvin Twitchell, Mary Jane Twitchell, Jr., James R. Williams, Seaburn B. White, Calvin Wall, Nannie J. Wall.

Any one knowing the whereabouts of any of the above will confer a favor by reporting same to us.

Very truly yours,

T. W. WILLIAMS.

1314 East Adams Street, LOS ANGELES, California.

#### Church Librarian.

##### ACCESSIONS TO LIBRARY.

Sr. Orpha Emslie, Des Moines, Iowa: American Methodism (Leudder); Analogy of Religion (Butler).

A. A. Reams, Des Moines, Iowa: Iowa Official Register (1907).

Berta Johnson, Lamoni, Iowa: History of Our Country, eight volumes.

Mrs. Sylvia Hunline, De Soto, Nebraska: History of the Johnstown Flood (Johnson); Bible Companion (Allen); Life of Christ (Geikie).

INEZ SMITH, Assistant Librarian.

#### Disfellowshipped.

To Whom It May Concern: Notice is hereby given that on October 6, J. Call Anderson and wife, Addie Anderson, were cut off from the church for apostasy, by the action of the Buckwheat Ridge Branch, upon the findings and recommendations of an elders' court.

JASPER O. DUTTON,

District President Southern Wisconsin District.  
EVANSVILLE, Wisconsin, October 9, 1907.

#### Conference Notices.

The fall conference of the Minnesota District will convene at Clitherall, Minnesota, October 19 and 20, beginning Saturday at 10 a. m. Hope all will come who can; the more the better. I have been too badly afflicted to travel since August 22. Bro. Birch Whiting, the Bishop's agent, will be there with his receipt book, so you need not be afraid to bring your tithing with you. The district is in need of money to keep the work going, so do not take offense at this, but remember that a missionary can not work in Minnesota without means. Dear Saints, awake, or you will soon be without a missionary here. In the gospel, H. A. McCoy, president.

The Gallands Grove District conference will convene at Gallands Grove, Iowa, October 21 (Monday). Branch presidents will please see that their branch reports reach me by October 16. Edith C. Dobson, Deloit, Iowa.

The Kentucky and Tennessee District conference will convene, beginning November 9, 10.30 a. m., at the new church, near Burton's store, in Weekly County, Tennessee. Please send reports to J. J. Adair, Farmington, Kentucky, Route 1. A. V. Closson, president.

If those who are coming to the Eastern Michigan District conference, to be held in Detroit, October 26, 27, will notify the undersigned, they will be met at the depot at which they may arrive. Those who may come over the electric lines, take transfer to Grand River Avenue, and get off at Sixth and Grand River. The conference will be held in Dickinson's Hall, 422 Grand River Avenue. Committee will wear blue ribbon in lapel of coat. W. J. Smith, 304 Randolph Street; F. A. Brooks, 804 Brooklyn Avenue.

I have mailed ministerial report blanks to the officers of the various branches of the Eastern Michigan District. Fill these out and mail to Elder G. M. Shippy, 2045 Tenth Street, Port Huron, not later than October 21, 1907, or hand in at conference to convene at Detroit, Saturday, October 26, 1907. We wish secretaries of branches to have all reports sent so as to reach me not later than October 23. Be sure to exercise care in filling so as to avoid delay and save expense. F. O. Benedict, secretary, Deckerville, Michigan, R. F. D. No. 2.

#### Convention Notices.

By direction of the president, notice is hereby given that a special convention of Zion's Religio-Literary Society of the New York and Philadelphia District is appointed to be held at Brooklyn, New York, Saturday, October 19, 1907, at 4

THE SAINTS' HERALD.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made. All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office. Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice. For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

p. m., for the purpose of electing a member of the district library board, and to transact any other necessary business relative thereto. Each local will therefore elect delegates accordingly. Benj. R. McGuire, Secretary, 1277 Prospect Place, Brooklyn, New York.

Died.

HUTCHINSON.—Bro. Edward Wadington Hutchinson was born in Yorkshire, England, July 30, 1830. He was married October 23, 1857, to Miss Elizabeth Storer, and of this union were born nine children. He was baptized into the Reorganized Church in 1866, at Newton, Iowa. He died at Brooklyn, Iowa, September 25, 1907. The remains were taken to Kellogg for burial. He leaves a wife, two sons, and ten grandchildren to mourn. He tried to live a straight-forward Christian life, never complaining of his burden, or suffering. He and his faithful companion walked along life's journey for nearly a half century.

KUYKENDALL.—Sr. Ella A. Kuykendall was born April 3, 1860, near Tabor, Iowa. She united with the Latter Day Saints in early childhood, and continued a faithful member until death. On October 3, 1880, she was united in marriage to A. R. Kuykendall. Of this union one child was born, Lillie Fern, who preceded her mother to the haven of rest, January 20, 1904. Sr. Ella was taken sick some time in July, and continued to grow worse until she was compelled

to take her bed. All was done that loving hearts and willing hands could do for her comfort, but on the 30th of September, at 12.45, fell asleep in Christ. She died firm in the faith. She leaves a loving husband, an aged mother, three brothers, and two sisters. She lived 47 years, 5 months, and 27 days. Sermon by Joshua Carlile.

GOLLOP.—Agnes M. S. Gollop, born February 3, 1819, at Dumfirlin, Fifeshire, Scotland. She was one of those who for the gospel's sake endured the sufferings of a hand-cart journey from Iowa City to Salt Lake in 1854. Was baptized at Scipio, Utah, March 7, 1884. August 1, 1890, her husband died, and her departure from turmoil and life occurred at the Saints' Home, September 12, 1907. She was one of the first three to enter the Home, from where the funeral-service occurred the 13th, in charge of John Smith; sermon by Robert M. Elvin. Interment in Rose Hill.

BURKHART.—At Sacramento, California, September 21, 1907, Sr. Clara Burkhart. She was born June 29, 1885, in Santa Barbara County, California; lived twenty years in Sacramento; baptized Thanksgiving Day, 1906, by C. A. Parkin; interment in city cemetery, at 4 p. m., September 21. The services were conducted by C. E. Crumley and T. J. Lawn. As diphtheria was the cause of death, the interment had to be soon after death and services could be held only in the cemetery. The branch was well represented. Our sister was a consistent Saint and a worker. She will be greatly missed.

PRICE.—Edward, only son of Howell and Jane Price, was killed by a train at Farson, Iowa, September 14, 1907; was born at Bevier, Missouri, March 3, 1881; was blessed when a child, but put off too late accepting baptism, and was suddenly cut off from that opportunity at the age of 26 years, 6 months, and 11 days. Funeral-service at the home in Ottumwa, Iowa, the 17th. There were present and left to mourn, father, mother, and six sisters, as also many other relatives. Service in charge, and sermon by Robert M. Elvin. Interment in Ottumwa City cemetery.

DAVIS.—Charles Davis was born in England, May 14, 1819. Baptized December 25, 1840. Left Liverpool for America, October 29, 1842. Married to Miss Ann Scott, October 14, 1845. At Nauvoo, Illinois, he passed through some of the trials that came upon the church about that time. He and wife came to Wisconsin, June 12, 1846. Sr. Davis passed away May 24, 1891. Bro. Davis lived a good, honest, upright life; used his means to comfort others. Died at his home in Lyons, Wisconsin, September 20, 1907. Funeral sermon by W. A. McDowell, assisted by C. H. Burr.

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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

Bishop's Office  
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JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
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## CONTENTS

EDITORIAL:	
The Book of Mormon in Literature	969
General Church Items	971
THE STRAIGHT ROAD:	
How to be Saved	972
ORIGINAL ARTICLES:	
Leaves from Life	973
The Ideal Life	977
ORIGINAL POETRY:	
Saved in Christ	978
SELECTED POETRY:	
The Genuine	978
OF GENERAL INTEREST:	
Pulpits Deserted. Pay Is too Small	978
A Clerical View	979
The Theory of "Fletcherism"	979
MOTHERS' HOME COLUMN:	
Daughters of Zion Reading for November	981
LETTER DEPARTMENT:	
Letters	982
Statement of Healing	988
NEWS FROM BRANCHES	988
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
Fremont	989
Eastern Colorado	989
Far West	989
Eastern Maine	989
Southern Missouri	989
Convention Minutes:	
Northern California	989
Church Secretary	990

"The tongue causes more sorrow, more heartaches than anything else in this world. We must cultivate patience, forbearance. We should start to be religious at home. We should seek God. If I wound the feelings of my wife or child, I owe them an apology the same as any one else."

## Editorial

### THE BOOK OF MORMON IN LITERATURE.

(From an address by the Associate Editor at Nauvoo, Illinois, reported by Sr. Annie E. Allen.)

STYLE, CHARACTERIZATION, FORCE, OBJECT, TRUTH.

The Book of Mormon has been criticised by a great many people, ranging from those who have not what some would call ordinary "horse sense," to those who would be considered equal to the task of criticising almost anything, like Rudyard Kipling, who spent a day or two in Salt Lake City and read one or two pages from the Book of Mormon and then criticised it. He said that its style was discursive, diffusive, and a few other things. We will comfort ourselves with the thought that it is not so bad as some of the things that Kipling has written; if it were we had better take it up with a pair of tongs and drop it into some garbage barrel.

Each book has certain characteristics which determine its place in literature; among them may be named, style, characterization, force, object, and truth. I have noted these characteristics on the board. As we proceed through the list of these characteristics they grow stronger; and the book is stronger on the more important counts.

In the first place, we take up the style of the book. We will admit on the start that its style might be considered bad by one who has a sensitive literary taste. But the style of a book like this is not so important as it is in the case of a work of fiction. In fact, style is all there is to some modern books of fiction. In them great importance is attached to the manner of saying a thing and none to the thing that is said; in the Book of Mormon the method is at least partially reversed. Some of our books of fiction remind me of the story of Gordon E. Deuell, who refused to cast the devil out of a certain sign-seeker on the ground that there would be nothing but the man's clothing left; cast the style out of them and all you have left is the paper and the covers, and they are of a cheap grade.

The Book of Mormon has been objected to, and the charge has been made that from beginning to end it has just one style; and hence was written by one individual, that individual being Joseph Smith.

There are reasons why greater variety of style is not in evidence in the Book of Mormon. First, it

was nearly all abridged by one individual, and his characteristics necessarily appear all the way through and tend to obscure the individuality of the original writers. Second, it was all translated by one individual, which further tended to make it more composite than the Bible, which never was abridged by one man and was translated by many.

But I think that if we examine the book we will find varieties of style preserved; at least enough to clearly indicate different writers. I wish to read two or three short extracts to show the difference in style. I will read from the letter written by Moroni to Pahoran. (See Book of Alma, 27.) Moroni was a soldier, and Pahoran the governor. By force of circumstances, for which Pahoran was not to blame, he had been compelled to neglect the soldiers in the field. Moroni did not know the reasons, and he was angry because of the neglect. He sat down and wrote a letter from which we read:

And now behold, I say unto you, that myself, and also my men, and also Helaman and his men, have suffered exceeding great sufferings; yea, even hunger, thirst, and fatigue, and all manner of afflictions of every kind. But behold, were this all we had suffered, we would not murmur nor complain; but behold, great has been the slaughter among our people: yea, thousands have fallen by the sword, while it might have otherwise been, if ye had rendered unto our armies sufficient strength and succor for them. Yea, great has been your neglect toward us. And now behold, we desire to know the cause of this exceeding great neglect; yea, we desire to know the cause of your thoughtless state. Can you think to sit upon your thrones, in a state of thoughtless stupor, while your enemies are spreading the work of death around you? . . . I would that ye should adhere to the word of God, and send speedily unto me of your provisions and of your men, and also to Helaman. And behold if ye will not do this, I come unto you speedily; for behold, God will not suffer that we should perish with hunger; therefore he will give unto us of your food, even if it must be by the sword.

You see the character of this individual; he was a soldier, ready to make his demand known and then to draw the sword and enforce it. His method of address shows the style of the warrior.

Next we turn to the writings of Jacob (see Jacob 5), and I wish to contrast the two. Here is his lament as he closes his record:

And it came to pass that I, Jacob, began to be old; and the record of this people being kept on the other plates of Nephi, wherefore, I conclude this record, declaring that I have written according to the best of my knowledge, by saying, That the time passed away with us, and also our lives passed away, like as it were unto us a dream, we being a lonesome and a solemn people, wanderers, cast out from Jerusalem; born in tribulation, in a wilderness, and hated of our brethren, which caused wars and contentions; wherefore, we did mourn out our days.

This is not the language of a warrior; it is that of a man who was born while his mother was an outcast, wandering in the wilderness, and who is now a melancholy old man.

Next we read the language of Nephi. (See 2 Nephi 15.) It is also his parting message:

I glory in plainness; I glory in truth; I glory in my Jesus, for he hath redeemed my soul from hell. I have charity for my people, and great faith in Christ, that I shall meet many souls spotless at his judgment seat. I have charity for the Jew: I say Jew, because I mean them from whence I came: I also have charity for the Gentiles. But behold, for none of these can I hope, except that they shall be reconciled unto Christ, and enter into the narrow gate, and walk in the straight path, which leads to life, and continue in the path until the end of the day of probation. And now, my beloved brethren, and also Jew, and all ye ends of the earth, hearken unto these words, and believe in Christ; and if ye believe not in these words, believe in Christ. And if ye shall believe in Christ, ye will believe in these words; for they are the words of Christ, and he hath given them unto me; and they teach all men they should do good. And if they are not the words of Christ, Judge ye: for Christ will show unto you, with power and great glory, that they are his words, at the last day; and you and I shall stand face to face before his bar.

This is the language of the preacher and the prophet. You note the styles of these various individuals. These extracts sufficiently disprove the charge that the book has but one style.

Next we take up characterization—the power of the writer to delineate and portray character. The characterization of the Book of Mormon is not so strong as that of the Bible, though it is strong. We take up the Bible and we read of men who lived in olden times, and their individual characters stand out very plainly. There was impulsive Peter—affectionate, kind, fighting for his Master, yet tempted and overcome of evil. How sharply delineated is the character of Judas, or Moses, or Pilate!

We turn to the Book of Mormon and read of Lehi, Laman, Lemuel, the brother of Jared—each stands out plainly, as an individual, with his own peculiar traits.

The next thing is force. When the Book of Mormon was published it was thought that it had no special force or power and that it would soon die. But it has proved its vitality. It is still living and is constantly increasing in circulation despite the desperate attacks which have constantly been made upon it. Few other books have outlived such persistent and malignant attempts upon their lives.

The truth contained in this book has laid hold upon the souls of men with such force that because of their belief they have gone from this very city to their death. Scarcely would men die for a bad book, though peradventure they might even die for a good book. No weak book ever claimed such sacrifices as have been made for this one.

Now we observe the object of the Book of Mormon; and that is very important, whether with books or with men. We read in the beginning of this book that its object is to convince both Jew and

Gentile that "Jesus is the Christ, the eternal God, manifesting himself unto all nations."

Can you imagine a higher or better object or one that would entitle the book to a greater place in literature? Notice one way in which the book is accomplishing its object: Prior to the days of Columbus this whole world was divided into two worlds, the "Old World" and the "New World," as they are called. These were separated from each other as completely as though some mighty hand had cleft them asunder.

Ingersoll at one time said something like this, "Your God was ignorant of the fact that there was another continent until Columbus told him so."

It is a fact that you may search the Bible through, and you may search the libraries of the world through, and you will find no clear, positive statement that God ever knew anything about the New World until Columbus told him of it. The Book of Mormon comes forward to tell us that God was not ignorant, and further, that he was not content alone to send sunshine and rain impartially upon two worlds, but that he sent them both spiritual blessing as well, and above all that both had the revelation of the Lord as the Son of God, "manifesting himself to all nations."

The next thing that we notice is truth. In a book which professes to teach men, this is most important of all. In this regard the Book of Mormon stands side by side with the Bible. The truth of both is proved by evidences both internal and external.

Back of the Book of Mormon stand three witnesses, Archæology, Prophecy, and living human beings through whom the Spirit speaks.

The book vindicates its own right to a place in literature. I believe that in the Christian world it will be admitted that any book is entitled to respect and belief that teaches faith in God and the virtue of womanhood and integrity of manhood. When we turn to the sixteenth chapter of Alma we find one of the noblest exhortations to faith that is found anywhere. Alma exhorts his hearers to have faith, which he likens to a seed. He tells them if they have no faith to at least desire to have it. That reminds me of a statement made by James Whitcomb Riley, that if an individual would desire to have faith, and would declare, "I will believe," each year would find it easier for him to believe, until his faith would be established.

The second chapter of the Book of Jacob teaches purity of life, both of men and women, and the sanctity of the home. Polygamy is condemned more plainly than it is in any other known book of antiquity, the Bible not excepted.

The Book of Mormon is superior to most other ancient books in that it contains no paragraph

which may not with propriety be read before a mixed audience or in the presence of children.

We wonder sometimes why societies, denominations, leagues, and individuals pass by the presses that are turning out an enormous yearly grist of obscenity, and attack this book, that teaches faith, integrity, and virtue. Why do not they shut down those other presses, regenerate them, and set them to printing Books of Mormon?

I believe that this book is worthy to take its place in literature along with the best books of all time. May we heed its teachings.

---

#### GENERAL CHURCH ITEMS.

The *Pacific Commercial Advertiser*, Honolulu, October 2, contains a notice of President Smith's approaching visit to Honolulu. A very fine likeness of President Smith accompanies the notice; also a brief and accurate write-up of his position and work.

If all goes well, ere this reaches the public, the editorial staff will be installed in their quarters in the new HERALD Office. Other departments of the office force will move in ere long. Machinery is being installed in the bindery and in other rooms.

The College Trustees have purchased a forty-acre farm, joining the college grounds on the east. The purchasing price is four thousand dollars. The purchase includes a good barn and house, the latter twenty-four by fifty-six feet in size. The house will be converted into a dormitory for boys. The barn and land will be used in developing the industrial idea at Graceland.

The complement of help in the Bishop's Office at the present time consists of Brn. D. J. Krahl, E. L. Kelley, Jun., and J. P. Buschlen of Toronto, Canada, bookkeepers, and Sr. Grace Kelley, stenographer. Every effort is being made to have the business of this office up on time, the determination being to have no lagging accounts by the first of the new year.

The offerings upon Graceland College Day are being sent in more promptly than at any time hitherto. This is a full indication of the progress of the Saints in their work. If the present average keeps up, soon the Bishop will have heard from every part of the country, and while the donations may not be as large as could be wished, yet the work that has been done has been done promptly. God will bless such workers as these. It is certainly distasteful to our heavenly Father to have his children promise, and neglect to perform or defer performance of his work. The idler, the laggard, the indifferent, are

never approved; and the fact that the Saints have arrived at the position that what they find to do they do quickly is an indication of advancement in the divine way. The position will be welcomed by every lover of the truth. We are advised that the list of college offerings for the present year will be submitted for publication during the present month, so the Saints may know that this part of the work is accomplished for the time, and that it may not interfere with any other legitimate work in the household of faith.

Those who have made inquiry regarding the matter will take notice that Elder J. C. Clapp's autobiography begins in the November number of *Autumn Leaves*. In the same number Professor Woodstock closes his articles on manual training in Graceland College. The new addition to the college lands and the broadening out of the industrial department makes these articles doubly valuable. Also in the November number Elder Charles Lake begins a series entitled, "Experiences in Southern Seas." Those who do not invest one dollar in *Autumn Leaves* will miss many dollars worth of benefit.

Elder Joseph Burton writes from Papeete, Tahiti, under date of September 26, as follows:

"When the mail arrives every thirty-six days, (for the *Mariposa* is nearly or quite as punctual as a mail train) there is quite an exciting time here, for it is the event of its time, and generally by noon we get our mail. After the letters are read we turn to the *HERALDS*, and for hours we feast on the news from all over the world, from the United States, England, the German States, Hawaii, Australia, and the Society Islands. The senior Editor has written us some excellent editorials; I think that just those entitled, "The course of honor," are worth the price of the paper, and as far more as you may think. And the paper written by the associate Editor, entitled, "Did God say that he would speak otherwise?" is just simply excellent. May God bless the *HERALD* and its editors, not forgetting Bro. Leon, who enjoyed some of the rough and tumble of this mission for a few months; his excellent work as shorthand reporter will remain a blessing to the natives for many years to come.

"And there remains in the hearts of the Saints here very much love and respect for Alexander H. Smith, the patriarch of the church, or as he is known here, "Aritana H. Temita, te Patereareha, te Metua no te etaretia:" "The Patriarch, the Father of the church." Some of them have lost their blessing he gave them and which brother Leon Gould wrote down from the lips of the servant of God as he by the influence of the Holy Spirit revealed events to transpire in the future or coun-

seled them as he was moved upon by the Spirit which leads into all truth; and now they are seeking for him to restore their blessings lost in the storm when the "sea heaved itself beyond its bounds," for they generally think their blessing a very sacred paper indeed, and "Aritana" will not be forgotten while this generation lasts at least.

"Bro. and Sr. Lake are in Manihi now we expect, and from there are trying to get to Hikueru, Hao and Amanu before they return to the conference next April. They are enjoying their work and are busy all the time helping the Saints. Sr. Burton is fairly well and is very busy helping the Saints here."

The missionaries to South Dakota, Elders H. O. Smith, L. G. Wood, and Edward Rannie, have gotten out a sixteen-page tract entitled "Good news," designed to be used in the mission work in that field. It is filled with articles on the church history and faith. These articles are short and to the point and cover a wide range of topics.

Elder William Lewis has gotten out a neat four-page folder for use in his work in Scranton, Pennsylvania. It is entitled, Only the one church of Christ, and extends an invitation to come and hear the old Jerusalem gospel at Ivorite Hall, 126 South Main Avenue, Scranton, Pennsylvania.

## The Straight Road

### HOW TO BE SAVED.

This question has been answered very plainly on three different occasions. The first time by man. The second by an angel. The third time by our Savior.

To make it personal and plain, the first question concerning how to be saved virtually was, What *shall* I do? The second, What *ought* I do? The third, What *must* I do? The answers all applied to religious people, who had been serving God the best they knew how. They were all very devout and honest in their efforts to please him; but had left undone something that was of vital importance, and without which they could not be saved in a full salvation.

The first question was answered by Peter. When preaching on the day of Pentecost, he convinced the devout men gathered at Jerusalem of their sins in rejecting Christ, and they—these devout men—in their anguish asked, "What shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38. Here these religious people are told

what to do in order to receive the gift of the Holy Ghost and be saved. Regardless of their past religious life, this act was still required of them; and in order to be saved they are told to obey this ordinance.

The second case introduces an angel. Cornelius, the Gentile, was a religious, God-fearing man. He fasted and prayed often, and gave alms to the poor. He came into such favor with God that an angel was sent to him who told him that his prayers and alms were heard and accepted. And now, the angel said, send to Joppa for Simon Peter: "He shall tell thee what thou *oughtest* to do." (Acts 10: 6.) Cornelius was here told by the angel that regardless of all he had done, there was something else he *ought* to do, and that Peter would tell him what it was. He sent for Peter. Peter came to him and his little assembly, and "commanded them to be baptized in the name of the Lord." (Acts 10: 48.) So, with all his prayers, fasting, alms-giving, and religious life, he had not complied with the terms of salvation until he was baptized.

The third question was answered by our Savior himself! Saul of Tarsus was a very religious man. He was of the strictest of sects—a Pharisee. In his religious work, he says he was void of offense toward God and man. He was so sure he was doing God's will, that he gave his time and talent, traveling from place to place to bring to punishment those who were preaching the gospel. He was, in his blind zeal, persecuting the saints, and doing all he could to break up the church organized by Christ. But at the same time he was religious to the extreme, and very zealous in his observance of the law of Moses, and the ceremonies connected therewith.

While on his way to Damascus, Jesus appeared to him, saying, "Saul, Saul, why persecutest thou me?" And Saul asked, "Who art thou, Lord?" The Lord said, "I am Jesus whom thou persecutest." Then Saul asked in amazement, "Lord, what wilt thou have me to do?" And the Lord said unto him, "Arise, and go into the city, and it shall be told thee what thou *must* do." He went to the city, and the Lord spoke to Ananias, and sent him to Saul, and when he came he said to Saul, "Arise, and be baptized, and wash away thy sins." Jesus said Saul would be told what he *must* do; and when he was told, he was baptized, and received the gift of the Holy Ghost.

From these three instances, we are shown that it makes no difference how religious a person may be, he must comply with the terms of salvation—be baptized for the remission of sins, or he can not be saved in God's kingdom. All who would be saved, *must* have faith, all *must* repent, all *must* be baptized, and receive the gift of the Holy Ghost.

GEORGE S. LINCOLN.

## Original Articles

LEAVES FROM LIFE.

AUTOBIOGRAPHY OF J. W. WIGHT.



ELDER J. W. WIGHT.

"And, that the quorum may be filled and be prepared to stand as a unit in the councils of the church, in equality with the Presidency and the Seventy, choose and set apart to act as apostles in the quorum of Twelve, my servants I. N. White, J. W. Wight, and R. C. Evans, for they are called unto this office and calling. And, if these will accept this appointment and remain humble, faithful and diligent, they shall with their brethren be greatly blessed in ministering the word and bringing souls unto me. Let the quorum be not doubting but believing and I, the Lord, will bless them."—Revelation given on the night of April 7, 1897.

I was born August 8, 1856, in Bandera, Texas. Of my ancestry on my father, Lyman Wight's side, I am not apprised; but think that he descended from the English. My mother was born in Rocksburgh Shire, Scotland. My father dying when I was but two years of age, my nurture and training were left to the care of a mother, whose piety and conscientious scruples have so enstamped themselves on the tablets of memory as to cause me to be grateful for such a maternal blessing. As to my father, my memory, of course, is a blank; my uncle, mother's brother, being nearest to a "father" of any man ever known by me, as he was the directing provider. Of Scotch descent, however, he taught us to work—a pleasant thought to memory now—and from the

time I was seven years old I had to work nine months of the year, my school privileges being accordingly very limited. So much so in fact, that at the age of seventeen I could not repeat the multiplication table. In justice to all concerned it is but right to say that this was to a degree the result of being deprived the opportunity of attending school from the age of thirteen to seventeen on account of having moved to a frontier locality where no school existed.

At the age of four my Southern experience ceased and life was begun in Iowa. And yet two events of that youthful Southern age were so completely memorized as never to be forgotten. One was the playful act of an older brother, the throwing me into water over my head, and the fear of drowning as a result. The other was the act of some fierce hounds in downing that same older brother (now dead), he being saved only by the heroic action of a young lady who instantly attacked the fierce brutes with a large knife and drove them away. Young as I was at that time, those two events so fixed themselves in my memory as to seem as fresh as though occurring but yesterday.

Taking up the thread of my Northern life, memory brings in review the long hot days of summer, premised by the early spring work of shouldering the hoe at seven o'clock in the morning and off to the stalk field to cut the tall corn stalks at a level with the ground, so that they might be raked and burned to prepare the ground for the new crop. This work was followed by the dropping by hand of the corn in the cross check of the carefully marked out ground. The corn once "up," and then came the labor of hoeing the weeds; oh, how long and hot the days seemed to be! Then the harvest, threshing, haying, and cornpicking, with the multitude of small things for the small boy to perform—his feet and legs being too small to get tired! And one of those "small boys," the only one left of a trio, remembers the deep snows, the large ears of corn at times so earnestly tugged at to get them off the stem, and withal the interspersing of tears as a part, not intended to be on the program but that served well the purpose of appeal when naught else would, and at times brought the home furlough. The warmth that served to culminate the furlough came all too rapidly.

Next came the season of school, interspersed with the night and morning chores, and betimes during the day with "the pulling up north," (the catching of one by the hair with an upward jerk which had a strong tendency to cause such "one" to stand up very quickly!) and the multitudinous other small things that usually looked large to the young hopeful. The log schoolhouse, the hewn-out benches with round sticks for legs and with no support for the youth-

ful vertebræ, all served to kaliedoscope a memory-scene that will never be effaced while memory remains unclouded. And yet, within that same old log schoolhouse there was, in after time, the enactment of events that so served their purpose in the tutoring of a young and pliable mind as to perchance turn the whole course of that youthful mind into paths of righteousness that might otherwise never have been trodden. In the seasons of social gospel service enjoyed within that antiquated structure, reared more especially for mental development but often used for gospel culture, there was the enactment of events that served well their purpose to influence for good. And now in the after years how thankful I am for the opportunities and their use in the development of spiritual life. In fact it will require senility, or some other faulty condition of the mind, to ever eradicate those early scenes in the weekly prayer-meetings where was being enacted the things that made life impressions for good and the sure spiritual foundation that in after time served well its purpose when the maturer years brought with them their train of doubts. Born and cradled in the Latter Day Saint Church, it was but a natural thing that at the age of eight I would ask for baptism. And through all the changing scenes of the time since intervening, memory has not effaced that event from my mind. On that October day, 1864, as the president of the church led me into the gurgling Mill Creek, memory recalls the tiny tear drop that coursed down the cheek and the nervous hesitancy of the little boy. But it was done, and into the life of one little fellow there now was implanted the desire to be "good." And who shall assume to say that a child of that early age is too young to be baptized? Judging from the influence such an enactment had upon me, it would require more than the statement to the contrary to convince me that it is not all right. I now felt that I had to be a good boy and was kept from the commission of many a naughty deed as a consequence. But this is neither the time nor the place to argue the question. I just felt like bearing my testimony to God's plan, that was all. He knew. *And I know it did me good.*

When thirteen years of age we moved to an undeveloped country to the west of the one where nine years of my life had been spent, and soon after severed our relations with the uncle aforementioned. At the end of a four years' residence, a schoolhouse was erected in our neighborhood, and it was here that the before-mentioned wrestle with the multiplication table was had. Large in stature, gawky in manner, uncouth in appearance, with an inherited bashfulness almost beyond compare, my arithmetical bout very naturally made my embarrassment all the more complete. But directly in connection

therewith there was formed the resolution to do or die. Who shall say, after all, that bashfulness is not a factor of the better sort in helping one in the struggle among his fellows?

From now commenced the real struggle for existence along the lines of educational development that finally culminated in the vocation of school teacher. For some six years this pursuit was followed with a view to higher mental development which demanded so much labor as to be hard on the constitution.

Next came the pursuit of clerking in a country store. Like the previous one, this vocation gave ample opportunity to determine human character. Availing the privilege thus afforded, the facial contour was so earnestly studied with a view to determine the character of the individual so unconsciously posing, that it became a pleasure rather than a "pastime," and afforded food for thought. But during all this time there was being laid the foundation for future work that finally changed the course of my life's work to that of preaching. In the year 1881 a start was made as a preacher that ended in a failure that came near being my undoing in this direction. It was during this period, however, that I was for a short time thrown into contact with Bro. J. R. Lambert, and was permitted one of the best lessons that ever came to me along the line of true criticism. He proposed that each should with pencil and paper note the mistakes made while speaking. Both were afforded surprises and were made to benefit by the practice. But to me, of course, did the principal benefit accrue, and the association was of that nature that it left its life impress upon me for good. The benefit was almost incalculable, and the moral influence of this brother was of the nature to endure.

We soon separated, however, and as a consequence I got my first real experience as a missionary. This I endured for some six weeks and then returned home quite discouraged as to my ability to ever become a missionary. The years intervening between this and my later start as a preacher were some of the most peculiar of life's existence. Events not necessary to relate here transpired that led me to have a desire to turn from religion altogether. To execute this desire and give to me a panacea for my wounded soul I subscribed for and read the *Truth Seeker*, and other literature from the pen of R. G. Ingersoll and others of like belief, continuing this effort with the hope of becoming satisfied with their peculiar belief. All the time, however, that hope grew fainter, for despite the desire to the contrary I was compelled to admit that these writers used, to a large extent, ridicule rather than argument. Upon the basis of my former tutoring this would not answer, and I "returned to the fold" a stronger if not a wiser adherent of the truth as

revealed in the gospel. Whether the "experiences" were for my real good or not, I am not assured, but think they were. Amidst all this night of spiritual gloom that so severely encompassed me for a time, there was one fact that stood out as a prominent factor in the holding me in check. In the ordination ceremony, when being ordained an elder, a peculiar promise had been made to me, and every time that promise recurred to my mind the same influence that had accompanied it during the ceremony seemed to recur in all its forcefulness, and possibly was the means of holding me from "falling."

In 1886 my name was presented to and accepted by the Twelve, and a field was assigned me. For reasons that at the time seemed good, that appointment was not filled. The following spring I was again appointed, and in July of that year the start was made that has not since terminated.

The following spring, in company with Elder C. A. Butterworth, I attended the General Conference at Independence, Missouri, and was selected for the office of seventy. It was during the last meeting of the Second Quorum of Elders ever attended by me that Bro. David Chambers told of a vision concerning me and seen some years before, and in its recital he gave utterance to the very words uttered in my ordination seven years previously and which he had not listened to!

In the mission appointments that year Bro. C. A. Butterworth and I were assigned to Australia. The previous year's work had been of profit, and an attachment to the mission had been formed. Prior to leaving, knowledge had come to me that the next year I would have "to go south." This had been told to different ones, but how little I had dreamed that this "south" had meant beyond the confines of the equator! From boyhood I had been regaled with stories of the sea until there had been formed in my mind the awfulness of the sea with its mountain waves. This appointment revived all the terrors of the ocean's horrors that had in the years ago found lodgment in the meshes of the brain, as in youthful wonder I had listened to the recital by one in whom complete confidence was reposed, my mother. Almost a feeling of rebellion came at first, but in due time this passed away, and in its stead there came a peaceful feeling of resignation that completely calmed the turbulence previously reigning within.

As soon as we could do so conveniently we were away, and on June 2, at two o'clock in the afternoon, the good ship Alameda cleared the wharf and was soon through the "Golden Gate" and out upon the boundless sea. From the terrors of a steerage passage and the attendant horrors of yielding to the demands of Neptune we can well afford to relieve

this narrative. At the conclusion of twenty-four and one half days we landed in far away Australia—strangers in a strange land.

No notification of our going had been sent, so that when we landed none were at the wharf to greet us. There was no other alternative but to go to a hotel. It so happened that we had Bro. R. Ellis' address, and as soon as dinner was over we started to find him. Reaching his place in due time we learned that a conference had been called at North Foster, now Tuncurry, and that a boat would leave for that place the next night. This conference was for the purpose of organizing a district. The New South Wales District resulted.

On Thursday following Bro. and Sr. Burton, with their daughter Addie, and young Bro. Sydney Wright, started for America. With these we had associated long enough to feel the separation all the more keenly, and the loneliness was certainly complete. But all this, together with the blues, the trials, the heart-yearnings for the home-land, etc., are but incidents to the life of all so engaged, and are perhaps out of place in a writing of this nature.

After some rather exciting gospel experiences we were transferred to Victoria, the southern part of this island continent. It was not long after reaching this "colony" that I became acquainted with one who was destined to become a factor in the writer's life, that, taken all in all, has been of the nature to uplift and make life's realities all the sweeter and purer. It should not be considered out of place to introduce into this autobiography the fact of the influence for good that has thus come to me as a result of this union. The attributes of a wife and mother, as well as a true companion and helpmeet, have been so fully made manifest that it is with a commendable pride that these facts are pointed out. It is the belief of the writer that in answer to prayer the divine help was made manifest in the selection. And why not?

After six years' sojourn in that distant field a return was made to America, and it was here that the qualities of companionship were made manifest by her who had linked her life with mine. To leave relatives and other loved ones to go to a distant field, and with the prospect of not again seeing them, is much easier to read about than to do. That she did it bespeaks more than can possibly be portrayed in the construction of language. But there was yet a severer trial to come. In 1902 the church saw fit to ask me to again return to Australia. Before giving my consent I sought her counsel. In time she said, "Go." Now came the trial of trials. I proposed to sell our place and with the money take all the family. Here was the opportunity to return to her native heath (near the home of her birth the heather abounds) and see and once more associ-

ate with her relatives. It was simply the fact of separation on the one hand or the permission to see and participate once more with loved ones at the expense of home. The former was chosen. In the brave women of the church manifesting like sacrifice, is found the real Spartan courage after all.

There are those in the church who advocate the necessity for a foreign separation, or rather the separation incident to a foreign mission, should be at least three if not five years. Let them show their belief by practical demonstration and their advocacy of the thought will manifest greater sincerity. They believe in it—for the other fellow.

After an absence of some eight months the postal system conveyed to me the intelligence that another heir had come to our home. It was not until ten more months had been added to our separation that I was permitted to behold the face of the new arrival. Some tell me it is no sacrifice, but I regard such statement as either the mere vaporings of unsound mentality or the lack of true love for those who help to make home what it is.

Some of the incidents of the twenty years of ministerial experience may not be out of place before this recital is closed. While holding services near Kingsley, Iowa, during the summer of 1887, a sudden attack of what had every appearance of ague placed me in an embarrassing position, there being no other minister with me. This was on Friday, and my appointments were out for over the following Sunday. After a severe chill and with a voice that could not produce a sound above a whisper, I retired to the seclusion of a nearby patch of corn, and there laid the matter before the Lord. The facts of my being alone and the extent of the appointment were plainly stated, and the Lord was asked to witness by his Spirit his desire for me to continue beyond that night to the completion of the appointment. The Lord was told that with an outpouring of his Spirit to the degree of the return of the voice would come the belief that he desired me to stay. It was a warm August night, and yet I rode to church with a heavy overcoat on, and none too warm at that. The hour of service arrived, the opening hymn was sung, we kneeled to pray. Inspiration took possession, and the petitioner prayed in a clear voice. Two thirds of that congregation, most of whom were outsiders, were in tears when we arose, and from that time on there was no recurrence of hoarseness. It was simply the power of God to the degree that those not in the church felt it. It was a demonstration beyond man's ability to dispense. Why not give to God the glory and let it rest there?

During the conference in Australia above referred to, the following incident occurred: The social service of the conference was on the afternoon of Sunday, and just prior to the commencement the

writer sought the seclusion of the woods skirting the place, and there poured out his soul to God. It is not necessary to state the nature of the petition. Returning to the place of worship, the meeting already in session, Bro. T. W. Smith beckoned me to a place on the platform. It was but a short time when Sr. Smith arose, and addressing me by name, uttered a complete answer to the petition offered but a few minutes before in the secluded wood. Many pages might be written descriptive of such events, but it is thought to be unwise to expect so much HERALD space for such narrative.

It was but a short time subsequent to this that Bro. Smith uttered a prophetic statement to the effect that the time would come that I would be called into the Quorum of Twelve. As it was a position that I shrank from occupying, I thought but little of it, and sought to dismiss it from my mind. Others in turn and on different occasions uttered like prediction, but I still sought to dismiss the thought from my mind. Try as I would it would not at last "dismiss," so that when the call finally came it was not a matter of surprise. But were a revelation to come to-day removing me from the quorum, it would bring to me much more pleasure, and certainly a feeling of very great relief. Of course I desire to become qualified to labor wherever God requires, but would feel the removal of one of the greatest loads that I have ever been called to carry, if he would but say, "'Tis enough." It is from this view-point that I would be glad to have the statement come. As to the work of the gospel, and its final accomplishment, I doubt not.

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#### THE IDEAL LIFE.

And ye are complete in him, which is the head of all principality and power.—Colossians 2: 10.

From this statement of the apostle we learn that man is incomplete, and the means of his completion is the gospel of Jesus Christ. So we read, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16; that by his example and teaching we might reach a condition of life that would admit us by and by into his presence.

All organisms, whether animal or vegetable, are perfect or imperfect according to the application of law to their being. So it is with regard to the spiritual life of man. In order to his advancement it was necessary that he should have an ideal by which to build, and this was furnished him in the person of Jesus Christ. Hence we read, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gen-

tiles, believed on in the world, received up into glory."—1 Timothy 3: 16.

This teaches us that Jesus Christ was an incarnation of his Father. God was manifest in him, that our transformation of character may become complete by faithfully observing the ideal, thereby becoming an incarnation of Jesus Christ, and thus manifesting Jesus Christ to the world as truly as Jesus did his Father to his disciples, as we are taught in Saint John 14: 8, 9: "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" He that had seen him had seen the Father simply because of his being an incarnation of his Father. (See 1 Timothy 3: 16.)

This likeness of character between Jesus Christ and his disciples, should be as plainly seen as the likeness between the Father and the Son. This seems to be the ultimate object of the gospel of Jesus Christ.

This thought is further impressed upon our minds by this scripture: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It was this grand conception that enabled Saint John to declare, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3: 2. The conclusion from this is that if we do not reflect his image, we can not see him.

The process by which we are brought into this ideal life in Christ is referred to by Paul as follows: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Colossians 2: 11, 12.

This ideal life can be maintained by the addition of the following graces: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Peter 1: 5-8.

We learn from this that fruit-bearing is an indisputable evidence of our being in Christ, most conclusively showing that we are not only applying

the law of the Lord to our daily life, but drawing also from the infinite fountain of life and light, from him in whom "dwells all the fullness of the godhead bodily," being directed by his Spirit into all truth, by which the image of Jesus Christ is formed within us, completing the conception of this ideal life in Jesus Christ, as indicated in the language of the apostle at the beginning of this article: "And ye are complete in him."

LAMONI, Iowa.

ISAAC P. BAGGERLY.

## Original Poetry

### Saved in Christ.

As you're sailing o'er life's sea,  
Seek for Christ;  
Many storms are sure to be,  
Flee to Christ;  
When temptations oft assail,  
Do not let your courage fail,  
Nor yet your lot bewail,—  
Lean on Christ.

Do you your sins deplore?  
There's a Christ;  
Why not enter by the door,  
As did Christ?  
Make Jesus your best friend,  
And his righteous laws commend,  
Love and serve him to the end,  
All for Christ.

Accept no man-made creed,  
Believe in Christ;  
They do not the Spirit feed,  
As will Christ;  
Study well the Book divine;  
In every page and line,  
There are truths that brightly shine,—  
Bright like Christ.

Do not trust to faith alone,  
Faith in Christ  
And works will then atone,—  
Work for Christ.  
Be baptized beneath the wave,  
There is power in Christ to save  
From death, hell, and the grave,—  
Saved in Christ.

MELROSE, Massachusetts.

JAMES L. EDWARDS.

## Selected Poetry

### The Genuine.

Love's a thing to talk about  
When day is done and stars are out,  
And when the road you walk along  
Seems gently fading into song.  
And fireflies darting here and there  
Light up the perfumed summer air  
With little spangles just of light,  
Now visible, now out of sight.  
And all the world is full of blooms  
And spilling over with perfumes.  
But when the world's gone all awry  
And youth is of the years gone by,

And summer days and nights are fled,  
And skies are brassy overhead,  
And nothing goes just right at all,  
And not a bird sends forth its call,  
And poverty grinds more and more,  
And the gaunt wolf is at the door,  
And hard luck comes with leer and shove  
Is the best time for proving love.

Then is the time true love shall stand  
Steadfast by you and, hand in hand,  
Go with you down life's darkened way,  
Your staff, your comfort, and your stay,  
Quick to encourage and to lift  
Your soul above the dark and drift  
Of circumstances and to be  
Smiling beside you steadfastly;  
Something to live for and to plan;  
God's best and greatest gift to man.

—Judd Mortimer Lewis in *Houston Post*.

## Of General Interest

### PULPITS DESERTED. PAY IS TOO SMALL.

Reports received by the *Tribune* from ten of the Methodist Episcopal conferences in Illinois and neighboring States show that the question of higher salary for the average minister of that church has reached a crisis.

The generally expressed opinion is that religious work soon will suffer for lack of preachers unless salaries are raised. In many of the conferences just held there was an exodus of preachers from the pulpit to enter business life.

The higher salaries movement was discussed and advocated at practically all the conferences.

From the Des Moines conference, held recently at Council Bluffs, Iowa, comes the report that thirty-seven of the two hundred and seventeen pulpits are vacant because of the insufficient salaries paid to the preachers. Ten years ago there were more preachers than pulpits in this conference.

Salaries have been advanced about one hundred dollars each during the last four years, but this increase—which has not kept pace with the increase in cost of living—has failed to stem the ministerial stampede into business life.

Five withdrawals from the ministry were reported at the Northwest Iowa conference, held at Sioux City, and the same reason was given in every case—insufficient pay.

The topic was exhaustively discussed at the Indiana conference at Columbus. Speakers read statistics showing that the cost of living had increased forty per cent in the last few years, but there had been less than ten per cent increase in salaries.

Several ministers withdrew from this conference to enter lay pursuits. Invariably they said they preferred the preacher's life to a business career, but the obligation to "support their families in

decency" caused them, they said, to decide in favor of business.

Resolutions favoring higher pay for the preachers were adopted by the lay conference of Southern Iowa at Burlington.

From the Wisconsin conference at Milwaukee comes an especially pessimistic report. Salaries there have not increased at all in the last decade or so. It was revealed that twenty pastors in this conference receive less than four hundred dollars a year, and, at that, each preaches in two different villages every Sunday. In this conference there has been a decrease of twenty per cent in salaries during the last thirty-five years, while the cost of living has increased forty or fifty per cent.—The Chicago Daily *Tribune*, October 7, 1907.

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#### A CLERICAL VIEW.

The eminent Charles Cuthbert Hall, writing for the *Atlantic Monthly* on "The ideal minister," sums up his view of that character in the following language:

"He is a scholar, but criticism has never violated that shrine of the spirit where the pure in heart see God. The unfading newness of everlasting truth gives to his speech the freshness of springtime. The unsearchable mystery of infinite holiness gives to his thought and conduct gravity and reserve, as one who has beheld things which it is not possible for man to utter. The demands of social service have not stamped him with the professionalism of a reformer. The ardor of churchmanship has not made him an ecclesiastic. He remains a prophet of the highest. When he speaks men feel that he is standing on holy ground. When he prays men perceive that he is prostrating himself before the risen Christ."

This is an exalted ideal, and few there are who attain unto it. Those who do, however, wield an influence far above their fellows. Mr. Hall's view is of interest at a time when so many clergymen are abandoning the ministry for more lucrative pursuits. In this they have both defenders and accusers. Yet how does such a life as that portrayed by this eminent divine square with the mercenary motives which prompt so many men to give up a calling to which it was supposed they had consecrated their lives? The picture would be sadly out of joint, indeed.

If the gospel ministry is a mere means of livelihood men who can not thrive in it with so much success as the carpenter or mason or lawyer or insurance agent do well to abandon it. If it is justified in exacting of its devotees such consecration and relinquishments of self as Mr. Hall deems essential to the highest usefulness and influence, men who are

not willing to abandon worldly prospects should turn from it to other and more profitable fields of labor. But, having put their hands to the plow they should not turn back.—Des Moines *Capital*, October 9, 1907.

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#### THE THEORY OF "FLETCHERISM."

"If people did their eating according to right principles, the increase in the price of food need not be a serious matter."

This is the declaration of Horace Fletcher, millionaire and food enthusiast, who sat yesterday in his rooms, at the Waldorf-Astoria.

Horace Fletcher is fifty-five years old. A few weeks ago he went to Yale and broke the records for physical endurance, defeating all the husky youths who had tried their strength in the college gymnasium. He says he was able to do it because he eats properly.

His eating philosophy is called "Fletcherism." It is a simple philosophy. It consists in eating only when you are hungry, in chewing what you eat until there is nothing left to chew, enjoying the taste of every morsel, eating only what tastes good and ceasing to eat when the appetite is satisfied.

This sounds easy, but it is not. To ask the hustling New Yorker to pause and enjoy everything he eats is to impose a hardship. The average man, according to Mr. Fletcher, swallows but does not eat. Because he does this he eats vastly more than he needs, has less enjoyment, has more sickness, is less strong and energetic as a worker—and spends so much more money than he need spend that a "high price" rumor brings him panic.

"I could start a boarding-house," continued Mr. Fletcher; "and, if every one in it would practice what I teach, their food would not cost me more than fifteen cents a day—of course, exclusive of the cost of serving, cooking, rent, etc. I mean I should have to pay the grocer, the butcher, and the baker not more than fifteen cents a day for each one of my boarders. And, what is more, they would be fed on the best in the land, the most exquisite dainties in the market."

"What would it cost an average mechanic, with a family, to live, on your system?" asked the writer.

"If he were to spend twenty cents a day for each member of his family," was the reply, "he could live well, do his work more efficiently and never have any doctor's bills."

"Of what, for instance, would his breakfast consist?"

"He would eat no breakfast. He would go out to work on an empty stomach and would work better therefor. His morning's labor would give him an appetite and about noon he would be hungry,

legitimately hungry, and ready to eat the principal, if not the only meal of the day."

"Then you hold that it is unnatural to be hungry on arising in the morning?"

"An appetite for breakfast is artificial. It is the result of years of habit. A man could not rid himself of this habit all at once; but it would not take him more than two weeks. The appetite that is not caused by work of some sort is an unnatural appetite. The body has been lying dormant for many hours when a man wakes up and it is less in need of food at that time than at any other time of the day."

"And of what would such a mechanic's midday lunch consist?"

"He could get all the best bread, butter, potatoes, cheese, milk, fruit, or vegetables that he wanted. Any of these would be within his limit of twenty cents."

"Suppose he wanted meat?"

"He would be unlikely to want meat. A man who lives as I live prefers the simple, quickly digested foods and enjoys them more than any others. You see, my system is the height of epicureanism. Every mouthful of food gives to the eater all the enjoyment that is in it. He chews it as long as it has any taste and enjoys it as long as it is in his mouth. By the time a man has followed my instructions for a few weeks he has found just what his system needs, and these are the foods he craves for, these are the foods out of which he derives the most enjoyment. Eating is a genuine pleasure, for wholesome foods are a delight to the taste, and it is perfectly true that the body of a healthy man craves for the aliments which most nourish it. Therefore the appetite is the safest guide, and whatever one's system craves for is the food that he should eat.

"I eat no breakfast, and generally my midday meal is the only meal of the day. But sometimes when out walking in the evening I pass a baker's shop and suddenly crave a cake, a biscuit, or a piece of butter-scotch. To such a craving I always yield, for I know that my body needs just that very thing. At other times I have a longing for peanuts, salted almonds, or pistachio nuts. Then I buy a few cents' worth and eat them with relish. An apple, a banana, or some other fruit may tempt me on some other occasion. I can not tell what constituent of that fruit or that nut my body is needing; perhaps it is some mineral salt or some form of sugar, but I know I need what I crave, and, therefore, I take it.

"This is the principle upon which all men should eat. If they were to do so they would grow stronger as they grow older, instead of wearing out their bodies by overloading them with unneeded foods and thus making their digestive apparatus

work far harder than is necessary. I, at fifty-five, as you know, broke all the endurance tests at Yale. And it is only a few years ago that a life insurance company rejected me as too poor a risk!

"Look at the Italian laborer, the man who performs the really hard manual labor on our streets and on our buildings to-day, and see what he eats. Meat has a very small place in his dietary. He goes out to work in the early morning with scarcely any breakfast, perhaps none at all, and at noon, when his labor has whetted his appetite to a keen edge he sits down and eats—what? A piece of bread and an onion, or a bunch of finocchio, or a tomato. He may drink some beer with it, or he may not. After this meal he starts in working again, thoroughly refreshed, thoroughly satisfied, and works up an appetite for his evening meal, which probably consists of a dish of spaghetti or macaroni and some cheese. I do not say the Italian way of living is ideal, but I cite it as an example of what the simplest diet will enable a man to do. A contractor in this city, an employer of large numbers of laborers, tells me that the average Irishman can lift a heavier weight or do a harder piece of work than the average Italian, but he is exhausted by it, while the Italian can keep on all day doing hard work steadily and without fatigue. I explained to him that the Italian was capable of greater endurance than the Irish laborer because he ate more wholesome food and in smaller quantities.

"The fact of the matter is that when a man has acquired a natural appetite by working hard his stomach is in a condition to digest rapidly and thoroughly. His body sucks up food as a blotting-pad absorbs ink. There is no more waste than is necessary and the stomach does no more work than is necessary, while the system derives the nutriment for which it is calling and in the amount which it needs. Consequently, there is no indigestion, no feeling of repletion after eating, the digestion takes place rapidly, the stomach gets rest and the man can return to his work immediately after his meal and work all the better for it."—Selected.

"The good book says God has given man power to bring forth much good. If this is true, then he is the author of all good. Then why should I assume the position that all who do not see as I do, will be damned, and have no reward for the good they have done? Why should I do this if my righteousness exceeds the righteousness of the Scribes and Pharisees of the present time?"

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"Jesus said he did always what pleased his father. He received his message of truth from God; and by always doing those things which pleased his father he was enabled to be the light of the world."

## Mothers' Home Column

EDITED BY FRANCES.

Daughters of Zion Reading for November.

TWO PICTURES.

I.

"Say, pop, I saw you riding on the sidewalk last night. You'll get nabbed some day."

Mr. Jennings laughed at the pertness of his ten-year-old son.

"Oh, I guess I'm smart enough to keep out of the hands of the police. It's a perfectly ridiculous law, anyway. Of course, it's all right down town where there are lots of people, but out here, where there's no necessity of running into any one, it's all nonsense."

"But, it's the law," asserted the lad.

"Yes, I know, but there are some laws that are so ridiculous that they are just as well broken as kept."

"The game law, for example," said Harry with a snicker.

"Well, you just keep still," said the father. "You don't have to tell all you know."

Harry smiled knowingly, for he fully understood that his father was sensitive, and with good reason, on the question of breaking the game laws; but the subject under discussion was put in the background by the insistence of the young daughter, who brought forward a grievance of her own.

"Say, ma," she exclaimed, "I think Miss Bell is real mean. She only gave me sixty in English and sixty-five in arithmetic, and I know I ought to have more. She is awful partial. She gives Mabel Doane ninety and ninety-five, and Mabel doesn't study any harder than I do. It's only because she's the teacher's favorite."

"Well, if there's anything I despise in a teacher," said Mrs. Jennings, "it's partiality. I really don't see why Mabel Doane should be the teacher's pet. I don't think I'll invite Miss Bell here again very soon, if she doesn't treat you with any more fairness than that."

"My sakes," exclaimed Mrs. Jennings, hurriedly. Here it's most church time. Fly around now and get ready, or we'll be late."

"I'm not going to church," said the oldest son. "It's no use sitting there listening to that old blatherskyte. He's too stupid for anything."

"Right you are," said Mr. Jennings. "If a man can't preach a better sermon than he does, he'd better stay out of the pulpit."

"Oh, come," pleaded Mrs. Jennings, "I think it doesn't look well if we don't all go to church."

"Well," said Mr. Jennings, settling himself in an easy chair with a newspaper, "get a minister that can say something and say it in an interesting way, and we'll go."

"Well, Annie, you and I will go," said the mother.

"All right," laughed Mrs. Jennings, "I think the preacher is about suited to the intellect of women."

"Say, pa," exclaimed little Harry, whose thoughts had been directed in a new channel by his father's last remark, "I was with Philip Barrows last night, and we met his mother and sister, and what do you think! He took off his hat and bowed to them just as if they were strangers."

"Well, I think that was very nice," said Mrs. Jennings.

Mr. Jennings laughed, "I suppose you will be asking me to tip my hat to you in the street next?"

"Why not?" asked Mrs. Jennings. To this remark, however, she received no reply, but another laugh from her husband and the exclamation of, "How perfectly ridiculous!"

"I asked Philip what he did it for," said Harry, "cause I didn't see why a boy should bow to his mother or sister. They're just his home folks. Of course, it's different when you meet a grown-up lady. But I'd feel awfully queer to take off my hat to Annie."

"I imagine I see you," said Annie somewhat sarcastically. Then she continued with a new expression of interest in face and voice, "Say, ma," Isabel Barrows' father tips his hat to her. I saw him do it the other day. I asked her why he did it. It seemed so odd to me. She said it was because he respected her. What do you think of that?"

"Perfectly absurd," said Mr. Jennings, with a little sneer. "But that's the way it is now-a-days. Young America demands the respect of the parents instead of showing respect for the parents. I think it's a pretty state of affairs when a man tips his hat to his little snip of a daughter."

Mr. Jennings settled himself to the reading of his paper. Harry went to his room, while Annie and the mother went to church alone.

II.

"Philip, didn't I see you riding on the sidewalk?" asked Mr. Barrows of his youthful son.

"It was only out here, papa, where you almost never meet anybody. Of course I wouldn't do it down town where there are lots of people. All the boys do it, and some of the men."

"That may be, my son," responded Mr. Barrows, "but I want you to be a law-abiding citizen, and when there's a law, we really have no choice in the matter."

"But that seems such a foolish law, papa."

"It may seem so to you, and yet be very reasonable. At any rate, whether foolish or not, it is your duty to obey it. We have no right to decide that we will obey the law only when we feel like it, and disobey it whenever we are inclined; and this fact I would like to have you fix in your mind now while you are young."

"But, papa, suppose the law really is unreasonable?"

"Then, my son, we should try to have it done away with, and a just law put in its place; but so long as it is law, every one should obey it. The lawlessness of American youth is a question of serious significance, and I am exceedingly anxious that you should grow up with a sincere respect for the law."

"Mamma," interrupted little Isabel, "I don't think Miss Graham is at all fair. I study real hard and she never gives me as high marks as she does some of the other girls who don't study as hard as I do; and one or two of them I know look in their books during recitation. I don't think teachers ought to have favorites, do you?"

"Do you think Miss Graham gives you poor marks because she likes to do so?" asked Mrs. Barrows, gently.

"It seems as if she might give me good marks, sometime," said the little girl poutingly.

"I am of the opinion that Miss Graham would give you good marks all the time, if she could. It would certainly be a greater credit to her."

Isabel looked up in her mother's face with surprise. "I don't see why it's any credit to her to give me good marks," she said questioningly.

"Judging from my own experience as a school-teacher," said Mrs. Barrows, "Miss Graham feels that every good scholar reflects credit upon her as a good teacher, and that every poor scholar detracts from her reputation as a teacher. So I must believe that it is a grief to her to be obliged ever to give poor marks to any of her scholars. I think we can prove it if, during the next two weeks, you will work hard to secure a good standing in class. Try it for two weeks, my dear, and if you aren't succeeding in winning a good

standing during that time, then I will see Miss Graham and get her opinion as to the reason. Perhaps she and I working together can find out what is the matter. And now we will get ready for church."

"Who is to preach to-day?" asked Mr. Barrows.

"The Reverend Mr. Porter supplies our pulpit to-day," responded his wife.

"Oh, mother!" exclaimed Philip, "must we go to hear that old stick?"

"My son," expostulated the father, "I can't allow you to use such an expression in regard to a minister who is also an old man."

"But, father," urged Philip, "his sermons are so dry. I never can listen to them."

"I wonder if you think that our only reason for going to church is to hear the sermon."

"Why, what else do we go for, father?"

"To worship God," replied Mr. Barrows. "And the sermon really is only one means of directing our thoughts in the right channel. If you find the sermon uninteresting, you can withdraw into yourself."

"Well, father, I don't know how to do that. I get to thinking of all sorts of things."

"It will be good training for you to try to follow the sermon. If you can not understand it, then you might think of all the things you have to be thankful for; and don't forget that the privilege of church-going is one of them. There are boys who never can go to church, and I am sure you would not want to change places with them. You might commit a hymn to memory while you are sitting quietly in the church. You can't understand it now, but when you are as old as I am, you will realize that it is a very great pleasure to have the memory stored with beautiful thoughts, and now is the time when you can best commit such thoughts to your memory. Try it to-day. If you find the sermon tedious, see if you can't learn the hymn, 'How gentle God's commands,' so that you can repeat it to me after church. And then, my son, I want you never to speak of an old person with disrespect. This afternoon you might employ yourself to good advantage by looking up in the Bible the places where you are commanded to reverence age."

"Oh, father," interrupted Isabel, "do you know Annie Jennings laughed at me because, when she asked me why you tipped your hat to me in the street, I said it was because you respected me. She seemed to think that was the funniest thing she had ever heard. It isn't funny, is it, father?" asked the young girl eagerly.

"Certainly not," replied Mr. Barrows. "There are no women whom I respect more than my wife and daughter, and I certainly should be very remiss if I didn't manifest that respect to them under all circumstances. I think we should have children manifesting more respect to parents, if parents treated their children with great respect. And now we will all show our respect for the Sabbath and our love to God by going to church as a united family."—Mary Wood-Allen, M. D., in *American Motherhood*.

#### Questions on November Reading.

In these two pictures what four kinds of respect are lacking in the first and manifest in the second? What was wrong in the first address of Harry to his father? Did his father merit his respect? How should pertness in a child be regarded? What disrespect did the father show both in his conduct and his conversation? What effect would this example have upon the son with regard to keeping the law?

What was the example of Mr. Barrows to his son? What two forces would work to make his son a law-abiding citi-

zen? How did Mr. Barrows show respect for his son? Do you agree with his reasoning? What laws are boys most liable to violate? What can we do to lessen the lawlessness of American youth? What would be accomplished by a general attitude of respect in the family, such as was manifest in the Barrows family?

What difference may be observed even in the complaints of the two little girls concerning their teachers? What reason may we see in the hasty conclusions of Mrs. Jennings for the manner of speech of her daughter? What do you think of Mrs. Barrows' position in regard to her child's standing at school? Who would be helped by such a course?

What respect for authority may be noticed in Philip's disrespectful question about attending church? In what different ways did Mr. Jennings and Mr. Barrows meet the disrespect shown by their sons? What effect would the remark of Mr. Jennings about the intellect of women have upon his sons? How do you regard Mr. Barrows' advice to his son about going to church? Would you approve of his suggestion about committing the hymn to memory? Which man showed the finer disposition in his idea of courtesy toward wife and daughter? Can Young America be expected to respect parents who are not themselves respectful? How will respect for the law of God induce respect for other law?

#### Program for November Meetings.

Hymn No. 44, Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "Respect for the law of the land"; paper, "Respect for parents"; roll-call; business; hymn No. 80; closing prayer.

## Letter Department

LOUISVILLE, Kentucky, October 8, 1907.

*Editors Herald:* We have just had a very profitable visit from Bro. G. T. Griffiths, who was with us from September 28 to October 3, and did some ordaining and setting in order in the branch here. He saw fit to have your humble servant placed in as president of the branch, and suggested that I look after the work at Louisville and vicinity, and so has instructed me to visit the branches at Middletown, Ohio, and Dayton, thence to Wellston, Creola, Vales Mills, Radcliff, and Ironton. I hope all the above branches will please correspond with me, as to the way I shall come. This is by order of the missionary in charge. I hope we may have a profitable meeting with the Saints of the above places.

I am still rejoicing in this great latter-day work, and only trust that I may be able to do more in building it up. May the Lord hasten the redemption of Zion, is my prayer. I am, as ever,

Your brother in gospel bonds,

1719 Seventh Street.

J. W. METCALF.

Green Valley Road, NEW ALBANY, Ind., Oct. 4, 1907.

*Dear Herald:* Will you please publish a few lines for us, to let our many kind brothers and sisters know how we are, as we can not write to all individually. My father was taken bedfast June 22, and was very low for six weeks, when he made a little change, got some better, but was unable to sit up without fainting. He remained in that condition for several weeks, then began to get better, and now has a good appetite, but can not get out of bed without help, and can not stand on his feet without being held up.

September 27 he got tired of lying in bed, and while mother and I were out of the room he got up and tried to get to the rocking-chair. We heard him fall, and being nearly worn out in caring for him for over three months day and night,

and my poor old mother being eighty-four years old, faithfully doing all she could, but not able to be up nights, it took all of our combined strength to get him back in bed, and he has not been so well since. I ask the Saints to pray for us that we may be able to care for my poor old father, who was eighty-five years old August 6. I know God has given me strength thus far, or I could not have kept up, with no help except my dear niece from Chicago, Sr. Emma Castins, who came to our help and assisted us four weeks, doing all she could.

We are some in debt. Have had two doctors, and have them to pay. That is not our faith; but we couldn't get the elders. We sent for Bro. Metcalf once, but as he was in his field we could not get him often without inconvenience to him, we thought. The weeds took my garden, our time being taken with caring for my father. We have everything to buy this year, and if any of the dear brothers and sisters can help us a little in this our time of need, we will be very thankful. The good Bishop of our church has helped us all he could, but he has so many to look after.

In the one faith,

JAMES G. SCOTT AND FAMILY.

WOODBURN, Indiana.

*Dear Herald:* I am at Woodburn, trying to preach the gospel of Christ. This is a place where the gospel has never been preached before, and, as David says, "Why do the heathen rage, and the people imagine a vain thing?" It is true at this place.

I have been holding street-meetings. Have had a large crowd each night, thus far; but don't know how long I will stay here, as the weather is getting bad. When I came to Woodburn, I got the consent of two of the leading members of the Methodist Church to use the hall. As yet I had not met the preacher, for he was not in town. So I was told to go and give out notice of my meetings; but the preacher came, heard there was going to be meeting, and that it was a Latter Day Saint, so that changed the order of things; for it was then all "Mormonism." On the night of my meeting, I went to get the keys to the hall, and was refused. The preacher told them I would have to come and see him. I suppose he thought I would not come to him; but I surprised him, and went to his house. The first thing I had to meet was "Mormon." But before I left I think he was sorry he met the so-called "Mormon." After a long interview with him, he said I could have the hall for that one night. But on arriving at the hall I soon learned that the people were afraid of the hall, and so I went on the street and commenced preaching.

I have had good interest, but do not know how I will come out yet. Am trying to present the gospel of the Lord Jesus Christ, for of it I am not ashamed. It is a grand thing to be a Saint in these latter days. Pray for my success in this latter-day work.

N. A. HILL.

GROSSLICHTERFELDE WEST, Germany, Sept. 18, 1907.

*Dear Herald:* As a member of our Reorganized Church, after having apostatized from the Utah church like Bro. Abels, I have regularly read your numbers, and also studied the editorial of the 4th of September, "The problems of life," which greatly interested me. Considering now that kind advice at the close of said article, "And the first great need is to become thoroughly assured of the verities of the Christian religion, then we can bear with the problems of life without losing faith, even if we do not understand them for a time, because we have our feet planted on something substantial," I wish to call the attention of

those, satisfied with the quoted sentence, to the following passage of Doctrine and Covenants 101:32-34, Utah edition of 1893, reading in German: "Ja, Wahrlich, ich sage Dir, and jenem Tage, wenn der Herr Komen wird, wird er alle Dinge offenbaren. Dinge, die vergangen sind und verborgene Dinge, die Kein Mensch wusste—Dinge der Erde, durch welche sic gemacht wurde und den Zweck und das Ende derselben—sehr Kostliche Dinge—Dinge von oben und Dinge von unten—Dinge, die in der Erde, auf der Erde und in Himmel sind."

This section 101 of the Utah edition corresponds with section 98 of the Lamoni edition, and therein will be found the cited German verses in English. They run approximately, freely translated:

"Yes, truly, I tell thee, at that day when the Lord will come, he will reveal all things—things which are past, and hidden things which know no man—things of the earth, by which it was made, and the purpose and the end of it—very precious things—things from on high and things from beneath,—things that are in the earth, on the earth, and in heaven."

As I have no Lamoni edition at hand, I must leave it to the reader of my lines to look over section 98 to find said passage.

I only mention said passage for the purpose of showing that, in my humble opinion, our Lord Jesus Christ has reserved to the day of his coming the revelation of the things and mysteries regarding "the problem of life," and that we must have patience till that time, as his obedient adherents.

Trusting to have contributed a little to lift the veil from gospel truth, in giving the above explanation, I remain, with kindest regards to all interested in the matter.

Your brother in gospel bonds,

ALEXANDER KIPPE.

[The passage from Doctrine and Covenants quoted above reads, in the Lamoni edition, 1906, as follows: "Yea, verily I say unto you, in that day when the Lord shall come he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purpose and the end thereof; things most precious; things that are above, and things that are beneath; things that are in the earth, and upon the earth, and in heaven."—Doctrine and Covenants, 98:5. EDITORS.]

BRADFORD, Manchester, England.

*Dear Herald:* May I beg a little space of your valuable paper to bear my testimony to the goodness of God, and the truth of his gospel? Many years before I entered the church I was connected with a body commonly called Plymouth Brethren, who used to say, "Read your Bibles and compare with what people say"; and, though only a poor reader I persevered and became well acquainted with its contents, and soon found that the people believed but very little that was inside the covers of the Bible. They did not believe there are any apostles at the present time, still the scriptures were very plain that they were to be in the church. I asked one of the leading brethren a question the other day. What did that scripture mean found in the fifth chapter of James about calling for the elders to lay hands on those that are sick? He said it meant that Jesus Christ died on Calvary's cross and now was seated at the right hand of God pleading for us. I told him I believed it meant what it said, as I have realized its truth again and again; for I have been raised up many times through administration, which causes me to love the gospel, and I would like all my loved ones to obey the same gospel, that they may have the same experience.

I would just like to bear my testimony with regard to tithing. Many years ago I used to read the paper called

*Christian Herald*, and I learned there something about tithing. Not having been taught this truth, it was a long time before I understood what it meant; but through prayer and reading I saw the Lord required a portion of our possessions. I was willing to pay my portion. At this time my husband was not converted, but he gave me his wages to do the best I could. At this time we had a son just going to commence work, so I thought I would give the Lord his first week's wages which was seven shillings and sixpence, which I sent to a Mr. Muller and said, "From one whom the Lord has blessed." And I can tell you the Lord has paid me back with good interest.

Another time one of our boys got discharged, and when he got another place he received twenty-one shillings more wages, so I promised the Lord I would give him this twenty-one shillings until Christmas, it then being October. When Christmas time came his work mates had a draw, and they asked him if he would go in. He said yes. I did not know anything about it, but he won a fine large goose. The first week's wages in the new year he had twenty-one shillings extra in his wages. So he asked his master if he had made a mistake. He said no, he had given him a raise; this they did not do until they had been there two years.

Soon after my husband and I entered the church, we went for an outing in the country. As we sat on the banks of a stream we were talking about tithing. We had taken stock of our possessions. We had not such a finely furnished home, but would not part with it for less than eighty pounds, that meant eight pounds for tithing. My husband said, "Do you think the Lord wants eight pounds from an old collier who works without shirt?" But I said all the strength is from the Lord. So he was willing, and we both went on our knees to ask the Lord to accept it. That was about fourteen years ago, and there is no trouble about paying tithing now. Each year it is always ready, and right glad we are to pay it. We have had testimony upon testimony that it is the Lord's will. Since then we have gone into a little business, so my husband no longer pulls off his shirt under the bowels of the earth. The neighbors said we would not be in it a month; but six years have passed, and we are still there. We have much opposition from those who keep open all day Sunday, but we close. They do us no harm, for the Lord is with us and for us. I am very deaf, and my husband's eyesight is poor, so my husband is ears for me, and I am eyes for him; so with the blessing of God we have prospered.

With best love to all in the gospel, I remain,

SR. SCHOFIELD, Sen.

DEER ISLE, Mountainville, Maine, Oct. 5, 1907.

*Editors Herald:* I have recently moved from Stonington to this place, which will be my headquarters, at least for the coming winter. There is little of unusual interest to mention with reference to our church and its work in this vicinity. Here, as in other places, we are told of the good old days that have been, and if things now were as in former days, what an incentive to the performance of duty it would be. How is it that Saints are so prone to overlook the fact that we must personally and individually approve ourselves to God by faithful service? This is our day—our time and opportunity to act is in the living present. What has been or what may be should not serve as a constant theme upon which to fasten prejudice. Paul gives us the remedy when he says we should "forget things which are behind," and "reaching forth unto those things which are before," "press toward the mark for the prize of the high calling of God in Christ Jesus." Is any one, for any cause, justified in failing to "press"? Is there any excuse that can be given

that would justify any person in disobeying God? For my part I do not believe that there is, and I am for the individual who will try, make an effort, be willing and cheerful in doing the best he can, even under hard and discouraging conditions. We do not need an excitement as an antidote for our faith. The witticisms and eloquence of some star preacher may entertain nicely and draw crowds, but what we really need is to assimilate and receive the engrafted word of Christ, and then act upon a righteous desire in the heart, and not from attraction or unmasked pride or fear of the world. We are not sent out as actors upon the stage to entertain people. We are sent to preach the gospel of Christ, to make disciples for Christ, to build up souls in Christ. This is our business, we have a message to live and to preach to the world, and we should go about it with earnestness, straightforwardness, and sincerity.

Our recent Sunday-school convention held at Stonington passed off in the usual quiet manner. We would like to see a greater number enlist in this department of work, for therein is an opportunity to help and be helped.

While holding a series of meetings at Little Deer Isle, last February, I inaugurated a movement to build a new church. A report from there a few days ago tells me that they have raised wholly from voluntary contributions the sum of four hundred and sixty-five dollars. This is certainly gratifying. One good brother promised that when, if ever, they could raise five hundred dollars, he would add his check for one hundred dollars more, so that sum is practically assured. During the summer we have made a much-needed improvement upon the church at Stonington, by erecting a stone platform and steps at the entrance. Thus the work goes on, but it seems that some would rather "lean" than "lift." How is it with you? Are you lifting or leaning?

Hopefully,

W. E. LARUE.

FREEDOM, Oklahoma, October 6, 1907.

*Editors Herald:* It has been quite a long time since we sought space in your columns, but we are not dead, neither, we trust, sleeping.

Since March 14, we have been busy trying to fulfill the requirements of Uncle Sam, that we may obtain deed to a quarter section of Oklahoma land. Think we are succeeding admirably. That has kept us pretty busy, but we have found time to keep an appointment going at what is known as Burnham schoolhouse, only missing one Sunday since April 7, except for one month, from July 12 to August 11, when, with our family, we attended the Richmond reunion, and afterward preached upon the streets of Mutual and Woodward. In these street-services we were assisted by our family. Thus we had quite a choir along, and attracted good attention in both towns.

Mutual is a new opening, but we met some Braden echoes there. They seemed to come from an affair of a year or so ago at Seiling, Oklahoma.

At Woodward we baptized two, a Bro. and Sr. Mikel. We left them rejoicing in the work. We left some interested in both places.

We have many calls for labor in the surrounding country, and, as soon as we can get our crops gathered, have planned to occupy.

This point (Burnham schoolhouse) is a new opening, and much interest has developed.

A request came to us a couple of weeks since, that we permit a collection to be taken up for us, in appreciation for our work here in the preaching and Sunday-school work. We told the people that we did not wish to refuse them the

privilege, but suggested that we make it a collection for Graceland instead, then we could have part in the work with our neighbors: telling them that what they did for the cause, they did for us.

The result is that we inclose eight and one half dollars, the amount raised here for Graceland. We are happy to be able to assist our college in this and any other way that opens up.

Our crops are good this year, and we hope to reap, spiritually as well as financially.

Ever working and praying for the triumph of Christ's cause.

Your brother in Christ,

A. M. CHASE.

HUNTER, Louisiana, September 30, 1907.

*Dear Herald:* I wish to say that I received a card from an elder saying he would come over and preach for us. The card was rubbed so badly I could not tell what his name was. I guessed at it and answered, and my letter came back. Now, I am ready with my part of it. Remember money will not keep. Come on. It seems to me that this is as good a time as we will ever have. Wish he was here now. Will tell you how to come. Come to Mansfield, Louisiana, Desoto Land and Lumber Saw-mill. Come out on tram to the log camp, and you will be within one mile of me. Most any one there can tell where I live. If you write before you come, address R. F. D. No. 1, Logansport.

Your sister in Christ,

MRS. M. E. BUNYARD.

STEWARTSVILLE, Missouri, September 24, 1907.

*Editors Herald:* I understand that the General Sunday School Association has taken up work on normal lessons, published by Curtis and Jennings, Cincinnati, Ohio, and written by J. L. Hurlbut. Now I find, by a close application, that not only are the dates incorrect, but, also, a great many points in the body of the work, and you know that it is a great deal easier to learn anything right at the outset than it is to unlearn it and relearn it afterwards. Permit me to point out some places wherein I think, and can prove it to be incorrect. I will take up the chronology first.

In the second revision of the work the author states that the call of Abraham was about 2,280 B. C. I can prove that he is at least 152 years wrong here, and shall proceed to do so from the Bible. You will see that I place the creation of man at 3996 B. C. I do so because the astronomical part of it warrants me in so doing. So I will figure from this as a basis. Adam made 0 A. M. 3996 B. C. (see Genesis 2: 6.) From Adam to the birth of Noah 1056 years, or the birth of Noah was 1056 A. M. or 1940 B. C. (see Genesis 5: 3-28). From the birth of Noah to the flood was 600 years (see Genesis 7: 6), making it 1656 years from Adam to the flood.

From the flood to the birth of Abraham was 352 years (see Genesis 11: 10-24.) From Abraham's birth to his call was 75 years (see Genesis 12: 4), making it 2083 from the creation to the call of Abraham. 1656 plus 352 plus 75 equals 2883 A. M., or 1913 B. C. Hurlbut puts this date at about 2280. Guess again, Mr. Hurlbut.

Allowing 430 years for the bondage in Egypt, which is too much by 215 years (see Josephus, book 2, chapter 15: 2; Exodus 12: 40, 41), here Moses puts it the self same day, etc. Now we have 130 years for Jacob's age when he went down into Egypt (see Genesis 47: 9). Isaac was threescore or 60 years old when Jacob was born (see Genesis 25: 26), and Abraham was 100 years old when Isaac was born (see Genesis 21: 5); and Abraham was 75 years old when he was

called (see Genesis 12: 4), and 100 minus 75 equals 25; and 25 plus 60 plus 130 equals 215. Then we have 215 years from the call of Abraham to the going down into Egypt, and 430 years for the sojourn, according to Hurlbut, which makes 215 plus 430 equals 645; and 2280 minus 645 equals 1635 years, as against 1483 for the Exodus and 1635 minus 1483 equals 152, which is too much by 152 years.

But let us begin at some fixed date, one that we all know to be correct.

For instance, let us take 711 B. C., or 3285 A. M., the date that the city of Samaria was taken by Sargon the Chaldean king (see 2 Kings 17: 6-23; also any good ancient history).

By looking through 2 Chronicles, and 1 Kings, you will find that thirteen of the nineteen Hebrew kings reigned 292 years; and, in Kings 6: 1, we have the words of Solomon to the effect that it was 480 years from the Exodus to the building of Solomon's temple. This should be conclusive.

I can give the reigns of those thirteen Hebrew kings, but will reserve it for another article on this subject. As above the reigns of those kings were 292 years, and 292 plus 480 plus 2513 equals 3285. 3996 minus 3285 equals 711; and 3285 plus 8, equals 3293; and 4004 B. C. minus 3293 equals 711.

Thus we see that Hurlbut is wrong from three different starting points; and figurings both from the creation and the reign of Hezekiah king of Judah. I can take the kings of Israel and figure backward to the same point, and also the reign of the judges which was 450 years. Now, shall we hang to an error, or shall we drop it and take up something that has been tried and found correct.

If the officers of the General Sunday School Association say that we are to hang to Hurlbut as regards his dates, etc., I prefer not to study the work, for I have found several places wherein he is wrong, not only in dates, but otherwise.

I have lately finished a system of chronology on the Bible and Book of Mormon which, I think, is nearer correct than anything I have ever seen. It is founded on astronomy and the equinoxes; and also, on the history of the Bible.

I hope that this article may, at least, set some of the leading lights of the church to looking this matter up, and that the leaders of the Sunday-school movement will, at least, discard everything in Hurlbut that is wrong. I shall then feel more than repaid for my trouble.

Yours for the truth,

W. C. FLANDERS.

MOUNTAINVILLE, Maine, October 1, 1907.

*Editors Herald:* As I pause for a few moments in the busy conflict of every-day life, and look back briefly over the ever-changing scenes of the years now gone for ever, and compare the past events in my life's history with the present, and the possible future, I feel to thank God very much from the very depth of my heart, for his unfathomable, unmeasurable goodness, love, and mercy to me, who am indeed unworthy of the least of these many blessings. And when I think, with a deep degree of sadness, of those years when I would not only refuse to accept this blessed latter-day gospel and work, but proved indeed a formidable enemy, moving strongly against it in word and deed, I often wonder why that dear Father's mercy was so extended, or his arm so held out as to cause me to at last be compelled, through the awakening of my deadened and darkened mind, to accept that which is now dearer and nearer than all else to me, and which has brought, in a few short years, more real, true, genuine peace, joy, and contentment into my life than I ever dreamed existed beyond the portals of heaven before. Oh,

why is it, alas, true, that so many who are sin-sick, whose lives are so darkened, and who need just the thing which the gospel can and will supply to fill their every spiritual need and want—why is it they will persistently refuse to receive the truth into their lives, and close the heart's door to the knocking of the One who died for those in just their dying condition? If such could only know and feel for only a short time the unutterable peace and lasting satisfaction which come through obedience, and the natural result of the Holy Spirit's presence within, how many would accept this truth at once, and how eagerly they would demand admittance, instead of the labor now bestowed by our people to bring them in! I feel like saying in the words of David: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

The work here, I believe, is in many respects better than it has been, and we are hopeful for the future. While there is much of a discouraging nature, it is true, there is also much to be thankful for; and, between the clouds of despair and doubt, we now and then catch a glimpse of promising blue and genial sunshine. If only each member will see to it that his or her life is made clean and pure in God's sight, and that his or her example before the world is beyond reproach, it will not be long before the branch here (or anywhere) will be wonderfully improved and strengthened. A branch can never be better or stronger than the individuals who compose it. And in the degree that we advance along spiritual lines, in that degree will our branch be uplifted and purified. And the only way to do this is to study our church books and publications, and unceasingly watch and pray. May the dear Father help us to so desire, and, desiring, to work continually along these lines of spiritual success.

With an earnest desire for the prayers of the Saints everywhere, I remain,

Your brother in the faith,

WALLACE A. SMALL.

TULARE, California, September 30, 1907.

*Editors Herald:* I am here in Tulare again after an all summer's trip to the north, most of the time in Oregon, visiting many places where I had the honor of planting the standard of truth many years ago; and I saw quite a number of familiar faces, although now grown old and wrinkled by long service.

I spent about ten days with old Bro. and Sr. Morris, of Lebanon, Oregon. They are the first two that I led into the waters of baptism in that mission, and I can truly testify that it was a pleasure to meet with these old veterans, and find them not only strong in the faith of the restored gospel, but quite active bodily, considering the weight of years they carry.

I attended the reunion of the Western Oregon District, and it was a time of rejoicing for the Saints. We had with us Bro. E. Keeler, the hero of many battles for the truth, Bro. A. A. Baker and S. W. Condit, besides the local priesthood, and all seemed not only to enjoy the meetings, but to try to make others happy.

One little thing occurred near the close of the reunion that was especially interesting to me. It was on the 24th day of August, and the reunion closed the 25th. I noticed that the Saints were making an extra display with their dinner. Before this the Saints had taken their meals in their tents or their boarding-house; but on this occasion they had laid a long plank on the tops of the backs of seats in the big tent, and as I was sitting in the stand near one end of the table I could look along the whole length of the long tables, and I thought I never saw so much victuals put on a table for the number of Saints I supposed were to eat at that

table, and in my mind I felt to condemn the act. I thought we were there to worship, and I thought, after partaking of such a rich repast we would be in poor condition to worship in spirit, as I knew we ought to worship. But while my mind was discussing the propriety or impropriety of such a dinner at such time, our venerable patriarch, E. Keeler, came to me and took hold of my arm and said: "Bro. Clapp, please come with me." And, knowing I would be in good hands, I yielded, and Bro. Keeler led me up just opposite a cake, which I will not attempt to describe further than to say that it was three or four stories high, and also very broad at the base. As we stopped the people all fell in line along the long table, and Bro. Keeler made a nice little speech in which a number of unmerited bouquets were thrown at me. He spoke of my early efforts in that country, and the great difficulty under which I had planted the standard in that country, and said as an evidence of the people's good will and confidence they had prepared that dinner for me, and as a further token of their appreciation of my labors they had also commissioned him to present me with a purse of money (which I found to contain six dollars and seventy-five cents). I did not think of it being my birthday that morning, although I knew and spoke of it the day before. But it was a great surprise to me, for I was not used to it. Although it was the seventieth birthday, it was the very first time any one ever paid any attention to it; so I was completely surprised.

I undertook to make a reply to Bro. Keeler's speech, but was hindered by a sudden abnormal growth that took place in my throat. But I could say, and do now say, "God bless the dear Saints of Oregon." Of course I immediately forgave them for the extravagant dinner, and felt very much chastened for finding fault with them in my mind, and I was glad to think I was accounted worthy the fellowship of such noble people; and I pray that the Lord will never allow them to lose sight of the great light that now beckons them on to salvation; and that I, erring as I am, may conduct myself in such a way that to the end I may retain their confidence and good will.

During our dinner we had a little merriment which you will allow me to relate. It is a custom among the people (as I learned at that dinner) to put a button in the cake, and the one who gets the button has to buy a present for the one whose natal day they are celebrating. When the cake was cut, Sr. Annie Giles said, "Now, Uncle Joe, I know you don't eat cake; but you must eat a piece of this one, for I made it especially for you" (and by the way let me say that Sr. Annie is no freshman at the business of cake-making). And of course I consented to sample the cake, but asked for a very small piece. When I broke it open, out rolled the button. As I had never seen the like before, I supposed the button had gotten in by mistake and sought to hide my discovery; but some one saw the button, and quite a bit of merriment ensued, and the laugh was all on me. I told them I would buy the present—I would buy myself a tin whistle when I got down to California.

It fell to my lot to make the closing speech of the reunion, which I did to the best of my ability. The crowd was very large, but orderly, and we think that we left an impression for good. I left early Monday morning, with Bro. S. J. Culver of Cumas Valley, to cross the coast mountains in his lumber wagon; and, although it was a hard ride of three days, we reached Rosebury in time for me to take the train for the Irvington reunion, where I landed in time for the opening of the meeting. I was weary and worn on account of much labor, having preached over seventy times, and baptized some, and done other church work according to my ability, but in spirit I was never better.

I suppose you have had reports from the reunion, and I shall only say it was a very enjoyable meeting. Peace and good will seemed depicted on all faces. The preaching was good; I may say very good from start to finish, unless we exclude just *one* sermon. With a heart full of love for Zion and her children, I am, as ever,

J. C. CLAPP.

KANSAS CITY, Missouri, October 2, 1907.

*Editors Herald:* I moved from Utah about two weeks ago, and came here to Kansas City. Not being acquainted here, I write to the HERALD, thinking by so doing I may get help to find a position as barber in a barber-shop. I am not greatly experienced in the trade, but have been to the Moler Barber College for about three months. If unable to get a position in a barber-shop, I will take any light, respectable occupation, where rapid speaking is unnecessary. Having been a very severe stammerer, I am slow of speech, and would not accept a place where rapid speaking would be necessary.

Your brother in Christ,

OSCAR PETERSON.

15 Missouri Avenue, KANSAS CITY, Missouri.

CONDON, Oregon, October 7, 1907.

*Editors Herald:* We are still about the Master's business, doing whatever our hands find to do, though but little fruit is as yet in sight. We comfort ourself with the blessed fact that as far as sounding "the trumpet" is concerned, we try to have a conscience void of offence toward God and man, though of course man sometimes is offended when we "hew to the line."

Since my arrival in this field my lot has been mainly in Wallowa County, a very prosperous county, with a very enterprising people. Every opportunity to enlarge possessions is grasped with eagerness. Every moment is employed. The words of the Savior, "The night cometh when no man can work," will not apply to Wallowa County, and of course many other places in the Northwest. This labor for the "bread that perisheth" crowds out the time which should be employed in order to secure that which "endureth for ever." This condition prevails among Jews and Gentiles alike, so the lonely missionary becomes blue at times. However, am happy to state that through it all the Spirit of the Master has been my guide, and has led me to a few who would hear the word. Two precious souls obeyed the message; and if there is a great reward for one soul, there can not be a less reward for two.

I came to attend the district conference, which closed yesterday. Not many attended, but those that did seemed to enjoy the privilege. Bro. N. E. Austin was ordained an elder, Bro. J. Barr to the office of priest. The Spirit of peace, love, and unity was present throughout the session. The principal speaker was Bro. E. Keeler, whose forceful arguments and admonition were well received. Several patriarchal blessings were given to the joy of the recipients.

Since last meeting with the Condon Branch a marked change has taken place, which is due to the wise administration of the district president and the branch officers. Our prayer is for their success, in being instruments in the hands of God to purify the Saints, that they may present them spotless to the Lord at the crowning day that is coming by and by.

The Bishop's agent is looking after the Lord's storehouse, and his family are making themselves felt in actual branch service. The ladies' mite society is a power for good, and will receive many mites, when "the books" are opened.

In viewing what we have just penned, we feel encouraged, and intend to press onward with renewed vigor, and by the

assistance of the good Spirit overcome whatever may confront us in the future.

Bro. Moore and the writer expect to return to Wallowa in a few days, where meetings have been arranged by Brn. Merryman and Feagins, who are the mainstays in a financial way in that region.

Your brother and colaborer in the Lord,

N. C. ENGE.

HECLA, South Dakota, September 28, 1907.

*Dear Herald:* As the Saints in general are interested in the progress of the gospel work, and what the men whom they send into the various fields are doing, I contribute my portion of news. It has been acknowledged by men who have been in the work for upwards of twenty years, that this part of South Dakota is the hardest mission they ever saw, so you need not be surprised when I tell you I have been unable to hold a week's uninterrupted meetings since June, 1906. Whether it is my fault, God knows. I have done what I could, and am willing to keep on trying; but do not know how long that willingness will hold out. I do not wish to be thought as complaining, for I know God is in this glorious latter-day work, whether the people are or not, and I want to be in it soul and body in whatever line of work God may want me to do. I know that God (with what efforts I can put forth) can qualify me for the work he wants me to do, so with the intention of doing my part, I, in company with my wife and other Saints, on May 30, went to Sioux City and attended the quarterly conference. Had an enjoyable and profitable session, in which the Saints were encouraged and strengthened, and friends made among non-professors. With many regrets I parted with the Saints there on June 3, and, with Bro. C. H. Anway and family, I rode across the country to their home at Akron, Iowa. I remained there and in that vicinity for two weeks and encouraged and instructed the Saints, and all who would listen. Through the efforts of Bro. Carl Mann I obtained a school-house five miles from town for services, and a home with a Methodist family who treated me fine; and I have a standing invitation to return. But on account of the busy season I was unable to get a sufficient crowd to justify my staying, so I closed the effort after four services.

I met with Bro. Ed. Daugherty and family on Sunday. Spoke to several of their neighbors who gathered at his home, which is always open for the ministers and for services.

On the 24th of June I went to Salem, and stayed two days with Bro. Lytle. Had a talk with some street-preachers who did not represent any organization. I got them to promise to read the Book of Mormon. I also met Bro. Rannie here, and in company with him proceeded to Bro. Booker's, near Spencer, where we had made arrangements for a two-day meeting of which you have had details. I feel some good was done, and friends made to the cause.

From here we went to the home of Bro. E. E. Willard, at Huron, who had just previously taken a partner for life, one of North Dakota's best young ladies, so he says, and when I enjoyed their hospitality, I was inclined to believe his statement. We stayed there a few days and enjoyed their fine home, and on the 6th of July Bro. Rannie went to Warrington, and I to Columbia. While waiting for "Nahum's chariot," at Redfield, to proceed on my journey, I inquired for a Bro. Burns, whom I had heard last year was going to move there, and found them to be nice young people, he being employed in a music store. I had a short but pleasant visit with them, and proceeded to Columbia. Had service on Sunday, and on the 12th returned to Redfield. The next day

Bro. Rannie came, and we proceeded to Clark, and to the home of Bro. J. J. Johnson, thirteen miles from town, where we had been invited. Friends were made, and an invitation extended to return. Bro. Rannie remained there till August 28, having meetings on Sunday eve. I left on the 5th for Columbia. It being harvest time, nothing could be done except on Sunday, and then but few to talk to, and they mostly too much occupied with their secular business to be much interested in the gospel of Jesus Christ. I talked the gospel whenever I could get the opportunity. Have sent in some subscriptions for the church publications, and have some more to send now.

I came here on the 23d of September, and unexpectedly met Bro. Sparling of North Dakota, and at present am with him, visiting the few Saints here and instructing them. They are young in the work, and eager to learn of the ways of the church; and it does them good to talk to the elders of the work. I can see their eyes shine and their faces light up with pleasure when new truths are shown them. Ah! there truly are comforts and blessings in the gospel that the world knows not of.

On Sunday, September 29, Bro. William Sparling baptized Sr. Mary Barry, wife of Bro. George I. Barry. Now their hearts beat in unison in the gospel light. She is a noble woman, and was led by an open vision to have Bro. Sparling baptize her; and in answer to her husband's prayers she was brought into the fold. She will be an honor to the cause, and her soul will rejoice in the Holy One of Israel. At three o'clock Bro. Sparling preached at a schoolhouse, instructing the Saints, after which I confirmed Sr. Barry, and at eight o'clock I spoke in the hall at Hecla with good liberty.

Monday morning, in company with Brn. Bierlein and Sparling, I went to Bro. Bierlein's home to administer to his daughter. I find them all good Saints, and my stay was all too short.

"How will the Saints rejoice to tell,  
And count their blessings o'er,"

When they dwell safely in Zion. Then these pleasant associations will not come to such abrupt endings. I am anxious for the advancement and spread of the work. There are good Saints in this mission, and most of them isolated from church and Sunday-school privileges. They are pleased when an elder comes to see them. The opportunities for preaching to outsiders are very scarce, so the most we can do is to visit and instruct the Saints. I have not been in a church building since last May.

May God bless all his Saints and help them to be coworkers with him in the consummation of this grand work. I sincerely ask an interest in the prayers of all God's people. Still battling for the truth.

L. G. WOOD.

#### Statement of Healing.

I lived in Utah, north of Ogden, in the year 1869. I had left the Utah body, and had joined the Reorganized Church. There I knew a man named Nels Rasmussen, then forty-six years old. Since he was twenty-two years old he had been tormented with an evil spirit. He joined the Utah church and had a great desire to be made free from the evil power, so he went to Salt Lake City and into the tabernacle on Sunday. While there the evil spirit came upon him and he screamed very loud and made much commotion in the great gathering. Then Brigham Young gave command that he be thrown out and not be permitted to come in again, and it was done. If any of their elders had ever administered to him I do not know of it.

When he returned to where I lived, he came and stayed at

my house five weeks. He suffered greatly every week, and sometimes it took him twice a week. Then he said he would try the Josephites and wait for Alexander and David Smith. I think they arrived in July, and he went immediately to the city, and there they administered to him according to the holy ordinance of the Lord. But the evil spirit stayed in him. Then David said to Alexander that it would not leave Bro. Rasmussen without they had fasting and prayer together; so they fasted and prayed and administered again, and the evil spirit departed from him. As soon as I saw Bro. Rasmussen I asked him about it and he told me. He said that when the spirit left him it used his tongue and spoke saying: "Now the sons of him that was martyred have come; I must leave you."

C. J. ANDERSON.

BEACONSFIELD, Iowa, September 22, 1907.

## News From Branches

### FIRST KANSAS CITY.

Sr. W. W. Blair, from Lamoni, is visiting with her children and relatives here. Her presence, and faithful testimony, are inspiring to us all, and we love to have her with us.

Bro. R. M. Elvin was with us College Day, and gave us a good college sermon, and we were all glad to have the privilege of assisting with our mites.

Our Sunday-school Christmas offering is growing nicely. We have only a small number of pupils (forty) and our collection for this year is nearly ninety dollars. Bro. D. H. Blair is quite active in that part of the good work.

Our preaching-meetings are well attended, and the preaching has been excellent. Besides our home talent, we have had Elders H. O. Smith and R. Etzenhouser. Bro. M. Leeton was ordained priest by Brn. Elvin and Winn.

Our city thronged with visitors to witness the carnival parades and stock show. It was grand in the extreme. But the many accidents that occurred on the crowded street-cars made it sad to many.

We are holding prayer-meeting every Tuesday evening at private houses a mile east of the church, and the result is good. Some outsiders meet with us, and enjoy the meetings very much.

The Sisters' Prayer Union meets Thursday at two o'clock. A good spirit prevails, and a lively interest is manifested.

F. C. WARNKY.

### WRAY, COLORADO.

I have been here (one hundred and sixty-five miles east of Denver) since September 29. I have preached every night and Sundays, and have celebrated one marriage.

Some are listening to the gospel restored, who have never heard it before.

C. SCOTT.

October 17, 1907.

### LAMONI, IOWA.

Bishop William Anderson was the speaker at the chapel Sunday morning; E. E. Long occupied in the evening. Lewis Gaultier spoke at the Saints' Home; C. J. Peters at Liberty Home. The attendance at Sunday-school was 441.

R. M. Elvin is conducting a series of services at the Downey Schoolhouse, with good interest. H. A. Stebbins went to Lone Rock Branch Saturday to deliver a few lectures on the Book of Mormon. The meetings at Davis City, conducted by Wardell Christy and S. M. Reiste, are being continued with increased interest and attendance.

The following is reported from adjacent branches and missions for Sunday: John Smith at Andover in the even-

ing; Moroni Traxler at Oland morning and evening; C. W. Dillon at Ellston Saturday night and over Sunday; J. S. Snively at Wion; F. B. Blair at Greenville.

Lamoni Stake conference convenes in the chapel at Lamoni, Saturday morning of this week at ten o'clock. Pending questions of importance to the stake will make it a conference of unusual interest.

JOHN GARVER.

## Miscellaneous Department

### Conference Minutes.

FREMONT.—Conference convened with the Hamburg Branch, at Hamburg, Iowa, September 28, 1907, at 2 p. m. Joseph Arber and J. W. Peterson were chosen to preside. Branch reports: Riverton 56, Thurman 202, Tabor 72, Henderson 89, Bartlett 44, Hamburg 63, Shenandoah 123, Glenwood 78. Ministerial reports: Elders James Comstock, A. J. Davidson, J. C. Moore, George Kemp, N. L. Mortimore, C. M. Roberts, Joseph Arber, E. S. Wilcox, Frank Goode, D. Hougas, Joseph Roberts, T. A. Hougas, J. B. Cline; Priests J. R. Wight, John Huston, L. C. Donaldson, C. W. Forney; Deacons S. S. Clark, William Eyer. Fremont District historian, Charles Fry, reported having rewritten the history of the district which was destroyed in the HERALD Office fire, by the assistance of a carbon copy he had preserved, and such other helps as he could get throughout the district, and the history is now completed to year 1907. The historian's financial statement read as follows; Stationary, \$2.30; boards and covers, 35 cents; carbon paper, 35 cents; postage, 75 cents; express, on copy for church, 25 cents; total, \$4. A collection of \$4 was made and sent to Charles Fry for historian expenses. Secretary's financial report read: District tent fund on hand, May 5, 1907, \$14.74; July 21, paid J. W. Peterson, \$8; on hand, September 28, \$6.74. May 24, 1907, due secretary, \$1.64; June 2, collect, \$2; postage on reports to branches, 48 cents; September 27, due secretary, 12 cents. A collection was taken for expenses amounting to 53 cents. Voted to hold next conference with Tabor Branch, they to fix the time and notify the district officers as soon as possible. J. W. Peterson's report read: Received July 21, \$3; District tent railroad expense for Joseph Arber, \$1.75; J. W. Peterson expenses, \$1.25; total, \$3; on hands, \$5. Above expenses were ordered paid from tent fund and balances turned over to secretary. All district officers were sustained. C. W. Forney, secretary.

EASTERN COLORADO.—Conference convened September 14, at 10 a. m. J. D. Curtis, president, assisted by J. W. Morgan; T. E. Walsh chosen clerk, assisted by A. E. Tabor. Branches reporting: Denver, Wray, Colorado Springs, Pueblo, Durango, Enterprise, Alva, Nebraska, Hyland, Rocky Mountain and Raton, New Mexico, representing one hundred and ten delegates. Officers elected for the ensuing year: President, E. F. Shupe, of Denver; vice-president, J. D. Curtis, Colorado Springs; clerk, T. E. Walsh, Denver; Bishop's agent, C. E. Everett, Denver. The Lord spoke to his people by the gift of tongues through Elder T. B. Nessen, and the Saints were admonished to be more faithful in the future. The Spirit was also made manifest through Bro. James Kemp, and also Bro. E. A. Smith of Lamoni, which gave us much courage. Three were baptized. Adjourned to meet at Denver the first Saturday in March, 1908. T. E. Walsh, clerk.

FAR WEST.—Conference convened with the Far West Branch, nine miles southeast of Cameron, Missouri, Saturday, September 21, 10 a. m., T. T. Hinderks and B. J. Dice in the chair; Charles P. Faul and S. H. Simmons, secretaries. Bishop's agent, Charles P. Faul, reported. Report audited and found correct. B. J. Dice, treasurer, reported. Report adopted. Ministry reporting: I. N. Roberts, T. T. Hinderks, J. L. Bear, Jr., W. Kinney, V. M. Goodrich, F. C. Keck, W. P. Pickering, J. S. Constance, D. H. Schmidt, C. W. Ethridge, A. R. Daniels, E. M. Bryant, and B. R. Constance. Branches reporting: Dekalb, Delano, Edgerton Junction, South St. Joseph, St. Joseph, Far West, Pleasant Grove, Kingston, Stewartsville, German Stewartsville, Cameron. Far West Sunday-school association in convention reported to the conference, having held two sessions on Friday, September 20. J. S. Andes was chosen as one of a committee on the library board. Carrie M. Lewis, president, Mary

Kinnaman, secretary. Moved and carried that Samuel H. Simmons be one of the library board for the district. Moved and carried that the "rote plan" be discontinued. B. R. Constance was recommended to the conference for ordination to the office of elder. President and vice-president authorized to provide for same. Two-day meetings were appointed, per resolution as follows: Kingston Branch, October 19 and 20, in charge of Samuel Simmons and William Constance; Far West Branch, December 14 and 15, in charge of Arnold Nesser and J. E. Elvert; Edgerton Junction Branch, October 26 and 27, in charge of M. Shaw and R. Garlish; St. Joseph, December 14 and 15, in charge of F. C. Keck and Charles Faul; South St. Joseph, November 9 and 10, in charge of D. E. Powell and Fred Uphoff; Stewartsville, November 16 and 17, in charge of Coventry Archibald and B. R. Constance; German Stewartsville, December 14 and 15, in charge of J. L. Bear, Jr., and A. W. Head; Dekalb, October 12 and 13, in charge of J. S. Constance and A. Daniel; Pleasant Grove, October 19 and 20, in charge of T. T. Hinderks, and David Schmidt; Delano, November 9 and 10, in charge of B. J. Dice and C. F. Householder; Cameron, October 19 and 20, in charge of W. P. Pickering and I. McCord. T. T. Hinderks, B. J. Dice, and F. C. Keck, committee. Officers elected: T. T. Hinderks, president; B. J. Dice, vice-president; Charles P. Faul, secretary; Charles P. Faul sustained as Bishop's agent; B. J. Dice, treasurer. Adjourned to meet in February, 1908, date to be given by the president, with the St. Joseph Branch.

EASTERN MAINE.—Conference convened at Beales, June 29, 1907. U. W. Greene, R. Bullard, and U. M. Kelley, chosen to preside; H. J. Davison, clerk; U. S. Brann, associate. Elders reporting: U. M. Kelley, S. O. Foss, C. E. Foss, R. Bullard, E. D. Brann, H. D. Simpson, H. J. Davison; Deacons Ernest Wilson and Fred Beal. Indian River Branch reported verbally. Bishop's agent, U. M. Kelley, reported: On hand at last report, \$13.59; receipts, \$63.70; disbursements, \$71.30. U. M. Kelley was sustained district president, with H. D. Simpson and E. D. Brann as counselors. Sr. Eliza Walker was sustained district secretary. On resignation of U. M. Kelley as Bishop's agent, it was moved and carried that Bishop Bullard serve as bishop for Eastern Maine, Bishop E. L. Kelley to be notified of choice made. Tract committee, U. M. Kelley, reported \$1.71 on hand. H. D. Simpson and Ernest Wilson were added to committee by vote. Adjourned to meet at call of district president. Eliza M. Walker, per R. B.

SOUTHERN MISSOURI.—Conference convened with the Pomona Branch, September 28, at 10 a. m. Called to order by W. A. Brooner. A. M. Baker assisted in presiding. Branches reporting: Pomona 72, Ava 93, Grove Springs 47, Denlow 42, Beaver 66, Springfield 170, and Thayer 28. Ministry reporting: A. M. Baker, J. T. Davis, O. E. Ensley, W. A. Brooner, J. W. Quinly, J. B. Graham, G. W. Bootman, J. F. Cunningham, E. C. Edwards, T. J. Simpson, G. W. Anderson, P. T. Plumb, Joseph Ensley, D. N. Tillman, and A. J. Fletcher. The financial secretary reported: Cash on hand last report, \$6.49; expended, \$7.25. Received at this conference from branches, Denlow, 50 cents; West Plains, 50 cents; Woodside, 50 cents; Pomona, \$1.00; Thayer, \$1.00. Balance in treasury, September 28, \$2.74. Bishop's agent, A. M. Baker, reported: Total receipts, \$191.50; expended, \$187.40. On motion it was decided to omit holding the next conference until March 23, 1908, and to convene on that date at 10 a. m., with the Springfield Branch. W. A. Brooner, secretary.

### Convention Minutes.

NORTHERN CALIFORNIA.—Convention convened at Irvington, California, September 3, 1907, at 2.30 p. m., on reunion grounds, Bro. W. P. Bush presiding; Sr. Pauline Napier, secretary-treasurer; Sr. J. M. Terry, reported \$9.47 on hand. Reports were received from Sacramento, Oakland, Chico, and San Francisco. District president, William H. Dawson, reported one new local being organized at Stockton. Sr. Pauline Napier was elected district library committeeman of the Religio. Bro. Terry was instructed to place a Book of Mormon in the Sacramento and Oakland public libraries as was ordered at the previous convention. Election of district officers: President, William H. Dawson, vice-president, W. P. Bush; secretary, Pauline O. Napier; treasurer, Archie Severy. Luella Lawn was appointed home class superintendent by the

executive board. The library committeemen of the branch, Religio, and Sunday-school, appointed Sr. Birdie M. Napier as district librarian. An entertainment given by the Sunday-school and Religio was held on Friday evening. Pauline O. Napier, secretary.

#### Church Secretary.

##### BOUNDARY LINES OF DISTRICTS.

District presidents and secretaries are requested to report as soon as practicable to the undersigned the respective boundary lines of their respective districts. Please see that such report is made at once, as it is necessary to have a complete record of such boundary lines, for present and for future needs. The former record was destroyed in the HERALD Office conflagration.

Please include names of all branches, organized or disorganized, in your district.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, October 19, 1907. 43-2t

#### Conference Notices.

Conference of the Southern Michigan and Northern Indiana District will convene with the Coldwater Branch, November 9 and 10. Secretaries please send in reports early as possible. J. W. Wight is expected to be present, and others of the missionary force. Trusting to have a good representation from all branches, and a good conference. W. F. Shaub, secretary.

#### Died.

COWLISHAW.—William C. Cowlshaw was born November 14, 1847, at Manchester, Lancaster County, England. Was baptized April 23, 1865, at St. Louis, Missouri, by Joseph Baugh. He was overcome with the heat August 30, and died August 31, not regaining consciousness during his illness. Funeral-services conducted from the Saints' church; discourse by J. A. Tanner.

CHURCH.—At Lamoni, Iowa, October 2, 1907, Sr. Sally E. Church, aged 86 years, 10 months, and 28 days. She was born in Portage County, Ohio, and married Horace Church in 1837. Of nine children, five died in childhood, and Sr. Carrie A. Thomas in 1883. Sr. Mabel E. Cochran, Edward C., and Charles F. Church are the surviving children. Her husband died in 1892. They obeyed the gospel in 1867. She was a worthy Saint, her life full of devotion and good works. Sermon by H. A. Stebbins, assisted by C. H. Jones.

MERRILL.—At the home of his grandmother, Sr. N. S. Moses, in Santa Cruz, California, darling little Norman Moses Merrill, passed from a purifying baptism of suffering to the loving embrace of the Savior, September 3, 1907, at the age of 5 years, 18 days. He was the only child of Bro. and Sr. George D. Merrill, who feel the deep heart-wound of separation from their dear one. Bro. Jacob Smith spoke words of comfort at the funeral. How very dear the hope of the gospel under such conditions!

MOONEY.—Mr. James Mooney, born November, 1856, in Scranton, Pennsylvania; died October 1, 1907. He was the husband of our esteemed sister, Mary A. Mooney. He was brought up in the Catholic faith; but of late years made no profession. Prior to his death, he requested that his remains be buried in the Washburn Cemetery, which belongs to the Protestants. Scranton has always been his home. He leaves a wife, two stepsons, six stepdaughters, two brothers, and three sisters, and many friends to mourn. William Lewis in charge of funeral.

VAUGHAN.—William J. Vaughan, of Kimberly, Missouri, died September 7, 1907. Was born in Langeneach, Wales, in November, 1833. Came to America in 1854. He was married in July, 1864, to Mary Evans. Three children were born, to them, two of whom died in infancy. His wife died in 1870. Later he was married to Anna Jacoby. Of this union five children were born, three of whom survive him. The deceased professed faith in Christ when quite young, and united with the Reorganized Church, and lived a devoted member of that church until his death. Funeral-sermon by W. S. MacRae.

RIDOUT.—Ethel V., daughter of Elmer W. and Emily J. Ridout, died October 9, 1907, aged 4 months and 24 days. Funeral October 10, John Smith being the speaker, assisted by Eli Hayer.

JOHN.—Died at Florence, Colorado, August 9, 1907. Sr. Margaret John, wife of Mr. Thomas John. Born in Cumbach, South Wales, September 13, 1848. Came to United States in 1868, locating in Brookfield, Ohio. Baptized in 1874 by James Brown. Moved to Coalercreek, Colorado, 1883. She leaves a husband, eight children, and three adopted children. The local paper spoke very highly of her. The writer [William Lewis] knows her to have been a faithful Saint. Reverend Bell, of the Presbyterian Church, officiated at the funeral.

BENTLEY.—At Lamoni, Iowa, October 5, 1907, of cancer of the bowels, George H. Bentley, aged 35 years, 4 months, and 24 days. He leaves wife, three children, a mother, three sisters, and one half-sister. His father was killed in Michigan in 1880 by a falling tree. For nearly three years he suffered from the terrible disease, often with intense pain. In 1893 he married Sr. Hattie B. Butler. His mother is Sr. Eliza Shaw of St. Joseph. He was baptized in 1883, when eleven years old. H. A. Stebbins preached the funeral sermon; George Hicklin offered prayer.

#### What Books In Our Local Library.

Our great purpose is to become church members in the fullest and largest sense of the word—Zion. Hence no department of knowledge can be finally shut out, though in each department we never expect to have room except for the best books. Still, there are books of more importance to us just now. Many insist that the public library fills our needs. But the public libraries have not as a rule the books we most need; and again, what they have is often mixed up with the undesirable.

For home use our library should be complete as possible. Yet with the most earnest effort we can not all of us afford to buy all the church books at once. But acting together for the common good, there should be no branch without one complete collection of church books, which may be used for reference, study, and home examination by each and every one.

So all can not afford all the church papers. But acting together there should be no branch in which access can not be had to any church periodical. Nor should members cease subscribing. Many will want a home copy, but none should be without possible access to all church papers.

Then there are books of reference for the Sunday-school and Religio. For the Sunday-school: a good Bible encyclopedia, dictionary, concordance, and commentary; for the Religio: American Archaeology (see list in *Sunday School Exponent*, October, 1906), philosophy, Great World Religions; and for both: Teachers and Teaching, Normal work, Child Study, and the like.

In time, when our purse and time warrant, we shall want a general encyclopedia, general dictionary, histories, and some of the world's best literature. As we grow, our ability and needs will grow and we may take a much larger view. Many other subjects may be added as we go along,—and even now volumes picked up on the history of the church, including attacks thereon.

But at the very threshold another need appears, and that is for a select list of books for the children. To turn them loose to choose would certainly be a mistake, especially when so readily a good selection can be made for home use. We can afford to select the best of juvenile and fairy stories, histories, travel books, science books, nature studies—all written especially for children, and graded from imaginative period to history. This part is still under the direction of the stake or district library board, though the books while in any particular library will be in charge of the local board. In this way a larger selection can be made for the use of all the schools and branches in the district.

The General Librarians are preparing a suggestive list, giving title, author, publisher, price, and brief sketch of character of books, and they hope soon to have it ready for publication. This list will not only include juveniles, but books for local library as well. We want it to be but a nucleus, however, from which to grow. S. A. BURGESS.

#### The October Travel Magazine.

The October number of the Travel Magazine will be a special Mediterranean number, taking in all the countries one would naturally visit on the Mediterranean trip. The three-color cover shows an Arab praying in the Desert.

"The Calendar of Travel" will give definite comprehensive

## THE SAINTS' HERALD.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance.

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All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

information and suggestion as to how a winter may be spent to the best advantage in the Mediterranean countries. The trip was taken this year by the author of the article and the suggestions for a plan of route are such as can be carried out next winter. There are many steamship lines between ports in the Mediterranean, and a little preliminary care in selecting the order of use will greatly facilitate the traveler's journeying. The Calendar will give practically a six months' itinerary of time spent in the countries on the north and south coast from Gibraltar to Jerusalem. "Motoring in Italy" will dispel the fears of motorists who have been advised by pessimists that this is not a wise route. It is a delightfully written account of a veritable triumphal car on its way from "the border" to Naples. "Winter Sunlight in the Nile" weaves a spell under which readers in chill remote countries will live in fancy in the fairy winter land of the lotus. "Housekeeping in the Riviera" makes us feel that life has never been enjoyed quite to the full unless there is in one's own memory a gardened villa by a blue sea coast such as is described in this article.

In "Rambles in Rome" by Anne Hollingsworth Wharton, a prominent American writer on Italy gives a familiar account of the life of her own household during a season in the Eternal City. "A little journey in Greece" tells us the familiar classic paths about Athens and journeys inland, visiting the Meteora Monasteries in Thessaly. "The land of the garden of Allah" by Alice Lounsberry is the account of a trip taken by two women through Northern Africa from Tunis to Algiers. "Constantinople: the edge of the Orient" by F. L. Harding describes a little tour through the fascinating capital of the Ottoman Empire with a launch ride on the Bosphorus. "A month in Spain" by Frances E. Kraft is a trip from Gibraltar to Madrid through a land as yet unspoiled by tourists. "Italian Beggars" by Julian Street pictures the delightful pests that follow one everywhere in Italy. "Books of help on the Mediterranean trip" is a book review of all the latest books that serve as guides or lend interest to the Mediterranean.

## Do Business Women Elevate Their Associates?

"One of the most vital results of the presence of women in business," says Anna Steese Richardson, in the *Woman's Home Companion* for October, "is the tendency of the average girl of natural refinement and good home training to harden and coarsen under the influences of store or office life than to raise the tone of her environment by her own gentle breeding.

"I believe there are women who exert a good influence in the offices and stores where they work, but they are the exception, not the rule. They have such nobility of character, such rare natures, that they would be a power for good anywhere, under any conditions. But, alas, the average woman wage earner has only the average moral and mental nature, and she can no more be a power for good in business than in the home. On the other hand, I firmly believe that the presence in business of thousands of silly, inexperienced, unbalanced girls is lowering the standard of manhood and womanhood all over the land. Barrier after barrier is going down before the familiarity of business life, and already many of the large corporations, like the life-insurance companies, have found it necessary to segregate the men and women during the working hours, to supply them with separate offices,

separate lunch rooms, separate elevators. Does this look as if the refining, elevating influence of women had stood the test of a generation of freedom and equality in the wage-earning field?"

## A Japanese Statement of Japan's Case in Korea.

We shall be frank about it,—we shall say that we are carrying things with a high hand in Korea. We have gone over into the back yard of our neighbor, and are telling him to kindly move on,—simply because we need his home. We are doing this just as the Americans have done to the Indians, the rightful owners of America; just as the British have done to the Hindus; just as the Russians have done to the Tartars and the Chinese; as Germany in Africa, and Kiau Chau and France in Cochinchina and northern Africa have done. Nippon has joined the household of great powers; she has become civilized.

When England absorbed India, her home isles contained about 16,000,000 people; when Russia played her clever game, through Muraviev, and ran away with the treaty of Aigun and with Siberia, she was supporting about 68,000,000 people on her five million square miles; when Kaiser Wilhelm heard from the gods of his ancestors that he was to be the military Emmanuel to the benighted African races, and forthwith went down there to establish an empire in the name of all the Christian virtues, Germany had less than 40,000,000 people on 208,830 square miles. Now Nippon goes over to Korea. She is supporting about 50,000,000 people on about 160,000 square miles, of which the possible arable land is less than 20 per cent., and the actual cultivation is 13.8 per cent., that is to say, about 15,000,000 acres. She has heard the logic of necessity.—From "The Japanese in Korea," by Adachi Kinnosuke, in the *American Review of Reviews* for October.

## Keep Your Eyes Bright.

Eyes red from over-use are not pretty to look at. Preventive measures are always more easy than corrective ones, and in this respect there are many "don'ts" which may be observed with satisfactory results. Here are a few:

Don't read facing the light. Don't read with the head lowered. Don't read on a moving train. Don't read while you rock. Don't tax the eyes when you are tired. Don't use the eyes if they smart. Don't face the wind on dusty days without glasses. Don't squint; it weakens the eyelids. Always hold a book on a level with the eyes, and with the light coming over the left shoulder.—From Home Department, in *National Magazine* for October.

## When Wall Street Cries "Wolf, Wolf."

Wall Street sometimes cries out panic, panic, when there is no panic. It is to the interest of some speculators to make the public and the other speculators believe that the business outlook is dark, and that the conditions will be still worse three or six months hence. And not all those prophets of disaster belong to the element who are always and under all circumstances bears.

Now I am not going to make any attack on Wall Street. As the designation is popularly used, there are two "Wall Streets." At one of these Wall Streets there are cliques of gamblers or wreckers who sometimes raid the exchanges and send quotations up or down sharply, without any regard for basic values. That is the Wall Street which, on May 9, 1901, on March 14, 1907, and on many like occasions, made forays on the market, in which securities rose or dropped spectacularly, irrespective altogether of intrinsic worth, and in which fortunes were made or lost in a few minutes. That is the Wall Street which the public has in mind when it condemns that place. That, too, is the Wall Street which is doing most, though not all, of the pessimistic talking about the business outlook in 1907.

The other Wall Street is the point to which a large part of the country's surplus cash gravitates for employment when it fails to find profitable work to do at home; the place from which most of the country's larger enterprises are financed; the locality which talks and acts for the United States in all its great financial transactions with Europe, Asia, and the rest of the world. That is the real and the greater Wall Street.—From "Why prosperity will continue," by James W. Van Cleave, President of the National Association of Manufacturers, in *The Circle* for October.

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OFFICERS: Ellis Short, President; M. H. Bond, Second Vice-president; William Crick, First Vice-president; J. D. Briggs, Cashier.

DIRECTORS: Ellis Short, William Crick, M. H. Bond, J. D. Briggs, G. H. Hilliard, Doctor Joseph Mather, Doctor O. H. Riggs, Horace Sheley, A. L. Yingling.

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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

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## CONTENTS

EDITORIAL:	
The Study of Man	993
General Church Items	994
ELDERS' NOTE-BOOK:	
Campaign Documents	995
ORIGINAL ARTICLES:	
The Name of the Church	996
How Reconciled	996
Revelations	998
Who Shall be Justified?	999
OF GENERAL INTEREST:	
The Conservation of Natural Resources	1000
MOTHERS' HOME COLUMN:	
"Just One of the College Girls"	1002
Prayer Union	1003
LETTER DEPARTMENT:	
Letters	1003
NEWS FROM BRANCHES	1013
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
Utah	1014
Kansas	1014
Nauvoo	1014
Central Illinois	1015
Convention Minutes:	
Little Sioux	1015
Church Secretary	1015
Religians, Take Notice	1015

Bishop George Hilliard is making a tour of the branches in the Lamoni Stake, presenting the financial law.

• \* •

"The tongue is not an intelligent member. But it is a dead give away on the inner man. 'Out of the abundance of the heart the mouth speaketh.' It reveals what is on the inside."

• \* •

"Of all people we should be the most careful, the most wise, because we make the greatest claims."

## Editorial

### THE STUDY OF MAN.

*A man's ledger does not tell what he is, or what he is worth—count what is in man, not what is on him, if you would know what he is worth, whether rich or poor.—Beecher.*

There is no study so fascinating and absorbing as the study of mankind. No book can beguile the hours of waiting at a depot, on the street, or in any public place, with such varied amusement and information as is gained in the mere watching of men and women. From outward manifestations, as individuals meet different problems, we come to an understanding of the inner man, the man that often seeks concealment; from what we see we judge of that which we do not see.

Yet we must ever bear in mind that our own defects may render our judgment faulty, and we should exercise a sweet and wholesome charity toward the objects of our scrutiny. No one understood human nature better than Christ understood it, yet he gave man a sympathetic study and was tolerant of his shortcomings, and he urges us to avoid an unrighteous judgment. Also in view of our liability to err we may well afford to keep our opinions of individuals to ourselves, excepting on occasions when justice demands that we express ourselves, and until developments have fully determined the correctness of our conclusions.

The opening words of the seventh chapter of Matthew, as they stand in the King James Version, "Judge not, that ye be not judged," convey a wrong idea. Literally interpreted they forbid any attempt to recognize good men or to detect bad men, and leave us the victims of false and designing individuals, and without the privilege of observing and appreciating the true and good. They enjoin an impossibility, because our intuitions will form some estimate of men whether we will or no.

The true rendering of the Master's words is found in the Inspired Version: "Judge not unrighteously, that ye be not judged; but judge righteous judgment." No man has the right to forbid the exercise of our judgment. God himself did not venture to do that—the commandment is that we shall not judge in *certain ways*, and the one following it is just as much a commandment, namely, that we shall judge. It is an obligation to avoid judging

unrighteously; it is an obligation to judge righteously.

The study of human nature then is a legitimate study, and it is legitimate to arrive at conclusions as a result of that study. True, the use we make of these conclusions may result in harm, and may place us among the law-breakers, ourselves,—scandal-bearers, etc.; but it is equally true that a wise use of our conclusions, as they result from study, may result in good, both to ourselves and to the church or community.

Surely no Latter Day Saint will contend that he is justified in passing a harsh or unrighteous judgment on any individual; yet we do not all always abide one of the conditions that will prevent such an undesirable act. We refer to the fact that we must first secure clear spiritual vision. We may detect the presence of the mote in our brother's eye, but the beam in our own eye distorts it and perhaps hides some desirable qualities in our brother's makeup. The Master says, "*First cast out the beam out of thine own eyes; and then shalt thou see clearly.*"

Charity is not blind. We could not be said to bear with one another's faults if we were ignorant of the existence of those faults or were unable to see them. Indeed true charity at times recognizes a fault and administers a severe yet needed correction. Yet "charity suffereth long, and is kind;" and, though not blind or deaf, or for that matter dumb, can see with a sympathizing eye, hear with a pitying ear, and if *necessary* keep a still tongue.

Probably all men are worth studying, yet naturally they fall more or less into two classes. By studying the average, ordinary man, we gather some idea of the advancement of the race as a whole, and of its present social and moral standing, because he represents the masses. What he does and thinks, others are doing and thinking. When we succeed in understanding and reaching him, we can succeed in reaching others. By observing the other class, the extraordinary, those above or below the average in any way, we have a projection of what the race would be if lifted up to that plane or if dragged down to that level, as the case may be. We can form some idea of how very important it is to work for the uplifting of men and to avoid that which degrades.

Perhaps the most pleasing and profitable field of study is found in the character of those persons who have accepted the gospel and are really trying to live in harmony with its laws. In them we can see the fulfillment of the promise made to Joseph, regarding Christ, "He shall save his people *from* their sins." This is one of the Bible promises that can be put to a test.

In fact in individual cases we see evidences of the

truthfulness of the old Bible doctrines of the fall of man and the redemption of man. We note, perchance, a young man who has a strong mentality and is possessed of many excellent traits. Yet he is controlled by base passions, depraved appetites, and filthy habits that keep him far below the plane that he is otherwise fitted to occupy. He is a living witness that man has fallen. He is one of millions who are living far below where they might be. This young man accepts the gospel, and through its power and by virtue of living its precepts he becomes a better man, a better citizen; he rises to the plane that his mentality fits him to occupy. He then becomes a witness of the redemption. So in human nature we see the field of God's greatest operations. Another exhibit is brought into the court to support God's side of the controversy.

The study of man is an excellent remedy for self-conceit. The man who ignores others and thinks all the time about his own personality soon assumes an undue importance in his own estimation. But when we look about us we easily find so many men who are greater than we, on one or more counts, that we can maintain a reasonable degree of humility.

Even a casual glance at the passing throng fills one with wonder at the diverse individualities that go to make up the world. Surely it is a great God who can rule and at last justly judge all these varying entities.

In the light of these facts, and of others that immediately come to mind, we can see that it is not only pleasant but profitable for those who are engaged in redeeming men to study men.

ELBERT A. SMITH.

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#### GENERAL CHURCH ITEMS.

Elder F. M. Smith writes, "It may be of interest to note that while President Smith is in Honolulu to be present at the church dedication, Bishop Kelley is in Brooklyn to attend like ceremonies, and President Evans is somewhere in Canada to make a few more. Rather an indication that we are spreading out somewhat in our work."

The church dedication at Honolulu occurred October 13, President Joseph Smith, Apostle F. M. Sheehy, and Elder G. J. Waller officiating. The sermon was by President Smith, the dedicatory prayer by Elder Sheehy. Elder Waller presented the key to President Smith, as representative of the Bishop, and he returned it to Elder Waller to be used by and for the local congregation. The total cost of the new church is about seven thousand dollars, and it is free from debt. The Honolulu *Advertiser* has a three column account of the affair, and the senior Editor has sent in an article describing the services,

which will appear next week. It arrived a little too late to appear in this issue, as the HERALD is made up early this week, preparatory to moving into the new office.

Our young elders show a commendable willingness to comply with the instruction of the Twelve to go out "two by two." October 25, Elder James E. Kelley, son of William H. Kelley, left Lamoni for Bayard, Nebraska, where he is to enter the active missionary work. With him went Sr. Audentia M. Hayer; known since the above date as Sr. James E. Kelley. Sr. Kelley is the daughter of Bro. and Sr. Lorenzo Hayer. It is a pleasure to see the young people of the church moving out into active church work, taking up the work of their fathers in harmony with the revelation of 1897. Some years ago we noticed a complaint in one of the organs of the Utah church that when their missionary lads returned from the field they often found the girl of their choice wedded to some one else who could offer financial inducements. Our girls do better than that, they are ready to bear their share of the hardships, and if necessary go with their missionary lads.

At the Lamoni Stake conference, October 26, President John Smith presented the name of Elder John Garver for ordination to the office of counselor in the stake presidency. The recommendation was approved and Bro. Garver was ordained at the Sunday afternoon prayer-meeting.

## Elders' Note-Book

### CAMPAIGN DOCUMENTS.

The elders are giving considerable attention to the literature that they use in connection with their gospel campaigns. Bro. William Lewis (among others) has recently mailed us samples of his work in that line. His tract is brief, neatly gotten up, and of convenient size—four pages, three by five inches in size. The cover (of an attractive color) bears the title, "Only one church of Christ;" and the additional title, "There are many churches of men." Upon the back is the motto, "Our creed all truth. Open Bible. Free Pulpit." We give the contents below:

#### ONLY THE ONE CHURCH OF CHRIST.

There were many churches of men in the days of our Savior and his apostles, but they were not approved by the Lord; if they were, there would have been no need of Christ to establish his, and send his ministers into all the world, promising salvation to all that believe and obey his commandments. There are many churches of men in this age, teaching conflicting creeds, which is displeasing to the Lord. "Be ye one, as I and the Father are one,"—Jesus. "Now I be-

sech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you."—1 Corinthians 1:10. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—2 John 9. In Hebrews 6:1, 2, we learn of six of the principles of the doctrine of Christ: "Faith," "repentance," "baptisms, of the water and of the spirit," (see John 3:5) "laying on of hands," "resurrection," and "eternal judgment." It is inconsistent and unjust to expect that the Lord will approve of the various conflicting creeds of this age and condemn them in other ages. Consistency is a jewel; it's name is not, pardon me for saying, Sectarianism, for it promises salvation, in the divided conflicting condition. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Proverbs 16:25.

Excuse not yourself by saying, "I have my own church, and shall not attend any other." A committee of ministers called on President Abraham Lincoln at the outbreak of the Civil War. They expressed sympathy with the administration, and said, "We shall pray that the Lord will come on our side." "Not so, gentlemen, let us get on the Lord's side," was the wise President's reply. It has been the mistake of man all along the ages to set stakes and invite the Lord to come to them, rather than to go to the Lord. Such is the condition of the religious world to-day. Be wise, heed the injunction of the apostle Paul: "Prove all things; hold fast that which is good."—1 Thessalonians 5:21. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."—Isaiah 55:8.

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. (See Hebrews 11:6; John 14:1; Matthew 3:11; John 3:5; Acts 1:5.)

That through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the gospel. (See Romans 5:11.)

That these ordinances are: 1. Faith in God and in the Lord Jesus Christ. 2. Repentance. 3. Baptism by immersion for the remission of sins. 4. The laying on of hands for the gift of the Holy Ghost, for healing the sick, for the blessing of children, and for ordination. (See Hebrews 6:1, 2; Mark 1:4, 5; Luke 3:3; John 3:23; Romans 6:3-5; Acts 8:17, 19, 6, 7; Matthew 19:14, 15; Mark 18:16; 16:18; Acts 9:17, 18, 13, 2, 3.)

We believe in the first and second resurrection, that the dead in Christ will rise first, and that the rest of the dead will not come forth until the thousand years are expired. (See John 5:25, 29; 1 Thessalonians 4:16; Revelation 20:4, 5, 6.)

That all shall be rewarded or punished, according to degree of good or evil they shall have done. (See Matthew 16:27; 1 Corinthians 3:8; Revelation 22:12.)

We believe in the same kind of church organization that was established by Christ and his apostles, viz.: apostles, prophets, evangelists, pastors, teachers, bishops, elders, and deacons. (See 1 Corinthians 12:28; Ephesians 4:11; Acts 14:23; Philippians 1:1.)

We believe in the powers and gifts of the gospel, faith, healings, prophecy, tongues, interpretation of tongues, visions, and dreams. (See 1 Corinthians 12:1, 12; Mark 16:16, 19; Joel 2:28.)

We believe that man must be called of God, and ordained by the laying on of hands by those who have authority, before he is entitled to preach the gospel and minister in the ordinances thereof.

We believe that the canon of scripture is not full; that

God by his Holy Spirit, and angelic ministrations, will continue to reveal his word to men. (See Amos 3: 7; Malachi 3: 6; Hebrews 1: 13; Acts 2: 38.)

We believe that marriage is ordained of God, and that this law of God provides but for one companion in wedlock, for either man or woman, except in case where the contract of wedlock is broken by death or transgression. (See Genesis 2: 24; Mark 10: 6; Book of Mormon, Jacob 2: 6-9.)

All are Welcome,

Seats Free.

Our Creed, "All Truth."

Elder, WILLIAM LEWIS,

310 S. Main Ave.,

Scranton, Pa.

Representing the Reorganized Church of Jesus Christ of Latter Day Saints.

## Original Articles

### THE NAME OF THE CHURCH.

"And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together, and were united in mighty prayer and fasting. And Jesus again shewed himself unto them." "What will ye that I shall give unto you?" he said unto them. "And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily I say unto you, why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; . . . therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake, and how be it my church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel."—Book of Mormon, 3 Nephi 12: 3.

I do not wish to pose as a prophet, neither am I seeking the title of "crank" or "calamity crier"; but it seems to me that we may be falling into the habit that may drift us upon dangerous ground when we publicly or privately call the *true* church of Jesus Christ by the name of the *Latter Day Saints*. Is it not one of the common errors of all other churches to have a wrong title to their church for them to be the real church of Jesus Christ? Among the many churches we find a great variety of names, such as may have seemed appropriate according to the ideas

of the one who started the church, or the people who compose it. We find a church called the Baptist Church, and the members call themselves Baptists, and say that John the Baptist was a Baptist, also Christ and the apostles, and that the people of God should be called Baptists and therefore the name of the church should be the "Baptist Church."

The Catholics, Christians, and some others offer about the same argument, but the same people claim that their church is really the Church of Jesus Christ, though it is called by some other name.

And so it is with all the many churches of various names. They all claim to be the church of Jesus Christ, or part of it. I do not think there is a true Latter Day Saint who would claim the real name of the Church of Jesus Christ to be the "Saints' Church," or even the "Latter Day Saints' Church." But then why do we hear it so called sometimes by some of the Saints, and even a few times I have seen it so entitled in print, and also heard it so proclaimed from the pulpit, and by our representatives as the "Latter Day Saints' Church." It might be more appropriate if such names were used in reference to church buildings only, but I have heard them used in reference to the great organized body of God's people.

Is it because in this fast age we do not want to take the time to say the whole explanatory official name, the Reorganized Church of Jesus Christ of Latter Day Saints? If that is the case, why not use the part that tells whose church it really is, and through whom we hope to gain salvation? In Acts, fourth chapter and twelfth verse, we are told that there is no other name under heaven whereby we must be saved, but by the name of Jesus Christ. Not desiring to criticise and one especially, but just to call our attention to this matter that we may consider it, I am,

Your brother in the conflict against error,

JEROME E. WILDERMUTH.

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### HOW RECONCILED.

A scientific hydra has appeared. Evolution declares that "organized forms have been evolved from jelly-like matter, in the sea, simple, homogeneous, without organism, without parts, without life."—Darwin and others. But, as Bro. S. W. L. Scott observes, "this theory fails to account for life." True, but the evolutionist insists that life originates from dead matter, and light is born and begotten of darkness, and that intelligence is the offspring of blank non-intelligence; and, independent of created faculties, the faculties of perception, reason, discernment, judgment (ability to decide right from wrong), conceptions, and so on, are alike children of evolution—blank absence of all life.

If evolution can originate all these principles and

powers, that *make the world* of existing things—living creatures, light, life, and infinite intelligence—why can not evolution by its infinite power perpetuate eternally the mighty organism,—world? If it is such an infinite and fruitful force, such a progressive force, it can perpetuate itself eternally. Why not? It is absolutely independent. Nothing, however powerful, can hinder or interfere with its operations or their results. It makes all things. All things depend on it—evolution—for their existence. Either this is true, or its claims are untrue.

Evolution limited—development from a created basis, is another thing. Limited evolution, or development from created origins, implies creator and designer. We see and know by experience and absolute demonstration, that all creatures in our world that we know anything about, are dependent, and limited in their existence. Our world of things is, in its existence and career, subject to two antipodal laws, viz.: Organization and decomposition. Both seem to be in operation always and everywhere. The former apparently is the stronger—holding its own.

When life ends or becomes extinct in a given creature, a living thing, it decomposes, ceases to exist in its living form and condition. But if evolution can originate and perpetuate things, worlds and their living inhabitants, why can it not only develop and form, but also reform, reproduce, resurrect from the dead? Life once being born of death could just as easily be begotten again. Why not? Is it unable to repeat its own act, or reëxert its own power? Why should not evolution not only organize life forms, but claim to resurrect to life again, each existence returning in its original form? One is just as possible as the other, admitting its claims. Minor dependent living forms reproduce. Are they endowed with power not possessed by their parent—evolution? If the inspiration of living existences with intelligence is floating in the air as protoplasm is, why are not all living things, as man and *other* beasts, inspired alike and to the same degree? Some animals have larger brains than man. They ought to take in more of this distributed intelligence than man, ought they not?

But we will get to the bottom of evolution sometime, and the discovery will be made that unlimited creative evolution is but an idea; one, however, that will have done good. It will expose the error of denying the doctrine of creation.

Now, in the face of the claim made for the almighty achievements of this almighty force, evolution—power to create a world of living, rejoicing, intelligent beings, man, beasts, birds, fishes, and other creatures—science asserts that our earth, with all its elements of life, is to perish, die, within a hundred years; but especially the human race.

Science now asserts this. As to how this will come about, we will let Mr. Edgar L. Larkin explain. He does it from a scientific standpoint, and our copy is from the *Denver Rocky Mountain News*, for Monday, October 14, 1907. But we ask the question, If the forces in the earth essential to man's existence thereon, are to disappear, now, within a hundred years, is not evolution a *failure*? On which side of science is safety here?

Mr. Larkin sounds an alarm: "Dismay, panic, and dire distress will reign." Earth's coal, gas, and oil are to disappear in "one short century." Where-with, then, are we to be kept warm, and live?

We are looking for the earth to pass through a change not long hence, equivalent to death. Was it David and Paul who said: "And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but thou remainest; and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, *and they shall be changed*; but thou art the same, and thy years shall not fail."—Hebrews 1: 10, 11; Psalm 102: 25. "Behold, I make all things new." It is to die and be regenerated, renewed, or quickened.

Away back in 1832, when Joseph Smith the Martyr was only twenty-seven years of age, this was said through him to the church:

And again, verily I say unto you, The earth abideth the law of a celestial kingdom, *for it filleth the measure of its creation*, and transgresseth not the law [of its being—C. S.]. Wherefore, it shall be sanctified; yea, *notwithstanding it shall die, it shall be quickened again*, and shall abide the power by which it is quickened, and the righteous shall inherit it; for, notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body, which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened."—Doctrine and Covenants 85: 6.

But let us all hear from Mr. Larkin, a delegate to the Irrigation Congress, at Sacramento, September, 1907, on this "world-wide question." C. SCOTT.

WRAY, Colorado, October 17, 1907.

#### MAN HATH NO PERMANENT CITY.

It has long been known to geologists that the human species can not exist for ever on this earth. All coal areas at present known will be exhausted in one hundred years. There may be new discoveries of coal, but it is doubtful. Of course they can burn water—that is, mix the oxygen with some hydrocarbon gas—but this would only be a makeshift, for the gas would have to be made of either coal or oil. The carbon question will soon loom up into a world-wide query. For one-fifth of one per cent of the energy in coal only, appears in the electric light; that is, ninety-nine and four fifths per cent of this precious energy is wasted in the production of light by electricity. All steam engines waste over ninety per cent as well. Oil will vanish within seventy-five years, for it is now being allowed to run into rivers in some places and burned to be rid of it in others. With an

almost incredible perversity, billions of cubic feet of natural gas are now escaping from many wells into the air. The race is simply allowing carbon to disappear from the earth. The question of fuel will startle mankind in about one hundred years. Dismay, panic, and dire distress will reign. This is the sure event to come. Now what can be done? But two things—take energy direct from the sun, or plant millions of square miles to trees. Edison and other electricians have racked their brains to rescue energy from the sun's magnetic field. It is known that energy enough falls on the deck of an ocean liner from the sun to run it across the sea. All is now wasted, for this electro-magnetic potential can not be converted into electricity by any means at present known.

In the World's Fair at St. Louis, an electrical engineer in speaking to a vast audience, in which were many civil engineers, said: "You prepare the earth, turn it over to us and we will wire it, converting it into an electrical machine." But this can not be done without immense supplies of carbon or energy direct from the sun. Wood will be the only source of carbon when coal, gas, and oil disappear at the end of one century. But every square mile of the earth's surface must be planted to trees or food producing vegetation. This involves a scheme of irrigation beyond all imagination. One speaks of irrigation in a commonplace sort of way at times. But the long-continued existence of man depends entirely upon this one mighty fact. A loud cry will soon resound throughout the world for carbon, and there is only one source—wood and wood from water in arid soils. Let us denude the earth of trees now, as we are at a rate startling in rapidity, then our grandchildren will suffer and die, and call us so narrow and near-sighted that we bordered almost on criminal negligence in this good year 1907. The keynote of this great congress is sounding and keeps on ringing louder and louder the close approach of a world panic—the vanishing of carbon. At St. Louis we heard the swelling wail for nitrogen, in nitrates for fertilizing. But here, the alarm is ringing like a clanging bell for black diamonds, a million times more valuable than the white. That is: man must soon end his career on this planet. Now, is it possible that human ingenuity can make Congress at Washington hear of this nearby menace?

Will this great nation let four fifths of all its trees be cut down in the next twenty years by private corporations? What right has one man to own an area of forests as large as a State of the Union? One of the greatest problems ever encountered by man is here, not on the way, but actually here. Do we wish to leave a heritage, a legacy to the next generation—yes, to our children—of misery and approaching dissolution? Let the human species increase, as in the past, then there is not land enough upon which to grow food, nor nearly enough to grow forests for fuel.

One speaker said that every river in the world must be as completely under control as water in city mains. The cost of a great dam in the mountains to store floods is about equal to that of one warship. It taxes the extreme limit of amazement to see why human beings fight. Yes, but they will fight and kill with a ferocity beyond all things that have happened in the bloody past, when they begin to starve and freeze. To make this thing clear, a number of carefully prepared papers by scientific men mentioned this carbon problem. The longest estimate of any was that it would practically come to an end in one hundred years—one short century. And human beings will still go on, no doubt, wasting their time in absurd politics and war until they begin to freeze. Why not substitute economics, science, and civic wisdom. Unless every arid area is irrigated and covered with trees,

your children will begin to freeze and die within one hundred years.—Edgar L. Larkin, Irrigation Palace, Sacramento, California, September 16, 1907.

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#### REVELATIONS.

Oh how precious are the revelations of God to me! In them I do rejoice, because they are beneficial to my soul. Not only those grand ones reaching from Adam to the present time, and throughout the millennium, as contained in the standard books of the church; but also those that are from time to time being given in the churches. For instance, one was given at the Stewartsville, Missouri, reunion, which is in part as follows: "Never speak with lightness, never act in a light manner about the sacred things of the gospel of the Lord Jesus Christ. . . . look upon the blessed things of the gospel with respect and reverence."

While this was given to the young people, it certainly is applicable to us all, as also is one given to Bishop Bullard, of Providence, Rhode Island: "This is the adorning unto me, even of the spirit with meekness, with chastity, and with holiness. . . . Cease from faultfinding and complaining."

Oh, how good is this instruction! We may read much and pray much, yet if we are continually finding fault with our neighbors, or even our enemies, we will not be happy.

A revelation given to Sr. Julia Lamb, of Illinois, is as follows:

"When revelations come from God  
Or his dear Son,  
Then we must their commands obey,  
And say, 'Thy will be done!'"

Another given to Apostle Joseph Luff, of Independence, Missouri:

"Whoso lusteth after pleasure,  
High estate, or mammon's store—  
Envious and proud remaineth—  
Though he gain the world, is poor.

"If you would be rich, be holy!  
Would you dwell all heights above?  
Heed ye, then, this admonition:  
Climb to atmosphere of love.

"Love ye me and love all people—  
Love as I have loved you;  
This your calling—this my purpose—  
Thus be my disciples true."

Another given through Joseph the Seer, Doctrine and Covenants 2:1: "The works, and the designs, and the purposes of God, can not be frustrated, neither can they come to naught." How consoling! Human wisdom often comes to naught; but God's can never fail.

Last, but not least, I quote a revelation given through the Prophet of the whole church, now living at Independence, Missouri, Doctrine and Covenants

118:2: "It is my will that ye more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things; which if ye do not, the office which they hold is not honored in my service, and the good they should do is made void."

C. J. SPURLOCK.

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#### WHO SHALL BE JUSTIFIED?

By thy words thou shalt be justified, and by thy words thou shalt be condemned.—Matthew 12:37.

Words are but the expression of sentiments and thoughts arising in the mind and heart of an individual, and therefore we can measure an individual by the sentiments voiced by him; for "out of the abundance of the heart the mouth speaketh." And what is true of an individual is also true of a body or organization, and therefore we can determine the result of teaching. If a man teaches by precept and example that which is good, and constantly holds aloft a standard of truth and virtue, we would conclude that his life and character were pure and devout; but if his language were uncouth, profane, and demoralizing, we would naturally and consistently suppose that his life was not of the highest type, and that he was lacking somewhat in character because his expressions revealed the fact that he had not developed morally and intellectually.

So also with an organization. If its teachings are true, pure, and elevating, its fruits, of necessity, will be good also; and if it adheres strictly to the laws of God and man it will become a benefactor to mankind, a means of developing the social circles, and of developing within its members a character to be admired by all lovers of truth and right: and by continuing to pursue the principles of truth, and love, and respect for law, the influence of such society or organization will increase and spread and be known among men as an ideal, to whose precepts every true person can well afford to adhere. Should the opposite of this be true, the opposite results can be expected. For example, it was the nature and character of Christ that has made apparent the need of truth; and the effect his teachings have had upon those who accept it and conform to its requirements gives us assurance that mankind is benefited thereby. Christ being the greatest exponent of truth the world has ever known, we can well afford to follow him and gain truth upon truth, until we have gained a perfect knowledge of all truth, and have learned ever to speak the truth, that we might be justified thereby in the day of judgment, as well as gaining the confidence of all who know us. Now let us take a glimpse of the other side of the matter, and see what it will produce. Suppose we see an individual constantly telling that which is not true; would we not soon lose confidence in him, and guard on every hand to keep from becoming a victim of his untruth?

So also with an organization. If we discover in it a spirit of untruth, would we not be forced to conclude that it was not reliable, and that the elements of life and salvation could not be found therein?

Now, as an organization, the Mormon church in Utah has been resorting to falsehood in order to maintain its ground, and we wish to cite a few examples. John Taylor denied the doctrine of polygamy in the strongest and most emphatic terms while in France in the year 1850, and his subsequent history reveals the fact that he was at the time living in polygamy, being the husband of six wives. On the 1st of October, 1842, thirty-one witnesses signed a statement and had it published, among whom was Eliza R. Snow, that they knew of no system of marriage being taught or practiced save the one wife system prescribed in the Doctrine and Covenants, and later after becoming a plural wife of Brigham Young she testified that she was sealed to the Prophet Joseph Smith as a plural wife, June 29, 1842. Now the question is, when did these people tell the truth? There is a falsehood out somewhere. And further, in the early part of the summer, 1904, Joseph F. Smith, of the Utah church, testified before the Senate Committee that he would use his influence to have the manifesto of 1890 published in the next edition of the Doctrine and Covenants, of which there has been mention made on different occasions (in the HERALD). And, while the late editions of their book have been deprived of a date line, we have succeeded in securing a copy of their Doctrine and Covenants, the Sunday-school or vest-pocket edition as it is called, with the following on the title-page:

"The Doctrine and Covenants of the Church of Jesus Christ of Latter Day Saints, Containing the Revelations given to Joseph Smith, Junior, the Prophet, for the building up of the Kingdom of God in the last days. Divided into verses, with references, by Orson Pratt, Sen., Salt Lake City, Utah: Published by the Deseret Sunday-school Union, 1905."

So it is very apparent that they have published at least one dated edition since Smith promised to publish the manifesto prohibiting polygamy; and this edition has no such manifesto in it, but contains the same sections as do all their editions published since Professor Orson Pratt divided said work into verses with references in 1879; so it is quite apparent that the promise made at Washington was not made in good faith, and hence, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Is it not time the people of this cult were awakening to the awful situation they are being plunged into by those false leaders who persist in telling that which is foreign to the truth?

July 22, 1907.

J. E. VANDERWOOD.

## Of General Interest

### THE CONSERVATION OF NATURAL RESOURCES.

The most prosperous nation of to-day is the United States. Our unexampled wealth and well-being are directly due to the superb natural resources of our country, and to the use which has been made of them by our citizens, both in the present and in the past. We are prosperous because our forefathers bequeathed to us a land of marvelous resources still unexhausted. Shall we conserve those resources, and in our turn transmit them, still unexhausted, to our descendants? Unless we do, those who come after us will have to pay the price of misery, degradation, and failure for the progress and prosperity of our day. When the natural resources of any nation become exhausted, disaster and decay in every department of national life follow as a matter of course. Therefore the conservation of natural resources is the basis, and the only permanent basis, of national success. There are other conditions, but this one lies at the foundation.

Perhaps the most striking characteristic of the American people is their superb practical optimism; that marvelous hopefulness which keeps the individual efficiently at work. This hopefulness of the American is, however, as short-sighted as it is intense. As a rule, it does not look ahead beyond the next decade or score of years, and fails wholly to reckon with the real future of the nation. I do not think I have ever heard a forecast of the growth of our population that extended beyond a total of two hundred millions, and that only as a distant and shadowy goal. The point of view which this fact illustrates is neither true nor far-sighted. We shall reach a population of two hundred millions in the very near future, as time is counted in the lives of nations, and there is nothing more certain than that this country of ours will some day support double, or triple, or five times that number of prosperous people if only we can bring ourselves so to handle our natural resources in the present as not to lay an embargo on the prosperous growth of the future. We, the American people, have come into possession of nearly four million square miles of the richest portion of the earth. It is ours to use and conserve for ourselves and our descendants, or to destroy. The fundamental question which confronts us is, What shall we do with it?

That question can not be answered without first considering the condition of our natural resources and what is being done with them to-day. As a people, we have been in the habit of declaring certain of our resources to be inexhaustible. To no other resource more frequently than coal has this stupidly false adjective been applied. Yet our coal supplies are so far from being inexhaustible that if

the increasing rate of consumption shown by the figures of the last seventy-five years continues to prevail (and there is every reason to believe that it will grow rather than lessen), our supplies of anthracite coal will last but fifty years and of bituminous coal but a little over one hundred years. From the point of view of national life, this means the exhaustion of one of the most important factors in our civilization within the immediate future. Not a few coal fields have already been exhausted, as in portions of Iowa and Missouri. Yet, in the face of these known facts, we continue to treat our coal as though there could never be an end of it. The established coal-mining practice at the present date does not take out more than one half the coal, leaving the less easily mined or lower grade material to be made permanently inaccessible by the caving in of the abandoned workings. The loss to the nation from this form of waste is prodigious and inexcusable. The waste in use is not less appalling. But five per cent of the potential power residing in the coal actually mined is saved and used. For example, only about five per cent of the power of the one hundred and fifty million tons annually burned on the railways of the United States is actually used in traction; ninety-five per cent is expended unproductively or is lost. In the best incandescent electric lighting plants but one fifth of one per cent of the potential value of the coal is converted into light.

Many oil and gas fields, as in Pennsylvania, West Virginia, and the Mississippi Valley, have already failed, yet vast amounts of gas continue to be poured into the air and great quantities of oil into the streams. Cases are known in which vast amounts of oil are systematically burned in order to be rid of it.

The prodigal squandering of our mineral fuels proceeds unchecked in face of the fact that such resources as these, once used or wasted, can never be replaced. If waste like this were not chiefly thoughtless, it might well be characterized as the deliberate destruction of the nation's future.

Many fields of iron ore have already been exhausted, and in still more, as in the coal mines, only the higher grades have been taken from the mines, leaving the least valuable beds to be exploited at increased cost or not at all. Similar waste in the case of other minerals is less serious only because they are less indispensable to our civilization than coal and iron. Mention should be made of the annual loss of millions of dollars worth of by-products from coke, blast, and other furnaces, now thrown into the air, often not merely without benefit but to the serious injury of the community. In other countries these by-products are saved and used.

We are in the habit of speaking of the solid earth and the eternal hills as though they, at least, were free from the vicissitudes of time and certain to furnish perpetual support for prosperous human life. This conclusion is as false as the term "inexhaustible" applied to other natural resources. The waste of soil is among the most dangerous of all wastes now in progress in the United States. In 1896 Professor Shaler, than whom no one has spoken with greater authority on this subject, estimated that in the upland regions of the States south of Pennsylvania three thousand square miles of soil had been destroyed as the result of forest denudation, and that the destruction was then proceeding at the rate of one hundred square miles of fertile soil per year. No seeing man can travel through the United States without being struck with the enormous and unnecessary loss of fertility by easily preventable soil wash. The soil so lost, as in the case of many other wastes, becomes itself a source of damage and expense, and must be removed from the channels of our navigable streams at an enormous annual cost. The Mississippi River alone is estimated to transport yearly four hundred million tons of sediment, or about twice the amount of material to be excavated from the Panama Canal. This material is the most fertile portion of our richest fields, transformed from a blessing to a curse by unrestricted erosion.

The destruction of forage plants by overgrazing has resulted, in the opinion of men most capable of judging, in reducing the grazing value of the public lands by one half. This enormous loss of forage, serious though it be in itself, is not the only result of wrong methods of pasturage. The destruction of forage plants is accompanied by loss of surface soil through erosion; by forest destruction; by corresponding deterioration in the water supply; and by a serious decrease in the quality and weight of animals grown on overgrazed lands. These sources of loss from failure to conserve the range are felt to-day. They are accompanied by the certainty of a future loss not less important, for range lands once badly overgrazed can be restored to their former value but slowly or not at all. The obvious and certain remedy is for the Government to hold and control the public range until it can pass into the hands of settlers who will make their homes upon it. As methods of agriculture improve and new dry-land crops are introduced, vast areas once considered unavailable for cultivation are being made into prosperous homes, and this movement has only begun.

The lowest estimate reached by the Forest Service of the timber now standing in the United States is 1,400 billion feet, board measure; the highest, 2,000 billion. The present annual consumption is approximately 100 billion feet, while the annual growth is

but a third of the consumption, or from 30 to 40 billion feet. If we accept the larger estimate of the standing timber, 2,000 billion feet, and the larger estimate of the annual growth, 40 billion feet, and apply the present rate of consumption, the result shows a probable duration of our supplies of timber of not more than thirty-three years.

Estimates of this kind are almost inevitably misleading. For example, it is certain that the rate of consumption of timber will increase enormously in the future, as it has in the past, so long as supplies remain to draw upon. Exact knowledge of many other factors is needed before closely accurate results can be obtained. The figures cited are, however, sufficiently reliable to make it certain that the United States has already crossed the verge of a timber famine so severe that its blighting effects will be felt in every household in the land. The rise in the price of lumber which marks the opening of the present century is the beginning of a vastly greater and more rapid rise which is to come. We must necessarily begin to suffer from the scarcity of timber long before our supplies are completely exhausted. It is well to remember that there is no foreign source from which we can draw cheap and abundant supplies of timber to meet a demand per capita so large as to be without parallel in the world, and that the suffering which will result from the progressive failure of our timber was but faintly foreshadowed by the recent temporary scarcity of coal.

What will happen when the forests fail? In the first place, the business of lumbering will disappear. It is now the fourth greatest industry in the United States. All forms of building industries will suffer with it, and the occupants of houses, offices, and stores must pay the added cost. Mining will become vastly more expensive; and with the rise in the cost of mining there must follow a corresponding rise in the price of coal, iron, and other minerals. The railways, which have as yet failed entirely to develop a satisfactory substitute for the wooden tie (and must, in the opinion of their best engineers, continue to fail), will be profoundly affected, and the cost of transportation will suffer a corresponding increase. Water power for lighting, manufacturing, and transportation, and the movement of freight and passengers by inland waterways, will be affected still more directly than the steam railways. The cultivation of the soil, with or without irrigation, will be hampered by the increased cost of agricultural tools, fencing, and the wood needed for other purposes about a farm. Irrigated agriculture will suffer most of all, for the destruction of the forests means the loss of the waters as surely as night follows day. With the rise in the cost of producing food, the cost of food itself will rise. Commerce in

general will necessarily be affected by the difficulties of the primary industries upon which it depends. In a word, when the forests fail, the daily life of the average citizen will inevitably feel the pinch on every side. And the forests have already begun to fail, as the direct result of the suicidal policy of forest destruction which the people of the United States have allowed themselves to pursue.

It is true that about twenty per cent of the less valuable timber land in the United States remains in the possession of the people in the National Forests, and that it is being cared for and conserved to supply the needs of the present and to mitigate the suffering of the near future. But it needs no argument to prove that this comparatively small area will be insufficient to meet the demand which is now exhausting an area four times as great, or to prevent the suffering I have described. Measures of greater vigor are imperatively required.

The conception that water is, on the whole, the most important natural resource has gained firm hold in the irrigated West, and is making rapid progress in the humid East. Water, not land, is the primary value in this Western country, and its conservation and use to irrigate land is the first condition of prosperity. The use of our streams for irrigation and for domestic and manufacturing uses is comparatively well developed. Their use for power is less developed, while their use for transportation has only begun. The conservation of the inland waterways of the United States for these great purposes constitutes, perhaps the greatest single task which now confronts the nation. The maintenance and increase of agriculture, the supply of clear water for domestic and manufacturing use, the development of electrical power, transportation, and lighting, and the creation of a system of inland transportation by water whereby to regulate freight rates by rail and to move the bulkier commodities cheaply from place to place, is a task upon whose successful accomplishment the future of the nation depends in a peculiar degree. This is the problem to which the Inland Waterways Commission, recently appointed by President Roosevelt, has begun to address itself.

We are accustomed, and rightly accustomed, to take pride in the vigorous and healthful growth of the United States, and in its vast promise for the future. Yet we are making no preparation to realize what we so easily and glibly foresee and predict. The vast possibilities of our great future will become realities only if we make ourselves, in a sense, responsible for that future. The planned and orderly development and conservation of our natural resources is the first duty of the United States. It is the only form of insurance that will certainly pro-

tect us against disasters that lack of foresight has repeatedly brought down on nations since passed away.—Gifford Pinchot, chief of the forest service of the United States, in the *New York Outlook*, October 12, 1907.

## Mothers' Home Column

EDITED BY FRANCES.

### "Just One of the College Girls."

Such a beautiful, crisp, December morning as it was! The air was clear and invigoratingly cool, and the sun shone joyously! It seemed as if all nature had conspired to cheat King Winter out of another day which he might rightfully claim as his!

And in addition to all this,—it was the Sabbath! In quietness and rejoicing, the Saints gathered into the big church,—first for the Sunday-school lesson, and then for the preaching-services which followed.

The vast congregation seemed touched by the gentle joy of the beautiful day, and the hum of quiet conversation died away as the lovely, worshipful notes of the organ voluntary swelled forth. The tones thrilled into the hearts of the people, palpitated, rich and full, about them, and then soared aloft, as if on wings, to join the music of love, praise and adoration, ever best and supremest, which is always about the great white throne.

In the midst of the service I caught sight of a young face near the window; and I well-nigh gasped at the great contrast between that face and the prevailing spirit of the hour. It was gloomy and sad—trouble, anxiety, and desolation seemed plainly stamped upon it. "Who is she?" I whispered to my nearest neighbor.

"Oh, just one of the college girls! She stays out at the dormitory, I think," was the reply.

Oh, that was it, was it? "Just one of the college girls"! I flushed indignantly, and, as I watched the sad face, drooped in sorrow and loneliness, my mind quickly traversed a few short years of my past, and I saw myself once more "just one of the college girls and staying at a dormitory." I saw, as if it were but yesterday, the great bare dining-room, with its fifteen long tables set for ten each. I saw the coarse linen and heavy dishes of the table service. I smelled again the boiled dinners,—the onions, potatoes, beans, and fried mush, served in such an unattractive way that one involuntarily sat "and viewed the landscape o'er," before shutting one's eyes and "going it blind" to get through the necessary ordeal. How tired we grew of the monotony of those meals, with their lack of daintiness, and the many tempting little side things to which we were accustomed! How glad I am that Graceland—our own beloved Graceland—is managed very differently from the one I remember.

Memory took another turn, and pictured for me one dreadful Sabbath there, when my head ached, my throat was sore, my pulses throbbed with fever, and my heart cried out, with all the fervor and desperation of my sixteen summers, for home and mother! O, for one touch of her loving hand, her gentle ministrations, and the tender sympathy of brothers and sisters which I knew would be mine were I but home! How I longed for comfort—yes, for just the mere *petting*.

Ah! Just then memory turned another page—such a beautiful, wonderful page! My heart yet responds to the surprise and pleasure of that time, and I thank God from my heart, for the good men and women everywhere. For into my cheerless room that afternoon there came a sweet,

gentle lady, who seemed like the veriest angel to me. She recognized, at a glance, my desolation and real illness, and took me to her own pretty home. There she put me into a dainty, comfortable wrapper, with warm house slippers for my feet, a pillow for my head, and proceeded to "doctor" me with both skill and tenderness, petting me all the while, even to my hungry heart's content. Can anything ever drive from my grateful memory those merciful, kindly ministrations? The warmth, the cheer, the comfort of that cosy home, the peace and security, the sense of being cared for and protected, are with me to-day, as fresh and strong as when they first surged over, and filled my girlish heart!

I dashed a tear or two from my eyes as I arose with the others to join in the closing hymn; and, as the words of the benediction fell upon my ears, I realized that I had heard but little of the sermon. But, I had been touched with the finger of God's love, in a gentle way, it is true, but one which none the less plainly pointed out to me my duty and my opportunity! And what sermon could do more?

I sought out the young girl and took her home with me for dinner. There I learned that she had indeed much to cause her sorrow and anxiety. Her little sister, so far away at home, was seriously ill, and the family exchequer did not allow of her going home to see the little one, and for four days she had been without word from her.

Add all this to her loneliness, which at the approaching Christmas season seemed all the greater, she felt friendless and desolate indeed. As she warmed and brightened in the friendly atmosphere of our home, I was made to realize as never before, the great, and too often neglected, opportunities which are in our midst, to befriend and comfort these young people, who are so tender and so susceptible to every influence. They come from sheltering arms—strangers in our midst. Are we thinking enough of them? Are we remembering to show little kindnesses to them, as we would that others should show to our own loved sons and daughters?

It would be no great trouble to throw open our homes occasionally to a few of these young people. They are so appreciative of all good and all pleasure that comes their way!

What right have we, anyway, to urge the Saints to send their children here, if we utterly neglect them after they come? They may need just a word or two of advice or counsel, a guiding hand, such as loving parents should ever be ready to extend where needed,—whether to their own or not. Who knows what moment may be the turning point in these young lives? Who knows but that our influence upon them, exerted just then, may send them in the right direction—foiling the tempter, and thus saving a precious one for the fold of the good shepherd? MAY JUNE.

*Dear Home Column:* It has been a long time since I have taken up any of your space; but for some time I have felt impressed to write regarding our Sunday-schools.

I always have loved the Sunday-school, since I was a child, and love it yet; and always feel it a place where much good can be done for the benefit of the young, and where the principles of the gospel can be taught in their fullness. It has been a long time since they have been taught in our Sunday-schools. Our lessons are from one quarter to the other continuously from the Old Testament, and I feel our time is being thrown away, so far as the gospel is concerned. The very part that they ought to learn is being put to one side, and how are they ever going to learn unless they are taught? Now, we may read the Old Testament to them until they are old and gray, and they will never know what the Lord requires of them in the gospel. They care nothing

about how Solomon built his temple, or how David fought his battles; but the quiet, peaceful, gentle life of our blessed Savior is the one thing of all else that will interest them, and one that we all want our children to study and follow as nearly as possible.

When the *Quarterlies* first came out they were full of the teachings of Christ; and we would read the lessons and would read chapter after chapter to our children, and they would be so interested we could scarcely get them to stop reading to go to bed; and they would be so anxious to continue the reading that I could not get the supper dishes washed before they had the lamps lighted and the books opened, hurrying me up to come and read. But since the lessons changed into the Old Testament I can not get them interested in the lessons. They say they do not care anything about those lessons. Did you ever stop to think it may be the same way in other homes as well? I was talking to one of our Sunday-school teachers a few days ago, and she told me she could not get her class interested in the lessons at all. We know there is something wrong when you can not interest a child, and I hope something may be done to make a change in our Sunday-school lessons before another quarter comes around, and not let the children grow up in ignorance of the teachings and commands of Christ. There are many children who go to Sunday-school, that never hear the gospel taught in their homes; and if they do not hear it taught in Sunday-school, then where and when are they going to learn and know of this glorious gospel? I can not express my real thoughts and desires on paper, as I would like to do to make it plain; but I hope there are others who can, and, if they feel as I do, will take the matter up and see what can be done for the sake of the dear children. Ever praying for the grand success of the Sunday-school, and the onward and upward march of Zion, I remain,

A MOTHER.

#### Prayer Union.

Mrs. Lizzie Manning, Bay City, Michigan, requests the prayers of the Prayer Union, as she is suffering very much from her nerves.

## Letter Department

PALMS, Michigan, October 10, 1907.

*Editors Herald:* While reading some of the letters telling of the progress of the work in different parts it did my soul good. In company with Elder George M. Shippy, we have started a series of meetings in the Gleaner Hall, near Richmondville. The interest has been fair, but the weather has not been good. We held forth at Mills about four weeks with good interest and fair crowds. The writer baptized three, and there were many warm friends made to our cause, who, we hope and pray, will soon covenant to serve the God whom we love and trust. Through their influence the Saints here were enabled to secure the free use of the Maccabee Hall at Mills to hold a Harvest Home supper in, Tuesday, October 8. The funds received were thirty-three dollars and eighty cents, which goes to help finish the church of the Delaware Branch.

We are meeting with new experiences to one who has only been in the mission field a short time. My whole desire is that I might have power given me from our Father in heaven to do the work that has been assigned to me to perform, realizing the fact that our strength is in him and in him alone.

The Seventh Day Adventists have been near McGregor, making great claims in support of their work; but, when

Bro. Shippy sent a challenge to them to come and prove their claims in debate, they had to reply that they did not have time to debate, also that debating was not profitable. We do not suppose that it would be for them.

We feel very thankful that God has sent his servants in these last days, and that we have come in contact with the beautiful gospel, which we need not be afraid to hold before the world.

The Saints throughout the district, where we have labored, have been very kind, and have cared for us nobly.

We feel that the Sunday-school work is on the increase in this district. I feel sorry that I have not been able to visit more of the schools than I have; but our work along missionary lines keeps our hands tied most of the time. We find many Saints who seem to be sleeping, and are not alive to their duty. We have many calls for help, and many calls for preaching; if the church only had the means to send out more men to care for the needs of the work.

I hope I shall be supported by the prayers of the Saints. Praying for the welfare of Zion, I am, as ever,

Your brother in the gospel bonds,

APPLEGATE, Michigan.

D. E. DOWKER.

BAYSWATER, Western Australia.

*Dear Herald:* It is now a year since I gave obedience to the gospel that you send forth weekly to the world, and it has been the happiest year of my life. Although at times I stumble, my desire is to take a firmer footing until I gain that state of perfection that I will be counted worthy to stand when Christ shall come to claim his own.

The Saints here were disappointed at not having a missionary sent to this part of the field, for which there is pressing and ever-increasing need; but truly the harvest is great and the laborers are few.

The Utah elders are gaining ground here. They have a hall not far from where we have our meetings. They tell people we are apostates from them. The Saints here have started a building fund, and I hope it will be one of the many things that has a small beginning and a good ending.

I am sending money for renewal of HERALD that we delight in reading and then hand around to our friends, that they may be able to find the straight and narrow way wherein we must tread to attain the celestial glory. Ever praying for the welfare of Zion,

Your sister in gospel bonds,

E. ROBINSON.

BUFFALO, New York, October 9, 1907.

*Editors Herald:* I believe that we as a church are making rapid strides to higher conditions. I think I can see signs of improvement all along the line. That was a splendid move by the Eastern reunion in providing normal work for the local ministry. This should be followed up by the various district conferences and other gatherings, wherever opportunity affords, to aid our local brethren in securing an education along spiritual lines, so difficult for them to attain unaided.

I notice two excellent resolutions passed by the Independence Stake conference. One making it necessary for branches to grant letters of removal to those requesting the same, or proceed to deal with them as the law requires. The other, that no minister shall have to remain under silence more than thirty days without trial or a chance to vindicate himself. These rules should obtain in all parts of the church.

I am glad, too, that one brother has sprung the question as to who should preside at a district conference. One can

but admire the good spirit and frank and open manner with which he deals with the question. The most good must result, if this matter is to be discussed, and no doubt it will be. We trust that all who enter into the controversy will avoid personalities and impugning motives. The great question is, What is right? I believe that the local brethren are just as anxious to know what is right and to have this matter settled as any other men or class of men. But as some one has said,

"No question is ever settled,  
Until it is settled right."

In reading the brother's letter, there were some questions that presented themselves to our mind, which we hope some may be able to answer. First, Why is it that this matter of who shall preside is limited to district conferences? If the views of the First Presidency have been rightly interpreted by the brother, where they say that the traveling presiding council has the active supervision and presidency, under the First Presidency, over the entire field of ministerial labor, and control over districts, branches, and the ministry as a whole and as a church organization, why not apply the same rule to all the different organizations in the church, such as branches, quorums, conventions, Sunday-school and Religio? Have they no control over any of these? If they have, under the same rule, why do they not claim the right to preside in all of these organizations?

Second, What is it to regard and consider these men "as the leading representative authorities of the church"? Does that mean that they shall preside over every assembly when they shall be present? If so, what does the Lord mean when he says, "In both branches and districts the presiding officers should be considered and respected in their offices"?

In all organizations, so far as we know, among the first duties of the president, is that of presiding. The Lord has said that a district may be presided over by a high priest or elder. Under certain conditions the lesser officers may preside over branches, and a priest may take the lead of meetings when there is no elder present. If the Lord had said that a high priest could take the lead of meetings when there was no apostle present, all would have been clear, but as he has not so stated, some question the matter.

If an apostle is to preside over local organizations, or conferences, why did the Lord specify "the quorums in respect to authority are designed to take precedence in office as follows: The presidency, the twelve, the seventy in all meetings and gatherings of the membership, where no previous organization has been effected." Why this reference to "no previous organization" if they are to take the lead in all meetings? But he explains further, "Where organization has been arranged and the officers have been ordained and set in order; the standing ministry in their order; high priests, elders, priests, teachers, and deacons."—Doctrine and Covenants 122:9.

But is it true that an apostle is hindered in his work as an apostle when he does not occupy the chair? In some assemblies when they want to tie a man's hands, so to speak, they place him in the chair. When the writer was in charge in England, he was nearly always requested to preside when present at a district conference, but always declined in favor of the district president, and never took his place excepting when urged to do so for some special reason by those in charge of the district. I did this because I believed I could do the work required of me better by sitting beside the presiding officer, than if I had been in his place. I remember at one conference where I was prevailed upon to preside, and they were about to adopt a measure

that I knew to be wrong, I was glad enough to yield the chair, in order that I might prevent a wrong measure from being passed. I succeeded, as I never could have done, had I been in the chair.

The brother's reference to what occurs in the army or navy is rather against his position. When an officer of higher rank appears upon an active field, at no time does he take the place of the lesser officer. It would be humiliating to both the captain of a company and to the colonel of the regiment, if the colonel should dismount from his horse and make the captain stand aside, while he presumed to command the company. Instead of this, whatever commands he has for the company, he delivers to the captain, or whoever is in command of the company, and not until that company with others are formed into a batallion does he take command.

Some of us can not see why the same rule will not work in the church. We all recognize the fact that an apostle is a leading officer of the entire church, and when he is present in conference and sitting on the platform or off, in a sense he is presiding not only over the body, but also over the one who may be in the chair. So that if the chairman goes wrong, he has the right to correct him. And that, too, without "butting in." The law gives him that right.

Of course there is a great deal that can be said upon this subject. These are a few of the thoughts that present themselves to my mind that cause me to see a little differently from my brother, but if I am wrong, I shall be only too glad to be set right. It is just possible that in this matter, extreme ground has been taken on both sides. If so, let us hope that through this discussion a happy medium may be reached that will be right, that all may work together in harmony and love. But let us leave out all reference to "love of preëminence." That has nothing to do with it. It is simply a question as to what is right. Settle that, and the rest is easy.

In gospel bonds,

291 Hampshire Street.

F. G. PITT.

PLANO, Illinois, October 10, 1907.

*Dear Herald:* We moved here that we might have the associations of God's people. There is a fine band of Saints here who are trying to do the will of the Master, and to let their light shine as people of God. I feel it a blessing as well as a pleasure to be numbered among this class of people, never before having had the opportunity to live where there was a branch.

I thank the Lord for the gospel which has been restored in these last days, and for the knowledge that I am worshipping an unchangeable God. And I pray that all who have obeyed the gospel may stand firm until the end.

This world's pleasure is no comparison to the joy we will have in the world to come, if we continue true and faithful to our God. Hoping and praying for the success of all God's people,

Your brother in bonds,

Z. M. SANTEE.

MONROE, Utah, October 8, 1907.

*Editors Herald:* We are here accompanied by Bro. Sheldon, and in our feeble way are trying to hold up the banner of truth, and display its grandeur and beauty. The stormy weather has hindered us some since we have been here, but hope to have it better now for a while, since it has cleared up again.

We have the use of the Methodist church here, and our audience averages about twenty, so we are battling away the best we know how, and have succeeded in getting some to

renew the interest that was manifested last year when Bro. Chase and the writer were here, and also later in the season when Chase was here alone, and the people have not forgotten him yet, even Mr. Magleby.

We have found a home with Mr. Jukes, who is in sentiment a Latter Day Saint, but has not yet become one in name; but hope to see the day when not only he but a number who are investigating will be. The work in this part seems to be more promising than any other part that we have visited for some time; it seems that there are disciples here.

We hope that the interest will continue to grow and the work be looked after not only in this part of the State but elsewhere, as well, where work has been done and interest shown.

Your brother in bonds,

J. E. VANDERWOOD.

"Marmion," Bennett Street, EAST PERTH,  
Western Australia, January 7, 1907.

*Editors Herald:* We are getting along quietly here in the "West," no great show of increase; but we are making many friends and are hoping soon to see some gathered into the net. The officers hold forth on the street regularly every Sunday evening to fair crowds, but the people generally seem indifferent; not anxious for the truth.

This is a great place for street-preaching. On nearly every corner there are different sects holding forth, and in some instances as soon as one lot finishes, another steps in, hence the indifference—people bewildered. The branch decided at the last meeting to "sanction and give its practical support to a bi-weekly paper, published in the interests of the kingdom of God, and the spread of light and truth in Western Australia." We have everything arranged, and expect to bring out the first issue of the *Gospel Messenger* on the 9th inst. It is intended to issue five hundred copies, supported by subscriptions and advertisements, and use same as tracts.

The Utah folks have been very busy tracting here and have gained several converts. They are keeping them "covered," but we hope to get on their tracks. We expect to be able to follow up with the papers. The Utah elders will not stand now when faced in the street, and open debate is out of the question. They say Bro. Joseph counseled against "contentions." So he did, but not in the sense they would like to have it read.

Bro. Davies, the branch priest, whose employment takes him over a considerable portion of this State, reports three ready for baptism at Busselton, about one hundred and eighty miles from here, with much interest in other towns. The brother does not neglect many opportunities for presenting the truth, and at Boyanup a gentleman who has become interested in the gospel as presented by Bro. Davies, has offered to pay for a hall in which he might preach when next he goes that way. Offer gladly accepted.

We could do well with a missionary here. Several warm-hearted Saints with open houses could find room for one. We have only had two flying visits from missionaries since we started to meet in the "West," Brn. Hanson and C. A. Butterworth favoring us with one month each.

Now I desire to write somewhat on that discussed chapter, the thirteenth of Revelation, and in doing so I want to declare from the start that I do not profess to know it all. I realize that every one can be deceived, and can err; but I have felt strongly that I should write, and if the matter as presented proves of assistance to any one, I shall be satisfied. It was not with "knowledge puffed up" I went into the matter. I had a reason.

One Sunday evening recently when the officers of the

branch were holding forth on the street, they were subjected to interruption and criticism by one Bervy Cass, a street-preacher well known in this city. Among his many objections to the work was the one that the fourteenth chapter and sixth verse of Revelation had not yet been fulfilled, as events recorded in the thirteenth chapter had yet to transpire. Mr. Cass contended that the anti-Christ portrayed in the thirteenth chapter from the eleventh verse to the eighteenth verse had not yet appeared, that this anti-Christ was a man, and that no man had yet done these miracles, etc. Now, in the debate which followed, he was forced to admit that as the woman in the twelfth represented a system, and since "things equal to the same thing are equal to one another," the man in the thirteenth would represent a system also; while it was admitted that apostasy had set in and a restoration was foretold. Mr. Cass, on the police stopping the discussion, went away protesting that no man had yet been able to tell (explain) the number of the beast, and that he was not yet come.

This number puzzled me. I had seen many attempted solutions of it, but had never been satisfied with them. It concerned our work, and I felt that our heavenly Father would, if I asked in faith, nothing wavering, give to me that wisdom which I desired, so I asked in harmony with the advice of James 1: 5 that he would give me the interpretation of the number and clear my mind with regard to the beast.

Rising from my knees, still pondering over this matter, I reached to my books that I might read before retiring. The Compendium of Faith and Doctrine happened to be nearest and I took it up. As I did so I opened at page 237 of the historical appendix, and my eyes lighted on the paragraph devoted to the epitome of the thirteenth century events. There I found recorded: "What was known as the Holy Inquisition was established in this century by Innocent III and Gregory IX; that is, men were sent out as inquisitors to discover and bring to judgment those accused of heresy. This beginning resulted in the dreadful tribunal called the Inquisition."

"Two orders of mendicant monks had their beginning in this century, the Franciscans and the Dominicans. In the hands of the pope they became the power, the mainspring of the Inquisition, and the author of its terrors."

The thought flashed to my mind, here is the key to the whole situation. This beast as recorded in the thirteenth chapter and eleventh verse had two horns (power, authority,) like a lamb, yet spake as a dragon. These two orders of monks professed to be ministers of, having power, and authority from, the Lamb of God, yet their speech and their actions were those of the dragon, the Devil (see Revelation 12: 9). These two orders then, represented the horns of the beast which clearly seems to be the Inquisition. "And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed." (Revelation 13: 12.) Here this combination of monks and Inquisition is represented as trying to cause the world to worship the Devil as represented by the Roman apostasy, not seeking, mind, to be honored himself; and I think we all know sufficient of the Inquisition to know what its objects were. Now it is generally admitted that the beast of the first verse of the chapter under consideration with its seven heads, i. e., hills, is Rome, and the ten horns, kingdoms (powers) who gave their allegiance to Rome. This kingdom has been enumerated as follows: The Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards.

Power was given this beast to continue forty and two months, fifth verse. If we take these months as prophetic months of days, averaging thirty days to each month, we get the number twelve hundred and sixty. This equals the number in the sixth verse of the preceding (twelfth) chapter, which number was the period of time the woman, the bride of Christ, was to remain in the wilderness, so the two clearly run concurrent; and taking 360, the only number which will go equally three and a half times into 1260 we find we have good cause to believe that we harmonize with the fourteenth verse of this twelfth chapter.

But we set out to find the number of the beast. We Latter Day Saints claim that the restoration of the primitive church authority took place when Joseph Smith and Oliver Cowdery had the commission given them by John the Baptist, the church being organized shortly afterward. Now if we go back 1260 years from the year 1829 we find ourselves at 569 A. D. This then appears to be the time when the complete apostasy took place, when the Lord completely withdrew his Spirit from the children of men. The number of the second beast spoken of in the thirteenth chapter is 666, and if we add that number to 569 it brings us to the year 1235. Now I could see that this was in the very century in which the Inquisition was founded, and it was just a question of fixing the year and the solution would, to me at least, be plain. But I had no histories, so I decided to look up the dates at the public library. A few days afterwards Bro. Hurley called on me and I communicated my thoughts to him and asked him to accompany me to the library. Bro. Hurley asked, "Have you an encyclopædia?" I answered, "No;" but it occurred to me that my Webster might solve the problem. Turning to "Inquisition" I found in the explanatory note the following: "R. C. Ch. A court or tribunal for the examination and punishment of heretics fully established by Pope Gregory the IX in 1235. Its operations were chiefly confined to Spain, Portugal, and their dependencies, and a part of Italy." I tell you there were two delighted young men in the room when we read that, for did it not seem like an answer to prayer? I have since verified the above dates, also the two orders of monks from Mosheim.

On pages 234 and 235, book 3 of Mosheim's Church History we read: "As this new class of functionaries, the inquisitors, performed effectually the duties assigned them, and purged the provinces in which they labored of numerous heretics, similar papal legates were stationed in nearly all cities, whose inhabitants were suspected, notwithstanding opposition from the people, who often either expelled or massacred the Inquisitors."

"The council of Toulouse in which Romanus, Cardinal of St. Angelo, presided as pontifical legate A. D. 1229, proceeded still further; for it ordered the establishment of a board of Inquisitors in each city, composed of one priest and three laymen. But Gregory the IX altered the institution in the year 1233 and conferred on the preaching friars or Dominicans the Inquisition for heresy in France, and by a formal bull freed the bishops from that duty."

"From this period we are to date the commencement of the dreadful tribunal of the Inquisition which in this and the following centuries subdued such hosts of heretics, either by forcing men back to the church or by committing them to the temporal authorities to be burned."

And thus we can see how that professing to have authority to act in the name of heaven, they caused fire, as it were, to come down from heaven in the sight of men (twelfth chapter and thirteenth verse). The beast, whose deadly wound was healed, Satan, received his deadly wound when Christ rose triumphant from the grave and shed forth his

spirit, power, and authority upon the children of men; as it is written, "The seed of the woman shall bruise his head." Satan's wound was healed when the apostasy set in, when Christ withdrew his Spirit from the earth. The two heads may mean his two periods, before and after Christ.

Since starting this letter we have succeeded in bringing out the paper, the *Gospel Messenger*, and we rather like its appearance. We trust the blessing of God will be with it and every other effort made to further the interests of his kingdom.

Yours in the one faith,

GEORGE W. MILLARD.

KINGSTON, Missouri, October 15, 1907.

*Editors Herald:* I wish to relate a little circumstance that occurred on Sunday, October 13. First will state, having been transferred to the Far West District, my first work brought me to Kingston to labor with F. C. Keck, at a schoolhouse about three and one half miles from town. I continued meetings there one week after Bro. Keck left, then commenced meeting in Kingston at the Saints' church, in which we still hold forth with good interest.

On Tuesday, the 8th, in company with Elder W. P. Pickering and Bro. Ackerly, the latter furnishing the conveyance, we took a trip to the old historic spot, Haun's Mill, now known as Marshal's Mill, which stands about one half mile down stream from the old mill, as I had this place in mind to go and open the work there. I gathered many relics from the old place, such as some pieces of wood off the old mill-dam, some pieces off one of the mill-stones, a piece of a stump which stands about ten feet from the well where the Saints were buried, and some odd pieces of iron from the blacksmith shop, where the two little boys were shot. There are no signs of the buildings; the place is a corn-field now. There is living across the road from this field a Mr. John McLallen, who piloted us over the old grounds; a very fine old gentleman, who moved there in the 40's. After having a good friendly talk, we made arrangements for a basket dinner at his place, and to preach a couple of sermons on the following Sunday.

In walking over the grounds, the words of the Master, revealed through the Palmyra Seer, that if his children were faithful they should return, with songs of everlasting joy, to build up the waste places of Zion, came to me; and seeing this being accomplished in so many different places, the thought came that this will come in its turn. Well, Sunday came, arrangements being made, with baskets well niled, at seven o'clock twenty-six of the Saints were on their way to the historic spot, a distance of about fifteen miles, with a good supply of Hymnals, and one four-horse team hitched to a hack carrying thirteen passengers. And the songs of Zion could be heard all along the way. We arrived at Mr. McLallen's at half past nine. The day was beautiful, the sun shining clear and bright. Our minds reverted back to October 30, 1838, as the sun had risen clear and all was quiet except the water rushing over the mill-dam, when the charge of the infuriated mob was made upon the Saints; causing conditions to be as they are to-day.

Seats were arranged in the yard, and, at about eleven o'clock, service began, Bro. Pickering being the first speaker (giving them a brief history of the church), and Bro. A. R. Daniel, of Cameron, Missouri, being the second speaker. A minister by the name of Butterfield, of the Christian Union faith, was invited to the stand, he making a short talk on all churches being united in one. Tables were spread about half past twelve, fifty-three persons taking dinner with us, and there were several baskets full taken up. Immediately

after dinner we repaired to the water, the writer having the pleasure of leading one precious soul into the watery grave to rise in newness of life. The scene was solemn, and we were made to rejoice in seeing the fulfillment of the promise of the Lord that his children should return to build up the waste places. A sweet influence passed from heart to heart of the Saints. At the two o'clock services the one baptized was confirmed. The writer gave a short explanation of the laying on of hands. About one hundred were present. Bro. Pickering was introduced as the first speaker, followed by the writer with short talk on the difference between the people of Utah and of the Reorganization, and a short gospel sermon. We closed with a goodly feeling, with strong invitations to return. We hope to have the privilege of returning and occupying there.

There was one man who stayed at the barn, and would not come to the services. Said that he was in the mob that drove the Mormons out of there. He was not over forty-five years old, so we just concluded that it was barnyard gossip.

Hopefully yours,

W. P. BOOTMAN.

DES MOINES, Iowa, October 17, 1907.

*Editors Herald:* Desiring to be a giver as well as a receiver, and having received so much of good from our church paper, the HERALD, I undertake the task of giving a few thoughts of timely interest, as well as a brief account of some experiences that I trust may be of value to some.

The missionary efforts in the city this summer have not been very flattering. Several proposed plans have been disposed of by conditions that neither the missionary nor the combined efforts of the active workers in the city could counteract. We had thought to make use of a missionary wagon, and one was purchased for that purpose, but we had no team, and after trying at various places and in various ways to secure what we thought would be necessary in the way of heavy shafts, and the privilege of the use of a horse, we had to abandon this project for reasons too numerous to mention. But we secured the use of a conveyance from one of the brethren that we made use of to begin our street-work; but after trying under somewhat adverse conditions of weather and multitudes of mosquitoes, we were compelled to close this effort. The people claimed that they could not endure the mosquitoes. We left several investigating, and hope to hear good results from the labor; although if we do not, we trust others may see results in days to come. During the service the Saints, or a few of them, did some good work, and assisted what they could, for which may the heavenly Father reward them. Several times during this summer I have been called to minister in funeral-services, several of whom have not been members of the church, and in each instance I have heard very favorable comment upon the doctrines of the church, and some have been led to investigate as a result. In one or two places, there came a request for services resulting from these funeral-services. At one place where I held a funeral-service, and only gave a short talk at the grave, quite an interest exists, and I have sent several tracts and have done some correspondence. This was at Buckeye, where Mr. Ferma Taylor, and Sr. Ivy Taylor laid their first-born to rest. I was taken to the cemetery in the conveyance of one of the grain buyers, and in conversation with him found that two of the Brighamite elders had been preaching on the streets, and had been entertained by the druggist of the town, a very hospitable man, they telling him that they did not believe in polygamy. I called on him, and by inquiry secured one of the tracts they had left with him, and in a conversation with himself and wife convinced them that they

did believe in what anybody besides Brighamites would call polygamy, the leading men of the church living with more women than one and claiming them to be wives and raising children by them. They certainly practice something, and this practice all grows out of polygamy; for had there never been anything like polygamy practiced, even according to their views, there could not be the same practices going on there as are now being practiced, and they making the same plea they now do. I learn that the result of my visit caused them to discontinue their preaching on the streets, but now the people desire to know more, and I am trying to supply to them the information.

I attended the Rhodes reunion, which though not largely attended was a spiritual feast. The preaching was excellent, and practical, and the Saints and friends in attendance seemed to appreciate these efforts very much. The patriarchal labors of Bro. C. E. Butterworth were very much appreciated. Several sessions of normal class work were held and some interest was shown on the part of the few who were privileged to be present. A unanimous decision was rendered that another reunion be held, and a committee appointed in whose hands the arrangements for it were left. This district has a district reunion association, which, were it more perfectly understood, would supply the necessary funds to pay all expenses without taking up any collections at the reunion, and it would equalize the expense among the Saints of the district, and be but a slight expense to any.

I was also accorded the privilege of attending the Moorhead reunion, and assisting those whom I have labored with in years past, some while they were not in the church, but have since entered, and others whom I baptized and who have since my departure therefrom grown up to be excellent workers in the vineyard of the Lord. The preaching at this reunion was of a high order. Very little if any theorizing was done. The sermons were of the practical character that is so needful in this day of indifference and worldliness. I found that the normal class work in this part had not taken the advanced steps that it had in the Des Moines District, but I found that there was a great interest taken in all the work done along that line, and several entered at once into the study of the normal lessons. The work of Bro. J. A. Gunsolley was truly of great value to the Sunday-school and Religio departments of the church. I enjoyed my associations with the Saints at the reunion, although I was unwell nearly all the time I was there. I had been sick a week before leaving home, some of the time not able to be out of bed, but most of the time trying to be doing something even when suffering. There is no real enjoyment to me except in active service, and the more that I can see done that is in harmony with the law of God the better I enjoy life, even though I do not see the results which I would like to.

After the reunion, I visited and ministered at Magnolia, Woodbine, and Dow City. At Magnolia I had an excellent visit with Bro. Alma Fyrand, and believe that but few have passed through as many peculiar experiences under the hand of affliction as has he, and yet he keeps cheerful most of the time, and is growing stronger physically. I can see no reason why he will not in time be delivered from the bondage of affliction, and since my visit feel more hopeful than before, if that be possible. At Woodbine I enjoyed visiting and receiving words of encouragement from Father Derry, whose ministrations are remembered by me to have taken the deepest effect of any of the early elders whom I heard preach. I found Bro. Hawley about the same, and cheerful under his severe affliction, and Sr. Hawley,

with all her great burden uncomplainingly trying to cheerfully carry these burdens. At Dow City I fulfilled my longed-for visit with Bro. Romanan Wight, and feel that he is truly worthy of special favors from our heavenly Father. A spirit of calm resignation to his trial is prominent, though he anxiously desires to be about his Father's business. Truly I enjoyed visiting old friends and hearing of their faith in God, as I did while on my journey in Western Iowa.

Since returning I have opened up a new place at Enterprise, where I was accorded the best of attention, and experienced that which has never been my lot in the thirty years of my ministerial work, and that was to have to preach to a congregation of about equal numbers of white and colored people. I was never shown more respect, or attention in all my life. One has given her name for baptism, and I just learn that she intends to come to the city to be baptized next Sunday. Several expressed regrets that I was not to remain longer, but I felt that I was needed at my home, and returned to find my wife sick, and had been for two days, but is better at this writing, so that she is about her daily avocation again, yet suffering some. I left an assurance of my return in the near future. There was a tent-missionary effort going on there all the time I was there. I will return when it is cooler, and when we have nothing of this kind to contend against. I am assured that there are others there near the kingdom.

We expect to begin a series of meetings at the points that we have previously occupied in this mission, and there is an invitation to open the work at Norwoodville, where I was called to administer to a miner who had met with a serious accident, and who was speedily helped. This has caused some desire for preaching. I anticipate going there next week, the Lord willing.

While the efforts put forth have not been all that I wish could have been done, yet I feel that all has been done that I had strength to do under the circumstances, and from God and the result of seed previously sown by some one, have resulted in baptisms in the city about every two or three weeks, and in several other ways the results have been very satisfactory, the most satisfactory year since coming to the city mission. Yet, with all this, some are not satisfied, and no wonder: the more we see to do the more we wish to see done, even when we have not the means or ability to do it. I hope to see even better results as the months pass by, and the opportunities for doing so numerous that everybody will be occupied without having any time to find fault with their associate laborers, all being busy, studying to know how best to work together with God for the furtherance of the great work in which we are engaged.

The branch officials are doing commendable labor, and good is resulting. They are all laboring men, all in debt financially, and yet with all these hindrances their work is felt for good by all who are willing to, in a humble way, support them in whatever efforts they are permitted under divine guidance to put forth.

The branch officials, like the missionary, would be much better satisfied if they had more time and means to do the work assigned them. The prayer is continually on our lips to send more laborers into the vineyard. Bro. Thomas Cook has returned from Oakland, California, and we feel that the Lord is answering this longing.

I desire to keep humble, and do all that my hands find to do that will be a help to others; but pray that I may do nothing that will be a hindrance to a single soul.

May God bless all the laborers for Zion, whether it be in temporal or spiritual efforts.

J. F. MINTUN.

ESKILSTUNA, Sweden, October 8, 1907.

*Editors Herald:* I will for the first time write to our valuable paper to let the Saints in America know of our doings in this far away country. In company with Bro. Swen Swenson I arrived in this land on the 24th of June, 1906. We began our work in the city of Gothenburg, as some work had been done there by John H. Hansen. Quite a few members of the Utah church were convinced that this was really the true gospel and church established by the latter-day prophet; and through the earnest work of the before-mentioned brother, they were made to rejoice in the glorious gospel of our Lord. One of them, an old sister, said: "I have now been a member of that church for forty years, have been living and have struggled for what I thought to be the church of God, and when my lifetime was soon to be ended I had the privilege of hearing the plain teachings of one of God's servants, and to feel the power of God." None of them were rich in this world's goods, but rich in the Spirit; and they tried to do all that they could for the cause, and for the building up of God's church on earth. We enjoyed many good spiritual meetings in their company, which will always be remembered by me.

I labored in that city all winter. In the spring I started for the middle part of Sweden, round about Stockholm, which was my former home, or the place where I was born. Here I met Bro. Oscar Okerlind. He had just arrived here from America. We then went together to the city of Eskilstuna, which place we intend to have as our stopping place. Bro. Okerlind is well acquainted there, as he had been there laboring as a missionary for the Utah church for two years. The warning from Utah was here ahead of us, that they (the Mormon people) should not listen to us because we were apostates and had fallen from the faith; but the warning worked the wrong way. It was for our good. It made the people think for themselves a little. A few of them are interested, and we hope they will be with us in the near future. We have lately been out to a place called Skottvang; that is the place where Sr. Hanna Johnson and her folks live. We preached a few times while there and had a good turnout. Sr. Johnson will be a good help to us by the way of playing and singing. She will also do some good by conversation and talking to the people in that community.

My health has not been the best since coming here. Seems that the climate does not agree with me, being very damp. I have been troubled with throat catarrh the greater part of the time; but I am getting better now. Food is very high here, and we have to buy nearly every meal, as we have no members here to help along. It also takes a good deal for renting of halls to preach in, so we will say to our American Saints, and especially the Scandinavians who feel and have a desire to see this mission move forward, that if you have a dollar to spare, and you feel like you would like to help us a little for the spreading of this glorious gospel to those that are in darkness, it will be gladly accepted.

May we all work together for this great and marvelous work of God, that the blessing of the Lord may be ours in this life, and eternal life in the world to come.

Your brother in the one faith,

DAVID G. LUNDQUIST.

Wegersberg, Nyfors.

NEVADA, Iowa, October 16, 1907.

*Editors Herald:* I see by some of the writers to the HERALD that it is the duty of the missionaries to write letters to the HERALD. If that be true, then I beg pardon for my negligence, and will write now. After the Rhodes reunion, I went to Marshalltown and preached in a private house,

and baptized a young lady. Then I intended to hold meetings three or four miles south of town in a schoolhouse, where Elders Thorburn and Christy opened up about a year ago, but it was in threshing time, I was advised not to try it till later on. Visited some of the isolated Saints and encouraged and instructed them. Called on the Saints in the Richland Branch. That used to be my old home branch, but, oh, what a change since I was there last! Elder C. E. Hand, the old stand-by, had sold his farm, and was getting ready to move to Holden, Missouri. Also his son William and family, Philip Shimmel and family, and his son Jesse and family, and others. That leaves the branch broken up. I preached my first sermon in their schoolhouse more than twenty-six years ago, and the house was so crowded that one could hardly turn. The Saints had held, as they supposed, their last meeting the Sunday before I got there; but when I got among them they wanted me to preach for them once more. So they got out an appointment for Sunday afternoon, and, instead of having the house crowded full, as it was at my first sermon, there were one or two outsiders there; and I think I am safe in saying that I preached the last Latter Day Saint sermon in that house that will ever be preached there. For the members of the church of Revelation 17 have taken that whole neighborhood, with a few exceptions, and they want no gospel. A feeling of sadness came over me when I saw the change there. The Holden Saints will get a good addition from the Richland Branch.

After that I went back to Marshalltown to try preaching in the schoolhouse south of town; but it set in raining, and the roads got so muddy, and as I was stopping in town, and had to go six miles or more every night to meeting and back, it was a little too much for me, so I did not stay long. When a man gets into his sixty-sixth year, he can not stand the fatigue that he could twenty-five years before. That is my experience at least.

From there I went to Colo to visit some more isolated Saints. They are not dead by any means; for as soon as I got there Bro. Henry Dewey got the use of the Christian church for me to occupy. The crowd was not very large, yet there were only two or three less there than attended their own meeting on Sunday night, and they all paid good attention. One of the leaders of their church, after the meetings closed, said that I preached the truth, but he would never join a church that would not allow their members to commune with other churches. See, how we miss it? We used the house over two Sundays, and on the last Sunday I organized a Sunday-school and a Religio. Bro. and Sr. Henry Dewey and two children, Bro. and Sr. Frank Lhommeieu and four children, and Grandma Belt are the Saints there. Three of the children are quite young yet; but here is an example worthy of emulation. After they were organized in school and Religio, the next thing was to get supplies. They took up a collection for books and supplies, and it was twelve dollars and fifty-three cents, besides a dollar and a half for the HERALD for Sr. Belt. That is what can be called GRIT or ZEAL. May the Lord bless them.

From there I came to Nevada. I had but just landed, when our energetic brother, W. C. Hidy, started out to get the hall which we used to occupy, for me to preach in. But the man said, "No, sir, you can not use it." But, as usual, Sr. W. C. Hidy invited us to use her house, also Mr. and Mrs. Pool said their house was open if we wanted to use it. I began meetings at Bro. and Sr. Hidy's at once, with a fine crowd, and splendid interest. I was there about a week. About ten or more are just on the water's edge, but, as some said to me, they did not know what they were waiting on.

I fear that some of them will wait too long, so that the Spirit will leave them. I closed the meeting last night with a sermon of an hour and three quarters, with good attention and interest, and "Come again, soon."

I received a few letters of criticism on my article in the HERALD, "Meditations," and I am truly glad to say that the criticisms were written in a Christ-like spirit, with the exception of one, and that one is quite raspy in places. One brother says that he thinks my ideas or intentions were all right, but that I did not use the correct words to convey my thought. And that may be true; for when we examine the "King's English," it is indeed a wonder that we get sense at all out of some of the words used, when comparing them with words used in some other tongues. For instance, in Luke 14: 23, we read: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Webster says: "Compel, to drive by force. To necessitate." I have seen considerable coaxing done, more than I thought should be done, to get some to come in. But if we are to go out and take them by main force, or violence, and bring them in, I want to be excused. But when I take Luther's translation on that, it does not sound quite so inconsistent. He says, "Nathega sea heraine zu komman." There is not one word in that which can be construed to mean or even hint at the thought of "compelling them to come in." No, brethren, I would not for anything in this world advance anything to injure this church, much less to throw discredit on our heavenly Father. One brother says, "I can not defend some of the positions you take in your article." Well, I was not aware that I took any position. And I am really sorry that some have so understood me. I was not aware that if one asked questions, that he must affirm those questions when answered by some one, and defend them; for I am sure that I had no such intention. I asked some of those questions to show to what extreme some will go. And a number of them, yes, all of these that are objected to, have been handed to me to answer from the pulpit. Take for instance the twenty-third one; "If men are totally depraved, must not children be so also?" You will notice, that it is based upon the "if," not that I believe that for a moment. But we all know that some make that claim, and upon that claim, the question is based. Also the 27th: "If belief and good works are essential to salvation, how can infants be saved?" The intention there is, to draw out the thought that God has provided for their salvation, etc., etc. One man sent me a bunch of tracts to prove without a doubt (?) that the whole church, Book of Mormon, Doctrine and Covenants, and, in short, all is false. Well, it caused some to get down their old Bibles and look them over, at least. No, brethren, I do not want you to defend anything in those questions that is extreme; for I did not ask them for that purpose, only to show the extreme on the other side; for I do not propose to defend the answers that would be given to some of them myself. So I hope that with this explanation I am better understood. I do not believe that God will save any man unless he wants to be saved, and complies with the law of salvation. You will find my position fully defined on that subject in my reply to Mr. Welton, as published by *Glad Tidings* in tract form. I am truly thankful to those who wrote me, that their criticisms were so mild, and seasoned with the Spirit of Christ. Thank you for the criticism; and hope that this explanation will be satisfactory to all. I may reply by letter to the outsider, who sent me the tracts; for he gets too loud in his condemnation of ALL that we hold sacred. May God bless the right and truth to all.

J. S. ROTH.

1011 Summer Street, GRINNELL, Iowa.

YALE, Oklahoma, September 9, 1907.

Dear Herald: In your last issue I see quite a lengthy letter from Bro. I. N. White, giving an account of his travels, and his experiences in missionary work in Oklahoma. He and his "boys" certainly had a lively time at Morrison with the preachers, a thing for which Bro. Isaac has a peculiar faculty. All along we watched, and labored with more than usual anxiety, the coming of the annual Eastern Oklahoma reunion (held at Ripley this year), because we were notified that I. N. and Ammon were going to be there. I am now in my forty-sixth year. Counting back, I have known the Whites since I was sixteen years old, first at Newton, Iowa. My wife, then Fannie Shellhart, was baptized about the time Bro. Isaac was, and by old Bro. Gordon E. Deuel. She tossed Ammon some when he was yet in long dresses, and language fails me to express how sorry we were when we drove up to the camp-ground and looked in vain for that old soldier of the cross and his boy. Fanny wanted to hear that baby preach, and we both had a desire to once more clasp hands with an apostle of the Lamb, whom you might say we have personally known and watched the greater part of a lifetime.

Well, we enjoyed the reunion while there, listening to good, spiritual, scriptural sermons by Brn. Aylor, Case, Maloney, and Yates, and to the hymns and prayers and testimonies of the Saints, and renewing acquaintances and making new ones; but we were disappointed in not seeing I. N. and his boy. May be it was for a lesson. We will try next year to attend more of the time. We live about twenty-three miles northeast of Ripley, and there is but one family of Saints nearer than twelve miles. People here are mostly Methodists, Baptists, Campbellites, Advents, Freemasons, Oddfellows, Woodmen, K. Ps., Knights and Ladies of Security, W. O. W., A. H. T. A., etc.; so they think they have enough and don't care to take any more. I occasionally discuss religion with them, and of course reject their creeds, and they accuse me of being so stuck on my church. I do not deny the charge, but ask if they are not troubled a little with the disease they accuse me of having, when they refuse to go forty rods to hear a Latter Day Saint preach, while we frequently go to hear others preach. I loaned the Christian pastor at Quay the tract, "The old Jerusalem gospel," also "Latter Day Saints, Who are they?" In due time he informed me that he had read sufficient to satisfy himself that he did not need or have time to investigate every claim made by everybody, but afterwards he thought it convenient to put Joseph Smith and Brigham Young in the same class, comparing their wickedness and polygamous sins to David's and Solomon's. I asked him if he was not a little reckless in the pulpit with his comparisons of men, for a man who was supposed to know what he was talking about; told him we stoutly objected to Joseph Smith being put in the class with Brigham Young; and that there was no excuse for him doing so when literature that would inform him to the contrary was so easily obtained; and that a man of his position ought to know the subject he was talking about, or else not talk; that he misrepresented Joseph Smith and our religion in public; and that if he wanted to do right he would correct his errors in public. He acknowledged he perhaps had done wrong, and that I had good ground for complaint, and agreed to make amends the best he could, and I guess he did do the best he could the next time he preached at Quay; but it was rather a weak effort in defense of Joseph Smith against the charge of practicing polygamy. If he had read, "Latter Day Saints, Who are they?" there would have been no need of his making the blunder. This minister's name is Charles Smoots, address, Cushing, Oklahoma. I

told him the church founded by Joseph Smith never taught polygamy. Smith had been accused of it, but up to date there was no evidence that would pass muster in the court to sustain the accusation; while on the other hand we had the best evidence in the world to prove his innocence. He took address of Herald Publishing House, and said he was going to send for the Doctrine and Covenants.

Yours for the right and truth,

O. E. COINER.

COLUMBUS, Ohio, October 16, 1907.

*Editors Herald:* I believe I have not burdened your pages by frequency, and would like a little space to tell my Eastern friends I am still living. After eight consecutive years of missionary work in Maine and Massachusetts, I am this year a little nearer the spot called Zion. How we do miss the old Atlantic, and those good fish. I have not seen any good fresh salt-water fish on sale at any price. I have been promising myself we could make up our loss of fish by an abundance of fruit; but, alas, fruit is so scarce here this year. With provisions soaring in prices, what will we poor mortals do?

On my arrival in Columbus the Saints willingly showed a good missionary spirit by purchasing a gospel tent. Finding a suitable location for it in this city was difficult, so a suitable lot for a future church was purchased, and our tent erected thereon.

Our audiences have been fair and the interest good all summer. The brethren have assisted in preaching when called upon; and while we have not converted hundreds, yet I am satisfied we have reached many people with our message. I have had the pleasure of baptizing four, with a good prospect of more in the near future.

I often think of our many friends in the East, and the grand gospel experiences we have had together.

May the Lord raise up wise shepherds to care for the flocks there.

I have moved my family here, and we like it far better than we anticipated.

Yours in the faith,

CALVIN H. RICH.

LAMONI, Iowa, October 14, 1907.

*Editors Herald:* There recently died (August 4) in the National Home at Leavenworth, Kansas, a man by the name of William G. Keith, some incidents in whose life I am sure will be of interest to many Saints, and since he loved the church papers and his faith and hope in the gospel was indeed great, it seems but fitting that this memorial be written. Bro. Keith spent a week in our home in Kenosha, Wisconsin, the last of April, and I shall attempt only briefly to state a few incidents as nearly as I can, as he told them to me while there.

He was born in Kansas in 1864, where he grew to manhood, then drifted west. In 1893 he enlisted as a private and was transported to the Philippine Islands. He was soon stricken with the fever and returned to Hawaii. Here he secured the services of a native nurse, into whose family he seems to have been taken.

This native was a faithful Saint, who by her life and talk gave him his first ideas of the gospel. After partially regaining his health he often went with her to hear Bro. G. J. Waller and others preach. Some time later he secured his return to the States and was placed, after what later appeared as providential experiences, in a certain hospital ward in a National Home in Oregon. The matron of his ward was a Miss Buell, evidently an active Saint, from the fact that he did not remain long under her care before he

heard more of the gospel and was supplied with literature. I am sure my words can not convey to this sister the gratitude that Bro. Keith felt and often expressed to me for her loving deeds.

In the fall of 1904 it was decided to remove him farther east, and he was transferred to the Home at Milwaukee, Wisconsin. Sr. Buell subscribed for the *Autumn Leaves* for him, which since she has annually sent him, and then put a notice in the HERALD asking nearby Saints to hunt him up.

Not more than five minutes before taking the train for Milwaukee on returning to my year's work in Kenosha, I read the notice. I found it possible to gather up a bundle of papers and to stop at the Home. What a pleasant surprise for both of us our meeting was, when I found him propped up in bed reading an *Ensign*. Afterward visited him occasionally, and supplied him with both papers, and know that he read them and the *Leaves* thoroughly, when he was able, and lost no opportunity to spread the glad news among his ward mates when they would read or listen. Not a few heard the gospel message through his efforts.

Although without any means, through the help of a few staunch friends which he seemed to win everywhere, and by dint of his iron will and the help of Providence, he twice crossed the continent in quest of his health and a pension which was certainly due him from the Government. The failure of all his efforts seemed sad indeed, yet his hope and trust in God never seemed shaken, and his only source of happiness was in his friends and the gospel.

Realizing that his days might be nearly numbered, he wrote in the spring that he was anxious for me to make plans for his baptism. As soon as possible I brought him to Kenosha, although in a very feeble condition, and made arrangements to take him to Chicago for baptism in the font on Sunday. Life seemed bright to him then, through his hope in the gospel. Many lessons of patience and cheerfulness we learned from him, and would that we, with our strength and prospects might ever manifest such virtues correspondingly.

He loved to talk of the building of the sanitarium and his greatest hope was that he might be spared to go there for treatment among the Saints and possibly at some time to be able in turn to do something for some one less fortunate than himself.

Yet all our hopes were blasted at the last by a letter calling him back to the Home, and not allowing for any change in our plans as to his baptism.

It might have been possible for me to have baptized him in the Lake, yet the weather was cold and the water very difficult of access. After considering the matter we learned that he could be sent to Leavenworth, Kansas, where he would be near the Saints of Kansas City and Independence, and his desire of obedience could be gratified.

His transfer was secured, and by the aid of friends his ticket was purchased, and we received letters from him enroute and one on his arrival at Leavenworth. Previously I had written for him, to the Saints of Kansas City, and received assurance that he would be looked after.

I wrote him last on the morning of August 4, only to get word later that he passed away on that day. Thus ended the life of one of earth's faithful pilgrims. Whether he was privileged to obey the gospel in this life or not, surely the Lord will recognize and reward his efforts. It is a pleasure to come in contact with such a life, and a joy to be able to do some helpful deed, and the more when it seems to be so thoroughly appreciated.

Before leaving Milwaukee, Bro. Keith gave to me for safe keeping a much-prized collection of *Autumn Leaves*, and a

copy of an almost extinct work on Hawaiian history; the latter with instructions to see that it was properly presented to the church library.

Trusting these leaves from an otherwise unrecorded biography (among men) may interest and benefit some of God's children, I submit them in memory of one who longed to be a Saint indeed, to have performed his part in Zion's redemption, and finally to enter into the rest of the redeemed. May his wish sometime, somewhere be rewarded.

Your brother in Zion's cause,  
CHARLES B. WOODSTOCK.

GRANDVIEW, Texas, October 15, 1907.

*Editors Herald:* It is with pleasure I write these few lines. My mother has written a few times in thanksgiving to the Lord, and this is the reason I write, and to try to encourage others. There is a little band of thirty-five Saints in this county. I know that I have been wonderfully blessed. I have been a regular tobacco-worm for about sixteen years, until about a month ago, and was leading my three younger brothers right away from the Lord; but with the help of the Lord I have quit the filthy stuff, and my brothers quit when they saw I had, so I guess I have done a little good for myself and brothers, and the Lord, and my mother also, for it was revealed unto her that she would be taken from us if we did not quit it. I read where the Lord commanded his people not to use it, and it was strictly a command from the Lord, for he says positively, Avoid the use of tobacco, and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example. (See Doctrine and Covenants, Section 119, paragraph 3.) That is enough to make any one quit the evil weed that wants to serve the Lord aright. I want all praying people to pray for me and my brothers that we may be resolute and firm enough never to take another chew; and pray with me that other weak ones may quit it.

Your brother in gospel bonds,  
SAMUEL A. GOODSON.

AKIN, Illinois, October 13, 1907.

*Editors Herald:* Allow me space in your columns to write a few lines. I rejoice in this great latter-day work, and in striving to do God's will, and to keep his commandments, although I realize I have many temptations to overcome. But the Lord has blessed me many times, and has heard and answered my prayers. There are but few Saints in this locality. We have church once a month. Bro. F. M. Davis preaches for the Saints, and I think if the Saints would attend and do their duty, that we would be wonderfully blessed. Bro. Davis gives the Saints many good instructions. My desire is to live a humble and prayerful life; that I may be able to do anything God would have me do. Dear Saints, I ask an interest in your prayers, that I may ever be found faithful and ready to do God's will.

Yours in the true faith,  
ELLA NORMAN.

SOUTH AUBURN, Nebraska, October 18, 1907.

*Editors Herald:* Perhaps a few lines from Southern Nebraska District will not come amiss, as we are striving to hold forth the banner of Immanuel to the people here in South Auburn. There are a few Saints here that are anxious to have the Lord's work set before the people, and we have been striving in our weakness to do so the past week; and with the help of the Lord we hope to accomplish some good for the Master. We have had a very spiritual conference, held at Fairfield, Nebraska, and the Saints at that place were much encouraged and strengthened. Our

district is on the advance in spiritual things, and we feel hopeful for the future, believing that the Lord will recognize all good intentions by his servants who strive to unfurl the banner of truth to the people with the wisdom given of him. We hear him say, "My yoke is easy, and my burden is light." And again he says, "Come, learn of me, for I am meek and lowly." So that we could all learn of him and put on the mantle of humility that our work might be effectual among our brethren and the world. How quick the people notice the general bearing, or the attitude of the speakers! How quick they catch his impulses and the seeming disposition of him who strives to set forth the Christ character, and what effect it has on the people for good or otherwise, as the case may be! We trust our efforts are for good, and if our labors are seasoned with the love and character or nature of Christ, the results will be of lasting benefit to all that may hear the words of the gospel of truth.

I am in the conflict for righteousness. WM. SELF.

HEMET, California, October 14, 1907.

*Editors Herald:* I wonder if there are not among the Saints a family or two who would like to make this part of California their home? We own a nice little church building, seating fifty people, but there are but two families of Saints, Bro. Frank Burton's and my own.

We have a nice little Sunday-school, but need some new faces to make it interesting. We occasionally have an outsider or two, but not often.

This is largely a fruit country, growing nearly everything in fruit from strawberries to oranges; peaches and apricots being probably the largest crops; and all lines of fruit-raising have been very profitable for several years.

We irrigate nearly altogether for fruits, and raise also alfalfa, potatoes, melons, and all kinds of garden stuff. Outside of our irrigation district, we raise wheat, oats, and barley, without irrigation, and the farmers have done remarkably well for several years. Land outside irrigation district sells for twenty to fifty dollars per acre, while irrigated lands unimproved are worth one hundred seventy-five to two hundred dollars per acre; and five to ten acres are enough for an ordinary family, if worked properly. Schools are excellent. Our irrigated district has water piped in pressure pipes to every dwelling, telephone lines everywhere, also rural delivery, and free delivery of groceries, meat, ice, etc. Hemet is a nice town of perhaps nine hundred people.

We would be very glad to welcome one or several families of live, spiritual Saints, and any information I can give leading to such an end will gladly be given.

In bonds,  
T. S. BROWN.

St. JOSEPH, Missouri, October 9, 1907.

*Dear Herald:* After quite an absence from your columns, and some rest from the active missionary duties of a seventy, I pen you a few notes of a pleasant and much enjoyed visit to "Zion's Land." I left Wellston, Ohio, on the 13th of September, and landed at Holden, Missouri, on the 14th to attend the stake reunion then in session at that place. I was domiciled with my old friend Longley Bierly (once my pupil), and his excellent wife and daughter Lillian, whose faith and works since hearing the latter-day message have ever been foremost in their lives. Old time memories were renewed, and their association and fellowship greatly appreciated. Here also I met with Bro. and Sr. Money-maker and their most esteemed daughters Miss Lyda, Cora (now Mrs.) Katie, and Tica, with whom I became acquainted when on mission in Virginia in the early 90's; also, I here again met with Sr. Landis, and her daughter Carrie.

I baptized two of the above (Srs. Lyda and Carrie) while on that mission. This brought to my mind many pleasant recollections of those bygone days, when we had to contend with the infidels in that section, as well as the sects around them. I look back and see the sacrifice that the brethren made, including Bro. and Sr. Coffman, who still remain in that country. I hope the land may some day be redeemed from error.

I also met several from West Virginia who had left its hills for the "beautiful Zion," and for the opportunity of better association with the people of God. Bro. Odell and family, several of the Osmers, (the dear old mother absent by death, however,) the Thompsons, one of whom I ordained to the office of elder, and others whose names do not occur to my mind so readily. I here met my old neighbors and associates in the latter-day work from Limerick, Ohio, also Bro. and Sr. Bruton, Bro. Moler and family, and Sr. H. E. Moler, Bro. and Sr. Spawn, and Sr. Devore, and others of the old-time Saints now residing in Holden, and far removed from the "bounds of the habitation" where they first heard the "angel's message." It brought vividly to my mind many recollections of the past, and in them I see with pleasure some of the beautiful "green spots" in the history of my past life. I was again permitted also to greet the pleasant faces of many of my ministerial brethren, among whom were the prophet and patriarch, Joseph and Alexander, Frederick M. Smith and R. C. Evans of the Presidency, and Bishop Hilliard and his excellent companion. I enjoyed the excellent sermons and fellowship, and the various services of the reunion, and became acquainted with many new faces in the work of the Master, among whom I might name as most excellent teachers, Sr. Etzenhouser, Sr. Blair, and Sr. Dora Young.

The reunion was a success from every standpoint from which I could view it, and I shall ever look back to it as one of the beautiful green spots in my religious life. I here also met my sister-in-law, Mrs. V. M. Goodrich, and accompanied her home to St. Joseph, where I have since been domiciled with my brother and enjoyed his association and fellowship with hers, and that of the Saints of St. Joseph. I have been very much gratified with the high esteem the Saints here have of the labors of my brother as the pastor of the branch. All seem to be working in harmony, and are united in the effort to promote the work of the Lord in the city. By request I occupied the pulpit in the first branch three times, and in the second branch once since coming here. I was pleased to find the congregation at the sacrament-meeting almost as large as at the preaching-services. To me this speaks much for the spirituality of the branch. I have here made the acquaintance of some excellent Saints, whom I shall ever remember with a grateful heart. With thanks to my heavenly Father for health and strength, and gratitude for the kind and pleasant associations of Saints, I start this eve for my Ohio home.

Ever praying for the welfare of Zion, I remain,  
J. L. GOODRICH.

WEIR, Kansas, October 8, 1907.

*Editors Herald:* The Saints here have finished their church, and the branch is moving along nicely. I had the pleasure of baptizing two members of the First Baptist Church two weeks ago, and it seems that it had a tendency to ruffle the feathers of the flock a little. They made arrangements for their presiding elder to meet me at a private house and spend the evening in exchanging views in the presence of two of our members and two of theirs. I met the Reverend Flood, a man of about seventy-three years, who has been preaching for forty-five years. He seems to be

a very learned man, a Greek and Latin scholar. It was some time after we both had prayer, before I could get him settled down to good plain reasoning. He seemed to be overanxious to talk a little of Greek and Latin, so I spoke a few words of it for him, and it seemed to give him ease, or at least he did not care to spring it any more.

Well, our meeting resulted in the baptizing of his other two members, making four in all. Now, they claim we had a trap set for the Reverend; but I am sure I never had any other trap sprung than usual. When I offered him the Manuscript Story to read, he jumped up and wanted to leave, and would not even as much as look at it. His story ran as usual. He was a boy in Bro. Smith's day, when they went to people and demanded their horses and cattle, saying the Lord sent them after such and such. I offered him ten dollars for an affidavit; but "No, no," he says in a boastful tone, "Do you think I have lied?" I told him if it were the truth he surely could afford to take my offer; but he only seemed to get mad.

Well, I suppose this old world wags the same way elsewhere. I have baptized ten in this branch this year. Those four received from the Baptist Church are now bearing strong testimony of the work. I feel well in the work. Hoping, trusting, and praying, I remain,

Your brother and coworker,

W. H. SMART.

## News From Branches

### LAMONI, IOWA.

The stake conference met at Lamoni, Saturday the 25th. The spirit of progress marked its sessions. The name of Elder John F. Garver was presented, to act as second counselor to the stake president. The nomination was approved by the conference, and at the Sunday prayer-service Bro. Garver was ordained high priest and counselor to the stake president, by Heman C. Smith and W. H. Kelley. The resignation of Bro. D. J. Krahl as a member of the stake high council was accepted. Bro. Krahl resigned because of his removal to Independence, Missouri. He also resigned as secretary of the stake, and L. A. Gould was chosen to fill the vacancy. W. R. Dexter was selected as assistant secretary.

The preaching Saturday was by Bishop G. H. Hilliard. Bro. Hilliard expects to labor in the stake for some weeks, visiting all or nearly all the branches, laboring in conjunction with the local bishopric.

The Sunday-school was in charge of the local officers, with an attendance of four hundred and ninety-four. Preaching Sunday morning by W. H. Kelley; in the evening by Heman C. Smith; at the Saints' Home by J. W. Peterson; at Liberty Home by R. M. Elvin.

W. R. Dexter spoke at Andover, E. E. Long at Terre Haute, and C. J. Peters at Wion. \* \*

### ST. LOUIS, MISSOURI.

Our sacramental service was a spiritual feast to all in attendance. Three little ones were blessed during the month. They were children of Bro. and Sr. Thomas of Cheltenham, Mr. and Mrs. Mowry, and Mr. and Mrs. De Laney.

The wife of Bro. Dornberg was baptized by Bro. Tanner, and confirmed by Brn. Tanner and S. A. Burgess.

We had some excellent instructive sermons the past month, which, we trust, will be put into practice.

A series of meetings was held at Oak Hill one week this month by Brn. Tanner and Sparling.

Bro. Sparling took very sick, and owing to his serious

illness was compelled to go home. He regretted this very much, as he realized there was much to be done in his field. We trust he will soon recover.

The members holding priesthood met October 8, and had section 106 of Doctrine and Covenants under consideration.

The Sunday-school had two splendid programs recently. Parents' day and cradle roll were well attended; six little ones were placed on the roll. The nineteenth anniversary of the Sunday-school was celebrated October 13, with a fine program by the first members of the school.

We had a fine sermon on college lines October 6, by Bro. S. A. Burgess; also a collection was taken for the college that day.

We extend our sympathies to Sr. Tanner, who recently lost her mother.

Two children of Bro. and Sr. Tandberg were confirmed October 20, having been baptized elsewhere.

Mite society will hold a bazaar and supper at Bro. and Sr. G. Trowbridge's, October 31.

2739 DeJong Street.

MISS E. M. PATTERSON.

### PROVIDENCE, RHODE ISLAND.

At a recent special branch business-meeting, quite extensive repairs and improvements were authorized, chief among which are the sheathing of the lower auditorium, the installation of an additional lavatory, the repairing or rebuilding of the chimney, the refinishing of the upper auditorium floor, and the fitting up of a ladies' parlor in the basement. By vote of branch, Sr. Annie Chellin was elected official branch stenographer, and the writer branch correspondent for the church papers.

Returning delegates from the recent district conference held at Boston, report one of the most harmonious and profitable sessions ever held in this district.

Bro. Daniel F. Joy, branch priest, occupied at the morning service last Sunday, delivering an edifying discourse upon "Riches: the false and the true," using as a leading thought words found in Ecclesiastes 5:10. The ordinance of baptism was administered to Alice Smith in the church at half past five, her confirmation occurring at the evening service, Bro. J. D. Suttill officiating in both instances.

Bro. J. D. Suttill, branch president, occupied at the evening service, preaching from Mark 9:24.

Plans have been perfected for the holding of a two weeks' series of services in the church, beginning November 2, by means of which the branch hopes to be able to place the latter-day message before a greater number of the people of this city than has, heretofore been reached. It is expected that Apostle U. W. Greene, and Elders A. B. Phillips and R. W. Farrell will be present, and materially aid in the presentation of the gospel message. C. E. L. A.

### PORTLAND, OREGON.

The work in Portland is not losing ground, but the reverse. About the first of October, Bro. F. A. Simpson and wife succeeded in making it possible for the writer to open the work in a new place in the city, "Riverside," and on Sunday, the 6th, at seven thirty in the evening, about thirty met at the home of Sr. Hudson, and, with the aid of God's Spirit, we broke the news to them concerning what we believe from our standpoint. Such attention and interest are not often seen.

The next Sunday at eleven o'clock, also at half past seven, we met with them again, with over forty present.

Yesterday, the 20th, we baptized four in the blue waters of the great Columbia River, and at half past seven met again with over fifty in a private house; and truly did God's Spirit fill the whole house. Not a move or sign of unrest

was seen, and for an hour and a half we told them of the great plan of salvation, once more delivered to men by angels sent from the throne above. How the hungry, sin-sick people listened, drinking in the great truths, which to many seemed like the beacon-light to sailors on a storm-tossed ship. Some said, "I have always longed to know why God would not speak like the Bible says he used to do." Another said, "I and mine have given up all churches because we longed for more than they could give." Others had belonged to some of the popular churches of the day; but when sickness came in their homes, and at a time when a smile, a hand-shake, a cheerful word, a "God bless you," would have been worth more than untold riches, they got a dunning letter, telling them they were in arrears in church dues. These, with many other things, are the reasons why people do not attend or belong to churches.

For fear I would get tired paying car-fare so much, they presented me with a book of tickets worth \$2.25, and asked that we keep up the meetings, which, if the Lord wills, we shall do. Of course when one must work all the week, early and late, then every Sunday extra, it is quite trying; but the Lord has already condemned the slothful servant and we do not care to be classed among such.

Should Bro. F. A. Smith, our missionary in charge, see this, I would like him to write me, as I do not know where he is.

W. A. GOODWIN.

723 Broad Street.

## Miscellaneous Department

### Conference Minutes.

UTAH.—Conference with Provo, Utah, September 7, 1907, 10 a. m. J. F. Curtis was made chairman, assisted by Evan A. Davis; Alvin Knisley, secretary, assisted by Rachel LaRue. Branches reporting: Provo, Salt Lake, Ogden, and Pleasant Grove. Elders reporting: J. D. Stead, J. F. Curtis, E. C. Briggs, E. A. Davis, G. L. Brookover, T. J. Sheldon, and J. E. Vanderwood. A recommendation was read from the Ogden Branch asking for the ordination of Gerard J. S. Abels to the office of elder. He was ordained at the Sunday prayer-service. Moved and carried that Bro. Conyers be ordained an elder. Bro. Abels was recommended for Bishop's agent for Ogden. Adjourned to meet at Ogden, Utah, the last Saturday and Sunday of February, 1908. Adele Carlisle Strausbach, secretary, 263 G Street, Salt Lake City, Utah.

KANSAS.—The one hundred and fourth quarterly conference of Northwestern Kansas District met with the Twin Creek Branch, at Downs, Osborne County, Kansas, at 11 a. m., September 17, 1907. Bro. Peak president pro tem; John Teeters secretary pro tem., with F. E. Taylor to assist. Branches reporting: Twin Creek, gain 2; Homestead, gain 1; Hill City, loss 1. Elders reports: W. E. Peak, John Teeters, S. A. Madden; Priests R. Haskins, Jacob Jemison; Teacher George Anderson. District Treasurer's report: Balance on hand last report, \$7.14; received by dues, 80 cents; from new treasurer to balance, \$2.00; paid out, \$10.00. District officers were elected as follows: John A. Teeters, president; Eva Teeters, secretary; Myrtle Coop, treasurer. Motion made that this conference reaffirm the action had by last conference in regard to change of Bishop's agent. Carried. Time and place of next conference left to district president. John Teeters, secretary pro tem.

NAUVOO.—Nauvoo District Conference met at Fort Madison, Iowa, October 5 and 6, 1907. C. E. Willey and James McKiernan presided. Charles Fry and M. H. Siegfried acted as secretaries. Keokuk, New London, Rock Creek, Burlington, Farmington, and Montrose Branches reported. Elders James McKiernan, C. E. Willey, W. T. Lambert, F. M. McDonald, S. M. Reiste, Charles Fry, George P. Lambert, A. C. Anderson, and M. H. Siegfried reported. Bishop reported: Balance last report, \$46.74; received since, \$849.50; expenditures, \$938.00. District treasurer reported balance on hand October 4, \$22.50, \$15 of which was ordered turned over to the bishop's fund. S. M. Reiste was elected member of the library board. A bill of \$1 was allowed the district

## THE SAINTS' HERALD.

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If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

secretary and historian for expenses for four months. Adjourned to meet at Burlington, Iowa, the first Saturday, and the Sunday following, in February, 1908. M. H. Siegfried, secretary.

**CENTRAL ILLINOIS.**—Conference held at Pana, Illinois, October 6, 1907. At 9 a. m., a prayer-service was held at which a good portion of the Spirit was felt. Conference called to order for business at 10 a. m., by the president, Luther Simpson, with David Smith assistant. The regular order of business was taken up in the forenoon, the afternoon being spent by debating a proposition given by the Religio and Sunday-school, that the conference give them the fore part of the day in which to transact their business. All seemed to think the district was advancing. At the Sunday service a goodly portion of the Spirit was felt, at which the Lord admonished us to be faithful. Charles C. Simpson, secretary.

**Convention Minutes.**

**LITTLE SIOUX.**—Religio Association convened in Woodbine, at 7.30 p. m., October 3, in a joint session of prayer-service with the Sunday-school workers in the district. An excellent paper was read on "The need and good derived from parliamentary work," by Bro. Carl Ballantyne. The enrollment in the district for the past quarter is 306, with an average attendance of 125. We are pleased with the new *Quarterlies*. Hope each local secretary will at once get one of the new local secretary's records, that we may all work in harmony. Lou Mann.

**Church Secretary.****BOUNDARY LINES OF DISTRICTS.**

District presidents and secretaries are requested to report as soon as practicable to the undersigned the respective boundary lines of their respective districts. Please see that such report is made at once, as it is necessary to have a complete record of such boundary lines, for present and for future needs. The former record was destroyed in the HERALD Office conflagration.

Please include names of all branches, organized or disorganized, in your district.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, October 19, 1907.

43-2t

**Conference Notices.**

The West Virginia District conference will convene with the Cabin Run Branch, November 23, 1907. Those coming by rail will get off at Greenwood. Write Bro. C. T. Williams, and he will meet you with conveyance. G. H. Godbey, president.

Western Maine District conference will convene at Mountville, Maine, November 16, 1907, at 2 p. m. Secretaries will be prompt in sending in reports to district clerk. W. A. Small, Mountville, Maine.

The fall conference of the Minnesota District will convene at Clitherall, Minnesota, November 23 and 24, beginning Saturday, at 10 a. m. Hope all will come who can. The more the better. The branch presidents will please send their branch reports to Sr. Hallie Gould, Clitherall, Minnesota. Elders that can not be present at conference, send

their reports to the undersigned. [The date given in notice in HERALD for October 16, is incorrect.—Editors.] J. W. Smith, assistant president.

**Convention Notices.**

Convention of the Eastern Michigan District Sunday-school and Religio associations will be held at Detroit, Michigan, October 25, 1907. The convention hall is on Grand River Avenue. Emma H. Whitford, secretary.

The Massachusetts District Sunday-school and Religio convention will meet in Fall River, November 9, 1907, in Saints' church, Claffin Street, at 2.30 p. m., continuing over Sunday. Please forward reports to the secretary. Ora Holmes Whipple, 20 Midway Street, Providence, Rhode Island.

**Religians, Take Notice.**

Thanksgiving is the appointed time for taking the annual translation fund collection. If your district or local treasurer has not called attention to this and is not making efforts to have a good showing, WAKE HIM UP.

We want all to get the benefit from helping in this work. We want it as a Thanksgiving offering, be it little or much.

**DON'T FORGET.**

Any wishing to help who are not in locals, may send it direct, and be given proper credit therefor.

RICHARD B. TROWBRIDGE (General Treasurer),  
205 W. Lexington Street,  
INDEPENDENCE, Missouri. 44-2t.

**Died.**

**BLACKMAN.**—William Hudson Blackman, son of Mr. John W. and Sr. Minnie Blackman. Born July 4, 1900, at Leon, Iowa; died at St. Joseph, Missouri, October 8, 1907, being 7 years, 3 months, and 14 days old. Sick only two days and thought to be seriously ill only four hours. Laid away in Mount Mora Cemetery. A mind of more than usual capacity as attested by statement of both Sunday-school and day teachers. Many were the tear-dimmed eyes of the friends who gathered at the services, in sympathy with the parents in their sorrow. Services by Elder M. Shaw.

**EBELING.**—Ivan Francis, son of Bro. Joseph Ebeling, was born in Wheeling, West Virginia, September 3, 1895. Died September 11, 1907, of inflammatory rheumatism, which settled around his heart. Funeral from the Saints' church. Sermon by U. W. Greene.

**Mark Twain's Story of His Life.**

Mark Twain refuses to let his captivating autobiography be published in book form until after his death, but journalistic enterprise has come to the rescue, and we are to have Mark's masterpiece after all. He has consented to let it appear as a serial. It has been secured at enormous cost by the Sunday Magazine of the *Chicago Record-Herald*, which has a name for capturing big prizes of this sort, such as Conan Doyle's "Sir Nigel" and Kipling's "Sons of Martha."

Thus it falls out that the readers of the *Sunday Record-Herald* are to have a delightful treat without extra cost. For months to come Mark Twain will go on telling in his droll way about the famous people he has met, how he came to create Colonel Sellers and Tom Sawyer, and all the funny things that have happened to him. The whole is to be profusely illustrated. The first installment—in the issue of October 27—is accompanied by a magnificent portrait of the humorist. Everybody who likes Mark Twain will want to read this great biography.

**The November Housekeeper.**

The *Housekeeper* for November celebrates its thirtieth anniversary by issuing a double number. In fiction there is a long Thanksgiving story by Edith Livingston Smith and short stories by Emily Ruth Calvin, F. J. Splitstone, and Mary Heaton Vorse. One of the most interesting pages is a reprint of short extracts through the thirty years, the references to antiquated styles and fads being of special interest to women. There are several excellent cookery pages devoted to the celebration of the Thanksgiving festival, and the other departments of the home are amply covered. The Housekeeper Corporation, Minneapolis, Minnesota. Sixty cents a year.

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IN BEHALF OF THE MANAGEMENT OF THE

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OFFICERS: Ellis Short, President; M. H. Bond, Second Vice-president; William Crick, First Vice-president; J. D. Briggs, Cashier.

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Very truly yours,  
J. D. BRIGGS, Cashier.

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For little more than half the usual cost you may buy a one-way ticket to practically any point in or west of the Rocky Mountains any day in October.

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# THE SAINTS' HERALD

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



"There shall not any man be one wife; and concubines he of Mormon, Jacob 2:6.

ye have save it ve none."—Book

VOLUME 54

LAMONI, IOWA, NOVEMBER 6, 1907

NUMBER 45

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

Editorial

Bishop's Office  
210 1-2 N Main St

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## DEDICATION AT HONOLULU, TERRITORY OF HAWAII.

By arrangement of the Hawaiian Branch of the church located in the capital city of the United States Territory of Hawaii, made through Elder Gilbert J. Waller, resident pastor and in charge of the work in the Island, Bro. F. M. Sheehy and the Editor left San Francisco on the morning of October 5 on the steamer Alameda, of the Oceanic Line, and after a pleasant and uneventful voyage reached the city of Honolulu on the morning of the 12th, where we were met at the wharf by Elder Waller, who gave us the usual hospitable Latter Day Saint reception and welcome. We found that our coming had been heralded through a message sent by some reporter from Kansas City to the *Commercial Advertiser*, with a characteristic notice furnished by Elder Edward Ingham.

After securing our passage on the steamer we sent a message to Bro. Waller announcing the date of our sailing, knowing that the six or seven days occupied in the passage would permit of Bro. Waller making the necessary preparation and advertisement of the intended dedication of the first church edifice erected by the Reorganized Church of Jesus Christ of Latter Day Saints on the Hawaiian Islands.

Elder Waller, and the branch under his charge, were indeed ready for our coming, and for the dedicatory exercises which were advertised to take place at eleven o'clock, October 13, 1907. Extensive notice had been given, and expectation was rife as to what the day might bring.

Reporters gathered about us, and reports more or less accurate or faulty of the interviews held, as is usual, appeared in the evening papers, from which it was hoped that our dedication would be fairly well attended.

At the time appointed, the house, which will seat some two hundred, was well filled. By request Bro. Waller was put in charge, the program arranged, and the services began and were carried to a conclusion. We here insert the report and description of the building as given in the *Advertiser* in its morning issue of Monday, October 14.

### CHURCH DEDICATED BY THE SON OF THE PROPHET.

With simple but effective ceremonies and services, the first church edifice of the body of Christians known as the

## CONTENTS

EDITORIAL:	
Dedication at Honolulu, Territory of Hawaii -	1017
The Gallands Grove Anniversary - - - -	1020
General Church Items - - - - -	1021
THE STRAIGHT ROAD:	
Eternal Life - - - - -	1022
ORIGINAL ARTICLES:	
Speech of Attorney Linas H. Bassett - - -	1023
Thoughts on Marriage - - - - -	1024
The Book of Mormon: What It Is - - - -	1026
OF GENERAL INTEREST:	
"I Can Cast Out Devils and Cure Insane," says healer - - - - -	1027
See Devils in Mrs. Romadka - - - - -	1027
Universal Peace - - - - -	1028
Creeks and Ten Lost Tribes - - - - -	1028
MOTHERS' HOME COLUMN:	
Memories - - - - -	1029
LETTER DEPARTMENT:	
Letters - - - - -	1029
Testimony of Margaret White - - - - -	1034
Northwestern Kansas Reunion - - - - -	1034
Moorhead Reunion - - - - -	1035
Provo Reunion - - - - -	1035
NEWS FROM BRANCHES - - - - -	
1035	
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
Nauvoo - - - - -	1036
Northern Nebraska - - - - -	1036
Clinton - - - - -	1037
Notice of Amendment - - - - -	1037
Bishop's Agents' Notices - - - - -	1037
Treasury Work and the Translation Fund - -	1037

"If in our attitude toward one another and toward our fellows, we are able to demonstrate that our lives harmonize with our professions, then the world will be led to think there is something connected with us that should be investigated."

\*\*\*

"Repentance is a restriction, or righting the wrong done so far as lies in the power of the individual so to do."

Reorganized Church of Jesus Christ of Latter Day Saints was dedicated yesterday morning.

The church is a frame structure on the mauka side of King Street, opposite the Catholic Cemetery. It is of the pleasing ecclesiastical architecture of which many examples may be seen scattered through the rural regions of the Mississippi Valley and the Alleghany region. There is adaptation to this climate, however, by an abundance of windows to secure ventilation. The entrance is through a square vestibule formed by a tower terminating in a pleasing cupola. The pulpit platform, with small rooms on either side, occupies the mauka end of the church. The platform is raised higher than is usual in most churches, and is reached by steps at the left. The interior of the church is finished in natural wood. The ceiling is vaulted and supported by framed trusses. The pews are in dark stained wood and exceedingly comfortable. The pulpit platform and the organ were pleasingly ornamented with ferns and great jardinières of cut flowers, carnations, and asters.

The dedicatory services were at eleven o'clock. There was an audience that practically filled the seating capacity of the church, about two hundred. The opening hymn was one by Lowell Mason, whose recent death recalls the high place he had in Christian hymnology. A quartet consisting of Mr. and Mrs. Isaac Harbottle, Miss Piikoi and Mr. Kahana-moku sang an anthem.

On the platform were President Joseph Smith, eldest son of the Prophet Joseph Smith, Elder F. M. Sheehy, who with another has charge of the missions of which this is one, and Elder Gilbert J. Waller, who has been in large degree the pillar and support of the church in these Islands for many years.

The formal acceptance of the church was symbolized by the presentation by Elder Waller on behalf of the congregation of the key of the church edifice to President Smith, who accepted it on behalf of the Bishop, and returned it to Elder Waller for the use of the congregation.

The sermon by President Smith was a simple, straightforward presentation of the purpose of the church to be, to present the truth to all men as it was presented by Christ to his disciples and those whom he sent, to be by them presented to those who should follow after, until all should have the opportunity of hearing the gospel.

President Smith is a benignant figure, gentle, kindly, yet not lacking vigor nor strength. He is a tall, well built man, erect in spite of his seventy-five years, his gray beard softening a face which a slightly aquiline nose would otherwise make too severe.

The dedicatory invocation following the sermon was by Elder F. M. Sheehy, who has a voice of marvelous richness, and a diction that is almost eloquence in itself.

After the regular services, there was the blessing of an infant, and the confirmation of a number who had been baptized at an earlier service. The babe presented by the mother was taken in the arm of Elder Sheehy, while the venerable president commended it to the care of a loving Father and of Him who blessed little children, in an invocation dignified and gracious.

The confirmation was accompanied with the laying on of hands, and in this service President Smith was assisted by Elder Sheehy, Elder Waller, and Elder J. D. White of Kauai, who had come over for this service.

At the evening service, the sermon was by Elder Sheehy. There will be special services throughout the week, Monday, Tuesday, Thursday, and Friday evenings, at which President Smith and Elder Sheehy will preach.

Following the opening hymn, prayer and anthem, Elder Waller began the services thus:

"My brothers and sisters and friends, I take much pleasure in introducing to you President Joseph Smith whose visit here at the present time to our hospitable shores was undertaken at the earnest solicitation of the local members who have long desired to see him.

"The recent completion of this church edifice, which was very largely made possible by the generosity of our many friends, whom we take this opportunity of thanking, afforded our local branch the desired opportunity of extending to President Smith an invitation to come here and conduct the services connected with its dedication. There had been some misgivings on our part as to whether Elder Smith would undertake at his period of life so long a journey, but his presence here testifies to the willingness with which he responded.

"We are pleased to welcome him in our midst, feeling assured that his prominent identification with the work which we have endeavored in the past to represent here will obtain for him an interested hearing, and knowing as we do by reason of long and pleasant association that his frank manner and kindly disposition will win for him a warm place in your hearts.

"We therefore bid him a hearty welcome, and trust that his visit may open up to him a vista of pleasant associations and agreeable experiences that shall add an interesting chapter to his long and eventful life.

"We feel sure you will accord him a patient and attentive hearing."

Then, turning to President Smith, Elder Waller continued:

"Now, dear brother, as president of the branch of the church here, I take pleasure in turning over to you, the president of the church—representing the Bishop, the custodian of the church property, this key of the building, stating for your information and for the information of others, that there have been expended in the purchase of the lot, in the improvement of, and in the erection of the building about \$7,000, and that there is no debt upon the property."

Replying President Smith said:

"I return this key to you, Elder Waller, to be used for the benefit of the local congregation, and I also trust that from this pulpit and from out these walls nothing but good shall come—good thoughts and good words—and that there shall be exemplified here what our church stands for, an open Bible and a free pulpit. Also, Brother President, I thank you, and you, my brothers and sisters, and your friends, in the erection of this building, for the kindly welcome extended to me.

"I have long had the desire to visit the Islands of the Sea, and they have long been within the circuit of my labor. I am pleased that the opportunity has come to me. I thank you for the kindly interest you have taken in the work which I represent.

"There is a question which arises from and exists within the great diversity of religious thought. It is important, at the inception of every religious movement, especially anything considered new, or that has borne the appellation of being new, that those who inaugurate such a movement should be prepared to give to the community in which it takes its stand, reasons why they assume the positions which they do in this religious controversy; for, disguise it as you may, the question is not settled. It is still open for human inquiry, for human discussion, and so far as possible, for human determination. In teaching this, there arises the question of what should be the doctrine discussed from this pulpit by those in whose interest it has been erected. Possibly I may be answered, as I many times have been, that the discussion of doctrine is not profitable—that to discuss doctrine in the Christian church has a species of fatality to it, that it is

introducing controversy, controversy resulting in excitement, contention, and apparent separation. This, we know, has been the history of the churches from time immemorial. This is the only answer, that if it can be conceded that Jesus Christ has so carelessly wrought in the mission which his Father sent him upon, and in the interests of which he called his disciples, so carelessly, that the preaching of the doctrine of Jesus Christ is calculated to destroy its own organization, it is time this event occurred and that the character of the doctrines of Jesus Christ, which he came to teach, and for which he died, should be well known everywhere."

Reading from the gospel by St. John, President Smith continued:

"This from the seventeenth chapter of John's gospel—the prayer of the Master for his disciples, and also for those who should believe in his name.

"The question, as I have said, in this religious movement, is this: Is this mission of Jesus Christ a world-wide one? Was that to be the intention of God? Were all portions of this world to be reached and to have declared to them the word of God by those sent to continue his work until the end of time? Was it those other portions also that were to be sanctified by the word of God? Our inquiries, our desires, and our interests for all, declare these questions to be just as vital now as ever; and the question is just as far-reaching as it was when uttered by the Master, and when he made this statement: 'As thou hast sent me, I will also send them.' They should continue for ever unto the children of men and be that which is to be found imperishable. They should be such that they will never pass away though everything else of the human character should pass away; because or the wondrous love exhibited to men, mankind might come to know that the price of truth alone should stand, and that everything else that could be shaken, should be shaken and fall.

"We come this morning with the idea to do that only which has been declared to be the word which shall be found upon our lips. We have no interest other than that in our effort to preach to the children of men; and while it may be said that the price of life and salvation are open to the inquiry of every man who chooses to read the Sacred Word, there are evasions everywhere of the Master's meaning, and when men pray: 'Our Father who art in heaven; hallowed be thy name; thy kingdom come; thy will be done;' these very men will arise from their knees and absolutely and positively deny the strictest and straightest deductions that any one may draw from the meaning of the word itself. We have a statement made by him like this: 'My doctrine is not my own, but his that sent me.' Found in the seventh chapter of John, and the seventeenth verse. If any man will do his will, he shall know of the doctrine. He makes this statement in answer to inquiries by those around him: 'My doctrine is not my own, but his that sent me.' Christ has never called a man to misrepresent him, but endowed each to preach that which he had confided to him. Christ came to teach men and to discipline them in taking out from themselves those evil and wrong things with which men have always been afflicted, and to teach them to secure uprightness and justice among men, which is in men, because of God's love for them. And there has never been anything accomplished by instilling fear in men. It is not productive of good results to teach by trying to scare men. It is not fear, but love, that is constantly required in teaching. It was love that sent the Master. It was love that characterized every act of his life. On one occasion he was angry; it was only once that he was excited. Then, when in the courts, he

saw that his Father's house was made a house of merchandise instead of a house of prayer."

Continuing, President Smith sought to show that enforced goodness had no moral excellence, that goodness must be from within; it was from the impelling power of religion in the heart that evil tendencies must be subdued. He and his people did not believe in total depravity; if total depravity in the individual exists, it must be at the end of life and not at the beginning, for men may resist all impulses for good and the strivings of the Spirit until evil is unrestrained.

The teachings and doctrines of Jesus Christ are to make men better, to sanctify them to godly lives. Not that men shall reach a state in this life in which they can not sin, but that habits of righteousness may become fixed so that men shall not have the desire to sin.

The doctrines of Jesus, he declared, were not his doctrines, but those of the Father who sent him. They were taught by him so clearly, either directly or by necessary inference and implication, that the apostle Paul preaching them for fourteen years, congratulated himself on his return to the brethren at Jerusalem, that he found that he was in harmony with them.

This is the continuance in his word which is promised.

In conclusion President Smith spoke of his own seventy-five years of life and forty-seven of ministry during all of which he had tried to preach the way of life.

The membership of the branch is composed of the Caucasian, Hawaiian, Chinese, and Japanese races; the larger part being Hawaiians. The song-service in charge of Bro. F. W. Klein was exceptionally good. The leader, with young Sr. Klein at the organ, and his native Hawaiian singers, young and old, making the choir, sang the songs chosen in good time and excellent emphasis, making the service very enjoyable.

The report of the sermon is fairly good, though much shortened, presumably for want of space; as the *Advertiser* is well disposed towards us as a religious body, and tries to deal fairly with us as with others, which is all we could ask. The reporters sent to us were kind, and though inquisitive, as is their right, were not obtrusive or offensive. Thanks to the press of Honolulu.

Bro. John D. White from Independence, Missouri, came in from the Island of Kauai, where he is practicing as an attorney at law, and was with us during the services of the day, and assisted at the close of the morning service in confirming five, whom Bro. Waller had baptized in the morning hours in the font in the church building. We were much pleased to see one of our nearest neighbors, though so far from home.

As items of interest incidental to the busy day of the 14th, we note meeting the members of the branch with the handshaking of fellowship; and it was very pleasing to note the smiles of greeting and looks of love with which these Island Saints gave us welcome in words of cheer and confidence. Their names, though we were told them, we can neither remember nor pronounce, save very few. Bro. Mahuka, the deacon, a native, is a fine, solid looking

man in the prime of life, and is an efficient officer, looking after the interests of the congregation quietly and readily, with a promptness and alertness very commendable.

We were greeted by a Mr. Minston who was a guest at the mansion house in Nauvoo, Illinois, in 1850, as we understood him. We also met a Mr. Francis, resident here, who for a time was a resident of Richmond, Missouri, and was acquainted with a member of the Whitmer family, "Uncle" David, Philander Page, General A. W. Doniphan, and others whom we had met in that historic town in Missouri. We were pleased to meet him.

We dined at the house of a native brother, Robert Pahau, where food deliciously prepared tempted the preachers' appetites, including the national dish *poi*, made from a plant called *taro* as near as we could get the name from pronunciation. It is by no means an unpalatable dish, looking much like mush, but having a slightly sour taste. Bro. Sheehy ate his with sugar and milk, and appeared to relish it, and we, although not disliking it, ate of it sparingly and without trimmings. Fish cooked, wrapped in leaves, giving a slight spicy taste to the white flesh, is most excellent, chicken, and fruit made a good meal for any one. A visit at the residence of a Bro. Harbottle, wife and family, natives near by, and where the Waikiki Religio class held its weekly meeting, gave us an opportunity to see some of the Saints at close view. There is also a Religio class which meets in the church. We took part in the lesson as conducted by Bro. Waller, and were much pleased with the exhibition of earnest attention and shrewd comment, and application of the matters discussed arising in the discussion of the subject, "The fall of man."

The evening service was well attended, the sermon by Bro. Sheehy being a good dissertation of thought from the commission, "Go ye into all the world," etc. The speaker dwelt in force upon the command to preach, and what must be necessarily connected with it.

One child was blessed at the morning service, by the Editor and Bro. Sheehy, and named Lily.

There is a flourishing Sunday-school under the efficient supervision of Elder Edward Ingham, as superintendent. Bro. Ingham also has a Religio class which meets in the church building at a suitable hour. With the usual Sunday services, the Sunday-school, and Religio classes, the elders are kept busy and out of mischief, as must be apparent to all who read.

We note with great pleasure the presence of the Spirit in the several meetings, including the study series, and discover that here, too, the Lord remembers his people, to give his Spirit of testimony, com-

fort, strength, and peace, as in other places where the Saints are trying to build up.

#### THE GALLANDS GROVE ANNIVERSARY.

The forty-eighth anniversary of the Gallands Grove Branch and the forty-fourth anniversary of the Gallands Grove District was fittingly celebrated October 19 and 20. Sr. Vida E. Smith was present and sends in the following interesting account of the services:

On Friday, October 18, the trains at Dow City and Dunlap were met by a committee with carriages, and visitors to the anniversary were conveyed over the beautiful, rolling hill-country to the church in the valley. Here the district tent was ready with tables and heating-stove, a small kitchen-tent, with cook-stove and work-table just outside. That night the church was quite well filled to hear Sr. M. A. Etzenhouser conduct a normal class. The work was new to nearly all, and no books at hand; but the blackboard and Sr. Etzenhouser's active brain kept them busy and interested, and eager to hear more. On Saturday morning, the anniversary was formally opened with prayer by Bro. Drayton Holcomb, and a short speech by Bro. C. J. Hunt, who was the instigator and spirited promoter of the project. In a happy moment he unfolded the plan to the district, and it met with a grand response. In his little speech Saturday morning, he sounded the keynote to the meeting. A good social-service followed. Then came a few moments of welcoming handshakes. Then the choir gathered, Bro. Pearsall leading, furnishing stirring music. Elder Heman C. Smith introduced Bishop C. J. Hunt, district historian, who gave a pleasing and highly interesting historical sermon on the Gallands Grove Branch and District in history. Following this Bro. Drayton Holcomb, general man of affairs on the ground, led the way to the tent where the good housewives of the branch had joined in spreading a feast of earthly good things, Mrs. Floy Holcomb and Nora Crandall having general management of the tent. Did you ever go to a feast in the Grove? If you have not, go. If you have, you want to go again. At the close of the meal, order was called, and Sr. Etzenhouser gave a clear, earnest talk on Religio committee work, the kind every branch needs at some time, and especially more isolated ones. Then came the historical event by the people, old members occupying front seats and responding to name call according to program. Some were not present. Some in timidity declined; but nearly all gave some interesting and touching narrative of old times. Sr. Chloe Hawley Grigsby was asked to represent her mother, and did it with a good portion of the Spirit. After this good time, some hurried home for evening work, some lingered with reminiscent stories in the tent, some about the organ, and others sauntered off to find haunts and scenes of long gone days.

At night Bro. Charles Butterworth delivered a practical, helpful sermon, assisted by Bro. Orman Salisbury, district president.

Sunday morning the old hills, and what is left of the grove, lay gold and brown in the warm October sun; and Bro. Hunt almost shouted, it seemed promise of such a good time. It came true to promise. A fine, spiritual, social meeting at a quarter of ten, then a general historical sermon by Heman C. Smith from the text, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." He was assisted by Bro. Leonard Butterworth. The house was packed. Then another feast in the tent, and more reminiscences and greetings. At a quarter of two, Sr. Etzenhouser

gave one of the most spiritual talks on Sunday-school work that it has been our lot to hear, the listeners, many standing, giving close attention throughout. More such words in such a spirit would build up the part of the Sunday-school work languishing to-day, the spiritual part. Do we not sometimes forget that "the letter killeth," "the spirit maketh alive"? After a short intermission, Elder Charles Derry occupied the pulpit, assisted by Alfred Jackson. There was age written in the white locks of the speaker, but youthful vigor in the tones, and the fire of the spirit of youthful days in the message delivered. Then came a short visit in the aisles; on the steps, and handclasps, and moist eyes; for some felt that the good-bys might be final. Many started home, many remained and chatted or sang. Many returned in the evening, surely, for the full moon looked down on load after load of people alighting at the church to hear Bro. J. C. Crabb. The choir rendered music sweet and inspiring for all these meetings, with Sr. Eliza Smith or Sr. Edith Dobson at the organ. Elder Crabb held the attention of his listeners in his interesting, characteristic manner, and the anniversary was over.

The old camp ground near looked still and lone. Here they used to set posts in the ground and make a platform thereon; upon this was placed soil, and on this a fire builded to light the camp. Where once stood great, wide-spreading, forest-trees, now in many places are cultivated fields, and green, open pastures. There were tears for the grand old forest, and sadness for the vacant places and stilled voices; but how glad the notes sounded there by old and young: "I know this work *is true*, and I am glad I am in the faith of my fathers." For us the sun shines always on the hills and groves of that district; and the people, kind and faithful, may their one hundredth anniversary find them increased in knowledge, wisdom, peace, and prosperity, a live Sunday-school and Religio in every branch.

#### GENERAL CHURCH ITEMS.

Samuel T. Packard of Amesbury, Massachusetts, writing in the *New York Times* book review, October 26, 1907, traces the origin of the work "Kim," as used by Rudyard Kipling, to the Book of Mormon. Kim is the name of a book published some years ago by Mr. Kipling. Joseph Smith has so often been accused of plagiarism that it is a novelty to find one of the most popular writers of the day borrowing from him without credit. We quote from the *Times*:

##### "ORIGIN OF THE NAME OF KIM.

"I have before me a copy of the 'Book of Mormon,' published at Nauvoo in 1840, and am interested to find the name of 'Kim' in the wonderful collocation of worthies (and unworthies) whose deeds were recorded on the plates of gold, as translated with the aid of magic spectacles by Joseph and Hyrum Smith.

"Kipling, in his lively account of his adventures in Salt Lake City, says he went about 'armed with the 'Book of Mormon' for better comprehension.' He adds: 'Very sincerely did I sympathize with the inspired brothers, as I waded through their joint production. As a humble fellow-worker in the field of fiction I knew what it was to get good names for one's characters. But Joseph and Hyrum were

harder bestead than ever I have been; and bolder men to boot. They created Teancum and Coriantumy, Pahoran, Kishkumen, and Gadianton, and other priceless names which the memory does not hold.' He does not here mention 'Kim,' but evidently this was a name his memory did hold most tenaciously.

"The Mormon Kim was the son of Morianton, and when his father died he reigned in his stead for eight years, but did not reign in righteousness, 'wherefore he was not favored of the Lord,' and his brother dispossessed him and kept him in captivity all his days. He begat many sons and daughters in captivity. One of his sons is reported as being restored to the throne of his father. But the best of good luck befell Kim when Kipling read his sad story, and made his 'priceless' name immortal by bestowing it upon one of the finest creations of his genius."

One good mother writes to the secretary of the College Board of Trustees, as follows: "Inclosed you will find money order for one dollar to apply on the Graceland fund, sent by Orien and Walter Adair, my two sons. It seems quite a small amount, but the boys go to school every day, and have to chore night and morning, and generally work all day Saturday, so they do not have much time to earn money. This was given to them by their father to buy a box apiece at a box supper, and they concluded not to spend it that way, but to send it to Graceland. The boys are doing fine in their studies, and we hope to some day send them to Graceland. They are twelve and fifteen years old. Credit the money to the boys, and send receipt back to me."

President R. C. Evans opened the winter campaign in the Majestic Opera House, Toronto, Canada, Sunday evening, November 3. He was greeted with a crowded house and hundreds were turned away. This, we believe, is his fourth winter in the Majestic, and it bids fair to be more successful than any of the preceding series of meetings held there.

"One thing more is needed—a standard. We guess at the length of this room, and differ. So we must measure. You put your rule on and it is 75 feet; I put on my rule and it is 50 feet. What's wrong? We have no standard. If we can not measure a room without a standard, how can we measure a church without a standard? The world has different standards, hence differs widely on theological questions. What standard will be the best to use? The gospel is God's word. The standard is the truth, and we must measure ourselves by it. God's word is truth. It was manifested in Christ,"

## The Straight Road

ETERNAL LIFE.

Japanese Tract No. 2 written by Elder Edward Ingham, for use in the Hawaiian Mission.



ELDER EDWARD INGHAM OF HONOLULU.

Christianity, the religion of Jesus Christ, is unique amongst the various religions of the world, because it embodies a salient characteristic that is absent from all the rest. It does not, like the systems of Confucius and Buddha, confine its teachings solely to the moral code; but recognizing in humanity the common desire for continued existence, it supplies that which human skill and wisdom could never hope to formulate:—a plan to endow mankind with the gift of eternal life. It is this fact that makes Jesus Christ the “desire of all nations.” He has revealed a plan for the guidance of all mankind, irrespective of color, race, or nationality, and the sole condition upon which the great promise of eternal life is guaranteed under that plan, is one that imposes strict obedience to its laws.

This plan, containing God’s principles of life and salvation, is not dependent wholly upon human testimony for its support, but refers to its divine author for ratification in this language of Jesus Christ: “If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself.” We perceive at once the wisdom of this provision; for if this important matter had been left to our own speculations and vague surmises,

our fertile imaginations would have led us all to endless confusion, as is clearly illustrated by the condition of those so-called Christians who have ignored the requirements of the divine plan. It is not the purpose of this paper, therefore, to defend the position of those who have presumed to be wiser than the revealed law of God, and have thus brought about this divided condition of the Christian world; but rather to present the true system, as described in the divine record, and as expressed in the life and character of Jesus Christ. We find when we turn to this record that it is very clear and pronounced on the subject of testimony relating to Jesus Christ and his mission. It says:

If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. . . . Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.”

Such plain language as this can not be misunderstood, and hardly needs any comment. All we ask is that it be given a careful reading, and if the following facts are not readily apparent to the reader we would like to have explained what other possible meaning the language could convey:

1. No man is entirely dependent on outside testimony relative to the identity of Jesus Christ and the character of the promise of eternal life, for the reason that every one can have the witness *in himself*.

2. This witness can only be obtained by believing in the Son of God and abiding in his doctrine, for Christ and his doctrine are inseparable and must not be disassociated.

Just what is meant by a person having the witness *in himself* can be best explained by relating an incident in the life of Jesus Christ. It is said that on one occasion he restored the eyesight to a man who had been blind since his birth. Some of those who did not believe on Christ and who would not obey his doctrine, chanced to hear about this miracle, so they sent for a man whose eyes had been opened and questioned him about the matter. They could not deny the fact of the miracle, because the man was well known to have been blind during all his previous lifetime, so they said to him, “This man who restored your sight is a sinner.” The man replied, “Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see.” You must readily see how this man had the witness *in himself*, and no argument that others might urge

to the contrary could shake that testimony. Such is the character of the testimony promised to those who have the courage to test with sincerity of purpose, the truth of the promise of eternal life offered through obedience to the doctrine of Jesus Christ to true believers on his name. It is true there are many who have already come to the Chinese in the name of Jesus Christ, but they have not brought *his doctrine*. They have not offered God's perfect plan as revealed in his record, but have been parading man's counterfeits of that plan. They are referred to in God's record as those who believe not God, but have made him a liar because they believe not the record that God gave of his Son, preaching for doctrines the commandments of men; and of such he says: "Receive him not into your house, neither bid him God-speed."

The church which we represent and commend to your confidence, however, has no apologies to offer for anything that God has seen fit to reveal for man's guidance, and we present to you his plan just as he has described it in his record, without any addition to it or subtraction from it; and upon that rock we are ready to stand and successfully answer the objections of any honest, though skeptical, mind. This plan is arranged upon definite principles of law. The world in which we live is governed by law; that is to say, the forces of nature operate upon definite principles of law, and nothing in nature happens as a mere matter of chance or caprice. Scientific men tell us that the whole universe is governed by law. They tell us that science, though gathered from this small sphere of ours (which is merely an atom in comparison with immensity, is yet the deciphered law of all spheres. We mention this because the Author of the plan or system which we wish to present is "God that made the world and all things therein." He it is, therefore, who controls the laws by which the world and all things therein are governed. Now, if our natural life depends for its existence and perpetuation upon well-defined laws, is it not reasonable to expect that the higher life promised to man by God should also be dependent upon laws fully as definite? We believe so, and find ample warrant for this belief in the following statement by one of the most able of the earlier exponents and defenders of the doctrine of Christ: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This statement shows that he understood and appreciated, by reason of his own personal experience, the meaning of Christ's words, "Verily, verily, I say unto you, if a man keep my sayings, he shall never see death." Having yielded obedience to the law of the Spirit of life as revealed in the doctrine of Christ, he had been made a partaker of the more abundant life that Christ came to bring to

mankind: a life that physical death could neither terminate nor interrupt, because his obedience to this higher law had saved him from the law of sin and death. He had discovered and followed the avenue that Christ had opened up to the longing desire of all the human family, for perpetual existence, when he said, "I am the way, and the truth, and the life. No man cometh unto the Father but by me"; and had proved through obedience that this announcement made by Christ to the effect that he was the sole author, and interpreter of the law of the Spirit of life, was indeed the truth, and therefore worthy of the confidence of all mankind.

The principles of this law of the Spirit of life we propose to take up and discuss in their regular order, showing their relevancy to the perfect and complete plan devised by God for the endowment of us mortal beings with immortality. The order of their presentation will be as follows: 1. Faith. 2. Repentance. 3. Baptisms. 4. Laying on of hands. 5. The resurrection. 6. Eternal judgment. These subjects will receive separate treatment in subsequent papers, to which the reader's attention is invited.

## Original Articles

### SPEECH OF ATTORNEY LINAS H. BASSETT.

[Mr. Bassett is a resident of Little Sioux, Iowa, and his speech was made during the Moorhead reunion, in favor of holding the next reunion at Little Sioux. It was reported by Sr. Ella Rich Hawley, and is given space here because of its historical interest.]

I want to say to you, ladies and gentlemen, that if you will give me your attention for a few moments I will not burden you with a long speech.

We come here and present our petition, asking you to come and meet with us, and the greatest promise that we can make is that we will give you a welcoming heart and a neighborly and welcoming hand. That is the best that we can do for you. We want to meet you if possible. We want you to come there and hold a reunion. We do not understand that this is a mercantile affair. Now, I look at these propositions, and I do not see that they are altogether mercantile, so far as the propositions are concerned. The places are all good places, and you have a fine place here, and I know that you have enjoyed yourselves here, but you have had it here for some time, and now we come and ask you to hold it in Little Sioux.

I can say this and feel it to be true, that all the rights and privileges we have will be extended to you, and it is one of the most beautiful places in this part of the State. Now, more than that, we turn over to you the key of the town. We say there is nothing too good for the Latter Day Saints. Why? *Our town with all its morals and good influences*

that it has come up to, and all that it is with the prosperity it now has, has certainly been because of the influences of the Latter Day Saints' Church. One of the founders of that place was one of the pioneer members of the church,—old Father Conyers. And I also remember Father Blair, that eloquent man who resided with us, whose boys played in our streets, and fought with our neighbor boys, swam in the river, and was in every sense a boy.

We look over this audience and we find many here of the rising generation connected with the family of Conyers; the Vredenburgs, and the Condit, and all these. And Little Sioux holds many things that are sacred to the members of the Latter Day Saints' faith. Not only that, but Little Sioux has been a sort of battle ground in early times of the faith, and I know it is true, brothers and sisters of this faith, that when any one throws down the gauntlet there is no lack of warriors to go forth and fight for the faith that they believe is true; and not only that, but all of Little Sioux is a monument sacred to the memory of these old revolutions. There is also another, the one who wrote the book of expose of Latter Day Saints, you remember. Now we have this to say, and I do not want to say anything wrong, nor anything to hurt the feelings of any one; but I have sat as a boy and listened to that man as he preached the truth of this doctrine and the power of it, and what faith he had in it, and that he knew it was true. Now I do not know whether he was a hypocrite and liar in the first place, or whether he was in the second place; but on account of our standard of morals I know that we had less respect for that man in the last times than we had in the first, whether we were members of the church or not.

And so I want you to come with us in 1908 and hold your reunion there. Come with us, and we will give you our city park. There is plenty of room. We will vacate either the south or the north streets at the end of the park, and you will have it just as quiet there as you would in the wilderness of the forests; and at the same time you have cement walks to lead you to the park of our little town. The train service there is good. There are two trains north and two trains south a day that stop here. The water is good. I have heard it said the water is not good there at Little Sioux, but there is a strata there that produces what you would call the tincture of iron, and they say some of the water there tastes of iron and is not healthful, but I do not know. There is one old man there that they say is dying. It is his kidneys, and they claim it is from the water that he drank, but the old man has drunk the water for about ninety years. It is a fact that when you are in need of a tonic the doctor will prescribe iron. We could have given you something away back there before the Latter Day Saints built

up the strength of the town,—something besides water,—to drink, *but we can not do it to-day.*

Now our park there is roomy. It has hardwood trees. It is a grassy plot. And you, ladies and gentlemen, will find that with these streets that we vacate, there is room enough on the edge of the park there to erect your tent. There is one thing further that I wish to say, and that is in regard to the river. The river furnishes a nice place for baptisms, and if it is not in condition, we have one of the finest lakes in Northwestern Iowa, very convenient for the purpose. Now, I have made these few remarks, and I agreed to talk but a little while. As I said in the first place, all that we can offer you, or that we can do for you outside of the mercantile part, is a welcome, a glad-handed welcome, an open-hearted welcome. And I say to you when you come to consider this, I do desire you to come to the conclusion that you should locate it next year at Little Sioux. I thank you.

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#### THOUGHTS ON MARRIAGE.

Thus saith the Lord that created the heavens, God himself that formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited.—Isaiah 45: 18.

Behold the Lord hath created it that it should be inhabited; and he hath created his children that they should possess it.—Book of Mormon, p. 34, large edition.

The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men.—Psalm 115: 16.

The above scriptures show the purpose of God in creating the earth; the following will show his plan in peopling it.

God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth.—Genesis 1: 27, 28.

For this purpose, having created them male and female, he ordained the order of marriage, which order was intended to be observed throughout all generations, as will be seen by referring to Genesis 2: 18 to 26. One woman was given to one man, and his decree was perpetual, and has never been changed. It was passed by infinite wisdom—the wisdom of him who comprehends eternity—hence there could never arise a necessity for change. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—Genesis 2: 24.

If ever there was a time when it would have been necessary to multiply wives for the purpose of raising up a righteous seed, that time was in the days of Noah, when "all flesh had corrupted his way." But we find the same order was observed by Noah and his sons that was established in the beginning. God, through Malachi, rebuked Judah because of his departure from the divine order, and

says, referring to the creation of Eve, "And did he not make one? And wherefore one? That he might seek a goodly seed." (See Matthew 2:15.) This order is confirmed by Jesus Christ. (See Mark 10:6-8.) "They twain shall be one flesh." The prophet Jacob in the Book of Mormon, pages 102, 103, condemns this practice of a plurality of wives, and says: "Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none." This is further emphasized in a revelation given to the church of Jesus Christ of Latter Day Saints in 1831, section 42, paragraph 7, thus, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." Again, "And again I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man."—Doctrine and Covenants 49:3.

The Reorganized Church of Jesus Christ of Latter Day Saints considers the marriage covenant, next to the covenant we make with God, the most sacred, solemn, and important contract mortals can enter into; it involves obligations and duties from which we can only be justly released by death, except by the violation of God's law on the part of one of the contractors. Hence it requires the utmost care in the choice of our companions. Love, not lust, should be the motive power. Divine wisdom is needed to direct our choice. The injunction, "Be not unequally yoked," demands that we should weigh well the conditions and the obligations we are about to take upon us, and see that we are prepared to abide the one, and fulfill the other. Lust is the antipodes of love, and its bitter foe. Truth, purity, and faith are the strength of love; without these there is no true love; and without that, the marriage bond becomes a galling fetter. True love is a citadel of strength to the household; where that abides the heart is satisfied. The eye never wanders after greener pastures, and the soul is full of bliss that language can not describe. But love must be cherished by both parties to the contract. It must be mutually given, or there can be no union of hearts, and where union of hearts is not found, there needs no hotter hell. I repeat, true love is a source of strength, light, and life, and where this priceless gem is lacking it is darkness, despair, shame, and death in their worst forms. The smiles of love are like the healing of the tree of life. Its language soothes, cheers, and gladdens the heart, and chases away the gloom from the desponding soul. True love always seeks the interest of others in preference

to its own. No words can define its nature better than those of the inspired penman. Love never fails, it suffereth long, is kind, envies not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth. A palace without love is hell garnished. The humblest cottage is heaven when love reigns there. But to be loved we must be lovable, graciously yielding to others that which we long for. Selfishness must have no part in us. Suspicion of evil will gnaw as a viper at our hearts; it breeds jealousy, the blackest demon of the infernal pit. It will be well to remember that perfection is not now an attribute of humanity, hence patience and forbearance are priceless jewels. A smile for a frown, a kiss for a blow, a word of kindness for an outburst of anger will go far toward warding off trouble; but it will require great effort on our part, and much earnest prayer for divine help to enable us to govern ourselves thus; but we shall be stronger for the conflict. A pure life leaves no opening for the demon to enter. Let no look, word or sign incite to jealousy. If misunderstandings arise, try to reason together in love, always remembering your own liability to err. Unity is the offspring of love, the secret of happiness and prosperity, the strength of the home circle. Discord is the foe of your peace, the destroyer of your happiness, and a curse to your posterity; it entails upon them an heritage of shame, implants a spirit of strife in their young breasts, destroys confidence, begets suspicion, engenders hate, and opens the heart to all the infernal brood of evils that are seeking to take captive their young souls and drag them down to perdition. If we love our children and desire to bless them by planting their feet in the path of virtue, we must walk therein ourselves. But this subject is inexhaustible. It enters into all the ramifications of life, for the family is the foundation of the home, the community, the state, the nation, and of the world. The peace, happiness, and prosperity of all depend upon the condition of the family. Hence the sacredness, solemnity, and importance of marriage, the necessity of wisdom in our choice, and the due preparation of ourselves that we may be properly qualified to take upon us the sacred obligation.

May God bless these few thoughts to all who read, is the prayer of the writer. CHARLES DERRY.

• \* \* \* •

"If a man will be an upright, honest, clean, religious member of society, all his social duties will be properly looked after."

• \* \*

"The world is full of religion; but not so much righteousness as we might suppose."

### THE BOOK OF MORMON: WHAT IT IS.

I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews.—Paul.

In a previous chapter we are told that the Jews who came down from Jerusalem laid many and grievous charges against Paul which they could not prove; declaring among other things that he had been teaching everywhere against the people, the law, the temple, and against Cæsar. In answer to this arraignment, when permitted to speak for himself, he declared, "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all."

Here we have the accusation and the denial plainly defined; and while we are informed that the complainants were unable to prove the charges made, we are not told that the accused was able to establish his innocence to the satisfaction of the court of appeals; and, if we should drop the investigation at this point, might never know whether Paul were innocent, or guilty as charged.

Fortunately, we have an abridged record of the life of the accused in the Acts of the Apostles, and also numerous epistles written by him, which we are not too prejudiced to read, and which prove conclusively that he was a man of excellent character, thoroughly reliable, who loved his nation better than his own self, and desired nothing but her good, and "had done nothing worthy of death or of bonds."

We have a parallel case to this in the subject under consideration in this paper. Men have come from various places and laid many grievous charges against the Book of Mormon, which they could not prove; and have undertaken to tell what it is, and what its teachings are, some claiming it to be the Spalding Romance, others a fraud, a golden bible, or Mormon bible, accusing it of teaching polygamy, denying, or failing to teach Christ, etc., etc.

We feel ourselves happy in permitting the book to speak for itself, and, while we give attentive audience, hear it declare itself to be "an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and of revelation. . . . An abridgment taken from the Book of Ether; also which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven; which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off for ever; and also to the convincing of Jew and Gentile that Jesus is the Christ, . . . mani-

festing himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment seat of Christ."

As in the case of the apostle Paul, we have the accusation which can not be proved, and the statement of the accused as to what it is and why written, and if we should proceed no further in our investigation, as is too often the case, would never know whether this book is a reliable witness for itself or not. All we ask is that, as in the case of the apostle Paul, the character of the book be examined, and, if found pure and good and in harmony with the word of God and with its own claims, that it be acquitted of the charge made against it.

It is not the purpose of this brief paper to produce the manifold witnesses to the truthfulness of the claims of the book, as revealed by prophecy, tradition, myths, and archæology, but those of us who have examined the book find it true in every detail to the claims made by itself. We find it pure and lofty in character; valiant in its testimony for Jesus and his sure, unchanged, and unchangeable gospel. So far from teaching polygamy, we find it condemning the practice in no uncertain terms; we find the truth verified in its pages that God is no respecter of persons; but in every nation those who fear him and work righteousness are accepted of him; that he has made of one blood all nations to dwell on all the face of the earth, as it is written; that after the "confusion of tongues" at Babel, the Lord scattered the people over all the face of the earth; and that God did not leave the inhabitants of Ancient America ignorant of the great atonement made for them, of the resurrection of Christ, and the means of grace, whereby they might be saved.

We find faults in the book, as claimed by itself; but they are the mistakes of men truly (as we know God makes no mistakes), and are principally in the use of a language imperfectly understood, and used only because there was not room on the plates for the more elaborate Hebrew tongue, which was more perfectly spoken. While the hand of man has been busy uncovering the monuments of the past, revealing to all the unmistakable evidences of an ancient civilization on this continent surpassingly excellent, this book lifts the veil, revealing to the student the harmony of the record with these silent witnesses, shedding light on that which would otherwise remain for ever obscure, and confirming the promise of God to Abraham, that in him and his seed all the nations of the earth should be blessed.

Jesus declared to his accusers: "Therefore if I bear witness of myself, yet my witness is true"; and so, as in the case of the apostle Paul, when guided by the Spirit of truth, we are convinced that the Book of Mormon bears witness of itself, its witness is

true; and we can say, with king Agrippa: "This man [book] doeth nothing worthy of death or of bonds."

MARTHA PROCTOR.

Submitted by J. O. Gregory, librarian of the Religio, Seattle, Washington.

## Of General Interest

"I CAN CAST OUT DEVILS AND CURE INSANE,"  
SAYS HEALER.

SPRINGFIELD, September 28.—Declaring that he has the power to cast out "evil spirits" from people, Doctor Alexander Proctor, a magnetic physician, living at No. 69 St. James Avenue, told a Boston *American* reporter to-day that he could enter insane asylums, if permitted, and cure ninety per cent of the inmates.

"I believe that ninety per cent of the patients of our insane asylums are possessed by evil spirits that could be driven away," said Doctor Proctor.

"I really believe that if the insane asylums were to be thrown open to those having such power as I possess the results would be wonderful. I, myself, have obtained access to them a few times, always with favorable results.

"For many years, hundreds in fact, physicians have made practically no advancement in methods of curing the insane, and the ratio of cures they accomplish is not increasing to any appreciable extent. This is because they do not know how to go about it and they never will until they approach the matter from the standpoint of a psychic.

"When I am called to attend a person who is what is commonly called 'insane' I discover at once whether evil spirits have my patient in their control. This is easy with me, for I am endowed with that psychic sense that enables me to discern their presence at once.

"I study my subject intently and, through sympathy, seem to take my patient's bodily and mental condition right upon myself.

"There is an aura about every person which I quickly discern. I set up spiritual communication by means of vibration. This vibration is more or less similar to the pulsings of sound, heat, light, and radium.

"I then drive out the evil spirits by the coöperation of the good spirits.

"Often I can witness the conflict between the powers of light and the powers of darkness for the possession of some poor unfortunate. I can see and hear clairvoyantly, and for this reason I can see the struggle—sometimes frightful—and hear the voices of command of the good and of the protest of the evil as the struggle is waging.

"Once I was called into the northern part of this State to treat a young woman whom the doctors had pronounced to be hopelessly insane. When I reached

the house I found that she was raving, wild, and on the point of injuring herself or her dearest friends, none of whom she recognized.

"I saw at once that the girl was tormented by evil spirits. 'Leave her to me,' I said. 'I believe I can cure her. If I can not, then send her to an asylum.' This was nine o'clock at night. I sat by the bed, called up the powers of light and within a very few hours, but not until an awful battle had been waged, did I triumph over the evil ones and drive them from the poor girl. She dropped into a quiet sleep and the next morning awakened in her right mind." —*Boston American*, September 29, 1907.

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### SEE DEVILS IN MRS. ROMADKA.

That Mrs. Charles J. Romadka, confessed burglar, is a Jekyll and Hyde character, "possessed of devils" as truly as were the Biblical persons whom Jesus restored to moral sanity, is the contention of two Chicago physicians. One of these is Doctor Axel Gustafson, who attended Mrs. Romadka. The other is Doctor Sheldon Leavitt, a well known practitioner, and connected with numerous medical societies and Chicago hospitals.

In outlining his startling beliefs the latter frankly admits that the position he is taking "would be regarded as mere nonsense by the orthodox pathologist."

"But," he continued, "it must be remembered that he is wedded to materialism and has no definite faith in a conscious existence beyond so-called death."

Both physicians do not hesitate to express the belief that the woman is under the influence of "disembodied spirits."

"This woman, when herself, was all a woman should be," said Doctor Gustafson. "When another spirit overpowered her personality she was what the police declared her to be."

Doctor Leavitt, whom Doctor Gustafson consulted, said in his letter of reply:

"I have found enough to justify your belief and mine that it is another case of obsession, as it is commonly called—'possession,' as I am disposed to call it. By the orthodox medical specialist I suppose it would be regarded as a case of 'dementia.'

"The term *obsession*, as used by the latter, signifies a mere delusion, no evil spirit being recognized by him as actually existing. But to certain of us who have returned to the more archaic diagnosis, it is supposed to mean that the term *possession* better expresses. I really believe that modern scientific physical research has gone far enough to justify the assumption of such a state in many cases hitherto classed under various heads, but more particularly under that of dementia.

"I don't know what was the matter with me. The devil was in me,' says this woman. 'You can

do nothing for me. No one can. There's something bad in me I can't control.'

"Even medical men who believe most implicitly in a future existence, are not willing to admit the possibility of a disembodied spirit taking possession of the body of another. Christian people are put into the anomalous position of believing most emphatically in the 'divinity' of Jesus Christ, and yet confess that his conception of the alleged demon-possessed people whom he cured, and with whose evil spirits he was said to converse, was utterly wrong.

"I formerly trained in the same company and believed in the orthodox medical translation of symptoms like those manifested by this poor Mrs. Romadka, but have come to take a different view. In doing so I have not departed from a rational and scientific line of reasoning.

"The accused is amenable to psychic treatment. She ought not to be punished, but ought to be placed under the care of a good psycho-therapist for cure."—The Chicago Sunday *Tribune*, October 13, 1907.

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#### UNIVERSAL PEACE.

Bishop H. C. Potter, of New York, preached a sermon last Sunday in which he showed the utter futility of the hopes of the professional dreamers of universal peace. The failure of the long-winded peace conference at the Hague was probably the inspiration of his sermon.

The *Capital* has sharply criticized Bishop Potter for some of his words and some of his deeds in times past, but it is free to confess that he is much nearer right than wrong in his view of the universal peace crusade.

There is not a nation on the face of the earth—no matter how peaceful its traditions or how conservative its people—that can not be transformed into a veritable passion of war feeling in twenty-four hours.

Americans represent as high a type of civilization as can be found on the globe. American people know the awful cost of war. They are lovers of peace and stand ready to do all in their power to promote peace among all the nations of the earth. But how much of a spark would it take to ignite a flame?

Supposing a fleet of Japanese battleships should suddenly appear in the vicinity of the Philippine Islands and there was any reluctance on the part of the Japanese officials in explaining the mission of the fleet. What would happen?

We all know that a roar would sweep across this continent which would shake the world. Recruiting stations would be swamped with the thousands and even millions of red-blooded Americans who

would want to enlist for the conflict they thought was impending.

Americans love peace so dearly that they would preserve it with shot and shell if necessary. So will it be until human nature itself shall have been transformed.—Des Moines *Capital*, October 3, 1907.

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#### CREEKS AND TEN LOST TRIBES.

"The Indians are the most superstitious people on earth," said a man a few days ago, who had taught for years in a Creek Indian School. "They have myths and legends by the score. Some of them are as beautiful and picturesque as the legends of the old Greeks and Romans.

"I boarded for five years with a Creek Indian who had been educated at Carlisle. He knew the Indian legend that they are one of the lost ten tribes of Israel. This Indian was the son of a medicine man who was once great and powerful in the tribe. All his knowledge of Indian lore came from his father, the medicine man.

"This medicine man said that the Creeks were one of the lost ten tribes of Israel. The legend ran that they were once associated with the other tribes and that they had wandered and became separated. They wandered for years far to the north until they came to a sea. There they built boats and embarked. They steered their course by the wand of a medicine man. Each morning he went to his teepee and set up his divining rod and told them which direction to pursue. They followed this rod from a warm country to a cold sea on which they set sail. The sea was crossed and then they traveled toward the south again.

"The Creeks have a covenant of their tribe which is kept with the chiefs. No one but the elect is ever permitted to see this guarantee of the genuineness of the Creek faith and origin."—Pittsburg (Kansas) *Headlight*.

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 "Let your light shine.' Where had they gotten that light? From Christ and God. Jesus came as the true representative of God, and he did always what pleased God, hence was always truly reflecting the light of God."

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"One principle should govern us, the gospel in its effulgence, power and beauty. It can not be made apparent in its ethics or polity alone. It must be seen in the correspondence between its ethics and the lives of those who profess it."

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"Some ask us to work a miracle to convince them that this work is true. Miracles and signs do not convert unbelievers, but they follow those who are believers."

## Mothers' Home Column

EDITED BY FRANCES.

### Memories.

There is many a page folded down and worn  
In the book we have christened memory.

We think there are few readers of the Home Column that will not appreciate and deem most timely the article in the last issue by May June, "Just One of the College Girls." In our heart it has awakened a flood of memories—memories sweetly pleasant, which seem to emerge from the past like visions from a well remembered dream; and so vivid are they we have but to close our eyes and we are living them over again, and our pulses are thrilling as though all were reality.

If the gospel of Christ means anything, it means love and good will. As believers in the gospel restored by the angel in its primitive purity, can we afford to be less kind, less thoughtful of the welfare of others, than are those who have less to incite them to kindness, and less to be responsible for than have we?

But are we? is the question. And it is a question which the writer can not answer. Each resident of Lamoni, each member of our church must answer for himself or herself.

"How the years have come and gone" until more than fifty have passed into eternity. She was only a college girl—one among two hundred others—a stranger in a strange place, but full of hope and ambition, with high ideals of what the future held to be gained by persevering work and honest effort. Only a girl who had been born when her parents were journeying to Zion—who had fled with her parents from Missouri and again from Nauvoo—whose father was now dead, and whose life had known little of ease or luxury. Not one of the faculty knew or could recommend her, and but one other (a girl from her own town) was personally acquainted with her.

Both girls were members of the Methodist Church, but the college was under Presbyterian control. "When I am in Rome I will do as Rome does" said her friend. "You may do as you like, but while I am here I shall go to the Presbyterian church with the rest of the girls." The girls were allowed their choice, and so the one of whom we write chose to be true to her faith at home or abroad, and went to the Methodist church entirely alone. She had not taken her church letter with her—had no letters of introduction, but was simply "a stranger within their gates."

And now how fared it with our college girl? Was she left to feel herself a stranger, unnoticed and lonely? Far from it. No sooner were the services over than the minister came to where she was waiting to pass into the vestibule, and, with a cordial shake of the hand, inquired if she was not a student? After a brief conversation in which explanations were given, he introduced her to some of his members and said, "Mrs. Harris and I will call on you this week, and I bid you a most cordial welcome to worship with us while you remain at school." Thus was laid for our college girl the foundation of a lasting friendship, which remained during her three years at school and afterwards until the Civil War (which found her in the South) came as a barrier between them.

Nor was it the minister and his wife only who offered pleasant and kindly attentions. Many members of the church called on her, and often sought and obtained permission for her to dine with them, and sometimes to take pleasant walks or drives; and, looking back at it now, through the mist of years, she can truly say, "I was a stranger and ye took me in."

And now, no longer a girl, she comes to-night to ask of

those in whose midst are the boys and girls of Graceland, Can you afford to do less than this for them? Can you fail to make them welcome to every privilege of church, Sunday-school, and Religio, and to let them know that you welcome them, without feeling that you fail in the duty you owe them? If, indeed, we have pastors—men whom God has made "over-seers of the flock," is not this their opportunity, and can they afford to pass it by? But socially, most of all, do these boys and girls justly demand of us a measure of attention. The fact that they are here to study, to obtain an education, does not make them into blocks of wood or stone. It does not petrify the heart which in each of them is fully alive to the need of love and kindness. May June has told you all of this, and her own experience is not so very far in the past. If it was your girl, your boy, away from you and home—from your love and home influence—just as you would have others do to them, will not you do to these? Take them home with you, occasionally, to a social meal. No elaborate menu is necessary. Just a cordial welcome to the family board; a manifestation of a kindly interest in them. It means much to them, and will make upon them impressions never to be forgotten. Then:

"Comfort one another,  
For the way is often dreary,  
The feet are often weary,  
And the heart is often sad.  
There is heavy burden-bearing,  
When it seems that none are caring,  
And we half forget that ever we were glad.

"Comfort one another,  
With the hand-clasp close and tender,  
With the sweetness love can render,  
And the looks of friendly eyes.  
Do not wait with grace unspoken,  
While life's daily bread is broken;  
Gentle speech is oft like manna from the skies."

## Letter Department

St. EDWARD, Nebraska, October 8, 1907.

*Editors Herald:* We are leaving Nebraska for Idaho. Expect to start in less than two weeks, if possible. It fills my heart with pain to leave our old home. We expect to sell, and that hurts worse.

Mr. Gill, daughter Hazel, and I, spent two months out there this summer. My daughter stayed, and is teaching school and music. We did not expect to go till spring, but the children think it best for me to come back, as some of the places are being contested. Our two boys went last March. So, away over the mountains I shall have to go again. I expect to go alone, but have not felt much afraid. It seems to me God will take care of me.

When I attended the conference at Independence, April, 1906, the engine ran off the track, but I did not feel afraid. On our way west this summer we went into Salt Lake City over a wreck, and when we came back we again went into Salt Lake City over a wreck which was still burning, the one Bro. Alvin Knisley wrote about in the HERALD.

My brother, Edward Hall, is at the hospital, Columbus, Nebraska. Has been very sick. Is able to sit up a little now. Some who read the HERALD will be glad to hear of him.

While in Idaho this summer we heard of but one Saint, a young man by the name of Taylor, but did not see him. If any Saints live in that county I hope they will come to see me. We are only twenty miles from the Union Pacific

main line. Minidoka is the station where we leave the main line, and Heyburn is only two miles from our land. We will welcome any of the ministry. We hope Bro. Briggs and Bro. Condit will not forget us.

Your sister,

MRS. E. A. GILL.

BAY MINETTE, Alabama, October, 16, 1907.

*Editors Herald:* I wish to say that victory still perches on the gospel banner. We have had the pleasure in this place of seeing one more victory won for the truth.

Bro. T. C. Kelley was challenged to meet Doctor Love of the Christian persuasion, or Campbellite order, to be better understood, in discussion in this place, which discussion came off last week. Twelve sessions were held. The propositions related to the apostolicity of Love's church, and the divinity of Joseph Smith's prophetic calling and the Book of Mormon, both in negative form.

The Saints are all well pleased with the results, and, so far as we have heard from outsiders, the cause did not suffer from the attack made on it. One, a Methodist lady, who had never heard the faith presented before, said she was ready to unite with us, but desired to have her father hear it, that he might join at the same time. Others said they learned lots about the work, and were well pleased. A great deal of prejudice was removed.

Bro. Kelley, as in the past, was amply able to meet every opposition, and present the matter clearly before the people. He was prepared.

I acted as moderator for Bro. Kelley, and presided over the meetings. My task was easy, as no questions of order arose. Two more debates were talked of, one at McKenzie, Alabama, next July, and one at Highland Home, Alabama, in August.

Since last writing, I preached some at Lone Star, and Jones' Mills. I baptized seven at Lone Star. I was not able to get to Stedham, as I expected. Bro. Kelley, and Alma and Fayette Booker and myself are on our way to the reunion in Florida. The world still moves, and the gospel work too, but not so rapidly.

Yours in the faith,

J. M. STUBBART.

*Dear Herald:* Seeing nothing from this district for some time, I wish to say that the reunion of this and the Gallands Grove Districts at Moorhead, September 13 to 22, was very successful. A season of spiritual uplifting was enjoyed. The preaching was instructive and helpful. The gifts were manifested to the edification and encouragement of the Saints. Bro. E. L. Kelley and J. F. Mintun remained in the district for a day or two after the reunion closed; Bro. Kelley at Woodbine, and Bro. Mintun at Magnolia and Woodbine. Also Bro. Heman C. Smith remained in the district for two weeks, preaching at Pisgah, Magnolia, Logan, Bigler's Grove, and Woodbine, dedicating the church at Bigler's Grove on Sunday, September 29. We are all thankful to these brethren for their kindly aid, and extend to them a cordial invitation to call whenever they can, and assuring them a hearty reception.

It was my privilege to accompany Bro. Heman C. Smith part of the time while he was here. He had the kindness to permit me to arrange his itinerancy in the district. His dedicatory sermon at Bigler's Grove was a splendid effort, and we all felt that Heman was accompanied by the power of the Holy Ghost.

Our district conference at Woodbine, October 5 and 6, passed off pleasantly, and an enjoyable time was had by all. Our next district conference will be held at Moorhead, Feb-

ruary 8 and 9, 1908. It is hoped that all will take notice, and as many as possible be present. I am just now holding a few meetings at Little Sioux, where I find the Saints, "the old guards," augmented by some later accessions, firm in the faith. This is the condition in all the branches of the district. The old reliables, adding now and then to their numbers, are holding the banner aloft; while, sad to relate, some seem to be straggling in the rear, being liable always to capture by the enemy. The district as a whole seems to be moving forward, the Saints learning their duties more perfectly. As witness we cite the increased payment of tithes and offerings.

Praying for added strength for all God's people, I remain,  
in the bonds of love,

SIDNEY PITT,

President of Little Sioux District.

BICKNELL, Indiana, October 26, 1907.

*Dear Herald:* I moved to this place about the first of March, 1907. It is an old town, become new by the development of coal mines in this vicinity. It is located in Knox County, about nine miles from Plainville. I visited the Plainville Saints shortly after I came here. Bro. Lambkin was holding meetings with good interest at the time I was over there, and left word for Bro. Harpe to come over here, which he did shortly afterward. He and Bro. Peter Flinn held meetings on the street. An immense amount of good was done for the cause. Men and women heard the gospel who had never heard it before. Many expressed their disappointment at the meetings closing when they did. None were baptized, but many are interested; and I expect something to be done here in the spring, or before, as I expect Bro. Harpe back this fall or winter. If he does not come, we want him or whoever is sent to this district in the spring, to come here, and I will try to spare about a month, and we will see what can be done for the cause here. In the meantime I will tract the town.

Your brother in gospel bonds,

ROBERT GRIEVE.

NEBRASKA CITY, Nebraska, October 10, 1907.

*Editors Herald:* This evening my mind is wandering to our dear church papers, and the great good and comfort they are to all of like precious faith, and how much I do enjoy the letters from our brothers and sisters from week to week. Their experiences are ever a benefit to me, and each week the pages are read with great delight. I find by reading, the experiences of the Saints are much alike, that none are going through life on flowery beds of ease, but all have hope and faith in that day of rest which we often sing of in that sweet by and by. Many have been the changes since I penned a line for your pages. Two years ago this fall my health began to fail, and I have suffered much since; but, thank God, this fall I feel that health and strength have returned, and I feel to rejoice, hoping and trusting that I may again be able to work and do more in the Master's cause. At the present I am at the city visiting, and trying to be company for our brother, Walter Self and family, as they are now left without the guarding care of a mother, she having passed away to her home prepared, on August 22 last, leaving the family lonely and sad. As death has invaded our family three times in two months, which has caused much sorrow and loneliness, we feel the tie on the other shore is becoming stronger day by day. Our aged mother, at the ripe age of eighty-eight, passed away August 3, and again October 3 our niece died, leaving a sweet baby girl of two summers. While the hand of affliction has been laid heavily upon us a family, yet we are trying to be resigned to God's will. The more we learn of the plan of salvation, the hope we have after this life is ended, the easier it is to bear the

trials of this life; as we realize they only work out for us a greater weight of glory, if only we bear them with patience. I expect to go home to Holden, Missouri, sometime in November, if all goes well. We got located there this spring, after trying to reside there for four years. Many of the sisters from Western Nebraska, where we traveled for three years, have written to me; but being troubled with nervousness, I have not been able to write. Trust that none will feel that I have forgotten them. Far, far from it. Day by day I meditate and think of you all, and our hearts were pained when we read of the sad news of Bro. Payne's death. May the Father's blessing be on his loved ones, bringing comfort and cheer to their lonely hearts.

We were permitted to attend the Independence Stake reunion this fall, held at Holden, and enjoyed the same very much.

Heavy frost, leaves falling fast. I feel much like the birds, like going south to a warmer climate.

Ever wishing to see Zion redeemed in all her beauty, as God desires her to be,  
MRS. R. O. SELF.

St. JOSEPH, Missouri, October 22, 1907.

*Dear Saints:* I thought I would write a few lines, thinking that perhaps I might say something that would encourage some one. Speaking of the work, it is the best on earth. It is certainly divine, because this fact has been demonstrated to us many times. Truly has Jesus said, "He that doeth the will of the Father shall know of the doctrine." Many have been the times when we have sat under the influence and power of the Spirit, and great trials and burdens have been lifted from us. How many times and how many people have been lifted from a hell, a hell of misery and distress by the loving-kindness of God, and the power and influence of the Spirit resident in the church! Is God mindful of his own? Yea, verily, the power of God has been made manifest among us lately in the restoring of our Bro. Kinnaman to health, who was very near death's door, and the healing of Sr. Tilden of a tumor. We go back a little farther and call to mind the raising of a sister from a bed of sickness nigh unto death. When I would call at the house in the morning and evening I expected to be told that the sister was dead; but she was raised to health and strength through the administration of the elders. We sometimes forget these things; but when we are tried, and get blue, if we only look back upon the years that have passed, we read sometimes wherein God has made his power manifest, and our hearts have rejoiced. We are human, subject to the weakness of human nature, and our finite minds become darkened, and we are not able to look through the veil.

I call to mind a story that I once heard, which is something like this: A little child and her father were walking along through a dark place, and the child said to her papa, "Papa, where are we going? It is so dark." Her papa said, "Never mind, dear, I will take you by the hand and lead you, and it will be well." The child, putting full confidence in her father, was willing to be led, and all was well in the end.

There is much evidence from a scientific standpoint that proves the divinity of the work. It is encouraging to see how nicely the scientific discoveries of this century sustain the historical claims of the Bible and Book of Mormon. Truly the apostle said, "The word of the Lord endureth for ever."

I wish to call the attention of the Saints to the following advertisement: "The Biblical Guide is a work composing eight volumes, is said to be the best rebuttal of the higher criticism ever published. The terms are twelve dollars cash, or twelve dollars in monthly installments of one dollar." The S. S. Scranton Company, Hartford, Connecticut.

cut. The *Technical World* for November, 1907, contains a description of the Largest American mastodon, measuring twenty-three feet seven inches long and nine feet two inches high. The *Christian Science Sentinel* for January 24, 1901, contains an account of a buried city in Mississippi.

Let us build upon the foundation of the apostles and prophets, and so study and mold our characters as to be fit for the kingdom of God.

Your brother in Christ,

BERT L. WHITE.

EAST PHARSALIA, New York, October 14, 1907.

*Editors Herald:* I leave this place to-morrow enroute for Brooklyn to attend the district conference, after a stay here of a little over five weeks; and during that time all manner of lies and credulous stories have been in circulation about Joseph Smith and the Saints. Surely Satan rages and the people imagine a vain thing. It is strange how such rumors get afloat, especially when an elder comes into a neighborhood. I had thought that in a place like East Pharsalia, where the work had been preached for a period of over ten years, and a church built, the people would have become naturalized to the work.

When I came here I took stage from Norwich, a distance of ten miles. When on our way I was making inquiries from the driver if he knew a man by the name of Griswold. He answered in the affirmative, and as Bro. Griswold was handling land plaster he took me for one of the firm looking after the business. He felt like talk, for he had got enough of Paddy's eye-water in him to make his tongue go freely. So we got to talking about churches. He had to tell me about the Saints' church in this place. "And," said he, "I often thought that I would like to put or paint an inscription on that church: 'Griswold's folly.' Such a religion as that!" As we got near our destination I told him who I was, and what I was, and my business here. "Well," he says, "you will have to excuse me for my talk; but I don't give a d—— if you are a preacher, for I am a plain talker." His religion was: Do unto others as you would have them do to you. As for him he was going to live by it and die by it; "for," says he, "they are a lot of hypocrites in the churches." He considered himself as good, and better than most of them.

Bro. Griswold was at the hotel awaiting my arrival, and took me to his home. We arranged for meetings, and got to work holding as many as the Saints could conveniently attend. Not many attended; but those who did became interested, and advocated the doctrine to others. The sanctified ones of so-called Christian churches got alarmed, and a terrible commotion was in the place. The baser sort threatened to smash all the windows in the church, and drive us out. The night was set for it. We got word of it, and about the time Bro. Rathbun came, a little late, he met one of them at the church. Seeing that he was recognized, he made his exit, and the boys left, doing no harm to the church.

So the next was an application of tar and feathers for the preacher; for he was the cause of it all. One good Christian woman volunteered to give a feather-bed for that purpose. Another good woman would furnish the tar. So they had it all arranged, but lacked one important part, and that was a leader. No one had the courage to carry it into effect. So the preacher was permitted to go unmolested.

One report afloat was that I had come here to take two girls who belong to the church to Salt Lake; and, of course, every person who heard it believed it. On Sunday last the Baptist preacher could not finish his sermon without telling what he knew about Joe Smith and the Mormons. He said Joe walked on the water on a table at Sherburne, near here. Joe had the planks concealed under the water, and a man took a saw and sawed the plank from the underside within

an eighth of an inch from being off, so Joe would not see it. Joe started walking, singing, "Nearer, my God, to thee," and as soon as he stepped on the plank that was cut, down he went; but it did not drown him. So that is the way he used to deceive the people. And of course the congregation believed the story, because the preacher told it in the pulpit, and it is just as true as the gospel he preached to them that morning.

Another story that has been in circulation is about Joe trying to walk on the Susquehanna River, at Afton, this State. He had his planks all laid under water, each plank anchored, so as not to be seen. And the person who removed one of the planks, in ten feet of water, was a boy about four years old; and the people believed the story. Another one, and that is the latest, runs this way—being a history of the career of Smith. This all happened near here. This is Chenango County, and to make it of more authority it is written by his first wife. When he married his second wife he made No. 1 put the ring on No. 2's finger, and she had to do it. I wanted to see that history. Well, he had not got it yet. He went the day before to get it, and the parties told him they had loaned it, but they would try to get it for him. He was satisfied of the truth of its contents, for a Baptist deacon told him of it in the first place.

In one conversation I presented to him some of the Bible men; for instance, Samuel, who hewed Agag, the king, to pieces; also Moses killing the Egyptian; David's actions; also Solomon's. I wanted to know if their actions destroyed all the good ones they ever had done. He admitted he did not consider that they did.

Well, now, we present some of the claims made by Joseph Smith from a Bible standpoint. We do not hear of him killing anybody. He was not a man of blood; so that will make him a little better than some of the other fellows. The reformers have a hard record,—some of them. "Now," I said, "the teachings of Mr. Smith are more closely in harmony with the Bible than the most of the others, and still you are willing to believe those slanderous reports about him in preference to truth." It is true, they are willing to believe a lie rather than the truth; no matter how black it may be, it is truth to them because it is in opposition to the gospel of Christ.

While here I have been blessed with the Master's Spirit, both in the pulpit and in private conversation. God is willing to own these people as his. They have done well, built a neat little church chapel, seated with chairs, and the floor carpeted; paid for, and dedicated to the Lord—his house, an ensign in this part of the country of the restored gospel. They have held to the work; have no officers; only five in number, six now; I baptized one since coming here.

The world's people thought Latter Day Saintism was dead here until I came, and now the whole neighborhood is in an uproar. One woman prayed that I might be struck by lightning. Another woman invited me to come to her home and visit them. I took Bro. Rathbun with me, and when we rapped at the door she met us, and wanted to know if I was going to talk religion. I replied, "Yes, ma'am." "Well," says she, "you can not get in here." She was a Christian. I suppose if I had said I would hang my religion outside, she would have invited me in. I hope I shall never see the day when I will leave my religion out of doors for the sake of getting into a house, to please anybody. God forbid. I feel, with my soul, to say, "Nearer, my God, to thee," every day of my life.

Before bringing my letter to a close, let me say to you editors of HERALD, *Ensign*, *Autumn Leaves*, and *Hope*, who frame the articles that go into the homes of the Saints (and many who are not of the faith), bringing tidings from far

and near of the glorious message of Christ, how it wins its way to honest hearts, also bringing good tidings to the man at the battle's front, giving him cheer, comfort, and encouragement; while you have thought you needed the prayers of the Saints as well as does the man in the field, we agree with you, and have no doubt that thousands remember you in this way. And while I write, the Spirit of the Master brings tidings to me that his watchcare is over you; so be of good cheer and work on. Your sermons and articles have comforted the Saints here, though no elder gave them a call for so long a time.

Peace and prosperity be to Zion and her cause.

SAMUEL BROWN.

BOLCKOW, Missouri, October 22, 1907.

*Editors Herald:* Having seen nothing from the Nodaway District for some time, I thought I would assume the task of writing. Our district conference convened last Saturday and Sunday, October 19 and 20, with the Sweet Home Branch, near Ravenwood. The weather was ideal; roads very good. A large number of Saints were present from different parts of the district. About twenty young ladies, and twenty young men, all Saints, attended and manifested an interest in the work of their Master. About fifty-one adults, mothers and fathers, in the kingdom, with several children, and quite a number of outsiders attended the Sunday services. The good Spirit was enjoyed, and was manifest throughout the conference. Bro. F. C. Keck was with us, also Brn. M. F. Gowell, W. E. Haden, and W. P. Bootman. The preaching was of a very high order, plain and convincing. The next conference will convene in Guilford in February, 1908.

The district is ably presided over by Bro. A. E. McCord, who is endeavoring to bring the branches up to their highest possible spiritual attainment. Three branches that he had visited the past quarter according to his report, organized a priesthood meeting and are endeavoring to understand their duties more clearly than heretofore. The Sunday-school department of this grand latter-day work is also accomplishing good in this part of the Lord's vineyard. About sixty young men and women, as many children, and about fifty mothers and fathers, avail themselves of the privileges most every Sunday. There is one Religio society, in the Sweet Home Branch. It is very interesting. One class in Doctrine and Covenants in the Guilford school, and one class in the Bedison school study the Book of Mormon Quarterly. A normal class has been organized in each of the following schools: Guilford, Ross Grove, and Sweet Home, with an aggregate of twenty-five or thirty members.

We held an institute in August, an account of which appeared in the *Exponent*. Another is talked of, to be held during the holidays. Plans are being formulated for it. We hope for a good time.

The Saints here are blessed this year with good crops, the majority of the Saints being farmers. Corn, oats, wheat, and hay were all very good. No fruit. Some berries. Saints should be thankful for these bounties of life. God is the giver of all that is good.

I, for one, rejoice in this latter-day work. I know it is of God. I hope to live worthy of the name *Saint*. My duties are now principally in the Sunday-school department, being district superintendent. I hope to be able to do my work well, that it may be effectual for good. I hope to see more of the Saints manifest a zeal for the Sunday-school. I also have charge of a class in the Doctrine and Covenants, which is indeed interesting to me. Much can be learned by careful study.

Space forbids me to mention many of the faithful, zealous ones, who are getting to be effectual laborers. There are

five now where there was one twelve years ago. May God bless every honest effort put forth by all, and Zion be speedily redeemed, is the prayer of,

Your brother in the gospel of Christ,  
W. B. TORRANCE.

WOODBURN, Ontario, October 22, 1907.

*Editors Herald:* Bro. Hill, of Belding, came here three weeks ago, and on Friday got permission from the members to preach in the Methodist Hall on Saturday night and Sunday. I can not describe our joy while thinking we were going to hear a Latter Day Saint sermon; but when we (my husband, and son, and an organist I had got to play, and a gentleman, a member of their church who had told Bro. Hill to go ahead and preach, and if they charged anything he would pay it, and a few others got there,) Bro. Hill came to us and said the preacher would not let us have the hall more than one night. We waited quite awhile, but no one came. The organist thought she could call them by playing, but still no one came; so Bro. Hill suggested it might be better to preach on the street, which he finally did. Bro. Hill did well in telling why he was a Latter Day Saint. He had quite a good crowd, and good order; but it was so chilly that he had to give it up. I have handed out some *Glad Tidings* since then, and different ones said to me, "Do not think I believe you are Mormons; for I do not." I never was treated better in my life, and mostly by the Methodist members.

I wish the Saints would pray for my husband, that he may obey the gospel, so that we may work together in this work; for I know it is of God, and the time remaining in which to work is short.

Every praying for the upbuilding of Zion,  
MRS. A. N. DAVIS.

CENTRALIA, Washington, October 20, 1907.

*Editors Herald:* I thought a few lines from this part of the world might be of interest to some of your readers. We are alive to the work over in this corner. Centralia is a bustling little city of seven thousand people, in a beautiful valley abounding in farms, fruit, and fine timber, the lumber industry being one of the leading industries. It is also becoming a leading coal mining town; a number of new mines have just been opened up. It is also a railroad center, and close to one of the leading summer resorts. The climate here is fine, neither hot nor cold. Saints who are looking for a home in the West, or employment of most any kind, can not do better than to come to Centralia. We came here first by request of Bro. Millard Wells, who had lived here with his family, isolated from the Saints, for sixteen years. I came the 12th of March, held some meetings, and got the scattered Saints together and organized a Sunday-school. Since that time I have baptized nine, and several others are investigating.

Our beloved brethren, George Thorburn and John Davis, have been with us holding a series of meetings. Their preaching was of the highest order, and very instructive. They had a fair hearing, and splendid interest, and we feel that they did a grand work in getting the gospel before the people here. And the "jots man" has promised to be with us. Come along T. W., and let us show you a good time.

Ever praying for final triumph,  
S. P. Cox.

BERLIN, North Dakota, October 27, 1907.

*Dear Herald:* I write to you that all the dear Saints in Clitherall, Minnesota, may know I have not forgotten any one of them. I should like to write to each one personally; but I have not time. I had expected to have help; but so far

Laura and I are alone. But we are getting along all right with the help of my husband. I will always remember the kindness of the dear Saints at Clitherall; and may God's choicest blessings rest upon them. To those that I did not get to visit, know that I indeed wished to; and should God spare me that I may go to the conference there in June, I will surely make them a visit. And now, dear Saints, remember me when it is well with you, in the Lord. I need your prayers, that I may not fall by the wayside. Oh, how I miss the church and Religio. Yet I am glad to be in my own home once again.

The dear HERALD comes as a blessing every week. I want every Latter Day Saint to remember where we are, and if passing through stop to see us; and at all times are the elders welcome here. Some of my friends wish to see Elders Sparling and Houghton here again. I know that Elder Sparling will rejoice to know that my husband is at last in the fold of our Savior, and is now doing well. May the dear Father's blessing rest richly upon all the dear Saints, is my prayer. God is mindful of his children, even when we sometimes think he does not hear us; he will do what is for our best good when we trust him. All things work together for good to those who love the Lord. I can say with the beautiful hymn:

"Nearer, my God, to thee,  
Nearer to thee,  
E'en though it be a cross  
That raiseth me."

I shall be so glad to hear from any of the Saints who will write to me.

Your sister in Christ,  
MRS. NETTIE LANGDON.

GRAND RAPIDS, Michigan, October 26, 1907.

*Editors Herald:* I have been a reader of the HERALD for several years, and a member of the church since 1889. I write with the desire to encourage some one, as I have no other desire in this probationary state but to build up my brother or sister in this great latter-day work. I feel the Lord has wonderfully blessed me in my family circle, and even from the earliest period of my life. We regretted very much to hear of the death of our niece, Sr. Elsie Spencer, of Madison, Wisconsin; but the Lord knows best. We hope to so live that we may meet her in the great beyond, where parting will be no more.

I feel somewhat isolated here in Grand Rapids, because we are not organized, for some reason unknown to the writer; but we expect to make the grade at this fall conference. We ought to have a good Sunday-school here. I am keeping up the home class work; but I feel that there are many more who might be taught the beautiful principles of the gospel in their youth. But I feel it a special duty resting upon me in the teaching of my little ones, as it was given to me through the patriarch, J. J. Bailey, that a sacred obligation rested upon me, even in the training of my little ones. Oh, how thankful the father of a family ought to be, when he has in his home a patient and prayerful mother to exercise a constant watch-care over the children. Dear Saints, pray for me and my companion, that we may have more patience in bringing up our little ones, and that I may be able to accomplish the work assigned me in life.

Your brother in Christ,  
FRED J. MILLER.

NEBO, Illinois, October 27, 1907.

*Editors Herald:* Perhaps a few of your readers will remember that last spring I secured and occupied a schoolhouse near the county-seat of Calhoun County, to tell the story of this gospel of the kingdom, and with a buoyant reception. This was too much for a certain divine, whose bread and

butter comes not "by the sweat of the face," but by what he does to tickle the ears of, at least, some of the people. "They're all Mormons"; "All sprang from the same source"; "Don't you go to hear him"; "If you go to hear that Latter Day Saint preacher I shall not preach for you," etc., came to me as an echo from the reverend, a Presbyterian minister. The Sunday-school superintendent was transformed from a smiling "God bless you and your efforts"; "Come again"; "Come often," etc., to a haughty can-just-barely-see-you, and, to others: "I'm not going to their meetings again."

These conditions I found on going back to that place last Saturday. Had appointment out for Friday night; but failed to get there till the crowd was just leaving, owing to having to preach a funeral near Nebo, Illinois. I met a fair crowd on Saturday night. Went to Sunday-school the next day at ten o'clock; but the superintendent was somewhat late. We waited long. She came at last, just barely spoke, and offered me no recognition whatever. She opened the Sunday-school, repeating the Lord's prayer in concert. After dismissing she hurried out, with as many of her pupils as she could induce to go with her. I confess this was somewhat humiliating; but I tried to be brave, tried to have faith. 'Twas no trouble to be *humble*. After some few long respirations, I called the remnants to order, which consisted of the entire family where I was stopping, the school teacher of that place, and a few others. I took for my text the Lord's prayer. I, of course, tried to use it to show equality of right before God; what "thy kingdom come" meant, and what "thy will be done in earth," meant. Scores of elders know something of the peculiar sensations of such experiences. It seemed that a complete freeze-out was the ultimatum. This experience, however, proved to be valuable. Oh, I can never find words to tell how valuable, spiritually. Some time in the evening of the same day I repaired to the woods, and there begged and plead with God for his help and influence, both in influencing the people of that community to give his cause a hearing, and to give me liberty, and above all, humility, and charity, with the liberty to vindicate his cause, and latter-day servants.

The hour came. People gathered by ones, twos, and whole families, till the house was full, most of whom were thinking men and women. May I say, without being charged with egotism, that that event will ever remain a bright spot in my spiritual memory, when, from the opening prayer, to the close of a one hour and forty minutes' talk, like an avalanche my mind was flooded with such brilliant rays of divine light, which vividly brought to my mind things read, things experienced, things heard, with tongue loose at both ends as it were, and the audience enrapt, that I felt it impossible to be thankful enough. And in all this there came to me this additional evidence of the truth of this wonderful cause: I there experienced a love for that misinformed people that nothing short of the Spirit of the gospel could give. The story of the angel's message, the deceptive power of the adversary, the latter-day apostasy, the teaching of the standard books of the church, all had their attention.

During my stay I visited a certain ex-judge-congressman, now state attorney, who has charge of the town hall of Hardin, the county-seat. Got permission to use it, and a promise to come out and hear, as he "liked my views," etc. I expect to accompany one of our St. Louis District appointees, if they get time. If not, shall in the future go into that place and try to remain till the story has been told, and slanderous attacks answered.

The funeral referred to was in response to a phone message from an ex-sheriff and county treasurer of Pike County, Illinois, to preach the funeral-sermon of his brother, one Jim

Windmiller. I understand the entire family were well pleased.

I will close by saying I am optimistic regarding this great cause of humanity. I do not believe God called us to go out and preach this wonderful message just to condemn men and women; but that his design was and is to reach and gather in the honest, that our joys may be shared by them. So, one and all, let us continue to present and carry this great proclamation of the angel to the martyred prophet of the nineteenth century, whenever and wherever propriety will permit, by well-directed lives, and in, at least sought-to-be-inspired words, from the most prominent to the most humble of God's creations. To the local part of the priesthood, may I not suggest that opportunities may be sought, made, and accepted? Surely God has not called any of us, just for us to have it said, "That is Elder So and So."

Ever hopeful in the faith,

W. A. GUTHRIE.

#### Testimony of Margaret White.

(A dying testimony of Margaret White, found in her trunk after her death, and read at her funeral by E. A. Erwin, September 8, 1907, and by request of her husband and children copied from her own writing by W. T. Bussell, a son-in-law of the deceased.)

#### MARGARET WHITE'S EXPERIENCE AS A CHRISTIAN.

When fourteen years old I began to seek God. I wanted to do right and be saved. Orphaned as I was, I had no one to tell me what to do, so I began to read the Bible, and from it I learned that to be saved I must have faith and repent of my sins; then I must be baptized for the remission of sins. But how was I to get baptized? as the people I lived with would not let me go to church. So I began to beg them to let me go to church. Finally I prevailed. I had never heard a sermon, so it made no difference what denomination I went to hear, for it was right so far as I knew. The people I went to hear preach were Baptists. The minister said they believed the Bible and were God's people, so I thought his church was the place for me. So I lived in all good faith that they were right until about four years later, when I went to hear the Christian people preach, and I found, as I thought, a people that were nearer right. So I united with them. In about five years the Holiness people came and completely wrecked my faith that I had in all other churches that I had ever heard; so I was of the Holiness faith to some extent.

I was not sure I was on the firm foundation, and I was continually praying to be led aright; and when I was about forty-four years old, I, for the first time, heard the long-prayed for truth, and it came from the despised people falsely called Mormons. I had a faint idea of what those people were accused of, but I knew that I had heard the gospel, so I commenced to investigate by reading and praying; and finally God made known to me by a direct revelation that the Latter Day Saint people were the people of his church. Peace of mind came then, and not till then; and now I have but to do God's will to the end and the victory is mine.

MARGARET WHITE.

#### Northwestern Kansas Reunion.

*Editors Herald:* The Northwestern Kansas reunion met with the Twin Creek Branch at Downs, Kansas, September 12, 1907. Elder W. E. Peak was chosen to preside, with Elder S. Twombly to assist; Elder John Teeters was elected secretary and chorister. Sr. Blanche Atkins was elected organist, with Sr. Mary Drovalta to assist. Financial committee elected were as follows: Srs. Myrtle Coop and Mary Drovalta,

and Brn. George Anderson and William Marshall. An amount of something over twenty dollars was collected. The two sisters should have the burden of praise, however. The money was properly disbursed at close of reunion. Excellent order prevailed throughout. Seven young people were baptized. Those who ministered in spiritual things were Brn. W. E. Peak, S. Twombly, Ammon White, L. F. Johnson, F. E. Taylor, and John Teeters. The greater part of the preaching was of an excellent order, well ordered, and to the point. We feel that much good was done, especially for the Saints. Voted to hold a reunion next year, selection of time and place to be left to a committee. Committee appointed, W. E. Peak, John Teeters, and F. E. Taylor.

JOHN TEETERS, Secretary.

#### Moorhead Reunion.

I have been requested by the president of this district, Bro. Sidney Pitt, to send to you some of my notes taken at the Moorhead reunion. I have been delayed in doing so, however, so that we will not find fault if you do not publish it all. There may be some things, though, that may be of interest to the HERALD readers.

The speakers were H. C. Smith, E. L. Kelley, Charles Hunt, J. W. Wight, C. E. Butterworth, W. A. Smith, Eli Hayer, J. M. Baker, Oscar Case, and others. Some very fine sermons were listened to, some of which I hope to send you later. The spiritual gifts were enjoyed in the prayer-service to a considerable extent, words of admonition and encouragement being given in prophecy and the gift of tongues. I am inclosing an interpretation of a tongue given by J. W. Wight on the last Saturday of the reunion. The auxiliary work, of the Sunday-school and Religio, was in charge of Brn. J. M. Baker and J. A. Gunsolley, the normal work being especially enjoyed.

There were several invitations extended from the surrounding towns for the reunion to be held with them next year, among them being a proposition from Denison, which agrees to furnish one hundred dollars for expenses, to give the free use of the park, furnish electric lights, to have a free delivery from the depots for both passengers and baggage, and to furnish homes for at least twenty elders and their families, all free.

An invitation extended from Little Sioux, however, was accepted, and I am inclosing a speech made by Linas H. Bassett, of that town, of which some of the elders desired a copy, on account of its historical interest. You may be able to use something from it. Respectfully,

ELLA RICH HAWLEY.

#### Provo Reunion.

The reunion at Provo, Utah, was held from August 31, 1907, to September 6, 1907, inclusive. Seven meetings were held, and the sermons were good and elevating, and were enjoyed by a good-sized audience of visiting Saints. On Friday afternoon Thomas G. Thornton was baptized by J. T. Curtis. The reunion was a success. Ogden Branch cordially invited the Saints to hold their next reunion at Ogden, which was taken under consideration.

ADELE CARLISLE STRAUSBACH, District Secretary.

"O, common are sunshine and flowers,  
And common are raindrop and dew,  
And the gay little footsteps of children,  
And common the love that holds true.  
So, Lord, for our commonplace mercies,  
That straight from thy hand are bestowed,  
We are fain to uplift our thanksgivings—  
Take, Lord, the long debt we have owed."

## News From Branches

### SPOKANE, WASHINGTON.

Things are moving off nicely with us; the branch is still growing by baptism and additions by families moving in. Bro. Keeler is with us, giving blessings. He has given fifty or more. Saints are as a rule well, our meetings well attended and spiritual; Sunday-school, Religio, last but not least Aid Society, are all in a flourishing condition.

F. J. Chatburn has been here and gone. Preached several interesting sermons. A. J. Layland is in the southern part of the district, at work in the gospel cause. We have a new carpet on the church floor, thanks to the Aid Society, also the many donors at the social held at the spacious residence of Bro. and Sr. Duncan.

Preaching the past month by Brn. Keeler, Smith, Winegar, F. J., and T. W. Chatburn. We are still holding forth on the streets of Couer d'Aliens every two weeks, to increasing audiences.

The prospective preachers that have arrived are located at Brn. George's, Smith's, Yates's, and Woods'. All have great lung power and appetite, the essentials necessary to final success.

The church papers are very welcome visitors to this northwest corner; we can see substantial advancement on all lines adequate to the "onward and upward" of our great work, which is generally much appreciated by Saints.

The weather is ideal, the flowers are still blooming. The gentle frosts have touched the foliage, and the death-touch gives brightness and radiance to the passing life. The fall is here, and winter is coming on apace; then the springtime and HOME.

T. W. CHATBURN.

### DES MOINES, IOWA.

We are glad to welcome back to our numbers Bro. and Sr. Thomas P. Cook, lately returned from Oakland, California.

One was baptized October 20, one on October 27, and on the 28th one received on certificate of baptism, and two on evidence of membership. Thus our branch is growing, now numbering over three hundred members.

At a recent business-meeting our branch extended an invitation to the district conference to meet with us at the coming session.

The branch officers report satisfactory progress in the adjustment of some difficulties of long standing. We feel that as long as diligent efforts are made in this line our spiritual development and progress is assured.

We enjoyed a visit by Bro. Heman C. Smith and wife, who were in the city a few days last week.

A missionary effort is to be commenced at Norwoodville, a mining camp, about six miles northeast of the city, this week.

A. A. REAMS.

### PHILADELPHIA, PENNSYLVANIA.

The Philadelphia Branch celebrated the sixty-eighth anniversary of the first baptisms in the city on October 6. The Sunday-school had a short program after the lesson hour; the choir furnished special music, which was very good; the morning preaching hour was occupied by the pastor, Bro. Walter Smith, in a discourse on the history of the branch; the afternoon service was a prayer-meeting, at which the sacrament was administered; and the evening hour was filled by Bro. U. W. Greene. All services were largely attended by our own members, and a great many of our friends and neighbors met with us. Occasions of this kind serve to make us better known in the locality of the church, and among our friends. One young man was baptized by the pastor and con-

firmed at the afternoon session, and two children were blessed.

The Saints here have been rejoicing because of the healing of Mrs. Neumann, wife of Bro. Julius Neumann. Her illness was so severe that physicians said nothing more could be done for her; then the Saints fasted, and met in various homes throughout the city, and prayed, and while they were praying the elders went to administer, and after the administration she became conscious; and her recovery dates from that time. It was a great comfort to the sorrowing husband, who is young in the church, and had not realized the privileges contained in the gospel; and it was a source of strength and encouragement to all of us when we see our prayers so marvelously answered.

The district conference met with the Brooklyn Saints, Saturday and Sunday, the 19th and 20th. Quite a large delegation went from Philadelphia. The business of the conference was finished at rather a late hour Saturday evening, but we felt fortunate in being able to use the new church at all, as the morning of the conference found it in an almost unoccupiable condition; but, thanks to the energetic Saints of Brooklyn, it was made ready, and served the purpose of the meeting. Bro. A. D. Angus was reelected president of the district. Bro. Ellsworth B. Hull, of Philadelphia, was ordained to the office of priest, and Bro. Edward A. Lewis, presiding deacon of the Philadelphia Branch, was referred by the conference to the branch president to be ordained to the office of teacher. The preaching of the conference was by Bishop E. L. Kelley.

At the close of the conference the Brooklyn Branch held a week's revival services in their new church, under the direction of Bro. U. W. Greene; preaching by Brn. Greene, E. L. Kelley, and Walter W. Smith.

The branch here is preparing for a two weeks' revival service in the church, beginning November 10. Bro. F. G. Pitt is expected to assist the pastor in conducting the services.

All departments of the work here are progressing; the Religio is especially good; the Doctrine and Covenants class gives stability to the society; and the Book of Mormon teachers and students express themselves as highly pleased with the new Religio *Quarterly*. EUNICE WINN SMITH.

#### INDEPENDENCE, MISSOURI.

The fortnightly priesthood meetings are to be resumed, and, for the present, a course of study along doctrinal lines has been proposed.

"Are you going to join the singing class?" This is the common question now, among Independence Saints, and favorable reply is quite general. There will be a meeting to effect a permanent organization on Tuesday evening, when it is hoped to enroll at least one hundred and fifty members in this class; and if this number can be had, the cost of the term of twenty lessons will be brought down to an exceedingly low figure. We hope this movement will meet a well-deserved success.

Bro. Earl Corthell resigned as superintendent of the Sunday-school. This action was deemed advisable by Bro. Corthell, on account of his continued ill health. His years of service as superintendent of the school have not been without benefit to the Independence Sunday-school, and we regret exceedingly that for the immediate present he can not actively engage in Sunday-school work with us. At the regular business-meeting of the school, Tuesday evening, the resignation will be acted upon, and a successor elected to fill the unexpired term.

We regret to record here, too, the departure from our midst of Bro. W. N. Robinson and family to Oklahoma, and so

we are again to miss our genial friends, whom we had hoped were here to stay. A large number of Saints and friends surprised them at their home on Saturday evening, to bid them good-bye. The free-hearted, congenial spirit of those present, together with music and readings, made the evening a pleasant one, long to be remembered.

Sunday was a beautiful day, and the services were well attended. Bro. W. H. Garrett occupied the morning hour, and Bro. J. E. Vanderwood at night, both to the edification of the Saints. At the afternoon prayer- and sacrament-service every seat was occupied in the lower room, and the service was most impressive, Bro. Garrett in charge, assisted by Elders H. R. Mills and H. H. Robinson, and presiding priest, W. H. Deam. It took twelve priests to administer the emblems to the large assembly; and to see the young men and old working harmoniously together in the office of their calling, and every thing being done in perfect order, was a sight well worth seeing. J. A. GARDNER.

#### NORWALK, CONNECTICUT.

A dedication of the church at Broad River, occurred October 27, 1907. Bro. U. W. Greene, Bishop E. L. Kelley, Bro. Benjamin McGuire, Ephraim Squires, and wife, from Brooklyn, were present. Sermon by E. L. Kelley. After sermon, deeds and keys were presented to Bishop E. L. Kelley by the president of the branch, Homer Butler. Also a short history of the doings of the several missionaries, who have been here to do their part of the work. The church was erected in the fall of 1896, through the exertion of the Saints. The church was clear of debt, a little more than three years ago; but through some delays and hindrances, the dedication was put off. Am glad to say, now, the house is the Lord's, and the deed in the hands of Bishop E. L. Kelley.

JUDSON CABLE.

## Miscellaneous Department

#### Conference Minutes.

NAUVOO.—Conference met at Fort Madison, Iowa, October 5 and 6. C. E. Willey and James McKiernan presided; Charles Fry and M. H. Siegfried acted as secretaries. Branches reporting: Keokuk, New London, Rock Creek, Burlington, Farmington, and Montrose. Elders reporting: James McKiernan, C. E. Willey, W. T. Lambert, F. M. McDonald, S. M. Rieste, Charles Fry, George P. Lambert, A. C. Anderson, and M. H. Siegfried. Bishop George P. Lambert reported: Balance last report, \$46.74; receipts, \$849.50; expenditures, \$938. District treasurer reported a balance on hand, October 4, \$22.50, \$15 of which was ordered turned over to bishop's fund. S. M. Rieste was elected member of the library board. A bill of \$1 was allowed the district secretary and historian for expenses for four months. Adjourned to meet at Burlington, Iowa, first Saturday, and the Sunday following, in February, 1908. M. H. Siegfried, secretary.

NORTHERN NEBRASKA.—Conference was held at Blair, Nebraska, September 28 and 29, 1907. Bro. H. S. Lytle president, and James Huff secretary. Branches reporting: Blair, Columbus, Decatur, and Omaha. Elders reporting: J. R. Sutton, W. M. Rumel, H. S. Lytle, J. E. Butts, James Huff, F. R. Schaffer, and G. W. Walters; Priests W. H. Smith, M. M. Bilyne, L. Marteeny, E. R. Ahlstrand, and James M. Mann. Report of Bishop's agent: Balance on hand last report, \$164.35; received, \$400.05; paid out, \$257. Received for sanitarium, \$5.00; and for children's home, \$3.75. Platte Valley Branch reported as practically disorganized. The matter of said branch was left to the district president and sub-missionary in charge to investigate and report to next conference. Resolution introduced as follows: "Whereas, there is a growing necessity for men to labor as branch and district officers, who are best qualified to act as such, be it resolved, that it is the sense of this body that no person shall

... as an officer in any or all branches of the district is addicted to the use of liquor or tobacco in any form." After considerable discussion the resolution was laid on the table. The following resolution was introduced and sustained: "Be it resolved by the Northern Nebraska District, in conference assembled, that in the future all reports made to the conference be made for the four months ending with the last day of the month preceding the month in which conference is held, that is, April 30, August 31, and December 31." Conference adjourned to meet at Omaha the last Saturday in January, 1908, at 10 a. m. James Huff, secretary.

CLINTON.—Conference met at Coal Hill Chapel, October 19 and 20, 1907. George Jenkins and J. W. Paxton were chosen to preside. Treasurer's report showed balance on hand last report, \$1.07; received, 50 cents; paid out, 28 cents. Ministry reporting: George Jenkins, J. C. Foss, James Moler, J. W. Paxton, A. C. Silvers, G. W. Beebe, A. Lloyd, C. H. Athey, J. B. Gouldsmith, T. R. White, S. C. Andes, S. C. Williams, W. C. Reynolds, A. S. Leeper, A. T. Higdon, and J. W. Strader. Branches reporting: Coal Hill 71, Nevada 89, Rich Hill 148, Lowry City 103, Wheatland 83, Taberville 50, Veve 105, Eldorado Springs 143, Walker 18, Fort Scott 53. Agent's report: Balance on hand last report, \$6.58; received, \$527.22; paid out, \$485.33. Next conference will be held at Nevada, Missouri, March 7, 1908. At the Sunday afternoon prayer-meeting, Bro. A. R. Moore was ordained by James Moler and George Jenkins, to the office of priest. A. C. Silvers, secretary, Walker, Missouri.

#### Notice of Amendment.

Notice is hereby given that at the General Sunday-school convention of 1908, the following amendment to the Constitution and By-laws will be moved: Under "ELECTIONS. 2. Voting."—After the word *represents* and before the word *in*, insert as follows: "or otherwise, as the district may determine," so that as amended it will read:

"2. Voting.—In the election of officers of the district association and of the delegates to the General Association, the vote shall be taken by the yeas and nays, each delegate casting one vote for every ten members or fraction thereof of the school he represents, or otherwise, as the district may determine. In all other business a majority of the members present shall rule. Delegates elected to the General Association shall be elected at the meeting held preceding the session of the General Association."

J. W. Wight was chosen by the Central Michigan District convention to draft and publish the above amendment, the convention, after hearing the amendment read, unanimously ratified it. The Eastern Michigan District also indorsed the amendment. J. W. WIGHT.

#### Bishop's Agents' Notices.

To the Saints of Western Nebraska and Black Hills; Greeting: As the year's harvest is over, and believing that the Lord has blessed us with a bountiful harvest, it becomes the duty of each and every one of us to manifest our thankfulness to him by rendering unto the Lord that which he requires. I urge all to send in, according as the Lord has blessed you, and I feel assured that greater blessings will follow every effort which is made toward keeping this part of the law.

I greatly desire to hear from every Saint in this mission, whether you are in a position to remit tithing or not, so I may obtain your name and address, and thereby get the work better in hand. If you have only a small amount to send, do not hesitate to send it; but remember the widow's mite; that it was said of her, "She gave more than they all." On the other hand, will we be held less responsible for withholding our mite than the man who withholds his abundance?

Dear Saints, let us not forget that if we would hear the plaudit, "Well done," when we reach the other shore, it will be for having obeyed God's law. Trusting I may hear from you all, and that I may be able to place a credit opposite each name, I am, as ever,

Your brother in bonds,  
R. S. MENGEL, Bishop's Agent.

BELMONT, Nebraska, October 24, 1907.

To Saints of Little Sioux District: We have no complaint to make in the amount of moneys received; only encouragement. The year 1907 promises to far surpass any

previous year in the district; but it is being done by a few, and the same ones (or nearly so) that respond from year to year. Are you one of them? If not, why not? Have you been prospered? You owe the Lord one tenth. Have you paid, or are you making an effort to pay this obligation? Less than two months of the year remain. May we not enter your name on our financial record? We believe that a compliance with the financial law brings peace, satisfaction, temporal blessing, spiritual gain, increased faith, spreads the gospel, makes the poor rejoice, and is for your good for time and for eternity. Do you desire these things? If so, we await to receipt you.

ALMA M. FYRANDO,  
Bishop's Agent of Little Sioux District.

MAGNOLIA, Iowa.

The Saints and friends of the Pottawattamie District who may have occasion to write me, will hereafter please address me at Weston, Iowa, R. F. D. 1, instead of Council Bluffs.

The Lord has blessed us with a good crop, therefore let us manifest our love for him by keeping his commandments, striving to do all we can that others may be brought to a knowledge of the truth.

Ever ready to acknowledge and receipt for any sum, I am,  
Your brother in Christ,

JOHN A. HANSEN.

#### Treasury Work and the Translation Fund.

Since the last General Convention we have had a number of inquiries as to our understanding of the work of the treasurer, and what it comprehends. We have been doing quite a good deal of thinking and corresponding along this line, with a view of broadening out and arriving at a better understanding of this department of the Religio work—as well as the other auxiliaries, and perhaps along church lines as well. Common custom—which by the way is a very erring prompter—has in times past given little importance to this department of the work. The treasurer has been merely the "holder" of the funds, when there were any to be held, and of the bag when it was empty. He has not been the "custodian" of them, for properly speaking a "custodian" is responsible, in a manner, for the way in which the funds are used.

As suggested above, we believe that the common and prevailing idea is a mistake, and that the possibilities along this line of work ought to be better understood; and if properly understood, we, as auxiliaries and as a church would attain far better results with less trouble. We have found private correspondence a slow and not altogether satisfactory manner of getting to the subject, and as we noticed the General Secretary has outlined the correct manner of keeping secretary records in the *Autumn Leaves*, we thought perhaps this subject might be handled in this way to a better advantage.

It is not our intention to call to mind the ordinary duties of this officer. They are outlined in the Constitution.

1. He is to take charge of all moneys of the society, etc.
2. To pay out on order of president and secretary.
3. To be chairman of relief committee (in locals).
4. To act as a member of the Advisory Board, in connection with the other officers, to promote the work.

The first two of these are very easily performed, and need no comment. The third makes the work a little more extensive in connection with locals, but even this is fairly well comprehended, we believe—that is, that as chairman of the relief committee he should make it his business to see to it that none of the Religians, or for that matter any worthy, are left to suffer when any reasonable effort can relieve them. We might here suggest, however, that we believe better results might be obtained in this line of work if our local treasurers would consult more often with the branch deacons or bishops in this part of their work; and as our society is really an auxiliary—and the auxiliary idea should be kept prominently in mind—they might make themselves able and valuable assistants in this way, and it might, as it should, prepare them for future usefulness in the church. Who knows but what the schooling had in Religio work might be the means of preparing, in the Lord's own time, a deacon or a bishop.

The last named department of the treasurer's work is, we believe, the most important, and is the one we wish to emphasize most. He is to act as a member of the Advisory Board. On the Advisory Board depends largely the responsibility of the success of the society. Outside of the assembly it is the "head of the society," and we believe that in choosing a

treasurer care and judgment should be used. Don't overlook this part of his work. In no department of this latter-day work do we find a place where "one man" can carry the work alone. God seems to have ordained that it should be carried on by united efforts, and the overlooking of this principle (locally) has, in our opinion, caused much of the confusion and failure with which some of our work has met, we having in the past put too much responsibility on some, and left those who should share it without anything to do. While we believe this, and that in a multitude of counselors there is wisdom, yet not only in this office of counselor are the members of the Advisory Board chosen to occupy, but they each have their respective duties as such members, and a failure to occupy means a failure to get full benefit from the promises made in their appointment. This is a day of specialists it is true, and in selecting officers for the different places in our work their special qualifications should be considered; and when the qualification is found, then the principal burden in their respective lines should be left with them *as a part* of the controlling head, and they should be specially blessed along their lines. For instance: the president (the chairman of the board) is the "general"; the vice-president is his assistant; the secretary's speciality is the keeping of the records, organization of societies in general and district organizations, and looking after members in the locals, and duties along that line. This is her speciality. The librarian looks after the library. This is his speciality, and we believe that to him should be referred all matters pertaining thereto, for his special consideration.

The treasurer's speciality is finance. Not only the holding of the funds, the expending on order of the president and secretary, but why not refer all matters of a financial nature to him for recommendation—as to manner of raising funds for various, and in fact all purposes, and perhaps also get his recommendation as to the disbursement of them? Do you not think this would be more in line with the spirit of his calling? If wisdom be exercised, as it should be, in the choice of your treasurer, and this suggestion be carried out, could not much of the confusion in money matters now existing be done away with? As we understand the Lord's plan, the bishop is for this purpose in the church, and we are convinced that if more heed were paid to those whose duty it is to recommend, and they more fully came up to the requirements at their hands along these lines, we would not be continually confronted on every hand with appeals for help.

This may be a new idea along the line of a treasurer's duties; but what do you think of it? If this responsibility should be placed on the treasurer, and he humbly and earnestly went about it, acceptably to the Lord, do you not think that the Lord would bless him in this special work as much as any "help" in the church?

In your locals, if the good literature committee wants funds, do they ask the treasurer to recommend to the society an appropriation, or a way to raise it? When your flower committee needs help, do they consult him? We are afraid not often. Should they not? How many times do they forget *him* and his special duty and "get up a social" or call for a special collection? Do you think this is the right and proper way? Would it not be better to leave the matter of raising finances to the special officer chosen for the duty? Would we not, instead of having to continually dig at our members and friends with a social, one night for the flower committee, a few nights later for the good literature committee, or for this or for that, or have a special collection so often that it becomes a regular collection, when funds are needed for these good causes be ready in ample supply? Is it not a fact that because of our overlooking this suggestion in the past that we have become so accustomed to these frequent calls for money that we pay little attention to them, and their object is defeated. It is true that perhaps the literary committee only call once in a while. So do all the others, and by the time we get around there is a continual call, with but small and unsatisfactory results.

We believe that the office of the treasurer should be broadened out. That he should be the financial provider, and that his recommendation should be sought for in the raising and disbursing of the funds. We would not want him made a dictator or despot; but if God's plan is worth anything to us as an example, we can well afford to consider these suggestions, for surely we have not been following the Lord's plan very closely.

In relation to our annual translation fund offering: We hesitate to say much about this worthy cause, owing to the very

fact that so many appeals for help have been made. We do not believe Saints wish to shirk their duty along the financial lines, yet we believe few do their duty. Why not? Simply because of the careless methods adopted by us by which we seem to seek to improve on the Lord's plan, and in this, like in all such improvements they are very apparent failures. We hope, however, that in connection with the thanksgiving translation fund offering the different treasurers place this matter properly before their various districts and societies in line with the suggestions sent them, and that all may be able to see what their duty to this commendable work is, and that returns will show that we are "waking up."

Last convention we appropriated \$800 toward the translations in German; \$200 of this we must yet raise. Last year our offering exceeded that of the year before, and we desire this year to increase over last.

The importance of the translation work is well understood by all Religians, and we believe that it is only necessary to properly call attention to it, and to carefully consider our duty toward it, and all will be well.

In this treasury work, as in all the work of the Lord, we trust we will be led to see and understand our duty in the *proper light*, and improve thereby. Personally we would be pleased with any suggestion to improve our work.

May the Father ever direct us all, and teach us our duty, is our prayer.

Yours for success,

RICHARD B. TROWBRIDGE,  
General Treasurer, Zion's Religio-Literary Society.

#### Convention Notices.

The convention of the Southern Michigan and Northern Indiana District Sunday-school association will meet with the Coldwater Branch, at Coldwater, Michigan, November 8, at 1.30 p. m. All schools of the district please have your reports in, also each school see that they have at least one delegate, and as many more as you can send. Would be pleased to have one or more of the general Sunday-school workers with us to more thoroughly discipline us along the line of Sunday-school work. Elsie Lockerby, secretary.

#### Addresses.

J. E. Vanderwood. Changed from Pleasant Grove, Utah, to 634 South Willis Street, Independence, Missouri.

#### Marriages.

TRYON—EDMUNDS.—Bro. David W. Tryon and Sr. Sophia Edmunds were united in marriage, Wednesday, October 23, at 2 p. m., at the residence of Elder F. T. Mussell, who performed the ceremony. They were attended by the sister and brother of the bride and groom. They were the recipients of several useful and valuable presents, and have the best wishes of their large circle of friends and acquaintances, for a long and happy life.

#### Died.

DAVIS.—Myrtle A., born at Green, Iowa, June 23, 1878; departed this life October 10, 1907. To know Sr. Myrtle was to love her, for her quiet, gentle way. She lived a life above reproach, and so had many friends, who, together with her father, mother, brothers, sisters, and other relatives, feel keenly their loss. She united with the church July 30, 1896, and spent her life trying to follow the leading of her Savior. Funeral-services were held at the home of her parents, in charge of J. E. Wildermuth; sermon by William Sparling.

SMITH.—Elizabeth Smith, at Manchester, England, September 20, 1907. Sr. Elizabeth was born December 17, 1871, at Stafford, England; baptized March 5, 1886, at Manchester, by Joseph Dewsnup, Sr. Married to Bro. R. W. Smith, March 27, 1897. She leaves a loving and devoted husband, father, mother, one brother, and four sisters to mourn. She lived a life of a true follower of the Lord Jesus, and was much devoted to her religion. J. W. Rushton officiated at the interment; also preached the funeral-sermon at North Manchester.

NELSON.—Nicholas Peterson Nelson was born in Sweden, November 26, 1832. He lived with his parents till the age of fifteen, when he went to Stockholm to learn shoemaking. November 26, 1855, he was united in marriage to Catharine May Clawson. Of them were born five boys and three girls.

## THE SAINTS' HERALD.

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made. All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office. Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice. For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

In 1865, Mr. Nelson, with his family, came to America, settling at Nebraska City, where Mr. Nelson followed his trade. February 4, 1869, he united with the Reorganized Church. Funeral from the residence, October 21, 1907, conducted by C. H. Porter; sermon by J. W. Waldsmith.

POLLARD.—B. F., at Avery, Texas, October 16, 1907. Was born at Spartanburg, South Carolina, in 1839. Moved to Arkansas in 1855, and there married Miss Bettie Moses. Moved to Red River County, Texas, in 1867. Ten children were born; four still living. Baptized November 21, 1877, by A. J. Cato. Lived thirty years a grand Christian life. His house was always a home for the elders, and he remembered their needs. Was loved by all who knew him, and will be greatly missed. A light to the gospel; a noble citizen; a good man. Funeral conducted by E. A. Erwin.

MOYER.—Near Woodstock, Ontario, April 26, 1907. Sr. Rosa Sailer, was born February 22, 1851, in Germany. Came to America with her father's family, in 1853. Married to William Moyer, February 27, 1872. Baptized February 27, 1897, by R. C. Evans. She leaves a sorrowing husband, four sons, and two daughters-in-law. She was never ashamed of her religion; always ready to advocate it when opportunity offered. Her life was one of toil and care; always ready to care for the missionary.

CIVEY.—Hattie Elenora Riley, was born October 14, 1876, at Modena, Mercer County, Missouri. Baptized January 16, 1897, at Olatha, Kansas, by Bro. J. Arthur Davis. Married August 7, 1901, to Mr. J. F. Civey. Died October 12, 1907, at Rosewell, New Mexico. Buried October 16, 1907, at Blythedale, Missouri. Service held at Christian Church, D. C. White delivering the sermon.

### The Best Timber Trees.

Timber owners and manufacturers will be interested in the results of the detailed studies of commercial timber trees which the Forest Service of the United States Department of Agriculture is making. These studies are not confined exclusively to the well-known trees of recognized value, but, owing to the rapid decrease in the supply of our valuable woods, include those cheaper woods whose properties are imperfectly known. Such studies of the tupelo gum and western hemlock have done much to overcome the common prejudice against these species and have added materially to their commercial importance.

Commercial tree studies begin with the tree in the forest and follow it all the way to the finished product in the market. The intermediate steps are many and complex, but a little explanation of them may not be amiss, since they typify the field methods of a forest investigation.

The selection of a suitable place is the first step. In this the aim is to obtain average conditions as far as possible. When the range of the species to be studied is small, one locality may be sufficient, but generally it is necessary to take at least two localities, the data from which, if similar, can be thrown together or, if markedly unlike, kept separate for different regions within the range of the species. For example, the yellow poplar, or tulip-tree, has a very wide range, but a study of its growth and form would show very different results in the North and in the South.

In getting at the rate of growth of a species, the annual rings on the stumps are counted and the distance between each tenth ring is accurately measured. In other words, beginning at the outside of the stump, the rings are counted inward along the average radius, which is obtained by actual measurement and indicated by a pencil line. The layers of ten rings are marked off along this line and then the distance to each mark from the center of the pith is measured and tallied. Additional data as to the relative width of sapwood and heartwood, the width of the bark, the height of the stump, and so forth, are obtained at the same time. These figures are taken for a great many stumps, in order to secure a fair average.

The results show the growth of the average tree inside the bark at the average stump height. In order to reduce this to diameter growth outside the bark at breastheight (4½ feet above the ground), the taper of the average tree must be known. This is found by measuring the diameter of a great many trees at 1, 2, 3, 4, and 5 feet above the ground, and averaging the results. The bark width is already known, so that all that is necessary is to add to it the figure obtained for growth inside the bark and subtract the loss through taper between stumpheight and breastheight.

As a rule, a number of seedlings are measured to find out how long they have taken to reach stumpheight. By adding this period to the age of the average tree on the stump the measurement of the height growth of the average tree is complete. This would not be the case except for a peculiarity in tree growth. A given point on the trunk never moves upward with the growth of the tree. Only the tip grows, and a nail driven into the trunk at a given height will hold the same height always.

The taper measurements also serve as a guide for fixing the proper height of stump in felling, so as to avoid waste but still get above the stump-swelling peculiar to some species.

Frequently, felled trees are measured, noting the diameter breasthigh, the length or distance without branches, the "clear" and actual merchantable lengths, and the total height of the tree. Where this is done in conjunction with the stump analyses, a table of age and height is readily made from the table of age and breasthigh diameter already explained.

In order to apply the tables described, the stand on average acres of different types of land is determined by means of sample plots, usually of an acre each, on which the diameter of every tree is carefully measured and tallied. The future yield on average acres is then figured out from the diameter growth tables and tabulated by decades.

Cutting over an area often markedly increases the growth of the remaining trees, so that a separate yield table is frequently made for second growth after lumbering. This forms an excellent basis for an estimate of the future stand on logged areas.

Besides the more purely technical matters of the life history of the tree; the best methods of management and reproduction; the distribution of the species; the soundness; the damage by fire, wind, insects, and fungi; and the general form and development of the species, a study of the methods of lumbering is undertaken, especially as regards waste and damage to young growth.

Finally, a market study is made throughout the range of the species. Figures are obtained by measurement at some mill of the actual cut and grade in board feet of the logs from trees previously marked in the woods. From these measurements the actual value of trees of all diameters is found. The present uses of the timber are looked up, and the practicability of extending its uses or substituting it for other species is considered. In connection with this, timber tests of the wood are made at one of the Government timber testing laboratories.

To sum up, every detail and aspect of the problem receives careful attention in these commercial tree studies, since it is their special object to set forth all facts that will assist forest owners in managing and improving their timber-lands.

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

The right act strikes a chord that extends through the whole universe, touches all moral intelligence, visits every world, vibrates along its whole extent, and conveys its vibrations to the very bosom of God.—T. Binney.

# Low Rates

via



## From Lamoni, Iowa

### Colorado and Utah

\$22 95 to Denver, Colorado Springs and Pueblo and return, Nov. 5 and 19, and Dec. 3 and 17; \$29 45 to Salt Lake City and Ogden and return. Proportionately low rates to other points in Colorado and Utah.

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Personally conducted homeseekers' excursions Nov. 5, 19, and Dec. 3; to assist settlers to secure irrigated lands in the famous Big Horn Basin, Wyo., and Yellowstone Valley, Mont. Ask for folders telling all about these lands. Round Trip \$42.55.

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Very low round trip rates (almost half rate) to practically all points west of the Missouri River on the 1st and 3rd Tuesdays of the month. Ask for folder quoting rates.

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\$32.80 Round Trip on sale daily until November 20, good for 15 days. Higher rates for tickets with longer limits and to include New York and other Atlantic Coast cities and sea-side resorts in effect daily until November 30.

Don't fail to visit the

### International Live Stock Exposition

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No matter where you are going this fall, I can give you rates, printed matter, and useful information.

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If You Want to Be Up With the Times in the Sunday-School Work You Will Want a Copy of These Lessons.

IN BEHALF OF THE MANAGEMENT OF THE

## JACKSON COUNTY

# BANK

I take the liberty of soliciting your patronage as we are in a position to do BANKING BUSINESS BY MAIL very satisfactorily. Open accounts can be placed with us for safety at your convenience and command. We have opened a savings department, paying interest on accounts of \$1 or more and each member of the family should become interested in having a bank account building for future needs. We also pay interest on time deposit certificates. A number of the brethren are living here, others are looking forward to this location as a future home, and late revelation and admonition foreshadow coming events, adding materially to our spiritual holdings necessary to signs of the times, and in this connection our Board of Directors propose to safeguard the financial interests of the Saints by offering to them a depository proof against graft, greed, or calamity, governed by a kindred feeling born of the interest we have in common. It is not popular men, large capital, heavy deposits, National or State laws, that offer absolute security to depositors, but directors and officers progressive and conservative, possessed of the virtue of true manhood, shorn of all political ambition, with no taste for frenzied finance or mining speculation, and no inclination to furnish funds for others in that line. I point with considerable just pride (I assume) to our Board of Directors as named below. Feel at liberty to write us on matters that concern you in Jackson County, Missouri.

OFFICERS: Ellis Short, President; M. H. Bond, Second Vice-president; William Crick, First Vice-president; J. D. Briggs, Cashier.

DIRECTORS: Ellis Short, William Crick, M. H. Bond, J. D. Briggs, G. H. Hilliard, Doctor Joseph Mather, Doctor O. H. Riggs, Horace Sheley, A. L. Yingling.

Very truly yours,  
J. D. BRIGGS, Cashier.

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The State Savings Bank of Lamoni, Iowa, "Illustrated Souvenir Booklet" contains 40 pages, 19 pictures, and general information regarding this bank, and its "Banking by Mail" system. Also general information about Lamoni and surrounding country, including pictures of the Saints' Church, Saints' Home, Liberty Home, Graceland College, and Herald Publishing House. This bank solicits deposits from any part of the United States or Canada, and will send a copy of the "Souvenir Booklet" free and post paid to any one desiring this information (so long as our supply lasts). If you have not received a copy of this booklet write without delay, giving full address. Kindly direct your letter or postal to the

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177

# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2:6.

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## CONTENTS

EDITORIAL:	
Dedication at Webb City - - - - -	1041
The Holden Reunion - - - - -	1042
ELDERS' NOTE-BOOK:	
An Experience with the Salvation Army - - - - -	1043
ORIGINAL ARTICLES:	
Leaves from Life - - - - -	1044
Sincerity - - - - -	1047
Obey Counsel - - - - -	1048
OF GENERAL INTEREST:	
The Home without a Child - - - - -	1049
MOTHERS' HOME COLUMN:	
Thine for Service - - - - -	1053
The Loving Kindness - - - - -	1053
LETTER DEPARTMENT:	
Letters - - - - -	1054
Gleanings from the Field - - - - -	1056
NEWS FROM BRANCHES - - - - -	1056
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
South Sea Islands - - - - -	1057
British Isles - - - - -	1058
Mobile - - - - -	1061
Northeastern Kansas - - - - -	1061
Kewanee - - - - -	1061
Convention Minutes:	
Gallands Grove - - - - -	1061
Church Secretary - - - - -	1061
A Warning to the Saints - - - - -	1062
Religians, Take Notice - - - - -	1062

## Editorial

### DEDICATION AT WEBB CITY.

[The following editorials regarding the dedication at Webb City and the reunion at Holden were written during the visit of the senior Editor to Honolulu, where they act accounts for the delay in their appearance.]

There has been a branch of the church at Webb City for nearly or quite twenty years; but not until lately have the Saints had a suitable place of their own. Necessity, however, in this as in other cases, pointed out the way. Bro. Orson P. Sutherland and family, with a number of others of like faith, gathered the energies of the flock, bought a lot, and in due time a building was erected, and when the debts were paid an invitation was sent to the missionary in charge to arrange for a day of dedication. The missionary in charge, Bro. Heman C. Smith, turned the affair over to President Joseph Smith, at Independence, Missouri, who in correspondence with Bro. Frank C. Cowen, secretary of the branch committee, reached an agreement for services of dedication to be held Sunday, September 29, past. President Smith arranged with Bro. R. C. Evans to call at Independence on his way home from the far West, and give some few days at Holden, and also to visit Webb City with him to assist in the dedication. In pursuance of the agreement Bro. Smith and Evans reached Webb City in the afternoon of September 27, were hospitably received at the home of Bro. O. P. Sutherland, 705 Daugherty Street. During the interim between Friday evening and the morning of the dedication, Bro. Charles Sutherland escorted us to the Baptist College, a large, well situated and well built college building, built by subscriptions from the citizens, and under the supervision of the Baptist Church; but which failed for the reason that it did not receive the individual support of the denomination which built it, and the shifting mining population of the city and the surrounding county did not take the interest in education which was expected, and in a sense relied upon by the college officials to sustain the effort. The building and site cost some one hundred and twenty-five thousand dollars, and can now be bought for twenty-five thousand dollars. The building is sound, so far as may be seen; though it would cost some ten thousand dollars to rehabilitate the building as an entirety, and fit it in complete repair. It is a great

"The miracle is not more mysterious than many of the things with which man now deals—it is simply different. The immaculate conception is not more mysterious than any other conception—it is simply unlike; nor is the resurrection of Christ more mysterious than the myriad resurrections which mark each annual seed-time."—W. J. Bryan.

pity that so fine a building should be left to go to ruin from neglect, and want of occupation.

On the morning of the 29th the house was full, many standing around the walls, and outside, the day being an ideal one, neither too warm nor too cold. Bro. O. P. Sutherland was in charge, and at half past ten the service began. Bro. Orville James and wife having come in from Tulsa, Indian Territory, he was put in charge of the song-service, which borne by the local singers was creditable. Bro. Walter Taylor, of Weir City, Kansas, made the opening prayer. The sermon was delivered by Bro. Joseph Smith, and dedicatory prayer was by Bro. R. C. Evans. The services were very impressive. Saints had gathered in from Weir City, Scammon, Joplin, Blendville, and the country round about, so that the two hundred of the branch was greatly added to for the day. Bro. R. C. Evans occupied the afternoon and evening in characteristic discourses on gospel themes, illustrative of the beliefs of the church, and the day of dedication was past.

The Saints of the Webb City Branch are entitled to great credit for the effort made by them to build and thus secure a place of worship. There are fifteen thousand inhabitants of the city, nine churches and fourteen saloons, about fifteen hundred church members, the Saints having two hundred of that number. The growth of the branch has been phenomenal under the prevailing conditions. May they continue to thrive is the wish of all.

Bro. Charles Sutherland took us to Carthage, the county-seat of Jasper County, and to the Yellow Dog Zinc and Lead Mine, the largest at Webb City.

#### THE HOLDEN REUNION.

The Independence reunion was not very largely attended by the Saints of the stake, including those of the Holden Branch, except at the Sunday and week evening meetings, which attracted large audiences of both classes, those in and out of the church. Notwithstanding this apparent peculiarity in attendance, meager at the week-day services, and that chiefly of the Saints, the reunion was very satisfactory as a whole. No reunion occurring of late years has had larger or more attentive audiences at the preaching-services, and if the general comment is to be taken as evidence, no better or more far-reaching sermons have ever been delivered at reunions. We heard great encomiums passed upon the efforts of Brn. A. H. Smith, F. M. Smith, Heman C. Smith, R. C. Evans, and others who spoke on the various services. A new feature or two had been provided by the committee on program, which proved to be very acceptable to the Saints, especially so to teachers, both Sunday-school and Religio. A general class study, conducted by Bro. W. H. Garrett in the early forenoon of each day, was very much

enjoyed by the studios, and was attended by good results. The Religio and Sunday-school studies were much enjoyed, and can not fail of good results.

The Editor and R. C. Evans, with a number of others from the branch, left Independence the 19th of September, early enough to be in time for the morning service in which the Editor occupied the stand in a talk to the Saints, at request of the stake and reunion officers. Beginning Thursday evening service, Bro. R. C. Evans occupied as speaker each evening of the week, and on Sunday afternoon, the Editor occupying Saturday afternoon and Sunday evening, the Saturday afternoon being directed to the Saints.

The camp was made on the fair grounds, a spot without shade, except what was furnished by the buildings, judges' stand, and the grand stand. The latter was spacious and well occupied, at evening services especially so. The temporary pulpit was placed in front of a tent pitched on the racetrack opposite the middle section of the grand stand, was surrounded on three sides by chairs, benches, carriages, and buggies, giving an audience chamber, the roof of which was the starlit dome, and the sides the horizon of Johnson County, Missouri. The other meetings were held in the Horticultural Hall, which was practically large enough for all the day meetings, except the Sunday services. Of these Bro. I. N. White was the speaker in the forenoon, and Brn. R. C. Evans and Joseph Smith afternoon and evening as stated.

Were it not for another reason than those recited above, this article had not been written; but the Editor found an object lesson in Holden which should teach the value of concentrated effort and self-help. The branch had been for a number of years meeting in their "hired house." The conditions became intolerable, so a few canvassed the subject, projected an effort to build a church. This met a ready response. The result is a building, well located, worth some four thousand eight hundred dollars, below the sills of which no money was paid for labor, and above the foundation of which but twenty-eight dollars were paid out for the labor, the remainder of the work having been done by the Saints and their friends by voluntary service to a good cause. We do not know of another instance where so large a house of worship has been built, or of such a value by such effort and sacrifice. There remains the sum of one hundred and twenty-five dollars due on material, which will be duly raised in a short time, and the church will be dedicated. We visited the church and found it an "up to date" building, so far as the requirement of the service, and their means would permit. We were pleased with so clear an example of what unity of purpose in a congregation could do, if the object desired

was kept in view, and selfish opinions, ambitions, and designs, were kept out of sight. Long may the little branch at Holden survive, and the shadow of their congregation never grow less; the example set by this four hundred be an incentive to others who may feel the need of a place to worship.

## Elders' Note-Book

### AN EXPERIENCE WITH THE SALVATION ARMY.

At one time I had occasion to visit the city of Oshkosh, Wisconsin. At that time old Bro. Daniel B. Rasey and two of his daughters were living in that city, and the old brother was quite anxious that I should hold some preaching-services in the place, and suggested that I try to get the use of the Free Methodist Church, as he was in the habit of attending that church, and was quite intimate with the pastor, one Reverend Wolfe.

Accordingly, I accompanied Bro. Rasey to the prayer-meeting one evening, and asked the privilege of preaching in the church, which was quickly denied us. The following day I visited the oldest daughter of Bro. Rasey, who, by the way, I found to be a member and staunch defender of the Latter Day Saints' church. During our visit, and in answer to her inquiry, if I were not intending to hold some meetings, I told her of my request, and the denial of the use of the Free Methodist Church. After a few minutes' thought she said, "Bro. Burr, I think I can get a place for you to preach," and she named the Salvation Army Hall, saying she was quite well acquainted with the captain, and had used her influence to procure a place for them, and now she would ask him to return the favor, and let her have a place for one of her faith to preach in. She said that she expected the captain to call that afternoon, and if I would call the same evening she would let me know the result. I did so, and learned that after considerable persuasion on her part, the captain had consented to let me hold one service on the following Sunday afternoon.

Saturday evening I happened to be down in the business part of town, and, hearing the drum which signaled the approach of the Salvationists, thought I would tarry a few minutes and hear what might be said. And, sure enough, at the close of their service on that particular corner, the captain in stentorian tones said that "a real Mormon" would preach in their hall on Sunday afternoon, and invited the people to come out and hear what he might have to say. They moved to another part of the city, where this performance was repeated, thus advertising the "Mormon" as an attraction and drawing-card for the Sunday afternoon service.

To say that I was disgusted is putting it mildly; but in the meantime an old soldier comrade with

whom I was stopping, had advertised that an old veteran and comrade would preach at the time and place named, and had published the announcement in the Saturday issue of the city paper, so there was nothing to do but make the best of it and fill the appointment.

It was in the month of July, and the weather was very warm; and when we arrived at the hall, we found it quite a large room on the second floor, under a flat roof, poorly ventilated, and very warm indeed.

The first thing to catch our eye as we entered was a box fastened to the door casing, marked "Silver Offering," and nothing less than a dime was supposed to be put in it.

The Army was out in force on the platform, making the usual din with drum, horn, cymbals, and tambourine. We also discovered our Reverend Wolfe, of former acquaintance, on the platform, and was escorted to a seat by his side. By the time the hour for services had arrived, the hall was quite well filled, and the first thing on the program was a statement by the captain, that as the weather was quite warm he presumed that everybody wanted a fan, and said he would be very glad to furnish each one with one free of charge if he had them, but as he did not they would do the next best thing, i. e., the sisters would pass through the audience and sell them the *War Cry* at five cents each. This part of the program was carried out. Next, an announcement that the regular collection would be taken, and everybody present invited to contribute generously to the running expenses of the Army; while this collection was being taken, and drum and horn and tambourine seemed to each struggle for the supremacy, so far as noise was concerned, the captain came to me, and in a stage whisper asked, "Are you ready to take her?" I told him that I was ready to occupy when there was an opportunity.

I had noticed on the illuminated cover of their paper, the *War Cry*, a picture in colors representing a stone wall with the word "IF" in large letters painted on its face, and somehow it appealed to me as a fit text for the occasion, and I used it till I reached what I considered a proper place in my discourse, when I quoted 1 John 1: 6, 7. "IF we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but IF we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

I laid especial stress upon the *if*, and coupled with it the import of the text, the importance and necessity of doing all that God has commanded to do necessary to walking in his light. So far as I was concerned, individually, I felt very well satisfied with the effort, for during its delivery I saw several

in the audience indorse by their nods their approval of the argument. But this was too good an opportunity for the Wolfe to lose, and I had no sooner taken my seat than he was on his (two) feet, and said, "The brother has given us an excellent discourse on the necessity of *doing something*; now, how many in this audience are willing to do something? Who will give me a dollar? Raise your hands, every one who will give me a dollar, and I will myself bring you the tambourine." After he had pulled that string as long as he saw any prospects for dollars, then "Who will give me half a dollar?" Next a quarter, then a dime, and finally a nickel, until he seemed to be satisfied that he had squeezed out the last drop of financial blood in that audience, and I think it was quite a successful squeeze, for the head of the big drum was well covered with coin; I judged from eight to twelve dollars.

The audience was then dismissed, but not all went at once, for several of the comrades and their wives came and shook my hand, and expressed themselves as having been pleased and edified by my sermon, and I have always been of the opinion that many of them were under the impression that I was to receive at least a portion of that collection; but I never had the opportunity to decline one penny of that collection.

I was not, however, done with the Wolfe; for as soon as he could get the opportunity, he asked me if I belonged to that class of people who believed in "Old Joe Smith, the Mormon Prophet?" I answered him by saying that I believed that Joseph Smith was the chosen means in the hands of God to fulfill his word and restore the gospel in these latter days.

It is unnecessary to prolong this further, for nearly every one of my readers can conjecture as to what followed; but out of this experience I learned what I considered a valuable lesson, and from that day to this have not been anxious to be again used by that particular religious faction as a drawing-card to put dollars in their coffers.

PLANO, Illinois.

CHARLES H. BURR.

"There is a powerful restraining influence in the belief that an all-seeing eye scrutinizes every act of the individual."—W. J. Bryan.

\* \* \*

Every noble acquisition is attended with its risks: he who fears to encounter the one must not expect to obtain the other.—Metastasio.

\* \* \*

Brama once asked of Force, "Who is stronger than thou?" She replied, "Address."—Victor Hugo.  
Adversity is the first path to truth.—Byron.

## Original Articles

### LEAVES FROM LIFE.

After reading Bro. Pitt's article in one of the late HERALDS, I thought perhaps I might write a short sketch of my experience in this life. I was born December 22, 1855, in Henderson County, Tennessee, and lived in that county during my boyhood days. I always had a great desire to please the Lord in all things.

I remember when the Civil War broke out, and the many hardships we had to undergo during that war. My father was a rebel, but never joined the army; but my two oldest brothers did, and went through the war. We lived near enough to Pittsburg Landing to hear the guns that rang for two days when that bloody battle was fought called the battle of Shiloh. I knew I had two brothers in that battle, and of course my father and mother knew the same, and it was a sad time with us all. My father was compelled to lie in the woods during the most of the war, to keep from being forced into the army. Well, I was like the rest of my older brothers at home. I was a rebel boy of course, and was in lots of fights during the time of the war with what we called Yankee boys. I remember working hard all the week to build breastworks to be ready for the enemy that was to attack us on Sunday. It seemed the war spirit was raging among the boys of the South, as it was among the men. One thing I remember well, and that is, we always routed the Yankee boys, and put them on the retreat, and we could hear of the different battles fought by the soldiers, and most every time the rebels whipped the Yankees. This would cheer us boys up so we would fight more manfully next time. So it was not long before we concluded the Yankees were a set of hired cowards that had come down south to fight us for the money that was in it. Well, it has been hard for us people to change our minds on that point. Some think the same thing yet. I will mention here one fight I was in, when it was the Snow boys on one side and the Cherry boys on the other. The Yankees often came and robbed our house, and took everything they could get. My mother had made us boys all a new shirt apiece, and the night after she got them made the Yankees came and robbed our house, and one of our neighbors, the father of the Cherry boys, was with the gang that came to rob us; and of course this man Cherry took our new shirts, as he had some boys about the size of the Snow boys. Next day at school we found our shirts on the Cherry boys, and we demanded our shirts, and of course the Yankee boys refused to give them up, and the fight began and lasted till the shirts were not worth anything

to either party. But this closed the war with us boys, as peace was made between the North and the South about this time, and then my mind was led in other directions.

It would not be right not to mention one thing that is worthy of note before I leave the above subject. The Yankees stole all our horses. We could not keep one to plow with on account of them. Now, I do not mean the regular army; but there were what we called the bushwhackers, who claimed to be in the Northern Army. They were the ones that robbed us. The second year after the war began there was a man that lived near us by the name of Bill Smith. He was a captain in the Union Army. He came here on a visit to see his family, and while at home he learned of the way my father was treated, and how he had lost all of his horses. Mr. Smith came over to see us to find out if it were true that our stock had been stolen; and, finding it true, he gave my father a nice young gray mare, and told my father to keep her till the war closed, and work her, and make a living for his family. He said to let everybody know that the mare belonged to him, and he would notify the neighbors of the same, and he would look after the man that took that mare away from us. Well, true, as Captain Bill Smith said, she remained with us to the close of the war, and by this means we were able to live, and you need not wonder if I still reverence and like the name of Smith, and will never forget that man.

At the close of the war the thing that attracted my attention was what we call "big meetings." The first man I ever remember hearing preach was a Methodist preacher by the name of William Steele. He made a good impression on my mind. He was preaching a funeral-sermon, and although in after years I could see he could not preach much, yet I always believed him to be a good man, and still think he was. When I was fifteen years old, I attended a big meeting held by the Methodist people, and it was there I went up as a mourner. A man whom I had great confidence in had been converted not long before that meeting, and he came to talk to me. I was glad he came. Pretty soon he put his mouth right close to my ear and told me to trust the Lord, and to just believe. Well, I soon got the scent of whisky. It smelled strong, and I soon discovered that the scent was coming from the man that was instructing me to trust the Lord. This brought me to my proper senses. I began to reason a little, and I thought, Can it be possible that I should come to such a place as this to get religion? At this thought there was a still small voice spoke to me and said: "Get up from here. This is no place for you." I refused to get up till the voice was repeated some five or six times; then I felt

sure God had spoken to me, and that I could not serve him there, so I got up and went out of the house. I do not remember what became of my instructor who first came to me with his breath perfumed with whisky. I guess he was too drunk to notice me when I got up and went out, or he would have started out and claimed I had got religion.

Well, it might be well for me to mention the first time I was ever made to believe there was a higher power than man, and that He can and does exercise that power. I was about ten years old when I was made to realize the wonderful power of God, and that time has never grown dim to me. I kept the matter to myself about the voice speaking to me and commanding me to get up from the mourners' bench. I also kept the experience I am now going to mention, until after I was baptized into the Latter Day Saints' church. Then, some years after, I related it to Bro. G. H. Hilliard, then to others.

Now, as I was going to say, when I was ten years old I was with my older brother visiting our traps. We were trapping for minks, some two miles away from home, on a creek called Middleton Creek. It had rained the day before and the creek was level with its banks. We went early that morning to our traps, and on reaching the first trap we caught two minks. They were worth two dollars and a half apiece, so this put us in a state of some excitement, and we started on a run to the next trap, which was on the other side of the creek. We cut across the bend of the creek and came to the foot-log. The log was about half covered with water, and it was just getting daylight, so that I could see about fifty yards away. My brother could run faster than I could, and when I came to the foot-log I could see him across the creek, some fifty yards ahead of me. I made no halt, but jumped right on the log and started across the creek, which was some forty feet wide and twelve or fifteen feet deep. I was running at almost full speed when I struck my right foot against my left leg, and this threw me to the left with my face up the creek. I noticed that I was clear loose from the log and was falling with my face down and my hands stretched right above my head. I was in the act of striking the water. It seemed my face was about eighteen inches from the water; then I do not remember anything more till I struck the ground, running some fifty yards on the other side of the creek. I knew at this time that I had been taken up by a power that was greater than man's power, and the thought came to me that it was God that had saved me from drowning. I could see I was not the least bit wet, and that all my clothing was dry; so from that time on during my life I have had great faith in God, and there is no use for men to tell me that God will not protect us, and manifest his power in doing so, if

need be. These two experiences, with one I had a short time after I went up to the mourners' bench, were all that I had of any note until after I came in contact with the latter-day work.

Soon after I heard the voice speaking to me, telling me to get up from the mourners' bench, I began to seek the Lord in prayer. I continued to pray to him to know if I would be saved. I was anxious to know. So one night, just as I lay down on a bed made on the floor in the hall, I began to pray as usual. It was warm weather. The hall door was open. As soon as I began to pray I noticed myself moving towards the hall door that led into the front yard. I was about one foot from the floor. I kept moving, and looking back I could see the bed upon which I had lain down; then looking towards the door found myself passing out. I was laid down on the ground, right under the eaves of the house, and I was wondering at the way things were being done. It was clear, and the stars were bright. I could have counted the planks on the side of the house, up to the eaves. Then I turned and viewed the front yard gate and the paling fence; then I looked at the small trees that stood in the yard. This convinced me, beyond a doubt, that I was out of the house. I looked straight up into the skies. I saw a bright light, like a circle. It seemed to reach miles above the sky and stars. I presently saw at the upper edge of this circle numbers of pleasant people looking right down towards me, and a voice spoke to me and said, "You shall be saved." Then I was raised from the ground and was brought up and was moved right back into the house, just as I was taken out, and laid down upon the bed as I was before. I lay there for a long time and thought over the matter before I could go to sleep.

After becoming a young man, I began to associate with bad boys, and took to drinking with them; but I never forgot to pray to God to lead me and help me when I needed help. I was married when I was about twenty-eight years old, but still kept on in my wild ways, till one day I was sitting in front of the door at my home, where I could see some half a mile up the road. I soon saw a man come in sight. Something seemed to say, "That man is coming here to see you on important business."

Well, the attraction was so strange that I kept watch of the man till he rode right up to my gate and asked me if he could feed his mule and have the privilege of sitting by the fire while he ate his dinner. He had a lunch with him. I granted him the privilege, and while he was feeding his mule I was so anxious to know his business I asked him what his occupation was. He said he was a Latter Day Saint preacher. I asked him if he would preach there in that neighborhood. He promised to do so,

and the arrangement was made. He returned in about two weeks, and I had a large crowd out to hear him. His name was W. H. Griffin, and I had told the people he was the smartest man I had ever seen; and I did think that he was, for he seemed to know the Bible.

Well, when he was talking to me when he came to my house the evening before he was to preach that night, I was anxious to get down to the school-house. We took a little brass lamp with us to the meeting, and there were one or two lanterns. This was all the light we had. Well, the house was so crowded I could not get a seat without sitting right by the preacher. This I did, but I surely did not like to do so. He got up to read a chapter,—and he was a man that could hardly read, and the light was bad, so he made such blunders in reading that he asked me to hold the little brass lamp while he read. I did, but, oh my, how bad I felt! I wished that I never had seen that man; but I was in for it, so I braced up the best I could. He tried to preach from the chapter he had read, but it was a failure from start to finish. He had left his horse at my house that night, and we had walked to church, so there was no chance for me to get rid of him. Next morning I saw he was fixing to go back to fill his appointment at eleven o'clock, but I did not mind going with him as much as I thought I would. I fixed it up in my mind that there would not be any one present; for I was sure if those people that were present the night before had as much sense as I thought they had, they would not come back to hear such a green man try to preach. To my surprise, there was a large crowd present. I took my seat in the back end of the house to hear another failure, but to my surprise Griffin spoke that day with power. I had never heard anything to compare with it. I was not ashamed that day, so he continued to come once a month to preach for us, and finally brought Elder P. B. Seaton with him. After awhile I was convinced they were preaching the true gospel, but thought I would just let it pass. But one night after hearing Bro. Griffin preach from Romans 6:17, 18, this text was kept before me most all night, and I heard that same still, small voice urging me to obey the form of doctrine taught by the Latter Day Saint elders. Just before day I resolved to be baptized by Bro. Griffin, and the next day, I believe it was, I was baptized; so it was soon confirmed by the Spirit and the angels of God that I was accepted.

I was soon called to preach the gospel, and have done the best I could to magnify my calling. I can say the Bible is true, where it says the signs shall follow the believer, and where it says the angels shall encamp round about them that fear the Lord and will deliver them.

I will mention one time when I was called upon to administer to a young lady. They claimed she had been dying for several hours; and it was true. She was dying, and I was made to know the truthfulness of the statement in the Bible: "No man has power to retain the spirit in the day of death." But here I learned the angels had not lost that power, and were able to retain or deliver any one from death. There was an angel present in the administration, and the young lady was delivered from death, and is living to-day, or was a few days ago.

I have seen the sick healed, the lame made to walk, the eyes of the blind opened, and evil spirits cast out of several people. All the above have followed me as a believer in the only true God, and Jesus Christ whom he has sent into this world to teach us the way of life. I can say that the gospel I preach I never learned from man, neither was I taught it by man, but I was taught it by the revelations of Christ; and I can say to all the sinners in this world who may read this article, if they will truly repent of their sins and be baptized into this church by one of the elders, they shall receive the gift of the Holy Ghost that shall lead them into truth, and show them things to come.

May the above experience, as related in my weak way, cause some one to have more faith in God, is my prayer in Jesus' name. Amen.

MURRAY, Kentucky.

C. L. SNOW.

• \* \* \* •  
SINCERITY.

Sincerity is the keynote to success in seeking salvation. Paul said, as the closing thought in his letter to the Saints of Ephesus, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Sincerity is:

1. Speaking as we think.

If our minds are full of evil thoughts, and the frivolities and follies of the world, and we say we love Christ more than such things, then we may deceive others, and even deceive ourselves. Other thoughts and speeches are as water spilled upon the ground; but thoughts and speeches of and to God are never lost. Yes, we should speak what we think; but we should be rulers of our thoughts. If the tempter should give us an evil thought, which spoken would hurt or harm, we should not give it a home in our minds and thus make it our thought; but drive it from us by filling our minds with better thoughts; for there is a limit to the capacity of the mind, and, if our minds are filled with good thoughts, there is no room for evil. In Philippians 4:8 we read: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if

there be any virtue, and if there be any praise, think on these things." Doing this, we can speak as we think.

2. Believing as we pretend.

Romans 10:9 tells us "that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." To simply confess



ELDER JEROME E. WILDERMUTH.

Christ will not save us; but we must believe that he has conquered death, and that his promises are true, that he is unchangeable, and our exemplar. Then we shall be found

3. Acting as we profess.

"So many professed Christians do not act like Christ," is the excuse given by many non-believers for their unbelief. God does not ask us to die for the gospel; but to be living witnesses that it is true. "Let your light so shine," said the Master, that others "may see your good works, and glorify your Father which is in heaven." We may say we love Christ; but he said, "If ye love me, keep my commandments," and so our actions tell what we really want, though we may say we are seeking salvation. If we say we have faith, we must prove it by our works, else it is dead and worthless.

4. Performing as we promise.

This is a part of sincerity that is too little dwelt upon. The real Christian should make no promise but what he can see his way clear to fulfill, and then make it his life work to keep it. Jesus said "he that endureth to the end shall be saved." When we enter the kingdom of God and become members of the church, we have promised to serve him, and to follow his example to the best of our ability, and if we do not seek to keep that promise, we are lost.

5. Being as we appear to be.

We may deceive men, and make them think we are faithful and true to our covenant when we are not; but that will not save us, for we can not deceive God. Our reputation may be good, but our character evil. A good reputation can not help us beyond this life; but a Christlike character will take us through the gates into the city. So sincerity is essential to salvation.

J. E. WILDERMUTH.

FARGO, North Dakota.

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#### OBEY COUNSEL.

That the doctrine of "obey counsel," as taught by Brigham Young and his followers, has been the cause of many people being led astray from the path of righteousness, will be clearly seen by the reader, in the examination of the statements made by the leading men of the Utah church. As it is frequently denied in Utah that such a doctrine was ever taught by them, we offer a few quotations from their leading publications.

In an address by Daniel Spencer, December 25, 1852, to the priesthood in London, he said:

The first principle taught us in the valley, was to be obedient to counsel; and I would recommend the same to you, and if you accept it, all will be well; then the weight is off your shoulders, and so far you are no longer responsible. Ever since I have been in this Church, there has been something to enlarge our hearts, and to enable us to comprehend things. It is not like the sectarian religion that comes to perfection in twenty-four hours; no, it is a progressive system, and we must progress with it, or be left behind, for it will not wait for us. If you are found obedient to counsel, nothing will stumble you, neither "Spiritual Wifeism" nor anything else. You will swallow all good things down, and that, too, without any oil.—*Millennial Star*, vol. 15, pp. 90, 91.

In an address by Brigham Young in the tabernacle, July 31, 1853, he said:

I will give you the pith of the last orders issued: "That man or family who will not do as they are told in the orders, are to be treated as strangers, yea, even as enemies, and not as friends." And if there should be a contest, if we should be called upon to defend our lives, our liberty, and our possessions, we would cut such off the first, and walk over their bodies to conquer the foe outside.—*Journal of Discourses*, vol. 1, p. 167.

Hear him again:

I have not the least fear of any division in this church, for I can turn them whithersoever I will.—*Millennial Star*, vol. 15, p. 386.

I will now give some of the statements of Heber C. Kimball, Brigham Young's first counselor. At the General Conference in Salt Lake City, October 9, 1852, he said:

If Brother Brigham tells me to do a thing, it is the same as though the Lord told me to do it. This is the course for you and every other Saint to take.—*Journal of Discourses*, vol. 1, p. 161.

Again, on October 8, 1852:

If you refuse to obey the counsel that is given to you, you will wither away like a limb that is cut off from an apple-tree, or the grass that is mown down, when the sun strikes it.—*Journal of Discourses*, vol. 1, p. 206.

Again in a discourse by Jediah M. Grant, February 19, 1854, we read:

What would a man of God say, who felt aright, when Joseph asked him for his money? He would say, "Yes, and I wish I had more to help to build up the kingdom of God." Or if he came and said, "I want your wife?" "O yes," he would say, "here she is; there are plenty more."—*Journal of Discourses*, vol. 2, p. 14.

Again on March 23, 1856, Heber C. Kimball said:

As Brother Grant has just remarked, and as others have often taught, Brother Brigham has understanding, through the power and influence of the Spirit, sufficient for teaching the Saints their duty, and if they do not perform it, if this people do not save themselves by obeying his counsels, they are bound to go to hell.—*Journal of Discourses*, vol. 3, p. 269.

Again, August 30, 1857, he said:

I will ask you this question, gentlemen and ladies, Can you live your religion, except you do as you are told? I have said, again and again, that if we live our religion, and do as we are told, those men [United States soldiers—J. F. C.] will never come over those mountains; for we shall slay the poor devils before they get there. I do not know of any religion, except doing as I am told; and if you do, you have learned something that I have never learned.—*Journal of Discourses*, vol. 5, pp. 162, 163.

To the elders on November 8, 1857, he said:

Learn to do as you are told, both old and young; learn to do as you are told for the future. And when you are taking a position, if you do not know that you are right, do not take it—I mean independently. But if you are told by your leaders to do a thing, do it. None of your business whether it is right or wrong.—*Journal of Discourses*, vol. 6, p. 32.

Again, the following will show how much more important "obey counsel" was than prayer:

Well, now, if you will do just as you are told, you will increase in knowledge ten thousand times faster than you will to pray six hours; and if you follow that course, you will not advance in your religion one hundredth part so much as that man that will do just as he is told, no matter what.—*Journal of Discourses*, vol. 6, 34.

In an "Address to the young Saints," by J. W. Young, I find the following:

No matter how contrary to our views counsel may come, it is our duty to obey it, as long as it comes from the right source. And it is not our business to judge those whom God has placed over us, nor to counsel them.—*Millennial Star*, vol. 14, p. 155.

This counsel was for the purpose of substituting

the teachings of their leaders for the written word, as the following from the same discourse, same page, will show:

Brethren and sisters, it will not be the words of ancient prophets and apostles that will judge you; but the words of modern ones.

The following is from a discourse by Lorenzo Snow, in the tabernacle, January 18, 1857.

The people are under obligation to obey the counsel that is given; they are necessarily required to apply the counsel of Brother Brigham, because that counsel possesses those objects [family happiness.—J. F. G.] No man can be more happy than by obeying Brigham's counsel. You may go from east to west, from north to south, and tread this footstool of the Lord all over, and you can not find a man that can make himself happy in this church, only by applying the counsel of Brother Brigham in this life; it is a matter of impossibility for a man to receive a fullness who is not susceptible of receiving and carrying out Brother Brigham's counsel.—*Journal of Discourses*, vol. 4, p. 184.

Wilford Woodruff, in a discourse April 9, 1857, said:

Now, whatever I might have obtained in the shape of learning, by searching and study, respecting the arts and sciences of men,—whatever principles I may have imbibed during my scientific researches, yet, if the prophet of God should tell me that a certain principle or theory which I might have learned was not true, I do not care what my ideas might have been, I should consider it my duty, at the suggestion of my file leader, to abandon that principle or theory. Supposing he were to say the principles by which you are governed are not right—that they were incorrect, what would be my duty? I answer that it would be my duty to lay those principles aside, and to take up those that might be laid down by the servants of God.—*Journal of Discourses*, vol. 5, p. 83.

The reader should bear in mind, that at the time Wilford Woodruff made this statement he, himself, was being sustained twice a year, by the people of Utah, as prophet, seer, and revelator.

Heber C. Kimball's advice to the sisters:

Sisters, love your husbands, and encourage them to listen to their file leaders and to their officers pertaining to this church; for this is their calling, and not to sit down and cry, snuffle, and find fault with their leaders and the other authorities in the church; for there is where so many go over the dam.—*Journal of Discourses*, vol. 5, p. 220.

That the reader may judge for himself, of the quality of the counsel given by these file leaders, we will quote only two statements, one from Brigham Young, and one from J. M. Grant, his second counselor. In a discourse February 8, 1857, Brigham Young said:

All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves, even unto an eternal exaltation. Will you love your brothers or sisters likewise, when they have committed a sin that can not be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness. . . . I

have known a great many men who have left this church, for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle's being in full force, but the time will come when the law of God will be in full force. This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire. That is the way to love mankind.—*Journal of Discourses*, vol. 4, pp. 219, 220.

Here is J. M. Grant's statement:

I say, that there are men and women that I would advise to go to the President immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood. We have those amongst us that are full of all manner of abominations, those who need to have their blood shed, for water will not do, their sins are of too deep a dye. . . . I would ask how many covenant breakers there are in this city and in this kingdom. I believe that there are a great many, and if they are covenant breakers we need a place designated, where we can shed their blood.—*Journal of Discourses*, vol. 4, pp. 49, 50.

Contending for the faith once delivered to the saints,  
In gospel bonds, J. F. CURTIS.  
Provo, Utah, 210 West Fourth South Street.

## Of General Interest

### THE HOME WITHOUT A CHILD.

Suppose a baby—an ordinary American baby—were to write a book!

"I have come into such a delightful world," he would say; "it is a paradise for babies. Everybody is kind and loving and unselfish.

"The big, strong people are so gentle with the tiny helpless ones, and so patient and forgiving when we trouble them.

"Here I am—a feeble little bundle of bother, quite useless and unable to do anything well, except cry. I have no money and no knowledge. Yet the moment I lift my voice every one runs to see what I want. I am washed and dressed and petted as though I were the most important person in the house; and the strangest thing about it all is that these big people really enjoy waiting on me. Plainly, I see, from the way I am treated, that every one in this world loves babies."

So, of course, must life look to a baby who is nestled warm in his mother's arms, watched with tenderest care, and brooded over with fondest love. How could he, in his soft, safe shelter, imagine that any heart or any home could ever be closed against him?

"Every one in this good world loves babies." It ought to be true, but is it? Is there another side to

the American home—a side that our baby-author does not know? Let us see.

Of one thing at least we are sure—that fewer babies come to us than filled the overflowing homes of our great grandparents. Only five generations ago, so George Washington tells us, one third of all the nation was made up of laughing, dancing, merry children, and cooing, crowing babies. Now, less than one quarter of us are little people and all the rest are men and women grown.

Eighteen million children there were, when Uncle Sam last counted his family. A vast army—yes, but if we of to-day had kept pace with our great-grandmothers, there would be *seven millions more*.

Seven million babies missing! Send out the crier—“Lost to America somewhere between great-grandmother's day and ours, seven million little children!”

But they can not be found—those seven million lost babies. They are missing because they have never come. *They were not invited to come, to “this good world where every one loves babies.”*

Seven million missing babies! Where are their empty places? Eight to a family was the record, so we are told, “in old Ben Franklin's days.” And even eight must have seemed few to a man who had been accustomed in childhood to the crowding and pushing, the play and laughter, of seventeen small Franklins,—of whom he was number fifteen. But to the average American of the twentieth century—eight! Why, we barely average two!

This shrinkage of the family does not prove that children are less loved. Far from it! While the family of eight has dwindled to three or two or one; while the riotous noise of a houseful has softened to the quiet play of a few; while the tramping of a miniature army has given place to the lonely foot-falls of an only child, still, as in the olden days, the hearts of parents overflow with love, and the promise and glow of springing life brightens and fills the home.

Seven million children are missing, and the family is two or one!—such is the American story. But not all the story; there is more, much more.

Recently, out from the old mother-State of Massachusetts came the cold figures of an investigator, telling not only of dwindling families, but also a startling story of childless homes. Of every one hundred couples, eighteen are without a child. More than one hundred thousand homes and not a baby!—so runs the Bay State record.

All over the State they are scattered, those homes without a cradle. Count six, and then a childless couple; count six again, and then an empty home. So it goes—count six, then six, and you find them; homes without the care or the comfort of a baby; lonely, silent, childless homes.

A home without a cradle! Never, since the days when our first savage, ancestral grandmother swung her little one from a bough and crooned some wild strain that meant

Rock-a-bye baby, on the tree top;  
When the wind blows, the cradle will rock,

has home ever been home, in all the warmer meanings of that sweetest word, unless within its shelter children played and tired babies fell asleep to mother's soothing lullaby.

Homes without babies! Why, homes were made for babies. If every one sprang into life full grown, and needing no care, the human race would never have had a home. Always we would have wandered here or there, looking for food, and sleeping wherever night fell.

But the little fragile baby demanded care, and a place where he could be sheltered from storms, and kept secure from harm. The very first home was just the safest and warmest cave that the barbarian mother could find, of this we may be sure. For the child came the cave, which grew into the hut, the house, the home. Yet in every sixth home in Massachusetts to-day, the baby has no place.

Nor is there any special reason to suppose that the situation in Massachusetts differs widely from that in her sister States. She has given us figures, has told the truth about herself more frankly than any other, that is all. However, let us allow that she is thirty per cent worse than all the rest. Still it will be true that there are in the United States two million married women who have no child.

*Two million childless homes!*

We find it in the new West, as well as in the historic East—this abolition of the child. On a recent visit to Iowa, that elysium of farmers, I came upon the same condition—less than two children to a family and a declining population in three quarters of the counties.

This is Iowa—a State without a tenement or a slum; where the yellow corn of one year's growing is worth the revenue of the whole city of New York. Homes without babies,—in a State where the homes are worth more than five thousand dollars apiece; where the banks hold a million of money for every day in the year; and where there is a square mile of country for every ten children to play in! At this rate we will soon have pushed France from her unenvied place, and be first among the nations as the land of the small family and the childless home!

Seven million babies missing! Two million childless homes! These figures sound incredible. But some experiences of my own have proved to me that parts of our greatest city can show a record almost twenty-fold worse.

It happened that a friend of mine asked me to find a suitable apartment in New York for herself

and husband, with their family of five. The first agent applied to cheerfully furnished a list of over a dozen apartments in a desirable section, whose rents ranged from nine hundred dollars to one thousand five hundred dollars a year. They were all house-keeping suites large enough for a fair-sized family.

The agent was affable, even urgent, until I mentioned my friend's children. Then he was plainly startled, even overcome.

"We take children," he said faintly, "but—five! Well," at length, "you look them over and make a selection and I'll see if anything can be done. Of course five is a big family to have in a good apartment. It is the tenants who object, you understand, not the landlord."

The next agent was evidently charmed when I asked for a seven or eight room apartment, for seventy or eighty dollars a month.

"We have the very place you want," he assured me. "Five houses, all quite new, three in seven-room and two in eight-room apartments," and gave me the address.

"That location suits me," I acquiesced. "Now, do you take children?"

"Yes, certainly," he replied, briskly. "Have you one or two?"

When I explained that there were five, his face fell. "Now, that's what I call a nice family," he said, with what cheerfulness he could muster. "Your friend ought to be proud of them. Still, so many tenants object to children, that I'll just phone the landlord, who lives in one of the houses."

He telephoned. Result: refusal.

With eight other agents I had similar experiences. All assured me that they took children. Personally, they almost adored them. But when it came to getting definite quarters for five healthy, noisy little ones, I could only obtain addresses in undesirable localities.

Then I made a quest through the houses themselves. The first building had housekeeping suites of five, six and seven rooms, renting for seven hundred, eight hundred, and nine hundred dollars. The superintendent was out, so I questioned the elevator boy. There were forty families and just six children. Another house contained thirty-five families and only one child. Two blocks distant, one had sixteen suites of eleven rooms each, yet only four children were in the building.

Two houses side by side, each containing a dozen eight-room suites, were the next visited. These were especially large apartments, there being one hundred feet of private hall, running from the drawing-room to the dining-room. The drawing-room was twenty-three feet long and twenty-one feet wide, and the dining-room was almost as large. The rents were from a thousand to fifteen hundred

dollars a year, indicating comfortable incomes. Yet in one house there were three children, and in the other none.

The superintendent who showed these apartments was a good-hearted German, the only person I met who took kindly to my friend's large family. He urged upon me the desirability of one particularly sunny suite. "The little ones could have plenty of sunshine here," he said, "and that's what they need to make them grow." It was a distinct surprise to meet any one in charge of a nice apartment house in New York who had a welcome for a family of five little children, and it was with a feeling of keen relief that I entered the address in my note-book.

"We have only two children in the house," said another superintendent. "We are fortunate in not being asked to take them very often. Of course, to a family with more than one child, I would only let the ground floor, for we couldn't have them in the halls."

"We have sixty families and only five children," complacently remarked the last superintendent whom I approached. "They are very quiet, too," he added. A doll-child, in silk and velvet, sitting demurely in the elevator in charge of a nurse, confirmed the recommendation.

This search revealed to me that there was a famine of babies in the well-to-do neighborhoods of New York. In twenty-two apartment houses that I had visited, there were four hundred and eighty-five families; yet the children numbered just fifty-four—one child to every nine families. In twenty-two houses, in one little section of one city, I had found four hundred and thirty-one of America's childless homes. It was not hard to believe that the whole great country held two million more.

A short time ago an investigation of a part of Fifth Avenue, New York City, showed one stretch of fifteen blocks where just fifteen children lived—one child to a block, in the richest section of the richest city in the country. On another affluent avenue, forty out of forty-five homes were childless; and the remaining five had only ten children among them.

"Only married people, without children, need apply," is the rule of not a few of New York's apartment hotels. Towering houses and hotels, so restricted, are multiplying rapidly; and almost before the plaster is dry, or the elevators are running, they are filled. And still the childless couples come.

"Have you any children or dogs?" Such is the brutal question that too often meets the home-seeker who ventures into the down-town region of New York, unless her quest is limited to the tenements of poverty on the far East or West fringes of the city.

Is there a crusade against children?

In the daily gossip of the press, at least, there is frequent evidence of a hostility to families whose only sin is their size. Looking over the newspapers of the past month I find that a mother of eight knocked in vain at the doors of forty-seven flat houses; a father of nine asked for an injunction to save himself and his children from being turned into the street; the parents of another group of eight had to tent on a vacant lot; a landlord applied for a dispossess notice because a tenant had claimed to have only one child and had smuggled in a couple more, one in a clothes basket and the other in the folds of her skirt; another landlord raised the rent fifty cents a month for each child; and one editor, commenting indignantly upon these things, ironically suggested that excluded tenants shall reply to the landlord—"Yes, I have children, but I'll chloroform them if you like."

Neither is all this merely the heartlessness that grows up in a great city. At beach or mountain there is the same question—"Have you any children?" And frown or favor greets the answer. Over the door of the exclusive apartment, of the handsome house, of the luxurious hotel, might often be written—"Abandon babes, all ye who enter here."

Side by side with the landlord marches the economist, with frightening figures, in this crusade against children. It costs upper-middle-class parents twenty-five thousand dollars to raise a boy, and half as much to raise a girl, so says Professor John Graham Brooks, of Harvard. Just to get the tiny garments ready, to pay the doctor and nurse, and launch the little life, costs, so some one else has figured, from ninety-five dollars in some small Western towns to four hundred and fifty dollars in lavish New York.

"It costa too mucha have a baba here," said a dusky mother of six—five little Italys and one Young America. "In my country the doctor come for one dolla. For this baba I pay twenta-five."

Nor is the money cost the only charge counted against the baby. There are many other items that swell the bill.

"I would give ten years of my life for two boys like yours," said a childless woman earnestly to a mother.

Quick and incisive came the reply; "That is just exactly what you would have to give."

Never were the drawbacks, the faults and the failings of children so trumpeted as now. The baby is under the social microscope. He is examined and weighed and tested. His cost is reckoned, his disposition analyzed, his capacities measured, his future value estimated, and he has to answer the great American question—Does it pay?

When the world was young this was not so. Then the little ones were welcomed gladly—eagerly. There could not be too many of them. "Thy children shall be like olive branches about thy table;" they shall be "as the stars of the heaven and as the sand upon the seashore." Strange that these promises were once counted for blessings; and that by the people of those Palestinian hills the children that came were accepted gratefully. A baby to them was a baby. How could anything be better or more?

Dishonor fell upon the childless tent in Israel. Within it there was a saddened woman, brooding over her misery and her disgrace. Listen, and you will hear the wild, rebellious cry of Rachel,—“Give me children, or I die!” Out of that far-away land of Judea, down through the centuries, it comes ringing. For four thousand years the hearts of women have thrilled to its anguish.

What kinship can you find between that fiery, Eastern nature-woman, furious at the denial of motherhood, and the soulless creature who turns coldly from a child to lavish caresses upon a pedigreed dog or cat? Instead of Rachel's insistence, "Give me children, or I die!" you hear, in soft, lisping tones, "Give me a Teddy-bear, or I'll be out of fashion."

Fortunately, the women to whom the cult of the dog or the Teddy-bear is more than motherhood are much fewer than the attention they attract would lead us to suppose. They are far too few to explain, for a moment, our two million childless homes.

Always some homes are empty, because to the yearning, outstretched arms the baby has never come. To others, children have paid a visit, brief as bright, and then slipped back into the unknown, leaving hearts haunted by bitter-sweet memories.

But what of the rest? Most of the women who might have been "the joyful mothers of children," and are not, have simply been terrorized, so it would seem, by the crusade against the child. They have been frightened by the figures of the economist, by the analyses of the sociologist, and by the landlord's forbidding frown.—By Lydia Kingsmill Commander.

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Cato, being scurrilously treated by a low and vicious fellow, quietly said to him, "A contest between us is very unequal, for thou canst hear ill language with ease, and return it with pleasure; but to me it is unusual to hear, and disagreeable to speak it."

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It is not he who gives abuse that affronts, but the view that we take of it as insulting; so that when one provokes you it is your own opinion which is provoking.—Epictetus.

## Mothers' Home Column

EDITED BY FRANCES.

"Thine for Service."

"Father, I beseech thee  
By thy matchless grace  
Beam thou down upon me  
Brightness of thy face.  
For thy hands' caressings,  
Tender, true and kind,  
And for nameless blessings  
What praise can I find?

"Great, how great thy favor,  
Only to be meet  
Hour by hour to labor  
In thy service sweet!  
On thy strength relying,  
Father, give me skill—  
Every need supplying—  
To perform thy will,

"In the path of duty  
Walking day by day  
Life is clad in beauty  
Of celestial ray.  
Purest joys are given  
With thy work begun;  
And our earth is heaven  
When thy will is done."

"Life is clad in beauty  
Of celestial ray—"

"It is wonderful, the power of service, of the expression in other life of something of the light and joy that has entered our life from the Heavens, has to make beautiful the seemingly commonplace.

"Ole Bull, the great violinist, was one day standing at the end of a point of rocks that ran far out into the sea, playing upon his violin. When he was asked what he was doing, his answer was that he was listening to the music of the breaking waves, that he might reproduce it on his violin.

"To catch the grand bass of the waves, he needed to listen as they broke upon the rocks. He was then able, as a master of the violin, to make his audience hear the surf beating on the shore and see the white-capped waters.

"The men who live the noblest life must listen for the Voice that has in it the divine music, and that speaks 'as never man spake.' Then, alone, will they be able to reproduce the harmony of a perfect life.

"And this harmony, heard by the world, will lead it to the love of harmony, and far away from all discord."

Beautiful the simple smile, the outstretch of a hand through the sorrow-stirred air of earth, because we have listened to the tremulous whispers of love.

"Wear a sunny face, it is your privilege. It has the quality of mercy; it is twice blessed. It blesses its possessor and all who come under its benign influence; it is a daily boon to him who wears it, and a constant, ever-flowing benediction to all his friends. Men and women, youth and children, seek the friendship of the sunny-faced. All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an open-sesame to heart and home. By it burdens are lightened, cares dispelled, sorrows banished, and hope made to reign triumphant, where fear, doubt, and despondency held high carnival.

"Get the glow and radiance from such nearness to the

throne as God permits to his own. Bring from a loving communion a face luminous with light, and let it glow and shine on all around. A little child on a street of a great city, wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially to the weak, paused, hesitated, and then asked a sunny-faced gentleman to carry her across. It was a sunny face that won the child's confidence. Childhood makes no mistakes."

Just a tiny gleam of the great Love.

"No kind deed is too small to be worth doing. One afternoon a crowd of people stood at a street-corner, where they transferred from one line of cars to another, waiting for the transfer-car. A sudden shower had come up, and the rain was falling steadily. A car came up the street, stopped, and left at the corner a well-dressed girl, who had no umbrella. She came over to join the waiting crowd, looked for shelter to the doorway of a drugstore on a corner, then, finding it already full, took her stand on the walk, with the rain dripping steadily down upon her. A girl of about her own age, standing near, under the shelter of a large umbrella, glanced at her, then stepped quickly forward and said pleasantly:

"May I share my umbrella with you till the car comes? It is not in sight yet."

"Thank you very much," the other answered, gratefully. "I shall be only too glad. It was pleasant when I left home this morning, and I thought I should not need an umbrella."

"So the two stood side by side under the umbrella till the car came, and had its shelter to the car-steps. Only a little act of kindness, but was it not worth while?"—Mary P. Denny, in *Christian Home*.

### The Loving Kindness.

Not always the path is easy;  
There the thickets hung with gloom,  
There are rough and stony places,  
Where never the roses bloom.  
But oft when the way is hardest,  
I am conscious of One at my side,  
Whose hands and whose feet are wounded,  
And I'm happy and safe with my Guide.

Better than friends and kindred,  
Better than love and rest,  
Dearer than hope and triumph,  
Is the name I wear on my breast.  
I feel my way through the shadows,  
With a confident heart and brave,  
I shall live in the light beyond them,  
I shall conquer death and the grave.

Often when tried and tempted,  
Often ashamed of sin,  
That, strong as an armed invader,  
Has made wreck of the peace within,  
That wonderful loving-kindness,  
Patient and full and free,  
Has stooped for my consolation,  
Has brought a blessing to me.

Therefore my lips shall praise Thee,  
Therefore, let come what may,  
To the height of a solemn gladness  
My song shall arise to-day.  
Not on the drooping willow  
Shall I hang my harp in the land,  
When the Lord himself has cheered me  
By the touch of his pierced hand.

—Margaret E. Sangster,

## Letter Department

LOSOTO, North Dakota, October 29, 1907.

*Editor Herald:* Bro. Houghton and myself were compelled to close our tent work at Moorhead and Fargo on account of cold weather. He went home to make some preparations for winter.

On the last day of September I was called upon to unite in marriage the well-known (in Minnesota and North Dakota) Elder T. J. Martin, of Detroit, Minnesota, and Sr. Nye, of Bemidji; I feel that all who know them will wish them joy.

October 13 I was called to the funeral of our beloved Sr. Myrtle Davis, of Lankin, North Dakota. May our heavenly Father comfort the bereaved ones.

I then went to Loma in company with Bro. William Sparling, he staying over night, then on to Thorne, and I remaining for a time. Bro. Robert Newby and family have gone to their claim in Montana.

October 28 I broke the ice, and led three precious souls into the water, at Calvin. The Dunkards, at Roosevelt, have challenged us for a public discussion, so will have to attend to that soon. So the good work is slowly moving on, in this north country.

Yours in the conflict,

JEROME E. WILDERMUTH.

IRONTON, Ohio, November 2, 1907.

*Editors Herald:* As I have been permitted to spend a short time in the Ohio District among the branches, I would like to express my appreciation of the kindness shown me by the Saints. There are some fine Saints in Ohio; but the branches are suffering for a full standing ministry. Oh, that greater provision could be made to care for and save the branches. Some of the branches where I have been have officers in them, but not sustained by the branch as branch officers; and in some places the sacrament is neglected, even in a large branch where there are over a hundred members. It is very needful that each branch have active officers, that it may be in a healthy, growing condition. May the dear Lord provide, is my prayer.

I met my old friend, I. N. Roberts, battling away against sin and darkness, also Bro. H. E. Moler. Bro. S. J. Jeffers met me at Wellston, and took me with him to his comfortable home. May peace be with them all is my prayer.

Ever praying for the redemption of Zion,

J. W. METCALF.

1719 Seventh Street.

LAMONI, Iowa, October 5, 1907.

*Editors Herald:* Of course it is important to appear in the HERALD occasionally, but noting that my last communication drew heavily upon HERALD space, have concluded to confine this to just a few incidents that may be of interest to some. To begin with, October 26 the Lamoni Stake conference convened at this place, affording the writer the opportunity, for the first time, of attending a stake conference. Our stake president, John Smith, opened the meeting by song and prayer, and recognizing the common consent rule, announced that the missionaries in charge were present, and that their authority and appointment should be recognized in the organization of the conference; whereupon a motion was made and carried that the missionaries in charge and the president of the stake preside over the conference. The organization being complete, the chair was yielded to President Smith, who took charge of the business in hand, with which he was familiar, the missionaries cheerfully aiding in every essential way. Bro. Smith is an old soldier, and knows what order and a proper recognition of others' rights means;

is a good presiding officer, and just discreet enough to secure all the backing and aid at hand to begin with. This would show the part of wisdom from a utilitarian point of view, as there are no infallible presiding officers, and none so wise as not to be counseled. President Smith retained the chair during the transaction of the greater part of the business. The missionaries in charge did not assume to act in the office of the president of the stake in order to do their work, but acted in their own office and calling, as on all similar occasions, and the president of the stake acted in his. "He that hath ears to hear, let him hear." Order and harmony prevailed all through the sessions of conference. The missionaries did not assume too much, nor the stake president too little. If there is any especial honor attaching to the mere act of presiding, the stake president was covered with glory, for he occupied the chair the greater part of the time, and was fully sustained by his associates. There is no trouble about any of these matters (now under agitation) where the right proceeding is recognized, and obtains to begin with. An excellent spirit prevailed all through the conference, and those in attendance were comforted and strengthened in the faith. So the good work goes on.

September 21 I attended the reunion being held at Bayard, Nebraska. Services were held in a tent pitched in a convenient place in the town. A nice company of Saints were in attendance. The meeting was in charge of Brn. C. W. Prettyman, J. L. Detrick, and Sr. Grace E. Kipp. The reunion committee was Brn. J. L. Detrick, S. H. Barkdall, and D. W. Shirk. Provision was made at the commissary tent to accommodate every one in the eating line. The preaching-services were well attended, until the last evening, when the town people secured a temperance lecturer for the evening. This detracted from the interest of our meeting as to numbers. Some had the gall to say that we should have discontinued our meetings and attended the lecture, when our meetings had been announced for weeks before. Straws show which way the wind blows. The prayer-meetings were entered into with zeal and devotion. The Sunday-school and Religio societies received consideration in their places, a number of workers being present. Although these Saints are living away out on the borders, with many disadvantages confronting them all the time, they appeared hopeful and happy and devoted to the work, and prize these meetings more fully than many who possess every convenience, and opportunity to attend at will. Another union was provided for, to be held at Tryon, Nebraska, in 1908.

Bayard is conveniently situated, on the north side of the North Platte River, on a branch of the Chicago, Burlington & Quincy Railroad, between four and five hundred miles west of Omaha, in one of the most healthful climates to be found. Splendid air to breathe, which never gives out. For the last three years they have had an abundance of rainfall to produce good crops, though away out on the arid lands, where at one time it was thought impossible for civilized man to subsist by tilling the soil. It is now an inviting place, even for invalids. "Young man, go west."

While east last summer the writer was permitted to visit the Saints at Somerville, Boston, and Fall River, Massachusetts; Brooklyn, and Saratoga, New York; and Philadelphia, Pennsylvania, rendering what aid he could on limited time. Kind friends and sympathizers were met with in every place. Thanks for kindness. Yes, tarried over at Kirtland, Ohio, attended the town fete held near the town hall in charge of Bro. G. T. Griffiths. Supper with extras were served, and music, with a large gathering in attendance; a social time enjoyed with old neighbors and friends. A neat little sum was realized, to be used in the way intended.

The visitor was cared for by Bro. Stone, the keeper of the inn. Sunday morning following found him occupying in the famed old temple on the hill, Bro. J. H. Lake following in the evening. Providence, Rhode Island, and Cleveland, Ohio, were passed by for lack of time. It takes more than a few weeks to see folks and see things. Just now the writer is yielding to first call, at home, tied for awhile by environment.

WM. H. KELLEY.

GLIDDEN, Iowa, October 29, 1907.

*Dear Herald:* I am near Glidden at this writing. Though it has been a long time since I penned a line for your columns, yet my desire for the spread of the truth, and the success of the work of God has not abated. I have been busy with ministerial duties the greater part of the time, earnestly desiring to do my part toward its final triumph. In my work I have felt greatly blessed, feeling sure that the assistance of the Spirit was understood and enjoyed. Some instances of divine guidance might be mentioned, but I will withhold for the present, at least. At some future time I may feel more like mentioning things which have been encouraging to me.

I was permitted to attend the last reunion held at Rhodes, Iowa, and greatly enjoyed the services and spirit manifested in the meetings. I felt that my faith had been strengthened by the good spirit that was present during the meetings, and the work done while there. A few days later I attended the reunion held at Moorhead, Iowa, where I was permitted to listen to some excellent discourses, and enjoy the association of missionaries, officers, and Saints, and the Holy Spirit which was at those meetings also. At the two reunions mentioned, I gave a goodly number of patriarchal blessings, and felt greatly blessed in my work, for which I feel very grateful to God.

By invitation, I attended the anniversary exercise held in honor of the forty-eighth anniversary of the Gallands Grove Branch, and the forty-fourth anniversary of the Gallands Grove District. The reminiscences of the Saints were interesting and encouraging, as all seemed to be firm in the faith. However, in spite of the good things said, a feeling of sadness crept over the writer as the mind ran back over the past, and recalled the faces of so many who were once full of life and activity, but whose bodies now quietly sleep in the tomb, awaiting the resurrection of the just. Though dead, they still live in our memories. Did I say dead? Ah! they only sleep while their spirits rest in the "paradise of God," or else would there be but little meaning in the Savior's words: "And whosoever liveth and believeth in me shall never die." We hope to meet all worthy Saints when the Lord Jesus shall come in the power and the glory of the Father, to reign with his Saints on the redeemed and sanctified earth.

At times it seems to be necessary to let the mind run back over the past, that we may note our own mistakes and make needed corrections, and live over again, in a sense, the good things of the past. But, do the best we may, some things are much better if forgotten, as we pass into the brighter realms of the present, and seek to prepare for the good things of the future, endeavoring to so live and labor as to be recognized as the loyal sons and daughters of God. Paul's words may be quoted here, with all their force, as follows: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. . . . Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

How true it is that the faith of the humble child of God

grows stronger, and his hope grows brighter as the days and years go by, "For now is our salvation nearer than when we believed." Jesus was encouraged because of the joy set before him, and why not we?

It is best to have an aim in life, and keep the eye steadily fixed on the ideal character, Christ Jesus, as we press onward. If we are ascending heavenward, as we should be, there is danger in looking down. Try an experiment by climbing to a high tower, looking down all the while. Unless you are skilled in the art of ascending, you would fail by such a course. But if you keep your eyes fixed on the point you desire to reach, without thinking of the height to be reached, your nerves will be steady, and you can ascend with safety. So it is in religious work and development. That which inspires hope and gives courage is still before us.

In gospel bonds,

CHARLES E. BUTTERWORTH.

LEXINGTON, Tennessee, November 1, 1907.

*Editors Herald:* I have often thought of writing to your columns. I wish to express my thanks to the brethren and sisters for the encouraging letters which give me such pleasure in reading. If it were not for the general church papers I might be more in the dark than I am; but through the papers I can see that others have their ups and downs, as well as myself. I have no reason to doubt this being the only true church of Christ. I have had many evidences of it. I have seen the signs following the believer more than once, even the blinded eyes opened, and the sick healed. I have also had my prayers answered, for which I feel thankful.

I will relate an instance that comes to mind. I had just moved to Lexington, and my wife was at that time subject to nervous headache to the extent she would have spasms, and it seemed would almost die. She, having overworked in the moving, took the headache, and was very bad. Nobody was there but the little eight-year-old boy and myself. I had some oil which had been set apart for the healing of the sick. With this I anointed her head, then bowed by the bed and prayed the Lord to bless the anointing and to heal her, as we had no elder, and had no way of getting one at that time. The Lord healed her at once, and she got right up, dressed, and went to work. I have not told this to boast, but thought it might help some one else under similar circumstances. When we do the best we can, that is all the Lord requires of us.

I feel my weakness, and earnestly desire the prayers of the Saints, that the Lord may enlighten my mind, and broaden my understanding. It is my desire to do the will of the Lord in all things. I can say that the Lord has blessed me in some of my efforts to present the word, while at other times my mind has been blank, as I feel that it always will be when the Lord is not with me. May the Lord bless his people everywhere, that they may put forth their best efforts to advance his cause.

Yours in the faith,

U. L. GOWER.

DIXONVILLE, Alabama, October 29, 1907.

*Editors Herald:* I presume you will desire to know that the Florida reunion was a success.

A good, enjoyable time was held by all who attended. The attendance, considering it was the first reunion there, was good; the weather was lovely, the preaching fair, the social-meeting fair, and practically no complaint. Another for next year was voted unanimously. Brn. T. C. Kelley, A. and N. L. Booker, Jeff Hawkins, C. J. Clark, G. T. Chute, and the writer did the preaching. Three sessions were spent

profitably, we think, in Bible drill and normal work. Friday night, the 25th, a splendid program was rendered, for which credit is largely due to Bro. and Sr. Clark.

Yours respectfully,  
J. M. STUBBART.

HOLDEN, Missouri.

*Editors Herald:* As the Saints are looking this way (Independence Stake), and often inquire as to opportunities for business, I now have two openings in the town of Holden.

1. A blacksmith shop, with two forges, gasoline engine; a general repair business is carried on. The brother has been here for more than thirty years, but is getting too old and desires to retire.

2. Coal, wood, and feed business. A good location and a growing business, in the midst of a growing branch of the church.

3. A hardware store. As I have been asked by letter a number of times for such chances, and not having the names of those parties, I take this opportunity to inform those who may desire to engage in either line.

In gospel bonds,  
A. H. PARSONS.

#### Gleanings from the Field.

*Editors Herald:* I am now at home with loved ones, after an absence of three months. I have enjoyed my last trip very much; have been blessed much with the Spirit, being shown and directed in my work.

Just closed a sixteen-session discussion with F. M. Strickland, of the Christian Church. Had a good time all the way through. My opponent's attitude and actions (while sometimes hard to bear) did me no harm, but much good. Am more persuaded than ever that no weapon formed against this work shall prosper. I am a firm believer that when it becomes necessary to meet our opponents in debates, if we are humble and faithful, the Lord will lead and direct to the confounding of all spirits and powers arrayed against the truth. The debate was a complete victory for our side. My opponent was heard by a disinterested party to advise his elders not to allow a vote to be taken to decide the debate. Said it would prove disastrous to their cause.

I baptized one, Sunday, October 27, and left about a dozen or more dry-land Saints who stood by me, giving me the best their homes afforded, and helping me with their means. I also feel I owe to the dear Saints of Bald Knob an acknowledgment of their kindness, and sacrifice made for my financial welfare, and giving me every attention and help needed while I was sick with Arkansas chills and fever. I feel truly proud to say we have a branch of Saints there that many other branches would do well to pattern after, though their advantages are but few. May the Lord bless them abundantly for their kindness toward God's servants. I expect another debate with Strickland here in Springfield, with all books, as he was not satisfied with the debate on the Bible.

C. E. IRWIN.

Men are qualified for civil liberty in exact proportion to their disposition to put chains upon their own appetites; in proportion as their love of justice is above their rapacity; in proportion as their soundness and sobriety of understanding is above their vanity and presumption; in proportion as they are more disposed to listen to the counsels of the wise and good, in preference to the flattery of knaves. Society can not exist unless a controlling power upon the will and appetite is placed somewhere; and the less of it there is within, the more there must be of it without. It is ordained in the eternal constitution of things, that men of intemperate habits can not be free. Their passions forge their fetters.—Burke.

## News From Branches

### FIRST BRANCH, CHICAGO.

Last Sabbath, our regular sacrament day, was made of good account to the Saints here, by many attending the services, and manifesting the signs of real spiritual life. The Saints ought to be the most lively, and "always doing" people of any, for their message to the world is a live one, and their means of salvation that of hard, earnest work. The elements of opposition which try, and prove us, are well mixed in the world to-day, and either we must answer the call for the courageous, or else take our place with those who fail, and regret.

Just now the Saints are astir in the egg business. As last winter, fresh eggs are procured, and sold out as best can be. A small profit is realized, which goes to the building fund. We are just beginning to realize that each little success only whets our efforts, and makes the next task the more easy. Too, it seems as though the end is in sight, and already we realize what our love for the little church will be, when once we enter it as our own, to give to God as an offering to be used to his glory.

The day of Thanksgiving is drawing nigh. Bro. McGurie is out with both hands full of tickets for a turkey supper to be given Thanksgiving evening, proceeds of which are to go to the building fund. He will sell you a ticket whether you can come or not, and not feel the least slighted. Try him.

Our work here is being carried on principally by the local force, and though we have suffered some, prospects are now brightening, and everything seems to be adjusting itself to our former normal condition. It is not the lack of a missionary that is the real cause of the decline of a branch, but the failure of the members to live up to their possibilities. Our meetings ought to be just as good where a branch officer presides, as were a high priest or an apostle present. Our gatherings are not for the purpose of being entertained, but for prayer, for worship, and meditation. The association and communion of Saints figure in our salvation only so far as we make it a means of self-development along the lines of the law of charity, and lending aid to those whom our influence will better.

We are pleased to say that the work here, so far as represented by the First Branch, presents a pleasing front at present, even though we have had some discouragements in the near past.

Bro. E. J. Goodenough has labored with us considerably, and what we have had of him has been good enough for any one.

Preparations are being made by the Sunday-school for a Christmas-tree and entertainment.

The Sunday-school is active in announcing its existence, by handing out cards to passers by. A well printed and neat little card about the size of a postal, bearing recommendations of the school, and an ample explanation which differentiates us from the Utah people.

J. H. CAMP.  
2270 West Twenty-fifth Street, CHICAGO.

### INDEPENDENCE, MISSOURI.

The singing-class, of which we made mention last week, held its first meeting Tuesday evening. Those in charge of the work are well pleased with the excellent attendance, and all are impressed with the competency of the leader, Professor Homes, of Kansas City.

At their regular monthly business-meeting, the Sunday-school sustained Bro. David J. Krahl to succeed Bro. Earl Corthell as superintendent of the school, upon the latter's resignation.

Also, the matter of Christmas entertainment was brought up and referred to the executive committee.

The attendance at Religio last Friday evening was two hundred and thirty-seven, and collection three dollars and forty-nine cents. We were favored with the presence of a number of the priesthood who attended an earlier meeting and stayed at Religio afterwards. A particularly excellent paper was read by Sr. Tessie Smith on the subject of Mohammedanism. The conference visitors who come in the spring to General Conference will notice many improvements in Independence since they were here, particularly in the "west end." Streets have been graded, granitoid sidewalks have been put down, some streets have been paved, and many comfortable homes built. A street is being graded now which will give a convenient approach to the sanitarium tract from the south.

Sunday was a day well spent at the Stone Church, and attendance was good despite the fact that the weather was very cold. Bro. M. H. Bond, of the stake presidency, preached at the morning service on the subject of the "ministration of angels," and Bro. Joseph Luff in the evening, using for his text

(Continued on page 1063.)

## Miscellaneous Department

### Conference Minutes.

**SOUTH SEA ISLANDS.**—Met in conference in Tarona, Papeete, April 6, 1907, at 8 a. m. The following officers were chosen: J. F. Burton, president; C. H. Lake, assistant president; Turatahi, secretary; Taaroa, assistant secretary; Takehu, Matahuria, and Tetohu to take care of the chapel, and keep order during the conference; Kehauri, Mahinui, and Roo to oversee Tarona and keep order on the grounds. The following reports were received from ministers: High Priests J. F. Burton baptized 1, C. H. Lake; Elders Teraitua, Tahua, Turatahi, Tepoaitu, Taroi, Tuteirihia baptized 4, Tai, Lui, Tupotahi, Marere, Teahu, Taihia, Tiho, Haroatea, Tikihi, Maruake, Pohemiti baptized 1, Proi, Alfred Sandford, Tapu, Tehu, Huoi, Teotahi, Rua, Parepare, Hotu, Tara baptized 4, Tevivi, Hepava; Priests Tane a Temai, Tehautupu, Fariua, Teare, Fakatoro, Tanenui, Tetautua, Taruia, Taihia, Tehautavi, Teopa, Hiti, Tehania, Haorea; Teachers Taaroa, Tahua, Maro, Tavi, Roo, Taura, Faarii, Mahinui, Moe; Deacons Matahuria, Tetata, Teata, Taia. Adjourned for Sunday were as follows: Preaching at 7 a. m. by Elia; at 10 a. m. by C. H. Lake; at 2 p. m. Hotu and Tahua to administer the sacrament, and lead the testimony-meeting; at 7 p. m. preaching by Marere. A son of Tanenui and Putaki was blessed at the morning service by J. F. Burton, C. H. Lake, and A. Sandford, and named Tanenui.

April 8, at 8 a. m., conference opened as usual; minutes read and approved, after which the six propositions of the conference of July 26 were read, and are as follows: "It is expedient that we agree to the things mentioned below: 1. Leave off the company called the priesthood. 2. Cease leading companies into the bush. 3. Cease talking evil of one another. 4. We will all become one people as formerly, and we all will be subject to the law of God, and likewise to the law of the church, and to the officers of the church according to their office. 5. And if we agree fully to these things, we will recognize all the officers of this church, according to their offices and callings as formerly. 6. And we will recognize the branch in Faava in good standing in this church, and all the officers and members also therein." Twenty-eight speeches were made for and against the company called the priesthood. At the afternoon session Teura desired to read from Doctrine and Covenants 18: 4. The point he tried to make was that they were commanded to go to the mountains and to the sea to pray, upholding their thought that it was right and best to go to the bush and wade into the sea to pray. He was answered, We were told to pray in public and in private, and to preach on the mountains and to all people, and nothing said about wading in the sea to pray. And after twenty-two speeches had been made, the president of the conference asked all who desired to abandon the company called Priesthood Company to stand up, and most all stood up; he then

asked all who desired to hold fast to that company to stand up, and fourteen brethren and one sister stood up; and as they were all officers in the church, except the sister, the officers were requested not to act in their office till they repented. April 9, met at 8 a. m. Minutes of last session read and approved; afterwards opportunity was offered to those not present yesterday to express their desires concerning the Priesthood Company. Six brethren stood up expressing their desires to stay with the company. The following elders were appointed as a court of elders to try any case which may be presented to them: Elia, Turatahi, and Marere. The following branches reported their officers chosen: Tiona, Amanu, Avatoru, Makatea, and Niau. Elders' quorum reported their work and the offices held by them the past year. Neri asked concerning the law of Anaa which says, an "officer of this church who sanctions his child living with a companion unmarried, must give up his office." His question was, Supposing a child had married and separated from the married partner, and took up with another companion, would he lose his office? After twenty-nine speeches, Neri asked the president of the conference to decide it, who decided as follows: As under the French law children were subject to their parents till they were twenty-one years old, therefore, if an officer of this church sanctioned his child, under twenty-one years old, living in adultery, he must give up his office. The subject of filling up Tarona land and making a wall was discussed. The committee, Metuaore, Hotu, and Elia reported the work divided among the following six districts; Tahiti, Hao, Rairoa, Fakarava, Kaurā, and Manihi, each district to burn its own lime for the wall, of 375 meters long, around Tarona from the road back, the wall to be four and a half feet high and twenty-two inches thick, and the land built up two feet higher than it is now, the wall to be of coral rock, ten men of each district to build the wall, the lime to be brought here from February to March, 1908, this work to be begun after the conference in April of next year. All this was agreed to by vote.

April 10 met at 8 a. m. The report of the committee on ordinations received, recommending the ordinations of Noia, Rua, and Tane as elders, Rootaura and Taaroa as priests, Taia and Ratia as teachers. The proposition was made of getting mountain rock for the wall around Tarona rather than coral rock. The statement was made that it would cost about \$2,000, American money, for the rock alone. It was finally decided to use coral for the wall. A report from the court of elders was read concerning the company called Priesthood Company, as follows, partly: "We, the court of elders, met at 2 p. m., April 9, on the Priesthood Company case, and considered it till 5 p. m.; met again April 10, at 8.30 a. m., and again considered that question, the Pupu people generally being present; J. F. Burton and C. H. Lake were sent for on both days by the court of elders, and spoke their views before the court and the Pupu, and then they retired; and when we saw that the Pupu would not change their minds, we condemned them on the two charges, that is, they would not be subject to the six propositions of the conference of July 26, 1906; and they were rebelling against the church and its officers and laws; and put upon the conference the work of affixing their penalty. Elia, Turatahi, Marere, court of elders." After much talk for and against the charges and decision of the elder's court, twenty-nine brothers and twenty-three sisters were cut off from the church, by vote of the conference on each name separately, after they had stood up and requested it. The president of the conference requested all officers who desired to do the work of missionaries for the coming year, to report to him. The committee on the grounds reported there were three hundred and fifteen persons attending conference.

April 11, 8 a. m.: The following was presented and received by vote: "All members of the church—men or women—who live with companions unmarried, must give up their membership. This will take effect on April 6, 1908." It was stated that Pai Tahutu had been appointed by the committee to oversee the building of the wall, and Pou, Tenenui, and Roo to build the scow to bring stone for the wall from the reef. Marere and Tane were appointed a committee to examine the bishop's book. The following persons were then ordained: Noia, ordained elder, by C. H. Lake; Tane, elder, by J. F. Burton; Taaroa, priest, by Elia; Rootaura, priest, by Hotu; Taia, teacher, by J. F. Burton. Rua and Ratia not being present, their ordinations were provided for. The conference of April 6, 1908, will meet at Tarona, Papeete, at 8 a. m., done by vote of the conference. The officers of the

mission, divisions, and districts, were requested to try all members who would not agree to the six propositions of the July conference of 1906, and if they would not give up the Pupu to cut them off. The president of the conference was then asked, how those cut off yesterday could return if they wished to. He replied, As they were cut off from the church by conference by their own request, therefore if they wished to return they would have to be baptized; but if they came before the conference and stated truly that they would abide the six rules of the July conference of last year, probably the conference would restore them; but if they waited till after conference finally adjourned, they must be baptized if they wished to enter the church. April 12. The elders' quorum reported they had chosen Alfred Sandford as first counselor to the president of the quorum, and Kehauri as second counselor, and Hiti Temanava secretary. Metuaore, the bishop, reported that he had chosen Alfred Sandford as his second counselor. Arrangements were made for their ordinations, which took place on Sunday, April 14; Sandford and Kehauri ordained as first and second counselor to the president of the elders' quorum, and Sandford as second counselor to Bishop Metuaore. Tevari of Faaa, and Hotu of Tikahau, repented before the conference of their connection with the Pupu, and stated that they received all the propositions of the conference of July 26, 1906, and wished to be received again into membership. They were received by the unanimous vote of the conference. The court of elders reported having examined into the matter of Taia, of his son living with a woman unmarried. He stated that he desired his son to marry, but he would not. He tried to separate them, but they would not hear him. He cast his son out of his house because of his unbelief; the vote in favor of allowing him his office was 16 in favor and 9 against, which he took as a denial of his right to hold his office. Conference adjourned.

April 13. Report of the auditing committee on the bishop's books received. The bishop received \$284.70 Chili, disbursed \$75.05, in the safe \$209.65 Chili money. Hotu reported he had \$30 French money in his hands of Tarona land money. The following appointments were then made: C. H. Lake, president of Fakarava division; Turatahi, assistant secretary of the mission, to visit that division to correct the record of names in that division, and also to act as missionary; William, president of Tahiti division, and Tane his assistant. Presidents of districts, Hotu, in Takaroa district; Marere, in Rairoa; Tehakeke, in Hereheretue; Teihoarii, in Fakarava; Putoa, in Kaukura; Tapuni, in Tubuai; Markuake, in Raiatea; Teponitu, in Tahiti; Temarei, in Taenga; and Elia, in Hao. Missionaries: in Tahiti, Tai; in Hao, Pinga; in Manihi, Tetaku; in Kaukura, Hiti, and Niuarai. The bishop also reported the money still due of tithing loaned in Anaa, and asked the branches to return it; he also notified the conference of the following agents he has appointed in the following places: Tahua, in Rairoa; Rua, in Tikahau; Teopa, in Makatea; Tetai, in Niau; Elia, in Amanu. The following officers were sustained by several unanimous votes: Joseph Smith and his counselors, the apostles; the Bishopric, seventies, high priests, elders, priests, teachers, and deacons, and all Saints here, in America, and in all the world. The president of the conference advised all the officers and missionaries of the church to preach the gospel of Christ, and do not speak evil of any people, but try always to lead others into the light and truth. Conference adjourned at 10 a. m., April 13, 1907. Minutes of Turatahi, secretary of the conference, translated by J. F. Burton.

BRITISH ISLES.—Annual conference met in the Priestley Road meeting-room, Birmingham, August 3, at 6.50 p. m. Apostle J. W. Rushton occupied the chair. Proceedings opened with the singing of hymns, and prayer was offered by Elder C. H. Caton. The minutes of the 1907 conference were read and corrected. The mission president's report, in which was embodied his report as delegate to General Conference, was read, and its consideration deferred until a later stage of the meeting. Missionary reports; William Newton, of Plymouth, stated that he had labored one month in London but he did not accomplish much on account of sickness; and no meeting-rooms available for preaching. Also labored one month at Heavitree (Exeter). Some labor had also been done in Enfield. In lieu of a report a communication was received from Thomas Taylor, of Leeds. W. H. Greenwood, of Manchester, reported labor in the Sheffield District, including Derby and Nottingham. Thomas Jones, of Nantyglo, reported labor at Penrhwi-ceiber, Abera-

man, and Tredegar, especially the two latter places, where the seed was being liberally sown, and house to house visitations carried on. George Morris reported labor in Penrhwi-ceiber, Aberaman, and Tredegar, too, where tract distribution from house to house and street-preaching had been carried on. G. W. Leggott reported labor in the Manchester District. Visited Warrington and Morton: He had commenced open-air meetings at Droylsden with good interest, and at Stevenson Square, Manchester. The letter of Bro. Thomas Taylor was now objected to, and its consideration deferred.

Reports of district presidents: Manchester was reported by H. Greenwood. The work is onward, the ministry generally are active, out-door meetings and street-preaching are being carried on in the branches. Pleased to report that the brethren were carrying out the duties of their calling. Birmingham was reported by William Ecclestone. The branches were doing their work faithfully. All were doing what they could. Leeds District was reported by Walter Aveyard, who said that he had to resign his office as president on account of infirmity. He had not been able to fulfill his several duties. The Burley Branch had been passing through an ordeal, yet they had good spiritual times together. In the Wortley Branch a number were attending to their duty. He said they needed young, healthy, and strong men in Leeds. Men who are whole-hearted for God, who know their duty, and are willing to do it. Their two branches are presided over by priests. Eastern Wales was reported by Thomas Gould, who said the work was moving along slowly, yet the spiritual condition was fairly good. We have some drones, but the majority are active and doing their best. Bro. Thomas Jones and George Morris are doing active missionary work. In harmony with the law, they are opening up new fields, and we are hopeful for their success. Western Wales was reported by H. Ellis, who stated that the work was more hopeful and encouraging than heretofore. Pontyeates had added three promising men during the year. The branch president here had paid him over \$50 in tithing and free-will offerings. At Llanelly, conditions were not favorable. Officers were needed here, where there was a large meeting-room, to carry on the work. Llansamlet is in an improved condition, David Lewis, an old veteran, being president. The outlook is hopeful. Penygraig Branch is not in a good condition. The members are scattered over a wide area. They hope to revive the work. Aberaman Branch has been recently reorganized, and Bro. Lilas Evans is president. The only drawback to the work here is lack of education. The report of Bro. Aveyard was withdrawn for later consideration.

On Sunday, August 5, the morning service opened at 11 a. m. J. W. Rushton presided, assisted by H. Greenwood and W. Ecclestone. Several speakers occupied the stand, viz.: H. Greenwood, G. W. Leggott, and Bro. Angus, of Philadelphia. The addresses were good and were listened to with close attention. During the service a solo entitled, "The promise of life," was well-rendered by Sr. Edwards, a promising contralto singer. In the afternoon an old-fashioned fellowship-meeting was presided over by C. H. Caton and John Dyche. Eighteen interesting testimonies were borne. The evening service at 6.30 p. m. was in charge of H. Greenwood and William Ecclestone. "I know my heavenly Father knows," was sweetly rendered by Sr. Green. Bro. Rushton was the speaker. His discourse was pointed and interesting. An open-air service was afterwards held in a busy thoroughfare, under the direction of J. Dewsnup, Jr., Bro. J. Dewsnup, W. Ecclestone, G. W. Leggott, W. R. Armstrong, J. W. Rushton, and J. E. Meredith addressed the crowd.

Monday, August 5, business was resumed about 9.40 a. m. Bro. Rushton again occupied the chair, being assisted by C. H. Caton. The financial secretary stated that his books were ready for audit, whereupon the chair appointed J. E. Meredith, Charles Walton, and E. Nixon to audit and report. Reports of patriarchs James Baty (Manchester), and Joseph Greenwood (Stafford), were read. The Bishop's agent's report was next presented by Elder C. H. Caton: "Income, including balance from 1905, was £355, 18s. 1½ d. Of this sum, £160, 17s. 4d was received from Bishop E. L. Kelley, and £195, 11½ d, tithes and offerings in this country. The total expenses were, £311, 2s, 9d, leaving a balance of £43, 15s, 5½ d, to start the present year. The income for the present year up to July 15, has been £125, 10s, 0½ d, of which sum £60 has been received from Bishop E. L. Kelley, leaving £65, 10s, 0½ d, from tithes and offerings. This, compared with last year up to same date, £78, 5s, shows a falling off of

£12, 15s. Adding the balance of 1906 to this income, we have £173, 3s, 9½d. The expenses during the year, to July 15, are £160, leaving me £13, 3s, 9d, to meet liabilities falling due August 1, of £31. In laying these figures before you, I beg to call special attention to the matter of free-will offerings. Thinking it would give the brethren and sisters of small means a chance of paying into the general fund of the church and thus have credit on the Bishop's books for such help, I appointed collectors in the branches, hoping thereby to materially swell the income. I am very sorry to say my hopes have been very greatly disappointed. While thanking those who have added their mite in this way, I can not help deploring the apathy of the general membership in this matter. As Saints we should always remember that the only means the Lord has enjoined for the purpose of raising funds to carry on the work, is by tithes and offerings to be paid in to the bishopric of the church. These funds are to be used for the spread of the gospel and assistance of the poor. I know of no other financial responsibility which the church, as such, is under. I hope the remaining part of this year will show an improvement in the work of branch collectors. There is much anxiety in connection with this agency, but I have learned to be patient, knowing it is the Lord's work, and he will provide. I am still desirous of doing all I can to further the cause, and in asking for financial aid for the church, I, too, ask the prayers of the Saints that my labors may be serviceable for the remainder of my days. C. H. Caton, Bishop's agent, British Isles Mission." The mission book agent, Bro. Alfred Fysh, reported having "sold books to the value of £17, 2s. There has been delay with some owing to fire, and miscarriage of orders through post. Several books are out of stock at headquarters. They are having a first-class plant put down in the new printing-office at Lamoni, so that all work done will be of first-class quality. I have sent for catalogues, which I will supply to applicants later."

Reports of standing committees: 1. A committee to draft and forward letters of appreciation of labor to the late Bishop Thomas Taylor and his counselors upon their retirement from office, here reported, when it was resolved that the report be received, and the committee discharged. 2. The following report was presented by the auditing committee on the Bishop's agent's accounts. "To the President and Saints in Conference Assembled: We, your brethren appointed to audit the books and accounts of the Bishop's agent for the British Isles, wish to state that we have attended to the said audit, and have found the accounts correct. John E. Meredith, Frank Swan, Charles Walton, committee." A communication from Priest William Maddock, of South Manchester, respecting marriage with deceased wife's sister, was read, when it was resolved that: "Whereas the church has not declared on the question of marriage relationship, we do not feel ourselves competent to pass judgment on the question raised by this letter, therefore, we respectfully refer the letter back to our brother." Another communication from Priest William Maddock, respecting a priest's duty when visiting the Saints, was read, and it was resolved that, "Whereas this is a question affecting the Manchester District, we respectfully refer the matter back to our brother." The financial secretary's report, being presented read as follows: "During the conference year 1906 and 1907, I have received cash, £43, 1s, 11d; paid out, £16, 13s, 5d. Of this amount the 'one thousand shillings fund' has contributed £23, 2s, 9d; the tract fund, £8, 3s, 7d; and expended, 3s, 8d. The conference account has expended £11, 15s, 1½d. The incidental expenditure account has expended £3, 13s, 8d, and the postal account, £11, 11½d, leaving a balance in hand of £26, 8s, 6d. I thank the Saints for the support given, and ask for a continuance of their support in the future. I have done all that I could and trust that I have given satisfaction to the body." Auditors reported foregoing account correct. At this juncture, and during the discussion of the financial secretary's accounts, the president of the mission stated that no member of the church in this country has any right to frustrate the resolutions of this body passed in conference capacity, and if any missionary do this, he is liable to have his appointment withdrawn. Elder Caton was granted permission to read his report, and address the conference upon his own work and that of his collectors, in obtaining tithes and offerings. The report of the committee on the illuminated addresses presented to Presidents Joseph Smith and R. C. Evans was next presented, and the committee discharged. The committee on the revision of conference rules reported, when the com-

mittee was granted further time. The objection to Bro. Thomas Taylor's report was now taken up, when it was resolved "That the communication from Elder Thomas Taylor be deleted from the reports of missionaries, and further, whereas Elder Thomas Taylor has declined to report to this conference, be it resolved that we regret that he has declined to report to the body and show the courtesy that has hitherto been shown by all missionaries appointed to this country in the past." The report of the Leeds District was now considered, and questions asked respecting the condition of the work in Leeds, which were answered by the president of the mission, Resolved, That the secretaries forward to the relatives of the late Bishop Taylor a letter of condolence. Resolved, That the 1906 conference minutes be corrected to include the resolution on the report of the committee on district boundaries, and the resolution be carried into effect. Resolved, That the financial secretary be authorized to purchase a bag for financial documents. The report of the mission president was received, and ordered to be printed and distributed at the president's discretion. The general, mission, and local authorities of the church were sustained by vote. Votes of thanks were awarded the officers and members of the Birmingham Branches for hospitality and kindness experienced by the visiting members of the conference. Cardiff was chosen by vote to be the place to hold the 1908 sessions of conference. A peaceful, orderly, and enjoyable conference closed, with suitable remarks by Bro. J. W. Rushton, who also offered the closing prayer.

At the late mission conference it was resolved to have the report of the president printed and circulated among the various branches. The following extracts are therefore selected as representing and embodying the main features which may be utilized as a working basis for the better equipment of the several branches of the church in this country.

Speaking of the work of the Sunday-school, Zion's Religion, and also the Daughters of Zion, as represented in the Conventions and the General Conference, the report continues as follows: My experience has taught me that in our mission we are very much behind in these vital matters. It is true, we have in most of our branches, Sunday-schools, a few of which are in earnest about the work of caring for the needs of the children; but in the main this work is amorphous and tactless, and carried on in a nonchalant manner. Many of our children are lost to us, and in all probability will never be recovered, because we lack properly organized effort to retain them intelligently. We have almost innumerable instances where the law has been complied with, and the almost irresponsible children have been baptized when eight years old; but when the child has got beyond the period of dutiful subjection to parental authority, attendance at church and interest therein has been conspicuous by its absence in many instances. We very much need properly organized schools in which our children may be trained and educated in our faith and doctrine; we need also organized endeavor to arrest and interest the youths and maidens who, passing out of their childhood and not yet fitted for the matured pleasures, nor appreciative of the attractions of the adults, do not have in this mission the environment which adequately supplies this great need. Other churches have long been alive to the urgency of this demand, and have secured a large measure of success by specializing on this question, and have 'sanctified' what things were once regarded with suspicion, viz., games, music, gymnasiums, and even theatricals. I strongly feel that with due care and proper limitations, which, of course, would have to be determined by experience rather than by prescription, we could profitably utilize some of these methods to keep in touch with our young people; for if they will seek such pleasures, and experience shows they will, it is much better for all concerned that their pleasures and recreations shall be enjoyed under proper conditions and in a congenial environment, rather than in questionable places, among companions who are not in sympathy with the spiritual ideals of our church. By this means we shall in all probability not only effectively provide against this leakage, but gain a number of strong and robust young men and women, who will voluntarily devote themselves to the work of building up the church and kingdom. I therefore very strongly recommend that in the various branches Sunday-school work and Religion work, or something of a similar nature, be seriously and methodically undertaken; and so place ourselves on an equality with the church in

America. I think it would be a wise step to select a committee of capable brethren and sisters to arrange some method of dealing with this matter with a view to organization, and suggest that the committee correspond with the association in America to obtain a knowledge of their methods and routine. These matters are very urgent and ought not to be longer delayed.

Regarding the sisters in the church in this mission, it is a common want that has been stated time and again, and only those who have come out of other churches where they have enjoyed the 'mothers' meeting,' or the 'sewing classes,' or some of the various organized attempts to interest the mothers, can sympathize with the feeling of loss and utter uselessness which seems to be the experience on joining our church. Surely, we can find some way in which to gladden the usually monotonous lives of the wives and mothers who, week after week, are drudging at home, and can only have a brief and uncertain interlude on Sundays, and not always that.

If we could secure the services of some energetic sisters in each branch, who would sacrifice to find the time and devote the energy to accomplish this work, what a wonderful work could thus be realized, bringing joy and blessing into the lives of those who have not much opportunity for visiting, or attending the usual services, and besides would be the means of increasing the spiritual and material prosperity of the church. I mean that it shall be a sister's work, uninterfered with by the brethren.

Regarding the conditions of the work in the branches, there is yet much to be desired. Speaking generally, though there are exceptions, there is a prevailing lack of organized and consistent effort on the part of those who have charge of the local congregations. This, in my opinion, is responsible for the apathy and indifference among the membership. It is very much to be desired that the branch officers, especially the elders and priests, will put themselves more fully into touch with the flock over which they have spiritual supervision. I am fully aware, in every case there are claims made upon the local ministry which make it very difficult to find the time to attend to church matters as often as they feel they ought to. But after making due allowance for the strenuousness of daily life and the lack of health of which some may justly complain, I am still convinced that much that could be done is left undone. The branch needs more thought and attention than what is simply called for by the usual services, and it would not be time wasted if the brethren would spend more time in thought and careful attention to the needs of the work under their care, together with the opportunities, and arrange, order, and provide for the matters as a steward or foreman in the employ of a master having the interest of the firm at heart, for which of course he is paid, takes his duties conscientiously to heart, thinking how to better do this or save that. In a sentence, we want more of the spirit of commerce, mellowed by the spirit of sacrifice.

I believe it would be a matter that could be attended to without a very distressing sacrifice to have the members visited by the elder and priest pastorally (by the way I don't like that word *officially*, in this connection), stimulating brotherly love and social sympathy, and giving the individual member evidence that the church really does put a valuation on him or her and the family, and he feels that he 'counts'. So many have felt they were not needed. It is these little attentions, in themselves so insignificant, that are very potent for good if performed, and for evil if neglected. The branch president and the priest are the ones who can get nearer to the membership than any one else, and if they would only seek to put into practice the polity of the church in these matters, I am sure the effort would repay those who would thus serve the church.

I would also ask again that more prompt attention be paid to the quarterly reporting, which has been approved and is now adopted by the church, and the church is now supplying the forms upon which the reports are to be made out. We have asked all the officers to make this a matter of more careful attention; but the success thus far has not been encouraging. We only get a meager response, and some that do come in are so belated that they do not serve the purpose intended, viz.; the requisite data to the church Presidency.

There is another thing about which we have spoken before; that is, the ever-increasing necessity for our ministry to study and become acquainted with the 'signs of the times.' There is not the slightest doubt that conditions are changing, and as never before it is becoming imperative

that we shall be able to give 'a reason for the hope that is within us.' The spirit of the age is growing bolder, and no longer does Agnosticism sneak along in the dark, as if afraid of discovery; but it is rapidly becoming 'popular.' Huge crowds in all parts of the country eagerly gather around the open-air Atheistic lecturer, and the Socialist orator who, having an easy accessibility to the cheap editions of the weighty literature has originated a new species of socialism which has proved a menace in some regards, but in the main has given a healthy stimulus to study and research among the common people, who have vigorously set to work to do their own thinking.

Unfortunately, we have very many to-day who are pleased to have a philosophy which relieves them of moral responsibility, and so does away with the necessity of exercising self-restraint. It is for these reasons that I earnestly plead with the young men of the church, especially, to strive by prayerful study and meditation to equip themselves for the work of God in the evangelization of the world and its redemption by obedience to the truth revealed in Christ.

The expert advice of the veteran preacher, Paul, to the novice, Timothy, is worthy of our deepest consideration: 'Study to show thyself approved unto God'; for he that will so labor as to win the approval of his divine Lord will surely win the approval of all good men; and if there is any possibility of awakening the public conscience, this is the preacher that alone is equal to this work.

I now invite especial attention to the categorical statement of the needs of the mission at the present time as it seems to the writer.

1. We need methodical and persistent Sunday-school work properly organized.

2. We need a Religio or its equivalent, also properly organized, and persistent endeavor to attract the young people.

3. We should arrange for weekly sisters' meetings, conducted on a similar plan to the 'mothers' meeting.'

4. The local ministry to systematically care for the interests of the branch over which they have oversight in pastoral visiting; methodical tracting and persistent open-air work.

5. To realize efficiency in our work, we should have periodical priesthood meetings to be devoted to the studying of church doctrine and polity.

6. Please send in your reports, whether branch, district, or mission, promptly, learning to do everything we have to do with a businesslike accuracy and diligence.

7. Lastly, I would advise that we revive the old time fasting- and prayer-services, by which we shall season all our work, and so, at least, place ourselves in the proper attitude for the Spirit of God to guide us.

Touching the finances, we have these interests in the hands of capable and earnest brethren, in whom we all have the highest confidence; Bro. Caton of Birmingham having charge of the tithing and general bishopric work in this mission. It is very encouraging to know that the average income has been maintained this past conference year. I believe that if only the Saints would adopt method in this matter, and instead of allowing emotion to control the giving, to have the sense of our obligation to God and a desire for the welfare of others as the 'motive,' and the emotion to be the accompaniment of our acts of benevolence, there would be better results. It will be very helpful to the officers of the mission, if the members in the various branches will try to pay their tithing to the duly appointed agent in the branch regularly each week or month as may be convenient, remembering always that it is not the amount so much as the spirit and the regularity of the gifts which is worthy.

The mission fund is in the hands of the financial clerk, Joseph Dewsnup. He does not require introduction, as his diligence in this office is known to all of us, and the success of the scheme inaugurated by our brother last year, by which we were able to pay our expenses and provide for other matters without the usual distress, which has been in evidence for some time in the past, is proof of his zeal and capability. He hopes this year to have the help and coöperation of all the Saints to make the 1908 conference glad in the realization of the ideal he presented in 1906.

In conclusion, we are thankful for the harmony and concord which has obtained among the officials of the mission, and we believe that all have striven to accomplish the work imposed upon them. Thanking all for their kindness towards myself, trusting ever to prove worthy of the continued confidence and esteem, I am, yours very sincerely,

5 Woodland Mount,

JOHN W. RUSHTON.

LEEDS, England, August 1, 1907.

**MOBILE.**—Met in conference with Three Rivers Branch, September 21, 1907, at 10 a. m., Bro. Alma Booker presiding. Three branches reported: Theodore 72, Bluff Creek 81, and Three Rivers. Three Rivers report found incorrect and referred back to branch for correction. Ministry reporting: Elder O. O. Tillman, Alma Booker baptized 3, W. L. Booker baptized 2, F. P. Scarelliff, T. C. Kelley, G. W. Sherman; Priests L. C. Goff, C. R. Mizelle, G. W. Bankster, G. W. Entrekim, N. L. Booker; Teachers David Goff, James Powell; Deacon Frank Stiner. Bishop's agent reported: On hand last report, 40c; collection, \$116.45; expended, \$56.87. Adjourned to meet with the Bluff Creek Branch, December 14, 1907, at 10 a. m. Mrs. Alma Booker, secretary, Theodore, Alabama.

**NORTHEASTERN KANSAS.**—Conference convened at 10 a. m., September 28, 1907, with the Blue Rapids Branch. Samuel Twombly presided, assisted by W. E. Peak. The following reports of branches read: Atchison 76, Topeka 48, Blue Rapids 104, Netawaka 52, Fanning 90, Scranton 94, Centralia 22. Ministry reporting: Elders W. E. Peak, Samuel Twombly, F. J. Pierce, A. L. Gurwell, Mahlon Smith, W. H. Murphy, W. S. Hodson, Frank G. Hedrick, Henry Green; Priests A. C. Ingle, H. C. Shriner, William Burlington, George Johnson; Teachers Albert J. Carney, George R. Ketchum, H. Boston, B. F. Thomas, G. W. Shay; Deacon William Blunt. Thirteen of the local ministry reported a total of 330 meetings attended, 26 sermons, 5 baptisms, 3 confirmations, 67 administrations, 3 children blessed, and 1 marriage solemnized, for the past quarter. Bishop's agent, John Cairns, reported: Receipts, \$319.12; expenditures, \$327.54; balance due agent, \$8.42. District treasurer reported: Balance on hand last report, \$4.25; paid out, \$4.25. Conference adjourned to meet with Fanning Branch. Frank G. Hedrick, secretary.

**KEWANEE.**—Conference convened with the Tri-City Branch, at Rock Island, Illinois, September 28, 1907, at 10 a. m. Associated with the district president, O. H. Bailey, in presiding, were J. W. Wight and Amos Berve. Branch reports: Joy 49, Kewanee 156, Buffalo Prairie 57, Tri-City 84, Media 21, Peoria 52, Dahinda 45, Canton 77, Millersburg 107. Ministerial reports: Elders John S. Patterson and Ezra T. Bryant. Bishop's agent's report read, audited, and adopted. Total collections, \$647.36; disbursements, \$627.45. District treasurer's report showed total collections, plus balance, \$68.38; total disbursements, \$44.48. Secretary reported total membership in district, 649; gain of 17 since May. Holding priesthood, 63. Greatest gain made at Joy. O. H. Bailey and J. W. Wight were authorized to make provision for such two-day meetings as they may see fit. Voted to hold the next conference at Kewanee, February 1 and 2, 1908. On Sunday afternoon three were baptized by J. W. Davis. The meetings throughout seemed peaceful, and the preaching good. The counsel and testimony given by visiting brethren were timely and acceptable. Mary E. Gillin, secretary.

#### Convention Minutes.

**GALLANDS GROVE.**—Sunday-school and Religio associations met at Gallands Grove, Iowa, October 18, 1907. At 7.30 p. m., Sr. M. A. Etzenhouser very interestingly introduced the normal work. On the 19th she conducted a session pertaining to the work of the Religio committees, and on the 20th gave an excellent talk on Sunday-school in the home. Her efforts were greatly appreciated, and we trust that those present may be as anxious to "do" as they were to "hear" the inspiring instruction, that better homes may be established, and consequently better and more noble workers developed for service in the cause of Christ. Floy Holcomb, secretary.

#### Church Secretary.

##### PRESENT STATUS OF CLERGY CREDENTIAL BUSINESS.

The following information concerning the present status of the Clergy Credential Business is given for the benefit of the ministry located in the territory of the various passenger associations. The letters published are replies to inquiries addressed to the Commissioners or Chairmen of the associations named by the undersigned:

##### TRUNK LINE ASSOCIATION.

"NEW YORK, November 4, 1907. Beg to advise that under the rules of this Association clerical certificates are issued

only to ordained ministers living on the line of the issuing road, and are not available for any person resident west of Buffalo or Pittsburg. The Trunk Line Association does not maintain a clergy bureau, all clerical permits being issued by individual lines, and applications should therefore be addressed accordingly."—L. P. Farmer, Commissioner.

##### CENTRAL PASSENGER ASSOCIATION.

"CHICAGO, November 1, 1907.—I beg to say that the Clergy Bureau of the Central Passenger Association is still in operation, and that a rate of two cents per mile may be obtained upon all its outstanding certificates. In view of the substantial reductions in passenger fares made by the General Assemblies of the several States covered by this credential, it seems probable that the Bureau will be discontinued on December 31, current year."—F. C. Donald, Commissioner.

##### WESTERN PASSENGER ASSOCIATION.

"CHICAGO, October 26, 1907.—We are in receipt of your inquiry of the 22d inst., with regard to the territory within which our clergy certificate is still honored, and in reply beg to advise that it is honored locally in the Northern Peninsula of Michigan, South Dakota, Colorado, Wyoming, and the States west as far as the Pacific Coast. No definite arrangements have been made regarding clergy arrangements for the year 1908, hence we are unable at this writing to give you any advice regarding same."—E. E. MacLeod, Chairman.

##### SOUTHWESTERN PASSENGER ASSOCIATION.

"ST. LOUIS, Missouri, October 25, 1907.—In regard to the territory covered by the joint clergy certificate, these certificates are no longer good for interstate trips in the Western and Southwestern territory, but may still be used for these trips in the Trans-Continental Clergy Bureau territory. As regards local travel, they will still be honored in all States in the territory of those three bureaus in which the two cent law is not in effect."—J. E. Hannegan, Joint Agent.

##### TRANS-CONTINENTAL ASSOCIATION.

"In reply to your favor of the 22d inst., I beg to say that at last meeting of Trans-Continental Lines held in Chicago, October 9 to 11, 1907, it was decided to continue clergy fares after January 1, 1908, upon the following basis:

"1. Between points west of a north and south line consisting of the eastern boundaries of the States of Montana, Wyoming, Colorado, and New Mexico, one half of the thirty-day first-class fare, or one half of the regular standard first-class limited fare in the absence of a thirty-day fare.

"2. From points east of the north and south line designated in Section 1 to points west of that line, or vice versa, clergy fares shall be made two cents per mile from starting point to destination, except that the fare from the first INTERMEDIATE point west of such line shall be the minimum fare from points east thereof.

"Further exception: From points east of Colorado common points and Cheyenne fares shall be made two cents per mile on those points; fares so made not to exceed established fares from governing points.

"3. Between Missouri River points, Omaha to Kansas City, inclusive, and California common points and between Missouri River points and North Pacific Coast common points, and between Texas common points, Houston and Minneola, and California common points, and between St. Paul and Minneapolis, Duluth, Superior, and North Pacific Coast common points, the clergy fare shall be \$36.

"From points east of Missouri River or St. Paul, including from Memphis and points north and west, through clergy fares shall be made by the addition of locals to the basing gateways.

"Between St. Paul, Minneapolis, Duluth, Superior, and Spokane the clergy fare shall be \$30, and between Missouri River and Spokane \$30.

"4. Clergy fares between intermediate points not to exceed those between eastern and western terminals designated above.

"Further provided, that the clergy fare between Salt Lake or Ogden and Los Angeles, San Francisco, or Portland be not less than \$17.50, and between Salt Lake or Ogden, and Missouri River points, not less than \$20.

"Further provided, that the clergy fare between New Orleans and El Paso be \$23.20, and between El Paso or Deming and Los Angeles \$17.50.

"Clergy certificates issued by Trans-Continental Clergy

Bureau, of which I am in charge, will be honored within the territory and upon the bases of fares set forth above.

"It is possible that it may later be determined not to honor certificates, as follows:

"(a) Between points in Colorado and territory east thereof.

"(b) Points in Wyoming east of and including Cheyenne and points east and south thereof. If that is done, the fact will be clearly set forth in the application blank.

"If further information is desired, please advise me."—J. Charlton, Joint Agent.

#### SOUTHEASTERN ASSOCIATION.

"ATLANTA, Georgia, October 24, 1907.—Beg to advise that the Southeastern Clergy Bureau continues to issue clergy permits under the same conditions as heretofore."—Joseph Richardson, Chairman.

The New England and Eastern Canadian Associations do not maintain clergy bureaus, as clergy credentials are not issued by them.

Lists of ministers under general appointment will be furnished the associations named about December 1, for the credentials of 1908.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, November 8, 1907.

#### A Warning to the Saints.

I wish to warn all the Saints against being deceived by one Harry H. Masters, who was expelled from the church some time ago, he having proved himself altogether unworthy of any consideration whatever, as a number of persons here can testify.

ROBERT SMITH.

WATERLOO, Iowa, November 4, 1907.

#### Religians, Take Notice.

Thanksgiving is the appointed time for taking the annual translation fund collection. If your district or local treasurer has not called attention to this and is not making efforts to have a good showing, WAKE HIM UP.

We want all to get the benefit from helping in this work. We want it as a Thanksgiving offering, be it little or much.

DO NOT FORGET.

Any wishing to help who are not in locals may send it direct and be given proper credit therefor.

RICHARD B. TROWBRIDGE (General Treasurer).

INDEPENDENCE, Missouri, 205 West Lexington Street.

#### Special Conference Notice.

There will be a special conference of the Southwestern Texas District held at San Antonio, Saturday, November 16, commencing at 10 a. m., to attend to some special business of the district made necessary because of the failure of the Tuff conference to take place as ordered by the district conference held at Pipe Creek.

By order of I. N. White, minister in charge.

INDEPENDENCE, Missouri, November 2, 1907.

#### Notice.

To Branch Presidents and Clerks of the West Virginia District: Will you please favor your district secretary with early reports for our coming district conference? Blanks were sent to each branch in August. Only two have responded. We desire all who can to send their branch records for a comparison with the district secretary's records. It is much needed. Any not having statistical report blanks, will be furnished upon application to the undersigned. Trust we will have a good conference, and one long to be remembered. Let us pray and labor to that end. Joseph Briggs, secretary, Adamston, West Virginia, Box 47.

#### Died.

MCQUEARY.—At Urmston, near Conifer, Colorado, Grant McQueary was shot and instantly killed by the hand of a cowardly assassin, on August 23, 1907, at 7 a. m. He was the husband of Sr. Nellie McQueary, and son-in-law of Elder James and Sr. Frances M. Kemp. Nellie, a frail little body with two children, father, mother, two sisters, two brothers, with many relatives and friends, are left to mourn this sad event. Grant was born July 31, 1872. Funeral-

sermon by E. F. Shupe, at the Conifer schoolhouse. Interment in the old home cemetery.

CRUSE.—At Pine, Colorado, October 7, 1907, Charles Wesley Cruse, son of Mr. J. R. and Sr. Lucy E. Cruse, grandson of James and Sr. Frances M. Kemp. Another bright gem plucked from the family casket, and we are again called to mourn the loss of another bright, beautiful boy, kind and affectionate, highly esteemed by all who knew him. Charlie was born August 4, 1891. He leaves father, mother, three brothers, many relatives and friends. Funeral-sermon by W. T. Bozarth, at the Conifer schoolhouse. Interment in the old home cemetery.

LONG.—At Pittsburg, Kansas, Edwin L. Long, aged 29 years, 2 months, and 20 days. Died October 26, 1907, of abscess of the lungs. A mother, a good stepfather, a dear wife, three children, five brothers, and two sisters mourn his departure. Buried at Rich Hill, Missouri. Funeral-sermon by J. C. Foss, in the Saints' church, at Rich Hill, Missouri.

#### How One Young Lady Secured Her Position.

During the last two years I have been writing either about the dead or those I sometimes wish were dead, when a mistake occurs in a news-item which I have written about them.

I am news-editor on a country weekly that has a circulation of 1,600, and is published in a town of about 1,700 inhabitants. I like my work, and only now and then would I rather be washing dishes instead of reading proofs. I didn't step right into the place, nor was it thrust upon me. I commenced working for it when I was in my early teens, and after persistent diligence I climbed to the throne.

When I was in school, at the age of fifteen years, I wrote every week society personals for the Saturday supplement of the Louisville *Times* and the *Courier-Journal*. I did this nearly every week, without fail, until I was graduated, which was four years afterward.

My school commencement was two years ago this last June, and the night I was graduated I really felt it was the commencement of my life, but I did not want to turn one stone. To be frank, I was in love; I was happy and content to sit and look at the American beauty roses my lover sent me for my graduating present. But my roses faded and my lover went away to seek his fortune. So my mind did the practical thing and turned my attention to work.

It was on the eighth day of August, two months after my school closed in the year of 1905, that I got a position as clerk in the printing-office in my home town. Taking orders for printing-matter, writing subscription letters, making out newspaper bills, and helping with the bookkeeping was the work required of me.

However, doing what was not required of me is how I secured my position. Every time I got a chance I wrote every news-item I heard and gave it to the editor. Sometimes he would use it, and sometimes he would not. When he did I was made glad and his reporter was annoyed. Along with my other work, I did all I could to please others in every way, for it did not take me long to see that the secret of success in newspaper work is to please the people even when you are not pleasing yourself.—From the *Business Circle* of the *Circle* for November.

#### Tainted Food.

Under the cliff opposite our camp in the Canyon de Chelly, was the corral of a mixed flock of sheep and goats, and it was a picturesque sight on our first evening to see them come home in the twilight and swarm into their primitive fold—their little Navajo David meanwhile making the echoes ring with some wild song of his people. He was a grave-faced little fellow, moccasined and blanketed, and paid us a visit the next morning as his flock grazed about our camp. He leaned silently upon his staff, watching us breakfasting, and we offered him bacon and coffee, than which the Navajo knows no greater luxury. Instead of accepting the proffered hospitality, he looked at our camp-fire and asked where the wood came from.

Red owned to some sticks of it having been gathered from the debris about the dwellings of the dead-and-gone cliff people above us.

Now that which is of the dead is to the Navajo *chin-di*—possessed of evil spirits—and the wood of a dead man's house, if burned, makes evil all that is cooked with it. So in David's philosophy our breakfast was of the Devil, and

## THE SAINTS' HERALD

ESTABLISHED 1860.

Published every Wednesday. Subscription price \$1.50 per year in advance. When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires. If not changed within a month after payment is made notify us. The paper will not be sent to persons who are six months in arrears, unless special arrangements are made.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Red's choicest arguments in Navajo were powerless to make him touch a morsel of it.

"Chin-di," was all he said, as he rolled his blanket more closely about him, and passed on after his bleating flock.—*Travel Magazine.*

## Coming Year Full of Interest.

More history-making events will take place in Iowa in 1908 than ever before in a single year. A successor to President Roosevelt is to be chosen; Iowa's first state-wide primary is to be held; a United States senator, governor, and a new legislature are to be elected.

In this most interesting year, the *Register and Leader* will be indispensable to every Iowan who desires to be well informed from day to day. The *Register and Leader* will publish all the news, fairly and accurately told. With over three hundred correspondents in Iowa, it covers every State happening of interest. "Ding," the *Register and Leader's* popular cartoonist, will depict events as he sees them.

Every new subscriber to the *Register and Leader* paying now for the year 1908 will receive the paper free for the remainder of this year. Daily, except Sunday, to January 1, 1909, \$4.00. Daily, and Sunday to January 1, 1909, \$6.00.

Hand your subscriptions to the publisher of this paper or send direct to the *Register and Leader Co.*, Des Moines, Iowa.

## How Will Motherhood Rank?

"What is the influence of the business woman on the home life of America?" writes Anna Steese Richardson in the November *Woman's Home Companion*. "If commercial success becomes the aim of the intelligent woman in this country, where will wifehood and motherhood rank in the scale of social economy?"

"A nerve specialist, who has counted among his patients scores of overworked business women, remarked, in closing a discussion of the woman wage earner:

"In considering the business woman, whether as an economic or a social factor, whether for her own health or her own happiness, you must divorce her entirely from the home."

"I gasped. So wise a man as to nerves! So ignorant as to the heart, the soul of the woman!"

"No woman can be divorced from the home, either as an individual, instinct with life, or as a social problem. Home and woman—they are indissolubly linked together, even though some women do not realize the fact.

"Every woman in business is a factor in some family circle, or holds possibilities of establishing such a circle. Nor is her influence confined to her own immediate family. All unconsciously she permits her very independence and prosperity to touch in an ever-widening circle the homes of her girl friends, now married, and to arouse in the hearts of women singularly suited to the domestic, sheltered life, feelings of discontent and envy. So the financial independent sister, cousin or girl, is often the real serpent in the twentieth-century Garden of Eden. Her commercial success, which passes for unalloyed happiness with her married friend, who has never been in business, is an evil influence which the most willing and devoted Adam can not always counteract."

(Continued from page 1057.)

the substance of four passages of scripture, the basic one of which was Paul's words, "Do I persuade God or men?" Both sermons were exceptionally instructive and edifying.

J. A. GARDNER.

## LAMONI, IOWA.

The preaching at the chapel Sunday was by Bishop G. H. Hilliard. C. J. Spurlock spoke at the Saints' Home and H. A. Stebbins at Liberty Home.

The local ministry were well engaged Sunday. C. J. Peters occupied at Downey morning and afternoon, and at Andover in the evening; A. S. Cochran at New Buda morning and evening; R. M. Elvin at Jack Wood's morning, and Greenville evening; R. J. Lambert at Evergreen in the evening; J. R. Lambert at Thompson in the morning; S. D. Shippy at Wion in the evening; and J. F. Garver at Terre Haute in the evening.

A branch is to be organized at Oland, Missouri, six miles southwest of Lamoni, on Saturday afternoon of this week. On Sunday the Oland church will be dedicated, the stake president and the missionaries in charge having the dedication in hand.

Wardell Christy closed a series of meetings at Davis City, Sunday evening, after an effort continuing four weeks. A good interest was shown through the series. One was baptized.

Bishop Hilliard, in connection with Bishop Anderson, has been laboring among several of the branches of the stake, teaching the financial law. They have visited Lucas, Cleveland, Hiteman, Centerville, and Evergreen.

The Hiteman Branch is enlarging its chapel to meet the demands of the growing branch. A wing fourteen by twenty-two is being added. J. F. GARVER.

## The Principle of the Sliding Scale as Applied to Boston Gas.

The Boston Sliding-Scale act, which embodies with some modifications the main provisions of the system widely used in England, provides as follows:

*First:* Ninety cents per 1000 feet of gas (that is, the maximum price then actually charged by the Boston company) is made the "standard price" of gas.

*Second:* Seven per cent (that is, 1 per cent less than the dividend which was then being paid by the Boston company) is made the "standard dividend."

*Third:* The company is prohibited from paying more than 7 per cent dividend unless and until one year after it shall have reduced the price of gas below 90 cents, and then may increase its dividend at the rate of 1 per cent for every 5 cents reduction in price of gas.

*Fourth:* New stock can be issued only with the consent of the Gas and Electric Light Commissioners, and must be sold at auction at such minimum price and under such other conditions as the commissioners prescribe.

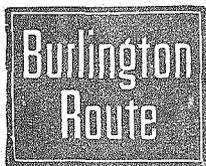
*Fifth:* Provision is made for determining annually, and publishing in detail in the newspapers, the cost of manufacturing and distributing gas.

*Sixth:* After the expiration of ten years, the Gas and Electric Light Commissioners may upon petition "lower or raise the standard price per 1000 feet to such extent as may justly be required by reason of greater or less burden which may be imposed upon the company by reason of improved methods in art of manufacture, by reason of changes in prices of materials and labor, or by reason of changes in other conditions affecting the general cost of manufacture or distribution of gas."—From "How Boston Solved the Gas Problem," by Louis D. Brandeis, in the *American Review of Reviews* for November.

The good sermon is the one that moves us to better every day living. It is told of a woman who kept a little shop, that speaking in commendation of a sermon on honesty, she was asked what she remembered of it. She replied that she could remember very little so as to tell it, but she added: "I remembered to go home and burn my bushel." And that was enough to remember. The sermon had done good work.

# Low Rates

via



## From Lamoni, Iowa

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\$22.95 to Denver, Colorado Springs and Pueblo and return, Nov. 5 and 19, and Dec. 3 and 17; \$29.45 to Salt Lake City and Ogden and return. Proportionately low rates to other points in Colorado and Utah.

### Big Horn Basin Excursion

Personally conducted homeseekers' excursions Nov. 5, 19, and Dec. 3; to assist settlers to secure irrigated lands in the famous Big Horn Basin, Wyo., and Yellowstone Valley, Mont. Ask for folders telling all about these lands. Round Trip \$22.95.

### Homeseekers' Rates

Very low round trip rates (almost half rate) to practically all points west of the Missouri River on the 1st and 3rd Tuesdays of the month. Ask for folder quoting rates.

### Jamestown Exposition

\$32.80 Round Trip on sale daily until November 20, good for 15 days. Higher rates for tickets with longer limits and to include New York and other Atlantic Coast cities and seaside resorts in effect daily until November 30.

Don't fail to visit the

### International Live Stock Exposition

Union Stock Yards, Chicago, Nov. 30 to Dec. 7.

### The Supreme Live Stock Event of the Year

No matter where you are going this fall, I can give you rates, printed matter, and useful information.

L. F. SILTZ, Agent, C., B. & Q. Ry.

No. 77—Hurlbut's Normal Lessons 30 cents, paper

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If You Want to Be Up With the Times in the Sunday-School Work You Will Want a Copy of These Lessons.

IN BEHALF OF THE MANAGEMENT OF THE

## JACKSON COUNTY

# BANK

I take the liberty of soliciting your patronage as we are in a position to do BANKING BUSINESS BY MAIL very satisfactorily. Open accounts can be placed with us for safety at your convenience and command. We have opened a savings department, paying interest on accounts of \$1 or more and each member of the family should become interested in having a bank account building for future needs. We also pay interest on time deposit certificates. A number of the brethren are living here, others are looking forward to this location as a future home, and late revelation and admonition foreshadow coming events, adding materially to our spiritual holdings necessary to signs of the times, and in this connection our Board of Directors propose to safeguard the financial interests of the Saints by offering to them a depository proof against graft, greed, or calamity, governed by a kindred feeling born of the interest we have in common. It is not popular men, large capital, heavy deposits, National or State laws, that offer absolute security to depositors, but directors and officers progressive and conservative, possessed of the virtue of true manhood, shorn of all political ambition, with no taste for frenzied finance or mining speculation, and no inclination to furnish funds for others in that line. I point with considerable just pride (I assume) to our Board of Directors as named below. Feel at liberty to write us on matters that concern you in Jackson County, Missouri.

OFFICERS: Ellis Short, President; M. H. Bond, Second Vice-president; William Crick, First Vice-president; J. D. Briggs, Cashier.

DIRECTORS: Ellis Short, William Crick, M. H. Bond, J. D. Briggs, G. H. Hilliard, Doctor Joseph Mather, Doctor O. H. Riggs, Horace Sheley, A. L. Yingling.

Very truly yours,  
J. D. BRIGGS, Cashier.

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STATE SAVINGS BANK OF LAMONI  
LAMONI, IOWA

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LAMONI, IOWA

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For the treatment of the sick and afflicted. A home where the Saints can come and be under the care and surrounded by those of our own faith. Lady patients will be taken charge of by Sr. May Mather, M. D., by those who desire.

1110 West Walnut Street  
Independence, Missouri

About one block from L. D. S. Church.

11f

# THE SAINTS' HERALD

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



"There shall not any man among you have it be one wife; and concubines he shall have no of Mormon, Jacob 2: 6.

ave it Book

VOLUME 54 LAMONI, IOWA, NOVEMBER 20, 1907 NUMBER 47

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

Entered as second-class matter at the Lamoni post-office.

## CONTENTS

EDITORIAL:	
A Visit to the Islands of the Sea	1065
Darkness and Light	1066
Interpretation of a Tongue Given at Moorhead	
Reunion	1068
General Church Items	1068
THE STRAIGHT ROAD:	
The Book of Mormon; What Is It?	1068
ORIGINAL ARTICLES:	
Early Days in Western Iowa	1069
The Indian Situation	1071
Man	1076
OF GENERAL INTEREST:	
How Should the Portrait of Jesus Be Drawn?	1078
ORIGINAL POETRY:	
"Come Unto Me"	1078
The Twenty-third Psalm	1078
MOTHERS' HOME COLUMN:	
Mothers and Sunday-school Teachers Take	1079
Daughters of Zion Reading for December	1079
Program for December Meetings	1081
LETTER DEPARTMENT:	
Letters	1081
NEWS FROM BRANCHES	1085
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
London	1086
Eastern Maine	1087
Central Nebraska	1087
The Bishopric	1087
Fourth Quorum of Priests—Request for Prayer	1087

## Editorial

### A VISIT TO THE ISLANDS OF THE SEA.

The French proverb, "It is the unexpected that always happens," is doubtless often verified, but in no one instance in the experience of the Editor more than in the visit to Honolulu, Oahu, territory of Hawaii, to take part in the dedication of the church building lately erected by the branch there holding its organization under the care of Elder Gilbert J. Waller, assisted by Elder Edward Ingham, and Priests Keaulana and Kanui, and Deacon John M. Mahuka, the last three named being Hawaiians.

An account of the dedication already has been given in the HERALD, but much of interest transpiring in the visit remains untold, and likely will not be all told; for the "half can never be told."

The week following the day of the dedicatory services was filled by taking advantage of the day time in seeing places of local interest, and visiting men of historical renown, and the buildings of the monarchy ending in the deposition of Queen Lilioukalani, the establishing of the republic with a provisional government, and the final annexation to the United States, the final transfer of sovereignty being made on August 12, 1898, and the flag of the United States raised over the executive buildings in Honolulu.

On Monday evening meetings to be continued during the week began, the Editor occupying the pulpit, Bro. Sheehy on Tuesday evening; Wednesday evening the usual prayer-service, and Thursday and Friday evenings were occupied in the same order. Saturday being the busy day of the week, no meeting was held. Sunday, October 20, the Editor occupied the morning hour, and Bro. Sheehy the evening. The services, however, began by a baptism at eight in the morning by Bro. Waller; Sunday-school at half past nine, and at half past one a Chinese Sunday-school at Waikiki, a suburb of the city, with a Religio class at half past two which filled the hours full, a Religio class occupying the church at half past six, before evening service.

Bro. Lorenzo Moore, with an interesting family of wife and four children, all girls, the oldest Madeline, being fifteen years old, the youngest about six, lives some hundreds of feet above sea level, well up in Nuuanu (pronounced Noo-an-oo) Valley, and

"One whose morality is based upon a nice calculation of benefits to be secured, spends time on mathematics that he should spend in action. Those who keep a book account of their good deeds seldom do enough good to justify keeping books."—W. J. Bryan.

here, we, Bro. Sheehy and the Editor, spent Monday, October 21, taking dinner (lunch) and supper (dinner) at their hospitable board. Bro. Moore is the care-taker of the three or four small reservoirs in the upper part of the valley from which a part of the city of Honolulu is supplied with water. The reservoirs are fed by the copious rainfall of the upper valley, coming from the clouds driven before the trade winds, striking the ridges of the mountain range, condensing their moisture on the hither side in frequent showers, more or less heavy according to the season. The Nuuanu Valley is the one into, and through which, the conquering King Kamehameha drove the local Hawaiians of the Island of Oahu over the pali (precipice) at its upper end, when the brave defenders sacrificed themselves by plunging down the steeps rather than submit to capture and its consequences. By this victory the king succeeded in uniting the islands under one government, over which he held sway for many years.

Since the coming of the white people the sheer wall at the end of the valley has been broken, and a good wagon road made up the valley over the crest, and down the northeastern side of the mountain, into the valleys along the coast, a fertile region now pretty well occupied by gardening settlers, Portugese, Chinese, Japanese, with an admixture of Hawaiian blood here and there.

At the close of our visit with Bro. Moore, we returned to the city in the evening, and the Editor, by request, took up the subject of marriage, and stated, as clearly and exhaustively as the evening hour permitted, the attitude assumed by the church on that much discussed topic. Quite a number of the Utah people were present, including elders Anderson and Wooley. We used no harsh terms, spoke disrespectfully of no one; but dealt with principles and the commands of God to the church only.

The island of Oahu is evidently of volcanic origin. A local evidence of a one time eruption near the eastern portion of the city is called the Punch Bowl, possibly from a fancied resemblance to that receptacle of social mischief brewing refreshment in fashion's circles in society. To a visit of this sightly elevation, with its hollowed top, we devoted the afternoon of Tuesday, October 22, accepting the escort of Bro. David Piikoi, his daughter Marie, a teacher in the public schools, and little granddaughter Gardie. The sight from the top was an excellent view of the city and its suburbs, up the valleys and along the ocean shores, including Pearl and Honolulu harbors. The day was lovely, as the schoolgirls use the term, and the drive enjoyed.

Returning we called at the Luualilo Home, a place established for the use and benefit of aged native Hawaiians. Our escort introduced us to Mrs.

Weaver, the matron, who is a sister of General Armstrong, who is connected with the negro school at Hampton, Virginia. The matron gave us a cordial invitation, and we not only saw the accommodations afforded the inmates, but were permitted to see them at their evening meal, the principal article of diet being poi (evidently a word equivalent to our porridge) made from the root called taro, boiled and pounded into a thick paste. The root is also eaten baked, and is in texture and taste much like the yam, or sweet potato. It is quite palatable. The poi is usually eaten without trimmings, but we found sugar and milk a welcome addition. Poi and fish are the staples of native Hawaiian food; however, there is upon the tables in the city where we have been entertained, a variety of food not excelled in quantity and quality in the States whence we came. At one of our meals Bro. Sheehy remarked, "We can not add to your menu. We have nothing, apparently, that you have not."

On Wednesday at three in the afternoon we left Honolulu in company of Bro. G. J. Waller and Bro. David Piikoi for a trip around the island by wagon, including a visit to Laie, the Mormon settlement and sugar plantation; but that is another story.

#### DARKNESS AND LIGHT.

##### DARKNESS.

1. Iniquity.
2. Sorrow.
3. Death.
4. Perdition.

##### LIGHT.

1. Righteousness.
2. Joy.
3. Life.
4. Glory.

"And *darkness* was upon the face of the deep. . . . And God said, Let there be *light*; and there was *light*. And God saw the *light*, that it was good: and God *divided* the *light* from the *darkness*."—Genesis 1.

"The glory of God is intelligence, or, in other words, *light* and truth; *light* and truth forsaketh that evil one.—Doctrine and Covenants 90: 6.

We notice that in the first instance God is the author of light, and that he has separated it from darkness. He has drawn a line between the two. He calls the one day and the other night. In the second instance he is the author and incarnation of light—spiritual light—and has separated it from spiritual darkness. To him we must ever go to learn the line between iniquity and righteousness.

That which is spiritual is often understood by that which is natural. The laws run parallel. It is quite natural that deeds of evil should be done under darkness. The beasts of prey go forth at night to kill and destroy. Man does his deeds of iniquity then, that he may hide them under the wings of darkness from his fellows and from his God.

So, in the spiritual sense, Christ himself tells us

that "every one who doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." So we may set it down as a safe proposition that anything which courts darkness is in the nature of iniquity, while righteousness loves the light of day and of truth.

It appears, then, that it is something more than a figure of speech when we speak of the "powers of darkness" or of the "children of light."

We should note also that even as God has separated day from night so has he drawn the line between iniquity and righteousness. We may dispel the gloom of night with artificial light, but at best it is a poor substitute for sunlight—we can not make night into day. Likewise we may argue that a shady proceeding is all right, we may say that the end justifies the means, we may say that some one else set the example; but we can not make wrong right. God has divided wrong from right, and he has called one *iniquity* and the other *righteousness*.

When the sun is shining brightly, when the landscape is radiant, when there is work to do, one feels happy; but when the shades of night begin to fall, any tinge of melancholy or sorrow or homesickness in one's nature begins to assert itself. Also, night is a time of fear. The day passes without a thought of danger, but at night the doors must be locked and the windows bolted, and most people prefer not to be alone.

So, when we come to the spiritual, it is evident that those whose works are works of darkness are not happy. The criminal is not happy. He fears the prison walls or the hangman's noose. He fears the future. He fears the very darkness that sheltered his crime.

On the other hand the children of light are happy, even in the midst of adverse surroundings. In the world they may have tribulation and sorrow, but in Christ they have rest and joy. Their message is "glad tidings of great joy." The closer they keep their eyes upon the light, the more diligently they are at work, the greater is their joy. That is their universal testimony. No one will deny it.

Isaiah stated the case strongly, in speaking to the wicked: "Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart."

We may set it down for our second proposition that obedience to the power of darkness brings proportionate *sorrow*, while obedience to the Prince of Light brings *joy*.

God has separated the two, and the pleasures of the wicked he has called sorrow, while the satisfaction of the righteous he has called joy.

Light encourages life, but darkness destroys it. A healthy plant removed from light to darkness will

soon die. Plenty of sunlight prolongs human life. It is probable that in complete obedience to God's law is to be found the secret of a long life, and that any infraction of it shortens one's days. Certainly it is true in a spiritual sense that the "wages of sin is death"; that to be "carnally minded is death, but to be spiritually minded is life everlasting." An increase of light and truth, or intelligence, means a broader and deeper life—more life. Christ came that we might "have life, and have it more abundantly."

Our third proposition then is that the children of darkness are walking the path of *death*, while the children of light walk the path of *life*. He that loses his life for Christ's sake shall save it.

Now we come to the last proposition. Some of the Oriental people have a theory that a man's future punishment will be, that he must for ever continue the sin that he loved while here. Perhaps there is a portion of truth here. We see it operating thus in this life, to an extent. A man starts out to gratify some immoral passion or taste: at first it brings him pleasure; but by and by he begins to feel the yoke upon his neck, and realizes that he is no longer free. He would like to break away, but he is in the grip of habit and can not. So it comes about that his greatest shame and sorrow is in the gratification of that which once brought him pleasure.

So it will be in this case. In the passage quoted from Doctrine and Covenants it is said that "light and truth forsaketh that evil one." As it is with the master so shall it be with the servant. They choose darkness and love darkness; so darkness shall be their future portion and punishment. The light shall forsake them. They shall be "thrust into outer darkness." As Jude says of the angels "who kept not their first estate" of light and truth, they shall be reserved in "everlasting chains, *under darkness*."

On the other hand those who love light here will inherit light hereafter. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory."—Isaiah 60:19. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—Revelation 21:23.

On the one hand we see a descent through iniquity, sorrow, and death, to *perdition* and total darkness. On the other hand there is an ascent, line being added to line, precept to precept, through righteousness, joy, and life, up to *glory* and everlasting light.

ELBERT A. SMITH.

All may do what has by man been done.—Young.

INTERPRETATION OF A TONGUE GIVEN AT MOOR-  
HEAD REUNION,

SEPTEMBER 20, 1907, BY ELDER J. W. WIGHT.

(Reported by Ella Rich Hawley.)

Thus saith your Lord and your Redeemer unto you, my people:

There are many things that you need to be reminded of. I have warned you time and time again. My people meet together and tell of their love for me, separate and forget the promises they have made, and turn again into the ways of the world.

It is needful that my people put from them the pride of heart and the pride of life; be less mindful of the things of this world; yea, come out of the world indeed and turn unto the ways of life; do that which I have commanded you. It is needful that I remind my people because of their forgetfulness.

I have told the young of my people to cultivate the gift of music and of song, and inasmuch as you are more heedful in this direction I will give unto you of my Spirit, by which you shall be enabled to sing in harmony with the Spirit; and this gift of song, cultivated and made manifest by the power of my Spirit, shall become a blessing in my church.

In the years which are gone I reminded my people that they had turned from me; that they had robbed me. Let not my people of this time have need to be chided in this direction, but inasmuch as my people give heed to my law in every department thereof, I will grant unto you my Spirit, that you may be qualified indeed as my people, and so continue in faith and in my service.

And unto my ministry: Inasmuch as they shall be more humble and more faithful the day is not far distant when I will pour out my Spirit in enduing power, and will grant unto them that assistance that will enable them to stand before the congregations of the world and break the bread of life as they have never been able to before. Yea, let all my people be faithful in the discharge of their duty before me, and I will sanctify you unto myself. Thus saith the Spirit. Amen.

GENERAL CHURCH ITEMS.

Another Fall Campaign of the Little Missionary, *Zion's Ensign*: From November 1 to December 31, for two months only, we will accept subscriptions for the *Ensign* to go to non-members at fifty cents a year. Remember, this offer does not continue all the year, but just two months, from November 1 to December 31. Two whole months are given in which to take advantage of this half rate for those not belonging to the church. This offer does not apply to new subscribers who may belong to the church, but to non-members, whether they pay

themselves or some one pays for them, and whether they have been getting the paper before or not. This half rate to non-members the past two years has accomplished a vast amount of good, and has been the means by which many have accepted the gospel and have united with the church, as letters testify. Do not put it off too long. If possible, notify the party you wish to send the paper to, so that he will understand it, and not think the publishers are trying to force him to take the paper. Please note, that this rate can not apply to those going to Canada nor to foreign countries—any outside of the United States possessions will not be entitled to this rate, because it costs fifty-two cents a year postage on each *Ensign* going to foreign countries. The new law requires all papers going to Canada to be stamped.

## The Straight Road

THE BOOK OF MORMON; WHAT IS IT?

It is the history of the peoples who inhabited this continent in the far distant past. The first colony came from the Tower of Babel, at the time of the dispersion to *all parts* of the earth. (See Genesis 9: 18, 19; 11: 8, 9; Acts 17: 24-26.) This colony first occupied Central America, building its finest and oldest structures. This colony became extinct about 600 B. C. The second colony came from Jerusalem, 600 B. C.; another joining them a few years later. The second (Nephites) landed on western South America, and occupied the whole continent. They found the record of the first colony (Jaredites), adding it to their own.

Mormon was one of the fourteen writers of the Nephites, and he abridged the entire history, hence the name, "Book of Mormon."

The history of the Nephites includes that of the degenerate Lamanites, whose descendants the Indians are.

The high culture and civilization Peruvian ruins show, diverse from oldest Central American, establish, as also do the *reconstructed* buildings, and the later architecture of Central America, the two civilizations. Not all built by the same people, and certainly not all built at the same time, as say Pidgeon, Baldwin, Bancroft, and Short.

The Book of Mormon gave the Cliff-dweller history forty-four years before the first discovery, in 1874. So, discovery certifies all its history.

Besides being the history of the people, it is also the record of God's dealing with them, bearing the same relationship to this continent and its people, that the Bible does to the other. People in general know the Bible was not here till brought by Columbus, or since. The millions of civilized ancient

Americans then did not have it. Why object to this book, their sole supply?

At the judgment, the "books," plural you see, are to be opened. One for each continent, as God created both, peopled both, furnished both his word. Revelation 20:12: "Dead, small and great, stand before God; and the books were opened"—including *all created and their books*.

Ancient Americans had God's word in the Book of Mormon, but did not have the Bible we have. Hence their book must be at the judgment for them to answer to; as, for others, the Bible.

The Book of Mormon says: "For there shall not any man among you have save it be one wife: and concubines he shall have none."—Jacob 2:6. So it upholds all good, and condemns all evil.

Again, it says: "The right way is to believe in Christ, . . . and worship him with all your might, mind and strength, and your whole soul."—2 Nephi 11:9.

It teaches God's whole unchangeable gospel plan. That is what the Book of Mormon is.

RUDOLPH ETZENHOUSER.

## Original Articles

### EARLY DAYS IN WESTERN IOWA.

(Written for the Gallands Grove Anniversary Service.)

BISHOP CHARLES J. HUNT, Deloit, Iowa.

It was with great pleasure, interest, and surprise that I received your letter of August 5, and invitation to attend your anniversary of the organization of your branch and district at Gallands Grove, Iowa. Not anything would afford me more pleasure than to attend your meeting, if it were possible; but present mission field at this great distance, in the "salt land and desert," foreseen by the prophet (see Jeremiah 17:5, 6) forbids my attendance at this time; but I shall be happy at some time in the many years of the future yet left us, to avail myself of the opportunity in your annual gathering for mutual renewal of your anniversary, which will evidently be perpetual from now until the coming of the Son of God.

I must also say your letter brought to memory many events of my life work in 1859, in Western Iowa. You will bear with me, if I mention some of them, associated as I was with so many of the fathers of the latter-day work, who spent so much time in the church at Independence and Far West, Missouri; Nauvoo, Illinois; and Kirtland, Ohio. Their beautiful experiences, as well as their hardships during persecutions, were indelibly imprinted upon the tablet of my heart, as they also endeared upon me their personal worth as God-fearing men and women who loved the right. I also had the pleasure of preaching the first sermon in Western

Iowa, as also in the eastern part of the State, as a representative of the Reorganization, in July, 1859, at Bro. — Badam's, on Farm Creek. We, Bro. W. W. Blair and self, had stopped in Wheeler's Grove Friday night, with Bro. Levi Graybill, and the following Saturday night with Elder Calvin Beebe, and Sunday accompanied Bro. Beebe to their regular meeting, then held at Bro. Badam's (he was father of James, I can not now recall his given name). I was introduced as the speaker of the hour by Elder Beebe. I had splendid liberty in presenting our hope, in contrast to the "latter-day apostasy," to a full house of old Latter Day Saints and their children. At the close of my service Bro. Blair spoke a few words, bearing testimony, and then Bro. James Badam arose and spoke in tongues and immediately gave the interpretation, which was a revelation and prophecy indorsing the work of the Reorganization of the Church of Jesus Christ of Latter Day Saints as the work of God, and that it would triumph in the accomplishing of a great work in reclaiming and reviving the hope of many of the Saints of God in Western Iowa.

Bro. Blair was blessed in many services, as we held quite a number of meetings during the week, and then Bro. Levi Graybill conveyed us by carriage to Council Bluffs, or to speak more properly, near Council Bluffs, where we next held meetings at the Scovill schoolhouse, near Wix Mills. Bro. Blair there preached the first sermon to a house full of old Saints. At Council Bluffs I met my brother, E. R. Briggs, whom I had not seen for many years, and, by the way, he had been baptized at Nauvoo by Apostle Wilford Woodruff, and lived at his house during the winter of 1844 and 1845, and was now son-in-law of Archibald Patton, brother of David, the apostle, who was killed in Far West; and he conveyed us to Union Grove, Harrison County, where we held our next meetings, at the house of Bro. Samuel Boods, to a house full of the dear old Saints of that place, who greeted us with hearts of welcome. We held several meetings there, and from thence we went to Bigler's Grove and held the first two-days' meeting of the church in Iowa at Elder James M. Adams'. I think a part of the sessions were in his house, and others in a grove or under shade trees in his garden. Elder William Vanansdall, an old veteran of the cross, presided at the meeting. Brn. (elders) Uriah Roundy, Gehial Savage, Judge Jonas W. Chatburn, and his son Thomas W., and Bro. Phineas Cadwell, I remember, attended that meeting. Also one of President William Marks' daughters. He (William Marks) was president of the High Council at Nauvoo in the life of the first Joseph. I spoke of her as a historic character in full faith in the latter-day work,—and that the time would certainly come when little

Joseph, now President Joseph Smith, would be called of God to take his father's place as president of the church. After that meeting (though we held several meetings during the week at Bro. Adams' house) we visited Gallands Grove Saints. Stayed the first night with Bro. William Vanansdall, and second night with Bro. Uriah Roundy, and appointments were made for meetings in the Gallands Grove schoolhouse for us; but Bro. Blair, for some reason I do not now recall to mind, left for Council Bluffs the next morning, so I was left to fill the appointment. I remember how badly I felt to have him leave me to fill the appointment alone. Thursday I, for the first time, met and visited Bro. John A. McIntosh. I had called late in the afternoon at his house. He was in town. Sr. Melinda prevailed on me to stay until her husband returned home. As evening shade came on and husband not at home, oh how anxious she was that I should remain until Bro. John A. returned home that evening. I shall ever remember her while life and reason are spared me. But upon his return late at night I understood all her anxiety. She introduced me to her husband, and he just as gentlemanly as he could, said, "Be at home," begged pardon, and passed on into another room. I soon after retired, weary and heartsick, and the next morning he awoke me by using in a very loud manner some very strong adjectives to express his indignation and ruffled feelings over the fact that all of his early garden potatoes had been dug up during the night by some unruly swine. I wonder if Sr. Melinda, his wife, remembers that now.

Well, to reach the object of all this reference, breakfast was ready. The storm was silent. I was bidden to be seated at his table, with his humble, timid wife, and four or five little children. Bro. McIntosh picked up his knife and fork and then looked over the table at me and laid them down, picked them up a second time and looked at me, and again laid them down. Again the third time he laid them down and said to me, without calling me by name, "Will you say grace?" I do not remember that he spoke another word to me at that visit, except "Good-morning," as I left his house. Poor Melinda looked forsaken. Oh, how sad I felt as I left them. Good Melinda had told me that her husband was an elder and preached five years in the days of the prophet Joseph, and lived at Nauvoo; and I thought, and that man an elder of the church and so far off now! But mark my surprise when meeting convened the next Sunday—I saw McIntosh was in the audience. Oh! I felt my entire weakness! What can I say to comfort him, or any one else, was my absorbing thought. A good, respectful-looking audience! Many of them had gone through the troubles of the church at Kirt-

land, in Missouri, and in Illinois. There were the Roundys, McIntoshs, McCords, Williamses, Hunts, Jacksons, Vanansdalls, and their families all there, and I remember them all well. I do not think the Holcombs had ever been members up to that time, but they were there. The blessed Master gave me of his Holy Spirit, and I had the best of liberty in speaking on the glorious gospel of Christ; and as I gave opportunity for others to speak, you may judge again of my surprise, to see Bro. John A. McIntosh was the first one on his feet, tears streaming down his cheeks, and his first words were, "Brethren, pray for me, but the rest of you speak"; and he sat down. Bro. Uriah Roundy then arose and said, "This is the gospel come to us again, and I bear testimony that indeed the church is again reorganized, and little Joseph (now President Joseph Smith) will soon be with us in his father's place." Bro. McCord followed, in a few words of gladness to once more hear the sound of the gospel as he had heard it in Canada, Far West, and Nauvoo, in the prophet Joseph's days. And again Uncle John, yet in tears, said, "Brethren, why do you not all speak? I am only noted for wickedness, but all the rest of you speak," and sat down.

Well, my dear brethren, my letter is becoming too long, but I must say the dear Saints commenced from that glad hour to renew their faith, and the third Sunday from that they were organized into a branch, (at Gallands Grove) and I soon learned after that that Bro. J. A. McIntosh was one of the best of men all the time in reputation, only some said of him, that he was his own enemy sometimes. He often told me that the happiest time of all his life was when for five years he preached the gospel until the martyrdom of the prophet Joseph; and, said he: "When I returned to Nauvoo and found Brigham Young at the head, and in the mire of apostasy, and teaching polygamy privately and denying it publicly, I was in despair, and I tried to drown all my hope and faith in God and his glorious gospel. And while in my darkest hours of trial I had a vision, and I saw you, and in your hand was a pillowslip, and inside of the coarse pillowcase was another fine one, and you handed it to me, saying, 'Bro. McIntosh, in these cases there is a precious pearl for you, if you can secure it and take it out; but you must be very careful or it will slip out of your hand.' Upon this information I rolled up my sleeve, took hold of the pillowcases and held on to the mouth of the cases with one hand, and then slipped my hand and arm into the cases until I grasped the precious pearl and took it out. Then you said, 'Bro. McIntosh, you have gained salvation, and are sealed up unto eternal life.' I understood the two pillowslips represented the two priesthoods, the Aaronic and Melchisedec, but I did not under-

stand what the precious pearl meant. But, Bro. Briggs, when you asked the blessing at my table the first time you were at my house, I knew you were the man I saw in my vision five years before."

Oh, dear brethren and sisters, that grand old man, Uncle John, was a dear, faithful soul ever after, and you all know the rest of his grand and noble work in Western Iowa. Brethren and sisters, it is said now that I look older than I did when I first visited you in Gallands Grove in 1859, but I assure you that I feel in my very soul that I am now as young as I was in 1859, and I love the gospel of Christ with my whole heart, and can see indeed the redemption of Zion is drawing near, though it is a day of great tribulation for the wicked. And as you are now celebrating the anniversary of your forty-fourth and forty-eighth branch and district organization, so I believe the dear ones of this far-off people from the land of Zion will yet celebrate on the seventh day of August the anniversary of the advent of our missionaries who landed in Salt Lake City, Utah, in 1863. Your fellow townsman and brother and defender of the faith, Alexander McCord, with another missionary, was honored to raise the standard of the true gospel here on that day, and those who greeted them welcome on that ever memorable day, the 7th of August, 1863, were United States civil officers. Governor Dana Doty, and Lieutenant-governor Reed, the United States Judge C. V. Wait, and the next day General Connor of the military department. They had all been apprised of our coming, and about when we would land in Salt Lake City, through the Chicago, New York, Sacramento, and San Francisco papers, by some one who had interviewed us on the way, unawares to us. We were surprised to see our names thus published in the leading papers of the land as missionaries of the church, to reclaim, if possible, the apostate Mormons to their original faith and good government; but such are the facts.

I am here again on the same mission, and feel as young as I ever did in my mission work. Of course I can not stand as much grief and fatigue as I once could, but my hope and faith is growing with my rich experience in the blessed work and cause of Christ, and I congratulate you on your forty-eighth anniversary, and I will be with you in spirit. Say to dear Sr. Melinda McIntosh that I remember her to-day as vividly as though it was but yesterday I first met her; also Bro. Black, also Sr. Mary Miller, niece of Bro. U. Roundy. She was a dear, humble girl then, that loved the gospel. Oh, so many are gone to await us on the other shore; if we are so happy as to be worthy to meet there; and may God bless you more and more, is my earnest prayer. I would be pleased to hear from you by letter at any

time you feel to write. I am in the best of spirits and hope.

In gospel bonds,

E. C. BRIGGS.

804 Park Avenue, SALT LAKE CITY, Utah, Oct. 15, 1907.

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#### THE INDIAN SITUATION.

PAST, PRESENT, AND FUTURE OF THE LAMANITES.



ELDER H. A. STEBBINS.

While noting the signs that betoken the progress of events in the world, and the unfolding or working out of God's purposes, I have continued to be interested in the subject indicated by the above heading, and have decided to add something to that previously written, some of it more than thirty years ago.

In a 1903 HERALD was published a short article from a brother's pen, entitled, "Indian progress toward Book of Mormon fulfillment." It was based, as to statistics and facts, upon an official report of the progress and successes of the Government Indian School at Carlisle, Pennsylvania, in the work of teaching the Indian youth, not only book learning, but also manual labor in the useful arts. It was stated that in that school alone, during twenty years, about four thousand Indian youths had been under instruction, and the most of them had graduated. And such had been the improvement and development that whereas the grammar grade was for years the highest instruction given, there had later been added high school studies, so that young men and women were graduating in these, and also in vocal and instrumental music. And not only

this, but the boys had been taught systematic labor at farming, and in the various trades of the artisan. Many of these had become sufficiently skilled to be in demand in the vacation times; and thereby they had earned good wages from the surrounding people, even from those who at first distrusted their fitness, or their having the energy to labor, but who had learned through experience to have confidence in the honesty, faithfulness, and integrity of these young men, and also the quality of their labor.

By such practical experiences did these young Indians demonstrate that they had advanced, not only in capacity, but also in adaptability, and in intellectual achievement. These acquired powers made them qualified for place in the world's work, and for success in life. And this combined ability to lay the stepping-stones, and to pass on upward in a meritorious climbing, calls for the admiration of all just people, and especially of that portion of American citizens who are known as members of the Reorganized Church of Jesus Christ. Because when not a few other people of this land have said that the last Indian will either be "driven into the sea," or else the race, being the weaker one, must naturally die out, the believers in the Book of Mormon have persistently asserted that God will surely preserve them, and that no matter what dreadful evils come upon them, or what destructive powers assail them, he will certainly fulfill the word of his prophecy, which says: "and many generations shall not pass away among them [after the Book of Mormon is published], save they shall be a pure and a delightsome people."—2 Nephi 12: 12.

And not only have the Indian boys been trained, but also the girls and young women have been taught and developed into efficient cooks and housekeepers, and at sewing and laundry work have proven their ability, that they are capable of doing these things as perfectly as the white girls can. Therefore, they also, as well as the boys, have met their own expenses, and more; for both the boys and the girls were not only paying their way at the school, but were laying up money for future needs. Up to the 1903 report, they had altogether earned over two hundred thousand dollars, and they had been frugal enough to live on less than one half of this total, and, therefore, had at that time over one hundred thousand dollars in the banks to help them in business when they should finally graduate from the school. So states the report. Further than this, it has been said that on graduating many of them were entering the normal department and fitting themselves for teaching. And these the Government wanted to employ in the schools established in the Indian Territory, and in other parts of the West. It was believed that in various ways they

can assist their own race in ascending the scale better than the white teachers can.

Now while this work is not so easily done, nor its immediate success assured, and also the trials and the failures will be many before complete success comes, yet the Lord did not promise that it would be accomplished in one generation. And the remarkable success had in the past twenty-five years shows what *can* be done by effort, under the blessing of God; for the Lord is the power by which the movement comes. He works on the hearts of both the red race and the white. On the former to be willing to be lifted out of darkness, and on the latter to help lift them up to that happy condition that Jacob wrote of when he said: "And one day they shall become a blessed people."—Jacob 2: 9.

And the Lord spoke through Nephi about their degradation and subsequent oppression, and then he added: "Nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them."—2 Nephi 7: 2. Strange enough, the Indians speak of the United States Government at Washington as the "Great Father." Perhaps the Lord, by his Holy Spirit, influences them to bestow this name. I do not remember that in any other part of the world a dependent people so speak of the government which rules over them, and it is a pity that ours has not more fully done the work of a father toward its wards.

But, in continuation of the main thought, I will say that there is to-day an increasing number of good men in our nation, who manifest a deep interest in the destiny of the Indian; and they are now, by speech, and pen, and action, striving to create a better sentiment among the white people in behalf of the native race of North America than has ever before existed. These men certainly show that they desire justice and righteousness to be brought into effect for them; and who can say that the Spirit of the Lord is not moving upon their hearts, or that God is not, with a special purpose, raising up men to plead the cause of his old-time people, and to labor for opportunity to be given them, that they may approve themselves and come forth to the light of day? They indeed come from the tomb of centuries wherein their fathers chose darkness instead of light, and death in place of the life in God that they might have had. And can we believers in the Book of Mormon read of their efforts and not be deeply interested? And who shall say that this is not more or less a fulfillment of the promise that God would in latter days soften the hearts of men, and that it is because of the influence of his Spirit that they urge a systematic and determined effort on the part of the Government and its officials for the real lifting up and practical

advancement of the Indians, so far as men can do this. Surely they can do much by working in harmony with God and his purpose. And men are seeking that the assistance given the red men shall include every department of human improvement, mental, moral, and intellectual; and also the conditions, advantages, and qualifications for proper growth in material things, as to business and homes and possessions, as fast as they can be made to see the need of personal endeavor and effort, and the benefit of having permanent homes and individual property for their comfort and happiness, or as rapidly as they can be prepared for better things after the many centuries of their bondage, ignorance, and incapacity.

In the magazine, the *World To-day*, March, 1907, Mr. Forbes Lindsay has an article entitled, "Shaping the future of the Indian." I make some extracts as follows:

Our past treatment of the Indians seems to have been based upon the idea that they were neither amenable to civilization nor assimilable by the population of the country. We herded them from reservations that were secluded from the outer world, cut off their accustomed industries and activities, closed every field of endeavor, and in fact suppressed even the fundamental instinct of self-preservation. The old reservation policy afforded the Indian no opportunity for usefulness. He was restricted to eating his rations and loafing. His only relief from a monotonous and enervating life was found in degrading dances and ceremonies. It happened in cases that the Government was forced to find some occupation for a band that betrayed symptoms of unrest, but the object was merely to keep them out of mischief, and no thought of training them to labor and to a civilized method of living was ever entertained. But with sufficient food, enforced abstinence from liquor, and hygienic surroundings, the Indians ceased to diminish, and to-day we have two hundred and eighty thousand of them upon our hands, and they display a tendency to increase in numbers.

With the spread of the white people through the southwestern country, covetous eyes began to be cast upon the reservations, many of which embraced valuable lands, occupied solely by scattered tribes. In response to persistent clamor the Government began to open up the Indian country to white settlers, and its former occupants were for the first time disturbed in their long continued lethargy. The breaking up of the reservations began in the early nineties, but the movement has proceeded so rapidly in recent years that its completion is probable within the next decade.

In the distribution of lands, which they formerly held on the communal system, the Indians are now provided for individually. The general allotment act in its present form, insures to each Indian eighty acres of farming land, or one hundred and sixty acres of grazing ground. These provisions were designed in a spirit of liberality, but having been made without any consideration for the varying conditions in different sections, they commonly operate to give the Indian either more land than he can possibly make use of, or else less than enough to make him a comfortable living.

Mr. Lindsay states further that from natural conditions and lack of means to start with, few Indians were using their farms or grazing lands. Probably he means that their lack of knowing how to conduct

work, and their natural inclination against work, together with having no one to show them how, or to guide and encourage them, for these reasons the majority of them did not cultivate the farming land, nor put stock on the grazing land; and as they received their rations from the Government, the most of them continued to live as they did before, only a part of them trying to improve themselves or their lands. Then he tells of the change that has been made during the past two years, stating it as follows:

But with the entrance of the present Indian Commissioner, Mr. Francis E. Leupp, a radically different policy was begun. This new movement aims at the substitution of independence and freedom in the place of charity and being separated from other people. Every inducement is now being offered to the able-bodied Indian to go out into the world and seek work side by side with the white man, and a free competition with him. It is the doctrine of labor and citizenship for the Indians, in place of rations and nonentity. We are at last giving the redskin the white man's chance, and are asking him to assume the white man's responsibilities. . . .

The best friends of the Indian admit, and the Government fully recognizes the fact, that he is quite capable of taking care of himself *at present*, so that while endeavoring to make him self-supporting, we are still keeping him in leading strings. His allotment of land and his citizenship are conferred upon him with necessary restrictions. The land of each is held in trust by the Government for ten years, at least, and in other respects this adult citizen is treated as a legal minor. . . .

At the outset we have to contend with the racial dislike of the Indian to manual labor, and the ill effects of the reservation system, which encouraged laziness. . . . Regular and sustained labor is entirely foreign to his habit and experience. He has been accustomed to work or play as the inclination moved him, and it is no small matter to train him to pick up a shovel at the sound of a whistle, and to wield it until relieved by a similar signal. By nature he lacks the sense of responsibility, has no thought for tomorrow, nor any ambition to benefit himself. These would appear to prevent the success of our new policy of standing the Indian upon his feet and teaching him to walk alone. But the one year of experiment in this direction, which has just closed, seems to hold out hope of the ultimate accomplishment of the purpose.

Notice the last sentence by Mr. Lindsay, and the hope that the friends of the Indians now have that the leaven now working will, in time, result in their redemption from the former evil condition. We can sympathize with the view of how hard it is to bring them to the light, and to bring them out of their former idleness and degradation; for we know what the Book of Mormon says of this, and of how seldom any of them were ever recovered from that condition in the olden time. More than four hundred years before Christ was born Enos stated of the Lamanites as follows:

But our labors were in vain; their hatred was fixed, and they were led by their evil nature, that they became wild, and ferocious, and a blood-thirsty people; full of idolatry, and filthiness; feeding upon beasts of prey, dwelling in tents, and wandering about in the wilderness.—Enos 1:5.

Again we read of them, about one hundred years before Christ:

And the skins of the Lamanites were dark, according to the mark which was set upon their fathers, which was a curse upon them because of their transgression and their rebellion.—Alma 1: 16.

But in the time of King Lamoni there was quite a conversion among them, as we read of in Alma 12: 22, and a still greater one about thirty years before Christ. (See Helaman 2: 25.) But later they relapsed (see Mormon 2: 2,) until about the year 370 A. D. (see Mormon 2: 2) they sacrificed Nephite women and children to the idols they had previously set up and worshiped (see Alma 12: 4; 16: 12), having now added to their crimes the hideous one of offering human sacrifices.

Upon this point it is worthy of note that the translator of the Book of Mormon had no other source of knowledge that the ancients of Central America and Mexico worshiped idols or offered human sacrifices than that given to him by inspiration. These facts of history were not at that time (1829) published in the English language, or known to English speaking people, not even to the educated and traveled ones of England and America, so far as I have been able to learn during nearly forty years reading upon American antiquities. In one of Mr. John L. Stephens' books was published the first account of its being found in Central America. His first explorations were made in 1840, and the results were not published until 1842-3, by Harper Brothers, in New York City. The next account of the idols was given by the Honorable E. G. Squier, who was sent by the United States to Central America to examine conditions in view of the proposed interoceanic canal through Nicaragua. He was there in 1849 and 1850, and his two volumes were published by D. Appleton & Company in 1856. In them I find fifteen illustrations of idols, and one of a stone sacrifice. Thus, many years after the Book of Mormon was published, the evidences came to light to establish this point, as well as many other remarkable statements in that book, and thus its divinity is proved.

To return to the article of Mr. Lindsay. He says that the most serious danger that menaces the Indians and their future prospects is that of strong drink. "They can not safely touch alcohol. It crazes them and causes much greater physical damage than it does to the white man." Plenty of white men sell it to them, and now that they have been made citizens the Government can not control the matter as it could when they were under its care as the nation's wards. However, the prospect is good that the most of the young men can be educated to let it alone, and of the old ones Mr. Lindsay says that Congress last winter "originated

more legislation of vital importance to the Indian than any of its predecessors," and that it "furnished the Indian commissioner with a special fund for the purpose of suppressing the liquor ring, and prosecuting violators of the liquor laws." It is to be hoped that he is not only correct in this, but that also the officers have done their duty and accomplished something of value in protecting the poor Indian from the rapacious and heartless white men who make them a prey.

I make the following extracts from the last page of Mr. Lindsay's article. He says:

It is upon the comparatively plastic material of the youth who come within our educational influences that we must depend for the molding of the Indian of the future. There are about forty thousand Indian children of school age, and it is hoped that they may be so trained as to leaven powerfully the whole. In conformity with the general plan the school system has been modified, and is now regulated upon the most practical lines. The girls are taught the domestic arts before everything. The boys learn reading, writing, and simple arithmetic; but for the rest, the effort is directed to making farmers, smiths, or wheelwrights of them. This is cultivating the weakest side of the Indian whose greatest deficiency is that of the practical sense. . . .

However the efforts to induct the young able-bodied redskins to the field of labor have been crowned with remarkable success during the past year. Two thousand or more young men under agents of their own race were employed upon irrigation works and in mines, and on railroad construction. Their transportation home was made conditional on the performance of at least thirty days of consecutive labor. The fulfillment of this requirement taxed the Indian's staying powers severely, but hundreds of them have at the present time been steadily at work for six months or more. Every employer speaks highly of them, and is well satisfied to pay them the same wages of white men.

He states, however, that these faithful Indians are the "pick of the reservation," and that a large portion of them have had the influence of our educational system. Some of the hardest work done toward reclaiming the arid land of the Southwest through irrigation projects has been done by the Indians; even the survivors of Geronimo's bloody band are working well at one of these. In conclusion Mr. Lindsay writes good words of commendation about the red man. He says:

Undoubtedly he is destined to make his mark on the community that shall furnish the field for his future activities; for the Indian is a man of strong fiber, and of exceptional individuality, *with inherent qualities of a very high order.*"

I have italicized these last words because they mean so much to those who know the origin of the red race, that they are of pure Hebrew descent, and of the tribe of Manasseh, the son of Joseph of Egypt, and therefore by nature they have "inherent qualities of a very high order," as Mr. Lindsay appears to be directed to say or admit, as well as the idea that he is "destined to make his mark."

Appropriate with this is a clipping from the *Chicago Tribune* of September 25, 1907. Its title

is, "Beauty of Mexican Indians." I make the following extract:

But the beautiful faces one takes in memory away from Mexico are those of Indian women. Fine eyes are universal, and what one hardly expects, fine features according to Caucasian standard. . . . The expression is generally intelligent, and often one is struck both in Indian men and women with the nobility and refinement of the countenance. One frequently sees types among the peons that seem to belong to some highly civilized ancient caste, an Egyptian priest of royal blood, a Roman centurion, or an Aztec emperor. . . . The men at their best, in carriage, in manners, and in countenance, are strikingly like the advanced product in civilization.

This brings to mind the question of difference between the Nephite people at their best, and the Lamanites at their worst, and again at their best, as many of them were, when converted and counted among the Nephites. Then we think of the wide difference between the intellectual, capable, and noble-born ruling class of Peru, the Incas, were found by Pizarro in 1531, and the common people of that country so marked a distinction as to make it clear that if they had the same origin there must have been a wide divergence at some remote period. I believe that the Inca people were the descendants of the Nephites, of whom Mormon wrote when he told of those who remained alive with him, and besides were, "also a few who had escaped into the south countries." (Mormon 3:3, small edition.) And these were the rulers over the Lamanites, or degraded people of Peru. Prescott's "Conquest of Peru" shows the wide difference in every way between the two classes.

The difference in complexions, and in the hair, and in intelligence of natives as noted by William Penn and other students of the Indians, must be ascribed to the varying mixture of the Nephites and Lamanites in Book of Mormon times. According to that book there was quite a commingling, and no doubt much intermarriage. (See Helaman 2:4-25, 26.) This may account for the varying types of natives in the United States, Mexico, and Central America, as noted by explorers, scientists, and historians.

In a Washington dispatch, dated December 18, 1906 (published in the *Des Moines Register and Leader*), it was shown that the exact number of Indians in the United States was 284,079, and that where ten years ago but 33,000 could read English, in 1906 there were 63,000 who could. Also 116,000 wore citizen's dress, 70,000 spoke English, and 38,000 were members of organized churches.

The *Riverside (California) Enterprise*, of June 21, 1907, has the following good words.

The California Indians are much farther advanced than many of the tribes of the middle west. They have been taught to cultivate the soil, and to work in the vineyards.

. . . An Indian makes one of the best of laborers. The railroads can testify to this fact.

Take white men and give them all they need. How many of them would work hard if some one was providing for them (whether they worked or not)? This is the position of the Indian. We have cared for and protected him, and allowed him to depend on the agent for practically everything he needed. This policy is gradually being done away with.

We want the Indian to assert his manhood, and to help him to become an American citizen. . . . Many underestimate the power of development inherent in an Indian. All he needs is a chance. *The Indians' Friend*, August, 1907.

An editorial in the *Chicago Inter-Ocean* states that the remnants of the original tribes in the State of New York have increased in total twenty-seven per cent in the past fifty years, now numbering over five thousand. It may be well to note that the original "six nations" were the Mohawks, Cayugas, Tuscaroras, Ouandayas, Senecas, and Oneidas. After the American Revolution the Mohawks removed to Canada, and the main body of the Oneidas are said to be now near Green Bay, Wisconsin.

In the *Chicago Tribune* for November 2, 1907, I note a Washington dispatch telling of "a serious breach between the Ute Indians in South Dakota and the Indian agent, and he is charged with having cut the rations in half," so that the Indians "are hungry, and the women and children are suffering." So reports an inspector sent to investigate. But another authority says those are permitted to go hungry who "will not accept the opportunity to make a living." Thus there are troubles in the way, and it will take time, patient labor, wisdom, and just dealing before the purposes of God can be fully wrought out. The white tutor needs not only a kind heart, but also good judgment and wise understanding in his soul, and the red pupil needs to be chastened and instructed. To develop well, he needs loving encouragement, and also a firm directing power by those having good discretion and a capable management.

Speaking of the wrongs the Indians have suffered at the hands of our nation and its people, I make a few quotations from authorities whose words show that our Government should do good things to make up for those evils.

In his 1870 report the Indian commissioner remarked that while the Government evinced a desire to deal justly with the Indians, yet he said, "It must be admitted that the actual treatment they have received has been *unjust and iniquitous beyond the power of words to express.*" The shameful cheating and defrauding that they suffered is warrant for those words, to say nothing of the debauchery and drunkenness caused by white men. I have emphasized the words with italics.

In the *Sunday Magazine* for August 4, 1907, General Nelson A. Miles, in his historical article on "The uprising of the Nez Perces of Idaho against the injustice of the white man," in 1877, makes the following plain statement: "There has never been a case where a valley or valuable tract of land was occupied by the Indians between the Atlantic and the Pacific that some white people did not covet it, and endeavor by some means, just or unjust, to obtain it." Though General Miles was a great Indian fighter, when sent by the Government, yet he could see the wrongs, and he commends their efforts to preserve their rights against the rapacity of the unscrupulous white aggressor. He also uses the following emphatic language: "No wonder that the stalwart, active, brave, and heroic Indian races contended for their native lands, the homes and burial grounds of their ancestors, with a tenacity and fortitude unequalled in the history of any race of people." He feels a strong sympathy for his old opponents because he knows the wrongs they have endured. He says that after the surrender of the Nez Perces in 1877, he tried to have the Government leave them in their native lands, the mountains and valleys of Idaho; but instead they were placed in the "malarial district in Indian Territory, where fifty per cent of their number died" before he obtained their restoration to Idaho.

General George A. Custer in a *Galaxy Magazine* in 1873 said that some Indian agents had given the Indians one half of the goods sent by the Government for them, and put the other half into the hands of the traders to be sold to the Indians at enormous prices. He said:

The Indians, in gratifying their wants, are forced to purchase from the trader at scores of times the value of the article. I have seen Indians dispose of Buffalo robes which were worth from fifteen to twenty dollars each for ten to twenty cups of brown sugar, the value of which did not exceed two or three dollars.

Custer perished in July, 1876, in the uprising of the Sioux under Sitting Bull. In a message, in 1872, President U. S. Grant said:

My efforts in the future will be by a humane course to bring the aborigines under the influences of civilization. *It is either this, or a war of extermination, and wars of extermination are expensive, and are demoralizing and wicked.* . . . Can not the Indian be made a useful and productive member of society by proper teaching and treatment? When the effort is made *in good faith*, we will stand approved before the civilized nations of the earth, and in our own consciences for having made it.—*Saints' Herald*, June 22, 1873.

The Honorable Jared Sparks, in his "Life of George Washington," published in 1873, states that "Washington's policy was always pacific and humane"; and that he said that the Indians should be treated with tenderness and forbearance, and their lands be obtained only by fair purchase, and

that the nation and people should strictly make good every pledge.

With such excellent words have great men of the nation spoken well of those we call Lamanites, sincerely urging that they ought not to be the objects of national or individual robbery, to be debased, defrauded, and destroyed by whosoever will. The Lord is indeed softening the hearts of men, as he promised to do. Also their number is increasing, and we can confidently look for a complete fulfillment of the prophecies, those mentioned early in this article concerning their becoming "a delightful people," and "a blessed people."

Much more could be written, but I forbear for this time. There may not be a general interest in this subject, even among our own people, but a few may be considerably interested in it, including some of the Religio students.

H. A. STEBBINS.

LAMONI, Iowa, November, 1907.

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MAN.

WHAT IS HE? WHAT ARE HIS CHIEF DUTIES? AND HOW CAN HE OBTAIN THE GREATEST HAPPINESS?

These are three very important questions; in fact I know of none more significant.

The first question,—What is man? My answer is this, He is a human being, made to be upright, a conscious, responsible, sensible, organized factor of the human race, composed of the elements which surround him, and also of spirit element, which is in itself intelligent matter, occupying organized form. The separation of these two is called dissolution, and the physical man is then dead: but it takes both to complete the soul of man. The man in his normal state has five distinct senses: seeing, hearing, feeling, smelling, and tasting. All these, unimpaired, properly trained, constitute one of the most refined and noble pieces of mechanism of all the works of nature or of God. It is said that man is like his Creator in physical appearance, and only a little lower than the angels of heaven. "God hath made man upright," says Solomon, "but they have sought out many inventions."

Man is a mortal being, and begins to die as soon as he begins to live.

Man, being composed largely of animal matter, it is difficult to determine just how these are held in solution, and how one principle acts upon another, and often causes physical or mental change, which may be wholly unexpected.

I said a man is conscious, and so he is—this is a wonderful principle of the creature,—so soon in life to begin to pass judgment upon right and wrong, and decide with respect to matters of equity. Man is also responsible, because of his high state of intellect and acute sense of judgment; sensible,

because of the five distinct senses which he possesses—so organized that he is provided with all necessary accomplishments for his success.

What are man's chief duties? In regard to this question, I may not be able to meet the issue satisfactorily. My idea is that he should know himself as soon as possible; should study his own nature and environments, and adapt himself wisely to the conditions, keeping himself clean, pure, lovable, and noble in every respect, and trying to see that these rights and privileges and duties are accorded to all others. Besides, he should love to contemplate the works of God, and should adore and serve him, with his mind and substance, in an intelligent manner. Man should use his abilities to contrive and govern his forces in a legitimate manner, for the accomplishment of the greatest good, not only for self, but for all others. He should consider the source from whence he came, and whence or whither he is traveling, and occupy the time industriously, and according to sound wisdom. He should study nature, as well as mechanical arts, and the history of nations and their countries as well as his own, and profit by all the experiences of past ages. He should seek knowledge after a godly sort, for this, in my estimation, is chiefest of all. To love God because we discover his majesty demands this, as the part of true wisdom, and wisdom is the principal thing in this world.

The exercise of the faculties of man, when undisturbed or unmolested, is among the highest privileges as well as duties to be sought, as well as indulged and protected in any and all other fellow beings.

To alleviate the distressed and unfortunate, contributing to his relief, is among the chief duties. Also to be subject to the laws and usages of the country in which he lives, seeking to promote the social and intellectual benefits of his community, are by no means to be neglected. These, with all well-regulated habits, will constitute the highest duties of man.

How shall man secure the greatest happiness? is the third question; but by no means the least. Neither do I presume to exhaust the subject in so short an article as I here submit. To be brief and to the point, I believe that when man pleases his Maker, i. e., keeps the law of the Lord, then and then only is he the happiest. To love God—and to know what it means to love him by keeping his commandments—is supreme happiness. Akin to this is love of his family, which must go hand in hand with our love for Deity. It does not consist in being king, prince, potentate, or president; neither does it consist in vast fortunes, either in moneys or lordly estates; neither does it obtain in owning or controlling the finest automobile or the

most palatial residence in the world; nor does it consist in making great show to be seen of men, either in word or works; neither do the truer riches of happiness consist in giving help to the poor or needy, except it be with that kind of charity known as from a motive of pure love. There lies the secret of genuine happiness. Where this principle moves the man, he is not far from the royal road to success, true success in this life and in the life to come; and herein is unbounded happiness. Short of this, life is worse than a failure. And the beauty of the matter is, that it is within the reach of all classes of men, so far as race or color is concerned; but more especially is true happiness for the poor and meek of this world, who are more inclined to observe the first great commandment, to love God with all their might, mind, and strength, and love their neighbors as themselves—the foundation of all true happiness.

Love begets love; and man should learn to cultivate love, for it is in the human breast, and only awaits development. A child is lovable because it is pure and sweet; and a mother's love for her child is approaching the higher happiness. Man should be happy, because he is the crowning workmanship of the great Father. He loved man, and has done more for man than man can possibly conceive of, when he gave his Only Begotten to be a sacrifice once for all, for the race. When we comprehend this mystery; then, and then only, may we be considered in the highest state of true happiness for time and all eternity.

G. M. JAMISON.

LAMONI, Iowa.

Read by Pearl Jamison, at Religio Book of Mormon home class, October 17.

“Man might imitate an acorn which by the side of the product of nature might seem to be like it. But there is a test which will determine which is the production of God and which was made by man. The declaration is, the seed should produce after his kind. And man's limitations will appear here. Subjecting the two acorns under conditions of moisture and heat, and one will sprout and appear above the ground and grow ultimately into a tree, the other does not, but finally passes back into its original elements. God made one, man made the other. Man with all his knowledge and power could not place in the acorn the germ of life. The whole wisdom of the world though in one mind could not plant that germ in the acorn. The works of God, therefore, always answer the full extent of the purpose for which they were created, while man's work is limited. Note the Savior's expression, 'The Spirit quickeneth. The flesh profiteth nothing. The words I speak unto you, they are spirit and they are life.' These words were intended to be planted somewhere and to produce their kind.”

## Of General Interest

### HOW SHOULD THE PORTRAIT OF JESUS BE DRAWN?

Painters of religious subjects, especially in Germany, are engaged in an effort to determine how the portrait of Jesus ought to be drawn. Traditionally the semblance of Jesus is conceived as a full and somewhat pointed beard and long flowing hair. This, besides representing what is ideally correct, is also supposed to possess historical accuracy; but the latter point is contested by Ludwig Fahrenkrog, the well-known religious painter, in a long discussion found in *Turner* (Leipsic). His argument is as follows:

"The traditional type of Christ pictures, with full beard and flowing hair, can not possibly be a true portrait of the Savior. Christ certainly never wore a beard and his hair was closely cut. For this we have historical proofs. The oldest representations of the face of Christ, going back to the first Christian centuries and found chiefly in the catacombs of Rome, all picture him without a beard; but they differ to a certain extent with reference to the hair, the Hellenistic type of Jesus pictures representing him with somewhat longer hair than does the Alexandrian type. All the Christ pictures down to the beginning of the fourth century at least, and even later, are of this kind. The further fact that Christ must in his day have worn short hair can be proved from the scriptures. Among the Jews none but Nazarites wore long hair. Christ was indeed a Nazarine, but not a Nazarite; the facts of his life supporting this view. To be a Nazarite was contrary to his character and spirit; and as it is more than probable that he drank wine at times, he could not have been a Nazarite according to Numbers 6: 3-10. If he was not a Nazarite, then like the rest of the Jews he wore his hair short. Further evidence is furnished by Paul in 1 Corinthians 11: 14, where it is expressly declared that it is a dishonor for a man to wear his hair long, something that the Apostle would not have said had his master worn it thus."—*The Literary Digest*, October 26, 1907.

I never yet heard man or woman much abused that I was not inclined to think the better of them, and to transfer the suspicion or dislike to the one who found pleasure in pointing out the defects of another.—Jane Porter.

"If I know more than my fellow, I am under obligation to so manifest it as to reach his intelligence."

Who does the best his circumstance allows, does well, acts nobly, angels could do no more.—Young.

## Original Poetry

### "Come unto Me."

Hark to the voice of thy dear loving Savior,  
Tenderly, pleadingly, calling to thee;  
Why wilt thou labor and be heavy laden?  
Cease all thy wanderings and come unto me.

Light is my yoke and my burden is easy,  
Thy guide and thy teacher fain would I be;  
Come and thy soul shall find sweetest resting,  
Doubt not the promise, but come unto me.

Many have been the days of my yearning,  
Thy love to secure, and thy soul to make free;  
Let nothing hinder thy faltering footsteps;  
Tarry no longer, but come unto me.

Come, for my love is both strong and abiding;  
For thee I suffered and bled on the tree;  
Come while the Spirit and Bride are now pleading;  
Leave the world's follies, and come unto me.

Come ere the night shadows gather around thee;  
Many sorrows await which thou canst not foresee;  
Gladly I'll shield thee from every disaster;  
Oh, hasten, thou loved one, and come unto me!

MELROSE, Massachusetts.

JAMES L. EDWARDS.

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### The Twenty-Third Psalm.

The Lord is my Shepherd, no want shall I know;  
He leadeth my soul where the still waters flow;  
He giveth me rest in green pastures of love,  
And restoreth my soul to that mansion above.

In the path of the righteous he leadeth the way,  
For the sake of his name he has taught me to pray;  
Though I walk through the valley and shadow of death,  
I'll worship the Lord while he giveth me breath.

No evil I fear, when thy power I see;  
Thy rod and thy staff are a comfort to me:  
My table is spread with thy gifts from above,  
Thou anointest my head with the oil of thy love.

My cup runneth over with blessings from thee,  
And my enemies fear when thy goodness they see;  
Surely, goodness will follow the rest of my days,  
If I trust in the Lord and walk in his ways.

Thy mercy, O Lord, I will ever implore,  
I'll dwell in thy house 'til the tempest is o'er;  
Direct me aright to the end of my days,  
And assist me, dear Lord, to sing to thy praise.

October 3, 1907.

J. E. VANDERWOOD.

Refrain to-night, and that shall lend a hand of easiness to the next abstinence; the next more easy; for use can almost change the stamp of nature, and either curb the Devil, or throw him out with wondrous potency.—Shakespeare.

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The able man shows his spirit by gentle words and resolute actions.—He is neither hot nor timid.—Chesterfield.

• • •

It is the wit and policy of sin to hate those we have abused.—Davenant.

## Mothers' Home Column

EDITED BY FRANCES.

### Mothers and Sunday-School Teachers Take Notice.

Christmas is nearing. The very spirit of it is in the air. If you are looking for something for that bright boy or girl of yours, what is more to be desired than a good book? If you are a lover of temperance, if that cause appeals to you, you will find no stronger object lessons anywhere than are furnished you in *The Indian Maiden* and *Her White Deer*, a book soon to be issued from the HERALD Office. It is the sixth volume of the Birth Offering series. One brother in Pennsylvania, desiring to be a public benefactor, has already written, inquiring the price per fifty copies. He wants to distribute them among the boys in his home town. Can you afford to be without one of these books in your home? It would mean much if just one of these books were purchased by every Sunday-school in the church; but think what it would mean if the teachers used them as their Christmas gift books. It would help the cause, assist in the publishing of other juvenile books, and besides that you would have value received for every penny expended.

### Daughters of Zion Reading for December.

TWO PICTURES.

No. 1.

It was the night before Christmas, and the children were hanging up their stockings around the fireless grate.

"I'm glad we have a chimney for Santa Claus," said Clara, "even if our house is heated by a furnace. I should think he'd be glad there wasn't any fire in the fireplace, wouldn't you?"

"Say, mamma," broke in Harry, "Billy Gibson says there isn't any real Santa Claus; but there is, isn't there?"

"Of course," replied Mrs. Hayes, winking at her husband. "How would we get our presents if there wasn't any Santa Claus?"

"That's what I told him," said Harry, "but he said our folks gave us the presents. He don't know much, does he?" And Harry laughed in derision of his ignorant little friend.

"I'm going to keep awake and see Santa to-night," piped up little David, as he kissed his father good-night and scampered off to bed.

After seeing the children safely tucked in, Mrs. Hayes returned to the sitting-room, remarking, as she took her place by the table: "Mrs. Gibson called on me to-day, and tried to enlighten me on the Santa Claus question. The family would seem to be quite distressed by our heathenish belief in Santa Claus. She thought that I ought to tell the children at once that he is only a myth; but I think life is prosaic enough at its best, and I want them to have just as much poetry in their lives as possible. I don't believe in doing away with the fairies and brownies and dear old Santa, and having only hard Gradgrind facts. I told Mrs. Gibson so, and she said she only hoped I wouldn't destroy their ultimate faith in me by teaching them to believe in something that isn't true. It seems to me that is pretty far-fetched, don't you think so?"

Mr. Hayes smiled his assent, and both busied themselves with filling the row of empty stockings.

As soon as the first faint streaks of light illumined the house, the children were awake and scampering down to the living-room to examine their stockings, not heeding their mother's command to put on their clothes before going downstairs. Mrs. Hayes began hastily dressing herself, at the same time saying to her husband, "Tom, you'll have to go

down cellar and hurry up that furnace fire, or the children will all take their death of colds."

"It's a pity if a man can't sleep late on Christmas morning," growled Mr. Hayes. "He has to get up early every other morning in the year. I had supposed he would be left in comfort when he had a rest from business."

"Well, I know, Tom, it is too bad; but the children are downstairs in their night-clothes, looking at their presents, and you know how cold the house is this time of day. Can't you go down and fix it, and then come back and have your nap?"

Still grumbling, Mr. Hayes donned a part of his apparel, and went sleepily down the two flights of stairs to perform the allotted task. Meanwhile his wife gathered together the garments belonging to the little people, and hurried down to them, saying, as she entered the room, "Children, come here at once and put on your clothes."

Her words fell upon unheeding ears, however. The room was full of clamor as the children unwrapped their presents and exclaimed over what they found inside.

Raising her voice, she called again to them, "Children, did you hear what I said?"

Just then a cry went up from David. "Mamma," he wailed, "Harry took my locomotive, and won't let me have it."

"I didn't either," retorted the older boy. "It was my locomotive. Do you suppose Santa Claus would give such a beauty to a little boy like you? It's mine, I tell you."

"It isn't, either," shrieked the little fellow. "It was in my stocking; and I unwrapped it and put it down here and you took it."

"I didn't, either. I took it from my stocking."

"Children, stop your quarreling this minute."

"Well, mamma, it is mine, isn't it?" pleaded David.

"How should I know whose it is? I don't know whose stocking it was in. Can't you tell?"

"Well, mamma," said Harry, "we took everything out of our stockings at once and piled them on the floor; and that's what makes David think it was his, 'cause my pile was right next to his."

"Now, Harry Hayes," suddenly cried out Clara, "you get off of my new doll. Mamma, just look where he stepped on it."

"Well, you shouldn't have your doll on the floor in the way, then," growled Harry.

Seeing that it was useless to try to get the children into their clothes, Mrs. Hayes pinned shawls about them, and hurried out of the room to begin her preparations for breakfast. Even in the kitchen she was not free from trouble, however; for every once in awhile one or the other of the children would come out with a tale of a broken toy or some question of ownership to be decided, until the mother was fairly distracted and ready to wish there was no such day as Christmas.

Her spirits were not cheered any by the appearance of her husband, who came into the kitchen with a scowl on his face as he said: "Might as well try to sleep in Bedlam as in this house! How soon will breakfast be ready?"

"I can have it ready in fifteen minutes if you are in a hurry for it. But the children aren't dressed. Can't you do that while I get the breakfast on the table?"

While the volume of sound issuing from the living-room did not diminish after the father's entrance, the character of it changed perceptibly, giving unmistakable evidence of the rebellion with which the paternal authority was met.

It was not a happy row of faces that surrounded the breakfast table. The children were already surfeited with sweets, and had no desire for food, but deeply resented being torn

away from the contemplation of the many charms of their presents.

As soon as they could escape from the table, they were back in the living-room, and the uproar began again. Mr. Hayes hurried from the house to escape the noise; and Mrs. Hayes tried in various ways to stem its current, but all to no avail.

Thus the day wore on; and when at night the weary, restless, unhappy children were put to bed, and the mother gathered up the broken and scattered toys, both she and the father rejoiced that Christmas came but once a year.

#### No. II.

It was the Sunday evening before Christmas, and Mrs. Gibson was having her usual Sunday evening talk with her children.

"We had a Christmas story in Sunday-school to-day," said little Margaret, as she took her place on the sofa by her mother's side.

"So did we," said Billy, as he seated himself on the opposite side of his mother.

"Tell us a Christmas story," said little Winnie, climbing up on her mother's knee.

"Trismus story," echoed Robbie, perching on the other knee.

So the mother began to tell them the sweet story of the Christ-child, who was born in far-off Palestine, and whose life had brought so much joy and gladness into the world. "And so, you see, Christ was God's gift to us," she said in conclusion, "and because he gave himself for the world we remember his birthday by giving gifts to others. We give not only to our own family, but we give to the poor and needy 'in his name.'"

"Well, but mamma," broke in Billy, "why do people say that Santa Claus brings all the presents? I told Harry Hayes there wasn't any Santa Claus, and he said there was, because his mamma said so and she never told any lies. Doesn't she know there isn't any Santa Claus?"

Mrs. Gibson ignored the last question, and asked,—

"Do you remember the story I told you—oh! a year or so ago—about Mr. Wind, how he liked to grab a boy's cap and run away down the street with it, and how he played with the leaves in the fall?"

"Oh, yes, of course I do. I always have lots of fun with jolly Mr. Wind when he's around."

"And do you remember that other story I told you about Jack Frost, and how he paints pictures on the windows?"

"Yes, yes," cried all of the children together.

"Do you think there is really a Mr. Wind or a Jack Frost?"

"Oh, no, that's just make-believe," said Billy.

"How about fairies and brownies?"

"They're just make-believe, too; but they're lots of fun."

"Well, that's the way it is with Santa Claus. Years and years ago, away over in Holland—and other countries as well—the people used to make believe that all the kind deeds were done by an old saint whom they called Saint Nicholas, or Kris Kringle. There had been a man named Nicholas, many, many years before that, and he was so good to the children that he was called their saint. So when a father and a mother gave presents to their children, and the little ones asked where they came from, the parents would say, 'Saint Nicholas must have sent it to you.' Or when some one wanted to give a present to one who was in great need, but was too proud to take a gift, they would say that it had been sent by the good Saint Nicholas. So in time everybody came to look upon the loving, giving spirit that was in the world as the expression of the spirit of the kind old saint. They personified the giving spirit, as we would say, and

called it Saint Nicholas, only in America we call it Santa Claus.

"So to-day we all take a great deal of pleasure in 'playing Santa Claus.' We make presents for all our loved ones, and then we tell them that 'Santa Claus must have brought them.' We remember the poor and needy, trying to make their lives a little brighter and happier; but we tell them that it was all Santa Claus. Don't you think it is a nice play?"

The children were unanimous in their appreciation of the play; for the story, though not new, came to them every Christmas with added charm.

As soon as the first faint streaks of light illumined the house on Christmas morning, the children arose and quietly dressed themselves. They stole about the house like veritable little brownies, trying to keep quiet, while performing their allotted tasks, so papa could have a morning nap. It was a well understood custom of the household that no gifts were to be opened until the morning duties were properly disposed of. The parlor was a room of mystery which was scrupulously avoided by all; for within its boundaries the gifts had all been placed the night before, with many whisperings and gigglings and ostentatious secrecy.

At about half an hour before time for the breakfast bell the children gathered in the hall and softly sang a little Christmas carol, the sweet notes of which brought Mr. Gibson from dreamland to a pleasant realization of home.

With happy faces and wholesome appetites the family gathered around the breakfast table. At its conclusion many willing hands made light work of the remaining tasks, and soon all were gathered in the parlor, with a forenoon of uninterrupted enjoyment before them. The children seated themselves near the mother, turning expectant faces toward their father, who had taken his place beside the large table, whose top was completely covered with an array of miscellaneous packages.

"One at a time, as usual," remarked Mr. Gibson, cheerily, as he picked up a large package, read "For Mother," and handed it to Mrs. Gibson.

With eager eyes the children watched her as she opened the package, and the "ohs" and "ahs" which greeted the gift were as delighted as though it had been the particular property of each child.

The next was a gift for little Robbie. All waited patiently, while with eager, trembling fingers he untied the string, for all recognized that half of the joy of receiving a gift was unwrapping it for one's self. When this had been fully admired by all, the next gift was handed out. In this way each gift brought joy to every member of the family, and no one was surfeited by receiving all of his presents at once.

When the last gift had been dispensed, the two older children brought in a bushel basket and gathered up in it the wrappings which had been thrown on the floor, while mamma and the two other children wound up the string, and in a few moments the room was in comparative order.

"Let's make a new Christmas game, children," suggested the mother. "Suppose you all play with Robbie's gifts for an hour and help him to enjoy them. Then you can put them on the table, and all play with Winnie, and so on, until all the gifts had been enjoyed."

The children had been trained to play harmoniously together, and this suggestion of the mother's filled the day with happy, united enjoyment of all the gifts.

At night the mother called upon them to choose the gifts for the next day's enjoyment, and the rest were put away with the promise that they should all be brought out again

on Sunday and a choice made of those which were suitable for Sunday games.

Thus the happy day drew to a close; and when the children, gathering together their toys and putting them away, said "Wouldn't it be nice if Christmas came oftener?" their wish was echoed in the hearts of their loving father and mother.—Mary Wood-Allen in *American Motherhood*.

The following true incident illustrates our lesson:

Little Charlie was with his older brother watching him sow wheat, when he inquired: "Why do you throw the wheat on the ground? Why do you not take it to mill and get flour to make bread?"

"If we throw it on the ground and then cover it over with dirt, it grows and makes more wheat, and we have many more bushels than we put in the ground, and by doing this every year we have enough to make bread every year, while, if we ate what we have now, it would all be gone and we would never have any more."

"But what makes it grow?"

"God causes it to grow. He gives us the soil to plant it in, and then sends the rain and the sunshine to warm and moisten it, and puts a germ in the wheat that responds to heat and moisture, which produce growth."

"Now tell me *honest*, 'cause I don't believe there is any God?"

"Why, Charlie, if there is no God how could there be so many of these pretty things in the world? Somebody must make them, and man could not."

"I don't know who makes them, but I don't think there is any God, 'cause folks said there was a Santa Claus, and there ain't—they just play Santa Claus, and I think they are playing God, too."

There was nothing else to do but to acknowledge that one was a lie and try to convince the boy that the other was true.

Would it not have been easier to teach the truth if there had been no lie in the case?

#### Program for December Meetings.

Song No. 31, Zion's Praises; prayer; paper, "Children's faith as affected by the Santa Claus myth"; paper, "Christmas Day suggestions"; roll-call; business; song No. 36; closing prayer.

## Letter Department

CANTON, Ohio, November 2, 1907.

*Editors Herald:* I am at the home of Bro. True and family, and well cared for by them, although peculiar conditions prevail. I am receiving especial favors by his son-in-law and his noble companion. Although not members of our church it confirms my previous stand taken, that we must recognize good wherever it is found. Some may say it is because of especial favors I say this, but this is not the case. It is because of the principle involved, and should teach us not to get too narrow and clannish, but broaden our minds, expand our intellects, acknowledge good everywhere. I came here from New Philadelphia, where I was in conference with Bro. Griffiths and Bro. Hansen. Bro. Griffiths went on his way south on the 25th. We came this way. Bro. Hansen remained at New Philadelphia. We only expected to stay one or two nights here, but found, as we thought, reasons for more time here; hence, if some others are disappointed because of delay, we hope this will explain. There are some excellent Saints in Canton, so far as we

have made their acquaintance, and all are anxious for the advance of the work. They are patient, enduring, and faithful. Bro. True is zealous, sacrificing, and doing all in his power, as he sees it, for the advancement of the gospel, but sometimes conditions arise that seem unfortunate for all. Sometimes I wish I could only move such conditions out of the way, but I wonder, I pray, and work to change environments of this character, but can it be done? Bro. True tells me there are about twenty members, all told, in and around this city. There should be a pastor here, one of the high or Melchisedec priesthood, a branch organized, and great care taken to keep the church free and clear of any reproach. The Saints here look for aid from Bro. Manchester, of Akron, and a good man he is, but he is working hard in a secular way, for a living, and has the care of the Akron Branch, together with those that help him, and is very busy. He is loved by all here.

Bro. Griffiths suggested that I visit Toledo, which I expect to do. I called there in May and again in July, and had an urgent request to come there in September. I could not respond just then, because of work elsewhere, but prevailed on Bro. Eben Miller (my counselor for the western part of the district) to visit Toledo. He did, and I assure you did the very best he could under the circumstances prevailing. When I was there in May I told them Bro. R. M. Elvin would be there ere long. Again in July I promised them Bro. Elvin. From what Bro. Greenz, our missionary, wrote me, I supposed he would come; but alas, a loss has been sustained,—it is hard to tell how much. I want to visit Shelby and other new points where there should be preaching. Cleveland, Akron, Sharon, and some other points are well cared for, have good pastors. All of the high priests in the district are in use, and one seventy at least. Oh, the need of pastors to take the oversight of the flocks! See how they prosper when cared for. See how they scatter when left alone. Why gather them in, then leave them to the mercy of wolves. Harder indeed to rebuild, than at first, with clean new material! Will the Saints awake and pray the Lord of the harvest to send more laborers into the harvest-field? The Lord is willing if the Saints are prepared to receive them, and will appreciate and honor the laborers. There seems to be a lack of appreciation and honor due the priesthood. "A royal priesthood." Did you ever stop to think and consider this? "Well," says some one, "the writer has been snubbed, is what calls this out." I say, Nay, verily. I have never been treated better, nor cared for as well in all my ministerial life as in this district, not casting reflections on any one before, by my superiors as well as those that help me in my work; for indeed we are workers together. My counselors have entered into the work with a will, and have cheerfully helped and supported me in my weakness; for I feel my inability to always do as I would like to, but stumble, fall, and get up again. We have excellent Saints and officers (except the district president) in this district, the finest of all, the Bishop's agent included. I expect and hope he, with others I have in mind, may be set in their places soon. I call attention to Bro. W. H. Kelley's article on recognition of authority from the Presidency down to the deacon, every one in their office and calling, and further than deacon, every member honor one another, then shall the church prosper, Zion be built up, confidence established, God and his royal priesthood honored, the Saints gathered, temple built, Christ come and reign with his Saints by his Spirit until he comes in person to be glorified, honored, and reign, whose right it is to reign.

Well, it is a cloudy, rainy day. It does affect me in my broken, nervous condition. This may account for some things

referred to here; but look at it some time when the sun shines bright. See how far I am out of the way. I would like to associate with the man who is perfect in the absolute sense of perfection. I write this, not in the spirit of fault-finding, but with love to all, and malice to no one on earth, or above or below.

Your brother in Christ,

G. A. SMITH.

N. B. Bro. Greene was far east when we heard of him last. We expect to hear from him when we reach Akron, Ohio, and hope his health may be improved, for indeed we know what it is to be away from home, sick.

NOTTS, England.

*Dear Herald:* As scribe of the Sheffield District I deem it my duty to give an account of its doings, although this is the first time I have ever written to your paper. On Sunday last, October 13, the reunion of the district was held in the Saints' church, Revill Street, Clay Cross, Derbyshire, which services are held between the annual and semi-annual district conferences, and *vice versa*. Morning services commenced at half past ten, presided over by Elder J. Austin, district president, associated with Elder W. H. Greenwood. The district president gave a short address, expressing thankfulness to our heavenly Father for his numerous benefits bestowed upon us since we last met, and pointing out the reason for which we had met. He then called upon others to speak.

The fellowship meeting in the afternoon commenced at three o'clock, presided over by Elder W. H. Greenwood, associated with Elder J. Austin. Eight brethren and one sister bore testimony to the truth of the work of our Lord and Master, and its work among men as revealed in these last days. A good Spirit prevailed throughout the afternoon. Our faith and prayers are solicited on behalf of a sister at Luton, who is severely suffering from three diseases. Open-air service was held in New Street, at half past five, when a good discourse was given by Elder J. Holmes, with results which must be left with the Allwise. Evening service at six o'clock, Elder C. Cousins, associated with Elder W. H. Greenwood, presiding. Bro. W. H. Greenwood was called upon to preach. Text may be found in Hosea 4:1-6. The speaker, in his usual earnest and eloquent appeal, drew attention to the state of Israel in those days because there was no truth, nor mercy, nor knowledge of God in the land, thus necessitating the controversy which the Lord had with them, and in the fullness of time God sent his Son into the world who was the embodiment and revelation of the word which is full of grace and truth. Yet again the world fell, by words of second verse. God has held a controversy with us, as in the words of the prophet Hosea. (See text, Hosea 4:1-6.) Terms of the controversy might be found in Revelation 14:6, 7. Yet we also in our day and age lack the fullness of God's precious gifts and blessings because we are devoid of truth, which is light and life, and Spirit and power, which should be in every one who is born again. So God's controversy with man must go on until all have a chance of hearing and obeying the truth. "Man's inhumanity to man makes countless thousands mourn." Verse 6: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge." "For if any man will do his will, he shall know of the doctrine." Thus we see the controversy of the Lord with man goes on, and must go on to bring him back into that life which man lives when assimilating every word that proceedeth out of the mouth of God.

At this period, the writer, together with eight others of the brothers and sisters, reluctantly had to leave to catch train home, having come from a distance. Justice can not

be done to the words as uttered by our brother, through lack of ability of writer. All felt the benefit of the day's feast of spiritual things. Thus another notable milestone was passed, and recorded to our weal or woe.

Allow me to record my testimony to this work as restored in these latter days. It may be strengthening to Saints and friends, I having been brought up in the doctrine of the Church of England until years of discretion and understanding were given me to know the fullness of the gospel was not taught there. I was a proselyte to the Methodist New Connection, Wesleyans, Baptists, and Friends. Each in their turn was found unorthodox, as revealed in the gospel. I had been five years seeking truth in the church, but could not find it; but God be praised, a new neighbor came in the person of Bro. F. Cousins, now in America, who apparently came but to bring me the gospel in its fullness, for he stayed only a short time before emigrating Zionward, and this after I had grown weary seeking. After hearing the word which was and is so full of sustenance spiritually, I accepted it. Now, dear HERALD, I became obedient to the truth as contained in the Bible and taught by the Church of Jesus Christ in its reorganization, and became satisfied, and received that rest which Christ promised to those that sought him. Now I know this to be the work of God as revealed for the last time, and providing I remain faithful and assimilate the word of the gospel which is the power and Spirit and light and life of God, the growth into perfection, which is eternal life, will be mine. This end I am striving for, praying not only for myself and mine own household, but for the whole church. Your constant patron and well-wisher, whose motto is, Onward and upward, moment by moment.

GEO. GAYDON, secretary.

Ninth Street, Albans Road, Bulwell.

SCRANTON, Pennsylvania, November 5, 1907.

*Dear Herald:* The branch at this place is making some progress. For several months it has been a struggle on the part of some to press on. It is too bad that good, honest people will get at outs, some that have been friends all their lives, and permit evil thoughts and harsh words to cause them to lose confidence in each other. When will we learn obedience to the wise instructions of the Savior, If thy brother has aught against thee, go to him, and thee alone? We are commanded to love our enemies, "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." "For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" At this date I can see a desire on the part of many to get into line and do their duty. We hold Sunday-school at ten o'clock, average attendance about thirty; Bro. Richard Hawkins, superintendent; Walter Lewis, assistant; William Davis, secretary; Sr. Margaret Lewis, organist. The Sunday-school is proud of these faithful workers, who are always at their posts, and well versed in their lessons.

Our Religio meets Thursday evenings; Richard Hawkins, superintendent; Margaret Lewis, assistant; Nellie Davis, secretary. Average attendance at the Religio is about twenty-five. Bro. Richard Hawkins was lately ordained a priest, and if humble he will make a strong pillar in the work.

Bro. George and Sr. Alice Morris have again taken up their abode with us. They spent fifteen months in Wales. Bro. George labored in the missionary field there, in company with Bro. Thomas Jones, the past summer. The Saints here welcome them home. They are so much help to the work, especially in the singing. There are several gifted with good

voices in song, in this branch. While none are graduates in music, they have natural ability, and should heed the admonition to cultivate the gift of music and song. We have also quite a number of good singers among the children, who, if given proper training, will be heard from in days to come. What a sad mistake is made by parents in neglecting to encourage their children to cultivate the natural gifts in them.

Our faithful Sr. Engle gave birth to handsome little triplets, October 14, 1907; two daughters and one son. Bro. Evan Lewis and the writer had the honor to present them unto the Lord and ask his blessings upon them. They were named Mary, Martha, and George. They weighed five pounds each, strong. The day they were blessed, little Martha was not expected to live, as she had convulsions off and on for twenty-four hours. To-day they are three weeks old, and are doing well. The Saints and friends are very much interested in the welfare of these little ones. Sr. Engle and husband, "Charles," as we call him, have been married ten years, and have seven healthy looking children; five daughters and two sons. They are carrying out the instructions to husband and wife of long ago, "Be fruitful, and multiply, and replenish the earth." They are of Welsh and German descent. Being asked by near relatives if they would let two of the little ones go to other homes, for a few years, answered, "Oh, no, thanks, all we ask is for health and employment, then we shall take pleasure in caring for them under our own roof." If we have ever so many there are none to spare. President Roosevelt, and Governor Stuart, of this State, and the Mayor, Mr. Dimmick, of Scranton, have been informed of the arrival of the little triplets, also the Borden Condensed Milk Company. The latter sent a case of two dozen cans of their best Eagle Brand, free of charge, and made them a special price for what milk they would need for the little ones for the next three months; after which, if the little ones live, they promise to furnish the milk free of charge. The *Scranton Times* has taken their picture, and promise to have the same in their paper shortly. When they do, I shall send a copy to the *HERALD*. May the Good Master continue to bless this home, and its precious inmates.

We are holding preaching-services two nights a week, in residences, and are encouraged. I enjoy the cottage-meetings, for there is more of that feeling of sociability than we observe in halls and public places; for at those cottage-meetings we spend a half an hour or more, after the close of the services, answering questions. The congregations are not very large, but interesting, and we look for much good to result. We intend to have about four preaching-services every week, and have some of our local brethren do part of the preaching. They will magnify their calling, and develop, and do good.

Our services consist of Sunday-school at ten o'clock; preaching at a quarter after eleven, Saints' meeting at six o'clock; preaching at half past seven. Prayer-meeting Wednesday, at half past seven.

There is material here that will be of much benefit in days to come, if they abide in the spirit of the work. Brn. Tally Jones and William Hawkins have been in the past ten years the main support of the work. Both are men of good understanding, and competent to present and defend the same.

Bro. Evan Lewis moved from Aberaman, South Wales, England, to Lucas, Iowa, March, 1903. Because of the mines closing down they moved to Wilkesbarre, this State, remaining there fifteen months. No Saints there, so they concluded to move to this city, so as to be where there was a branch of the church. Last Fourth of July their younger son, Albert, fourteen years of age, while playing with fire-crackers and

powder, was badly burned. It was a miracle that he was not burned to death. Those that witnessed the flames leaping all around him and above his head, thought that he would lose his eyesight, and if he lived be disfigured for life. To the joy and surprise of all, there was not a mark on his face. However, his right arm and side and back, were burned very deep, and have kept him from his work for four long months. He will begin to work the 4th of this month. Albert is a good, faithful boy. Out of the little pocket money he received he would pay the tenth. One person said to him, by way of testing his faith, "I thought the promise was, that they who paid their tithings should not be burned." Albert answered, "Do you suppose that if I take a lighted match and set it to the powder that the Lord will come and take that match out of my hand?" Albert had several inches of powder in his pocket, and a spark from that which he set on fire ignited the powder which he had in his pocket, and he was in a flame of fire. We are all glad that he is about over his Fourth of July celebration. He does not wish for any more along that line. Bro. Lewis and family are great help to the branch Sunday-school and Religio.

Two of our young sisters are attending the Lackawanna Business College, viz.: the daughter of Bro. Evan and Sr. Mary Lewis, and Ruth, the daughter of the writer. They are taking a course in stenography. They are doing well, and the faculty speak very highly of them. The parents would have been pleased to have sent them to Graceland; but the distance is too far. This city is well supplied with institutions of learning. This is the home of the International Correspondence School, which has students in all parts of the United States and other parts of the world. On the banners of the Elks, in their parade last August in Philadelphia, Pennsylvania, was inscribed, "Scranton, Pennsylvania, the SCHOOL HOUSE of the world." If I were to send my children away from home to college, I would give Graceland the preference. I have in mind some bright young people who went to other colleges for three years, that were in the faith, and when they returned home had no interest in church work, and have not had since. The society they were in was such as had no use for the church, and they gave away and came home spiritually dead. While all who attend Graceland are not as spiritual as they might be, I must say that those who do attend have advantages over others that go out into the world, where the faith of the church is looked upon as unworthy of notice. Graceland has church privileges, and should be appreciated.

Bro. Lot Bishop, brother to the late Alma Bishop, missionary in Wales, at the time of his death, 1901, is located here, and is a very willing worker. His wife and five of the children are in the church, and are very much interested in the work, and strong in the faith.

We miss good, faithful, Father Adam Robinson, who went to his well-earned rest last March, at a good old age.

A sad home is that of our esteemed sister, Sr. Morris. Bro. David Morris met with an accident in the mines last May, which caused his death fourteen hours later. He was a kind, honest-hearted man, and did his part well in a financial way, with his limited means. He was in the prime of life, thirty-eight years. Sr. Morris was left with six small children, the oldest but twelve years of age. Two months after his death, the seventh was born. I am pleased to say that Saints and friends have been good to the family.

Bishop John Zimmermann and District President, Bro. Angus, paid us a flying visit September 28 and 29. Both spoke Saturday, at half past seven in the evening. At eleven o'clock Sunday, Bro. Angus spoke to the edification of

all. At half past seven, Bishop Zimmermann explained the law of tithes, offerings, and consecration. It was a good, solid talk, very many comments. Hope some of the seed fell into good ground, that will bring forth at least thirty fold, if not the sixty or one hundred fold.

Sr. Helen Angus, of Philadelphia, has been spending several weeks in Scranton. The mountain air agrees with her, as she is feeling much stronger, and has good, healthy color. She has made warm friends, by her kind, humble deportment. She returns home the ninth of this month, to the regret of many of her friends here.

Bro. S. Brown paid us a short visit on his way to and from district conference, held at Brooklyn, New York, October 19 and 20. Preached twice for us, and he is a plain, forcible speaker, and does not believe in sugar-coating his remarks.

We have placed on our branch records the names of some who used to hold their membership in Plymouth and Hyde Branches, which became disorganized some years ago. These members have been lost to the church, and some have gone back into the follies of the world. We hope to see them all return to their first love, and become lively stones in the building.

We have changed halls. Are now located at the Ivorite Hall, 126 South Main Avenue, and have the exclusive right of the hall Sundays, and one night each week, and the fifth Tuesday and Thursday of every month. Rent is ten dollars per month, light, fuel, and janitor furnished.

On the fifth of September, 1907, we received word that our son-in-law, Bro. D. C. Kinnaman, of St. Joseph, Missouri, was very low, and to come at once. The message was twenty-six hours old when we received it. Thinking that a change for the better had come, we wired our daughter to let us know at once how Carl was. After waiting some eighteen hours with no answer to our telegram, and having failed to get St. Joseph, Missouri, by telephone, I left for St. Joseph at forty-five minutes after six, September 6, by way of Chicago. As I bade my folks good-bye, wife spoke and said, "I believe that Carl is dead." I answered, "No, I do not think so." I made a note of our impressions, and other matters not necessary to mention. The next day, September 7, seven in the morning, Cleveland, Ohio, I looked over my notes and wrote, "I still believe that Carl is better." And from this point to Chicago, a distance of three hundred and forty miles, I was very much encouraged. Arrived in Chicago on time, four fifty-nine in the evening. Left on the Burlington, one hour and twenty minutes later. Arrived in St. Joseph, at eight o'clock. Shortly after leaving Chicago, I was very anxious to hear from the sick. I had tried to send a message from Chicago; but owing to the strike, the office was closed. Later on I got out at Galesburg, Illinois, and asked the operator if he would send a message for me, and to have an answer to come to Brookfield, some hours later. He could make no promise as to whether the message would get through, so I did not send it. I returned to my seat, and I can truthfully say, as did John in Revelation 1:10, "I was in the Spirit," and I saw myself at the bedside of the sick one. I said, "Carl, my dear boy, I am so grateful that I have not been disappointed. Ma and Ruth have mourned as if you were dead. You came almost within reach of grasping the hands of loved ones on the other shore, and you would have been made welcome; but you are spared and shall have the privilege to attain to a higher standard than you have ever before occupied. Yes, my dear son, the noble husband of our esteemed daughter, the powers of darkness have waged a strong and bitter conflict to destroy your life; but the prayers of the Saints, far and near, for you have prevailed, and now take comfort, that

you are in the Lord's hands." Much more was said that I shall not mention now. How grateful I was that I had been permitted to see and understand that our dear one was in the hands of God, and that he would be spared.

Notwithstanding I had received the above, and had written it down, as best I could with the train in motion upon the back of an envelope and old letters, as I did not have any writing paper, I was severely tried. On arriving in Brookfield, four o'clock in the morning, one hundred miles east of St. Joseph, I was lying back in my chair, the lights turned down, when I noticed a lady and a little girl come down the aisle and take seats in front of me. She had just got on the train at this place. I thought she was our daughter-in-law and her little girl, Bertha. This was their home, it being one of the division points of the Burlington railroad. Our son Daniel was in their employment. As I could not see in that dim light the features of this lady and her child I heard their voices, and I was positive that it was our own Ida and Bertha going up to St. Joseph. "Something serious must have taken place to cause them to take that early train," I said in my mind, "for there are other trains later on in the day." I thought again to myself, "Is it possible that Carl is dead?" I was left alone; that sweet peace of mind I had had, was gone. I could see nothing but gloom, sadness, and death at that home where I had but a few short hours before seen and conversed with our dear ones, and all was joy. I became so doubtful of what I had previously enjoyed that I imagined that I could see the crepe of mourning on the doors of the place of business, and also at their home. Oh, what a tried condition to be in. I said, death itself was hard, but nothing to be compared with the disappointment that came to me by the withdrawal of the good Spirit, with its light, love, peace, and intelligence, and the entering in of doubt and fear. I cried and asked, "Is it possible that I have been deceived?" So strong was the power that tried to blast my hopes of meeting our loved ones as I had seen them. For at least thirty minutes I could not take courage to arise and see if this was Ida and Bertha. At last the words of the one hundred and thirty-third hymn, Saints' Hymnal, the last verse, came to my mind with much force.

"Blind unbelief is sure to err,  
And scan his work in vain;  
God is his own Interpreter,  
And he will make it plain."

At this I discovered that the lady and little girl were not Ida and Bertha. "Yes," I said, "blind unbelief has erred in this case," and I sought as best I could the forgiveness of him who had been so kind in giving to me his Holy Spirit.

"Well," says one, "I do not see how you could have doubted the truthfulness of that manifestation." I can only say this, that I am sorry I did; and if I had been left alone I would not have permitted the mind to go into the dark and gloomy mist of unbelief. We have the world, flesh, and the Devil to fight, and in this experience I can see the powers of darkness bringing their forces on one that was weak. I believe had that power kept out, the coming into the coach of that lady and little girl would have had but a passing thought in my mind. But when the crepe was seen upon the doors I was overcome.

On reaching St. Joseph, I was not altogether free from doubts and fears. My first thought was to go up to the home without informing them by phone that I was in the city, or to make any inquiry as to how matters were. Upon second consideration, I looked to see if I could see any one who was acquainted with the family. I wanted to see some one, and I was afraid to. I stepped to the phone, and asked

central to give me the residence of Mr. Kinnaman. Central replied, "I can not get them." "Then please call the place of business." Again central said, "They do not answer." "Well, well, what does this mean? Please try the residence again, central." Every second seemed as long as minutes. At last central cried out, "There they are." I stepped into the little closet, placed the receiver to my ear, and inquired, while I could hear and feel the pulsation of my heart in my throat, and my knees trembling, "Who is this?" Answer: "Mrs. Collins" (Carl's sister). "Oh," I said, "no death in that home, this morning." The tone of the voice was too clear and pleasant. Although I had heard that voice off and on for over thirty-one years, it never seemed so sweet to me as it did then. I have heard her sing some soul-stirring songs of Zion with her rich, melodious voice, but this was the sweetest it ever had sounded in my ears. I inquired, "How is Carl?" She answered, "We have strong hopes of him now." Not until then did the powers of unbelief and fear leave me. Like Thomas of old, when he saw the prints of the nails, and the wounds in the side of the Savior, his unbelief disappeared, and he cried, "My Lord, and my God." Yes, man is weak. Peter, who had been in close touch with the Master, when left alone went so far as to deny the Lord. I believe, however, that it was only from the lips. May the good Master deliver us from the powers and influences of unbelief.

In a few moments I passed the place of business, all busy and cheerful within. Arrived at the home, when I was so overcome with feelings of gratitude that I sat down, and there I beheld in the eyes and faces of those dear ones, that had been so highly favored of the Lord, in sparing the life of the noble husband and kind father,—feelings of gratitude that the pen can not describe. I entered the room of the sick one, and kneeling by his bedside I kissed the face that had been almost cold in death. I gave utterance to the same words as I did when permitted in the Spirit to see him. "Carl, my dear boy, I am so grateful I have not been disappointed," etc.

While I have already said much, I do not think it wise to close without giving some of the experiences of the Saints of St. Joseph in this case. Wednesday evening, September 4, after the doctors had held their consultation, they informed our daughter, Sr. Kinnaman, that there was no hope, and advised her that if they had friends that she would like to have present in case of death she had better notify them. That same night message was sent us, and many others. The Saints were holding their monthly business-meeting at the church, and were singing the last verse of the opening hymn when Mary, the oldest daughter of the family, entered and walked up to the stand, and said to the officers in charge that "Mamma wants the elders to come over; for the doctors had no hopes of father's recovering." Bro. Goodrich and Best were in the stand and said that a motion to adjourn their business for one week would be in order, and that as many as felt like going over to the home of Bro. Kinnaman could do so. This met with unanimous approval by all present. About thirty went to the home and there, in charge of Bro. V. M. Goodrich, a season of prayer was had, and the brother administered to. Twelve earnest, short prayers were offered, and, in the language of our good Bro. McCormick, it was a time long to be remembered. This brother had been in the church not quite two years and, while he was satisfied with it, he never had witnessed the outpouring of the Spirit as he did that evening. He said to me that he would not have missed that service for all the world. He remarked, "I was strong in the faith prior to this; but I am ten times stronger, if it can be so, now."

Bro. G. W. Best had an open vision while they were engaged in prayer. He saw two powers, light and darkness, seemingly struggling for the supremacy. It would get dark, then light again, dark and then light. At last the darkness disappeared and the light remained. At the close of the service Bro. Best related the vision to several who were present.

Bro. (Doctor) Luff, came up in answer to a telephone message, and he said that from a human standpoint Carl had only half a chance in a thousand; but, he said, "We have a God whom we can call upon, when the arm of flesh is too short." He offered prayer for the brother, that never will be forgotten by those who were present. He gave some valuable instructions and, as he could not remain, he called upon Doctor Kate Hickox, and had her to take charge of the case under his instructions and directions. His selection was certainly a wise one; so, with the judgment and skill of those whom I believe the Lord had raised up, and the faith and prayers of the Saints, the brother was spared. Some four days after Doctor Hickox had waited upon Carl, she remarked, "It is wonderful, how he is improving. Just think that four days ago his eyes were so weak that he could not keep them open, and the color of death was on his lips, and this afternoon he will be sitting up a little while."

310 South Maine Avenue.

WM. LEWIS.

## News From Branches

### LONDON, ONTARIO.

Our district conference is over. The attendance was large, and the interest good. Elders Leverton, F. G. Pitt, and R. C. Evans were the speakers. Many of the missionaries were present, and Elder Buschlen was added to the missionary force. The spring conference will be held at Corinth.

Mr. Bernard was baptized the other Sunday evening, by President R. C. Evans, and was confirmed by Elder Fligg. Vera Constable was also baptized and confirmed by President Evans.

Elder A. E. Mortimer, who has been laboring in Toronto, is home for a rest.

A very pleasant "at home" was held in the church on Thanksgiving Day. President Evans was with us, after which he left for Toronto to hold special services the coming winter. We have heard the interest is good, although much opposition is being brought to bear against the work there.

W. A. HARDY.

### LAMONI, IOWA.

Sunday was a pleasant day at Lamoni, and the services were well attended. Wardell Christy was the speaker at the chapel in the morning; A. H. Smith, in the evening. H. H. Gold occupied at the Saints' Home; C. I. Carpenter at Liberty Home.

The following is reported from adjacent branches and missions: W. R. Dexter at Andover, H. A. Stebbins at Thompson, R. M. Elvin at Ellston, Moroni Traxler at Wion, C. J. Peters at Terre Haute.

An evangelical effort is being made in Lamoni this week, continuing from Sunday to Friday evenings, inclusive. Patriarchs A. H. Smith and J. R. Lambert speak alternately. It is hoped that the Saints will be encouraged and revived by the effort.

A branch was organized at Oland, Saturday, as mentioned in these items last week. The following officers were chosen: R. S. Salyards, presiding elder; R. E. Haskin, priest; C. E. Bootman, teacher; Ernest Haskin, deacon. The branch has a membership of about thirty. On Sunday the Oland church,

which has been erected and furnished by the sacrifices of the Saints and their friends in that vicinity, was dedicated. The dedicatory sermon was by Heman C. Smith, the prayer by John Smith. John Smith spoke in the evening. The location of the church building is six miles southwest of Lamoni. This little branch enters upon its career under encouraging circumstances. May it prove a monument of good.

J. F. GARVER.

#### NEW ALBANY, INDIANA.

The work at New Albany has made nice progress for the month of October. The Saints' meetings were much blessed of the Spirit of God, and many blessings received.

The Sunday-school is progressing nicely. We added five more to our number last Sunday.

Bro. Bing and family from Central Illinois, moved into our midst of late, and we welcome them.

Preaching-services have been of much interest every Sunday night, and it seems that some are near the kingdom. Bro. Hanner, of Louisville, and the writer have been holding forth, trusting in God's power to give us strength and wisdom, that we may accomplish a good work here. We have been advertising with dodgers of late, and hope to give all a chance to come and join us.

On last Sunday, fifteen of our number crossed the river to the Kentucky side to join the Louisville Saints in a union meeting at half past two, where we partook of the sacrament, after which we enjoyed several good prayers and testimonies, the meeting being in charge of the writer, assisted by Bro. Hanner. The Spirit was present.

Bro. J. W. Metcalf is in Southern Ohio on a mission trip. 2017 Culbertson Avenue.

JOHN ZAHND.

#### PROVIDENCE, RHODE ISLAND.

The visit of our esteemed Bro. and Sr. M. H. Bond, of Independence, has been a matter of history for some time, yet it lingers with the Saints of Providence Branch as an exceedingly pleasant memory. May our heavenly Father abundantly bless and prosper them; and when, with advancing years, infirmities physical shall announce the gathering twilight, foreshadowing the evening of life's brief day, may they have an abundantly increased assurance that "at evening time it shall be light."

Our efficient Sunday-school secretary, Sr. A. M. Ball, kindly supplies the following report for November 3. Officers present, 9; teachers, 14; pupils, 63; visitors, 4; total attendance, 81; officers absent, 2; teachers, 2; pupils, 38; full classes, 3; total collections, \$2.13.

We announce with regret the decease of Bro. Charles Holmes, which occurred on November 3. Those who remain to mourn their loss have the sincere sympathy and earnest prayers of the Saints.

Bro. Adolph Leckney, our efficient church organist, and Sr. Florence Smith were united in marriage November 2, at the home of Elder J. D. Suttill, who officiated.

Your correspondent was in error in announcing November 2 as the opening date of the special services now in progress, as the correct date was November 3. These services have been well attended, the speaking has been excellent, and the interest good. Thus far not many outsiders have attended, but some of those who have been present have evidenced a lively interest in our doctrines as presented by Elders Greene, Phillips, and Farrell; one gentleman, a communicant of another church, stating that Bro. Greene's sermon of Monday evening, in which he showed the gospel message, which is to be preached in these latter days as a witness would be identical with the gospel of our Lord preached during his

ministry upon earth, was the finest thing he had ever heard, and that he would like to hear more of it. C. E. L. A.

## Miscellaneous Department

### Conference Minutes.

LONDON.—Conference was called to order at 10 o'clock, October 19, in the Saints' church, London, Ontario, by R. C. Longhurst. The presidency of mission and district were associated in presiding; secretary and assistant being the district secretary and J. L. Burger. Treasurer reported to October 17, 1907: Balance on hand, October 20, 1908, \$14.45; receipts, \$115.89; expenditures, \$119.18. Bishop's agent's report to October 14, 1907, was read. Secretary's financial report: Receipts, \$13.47; expenditures, \$15.03; due secretary, \$1.56. *Canadian Messenger's* business manager's report for year ending October 10, 1907: On hand last report, \$62.46; cash received, \$350.17; expended, \$343.75. The district statistical report, ending October 20, 1907, was: Total membership last report, 2,944; now 3,281. Gain, by baptism, 323, certificate of baptism 13, letter 158, vote 1; total, 495. Loss, letter 116, expulsion 11, death 31; total, 158. Net gain, 337. Ordinations, 15; marriages, 23; numbers absent from branches, 906; branches organized since last report, 9; viz.: Bon Accord, Davisville, Iowa, Millet, Minnesota, Mitchell, Niagara Falls (New York,) Sault St. Marie, St. Edmunds. Branches in district at last report, 42; now, 51; branches reporting, 48. Ministerial reports were received from Elders A. E. Mortimer, R. B. Howlett, John Shields, R. C. Russell, William H. Gray, and N. E. Leeder. The question of enlarging and increasing the price of the *Canadian Messenger* was discussed, and it was decided to make no change. Officers elected for the coming year: President, R. C. Longhurst; vice-president, G. Buschlen; secretary, H. Leeder; treasurer, D. W. Cameron; Bishop's agent, R. C. Evans; on library board, James Pycock. Officers of *Canadian Messenger*: F. Gregory, editor; D. MacGregor, manager; Sr. Eastwood, mailing clerk. Delegates to next General Conference: R. C. Evans, Sr. Evans, Sr. Lizzie Evans, F. G. Pitt, Sr. Pitt, R. C. Russell, Sr. Russell, D. MacGregor, Sr. MacGregor, J. P. Buschlen, and John Shields, whose expenses are to be paid by the district. In case of division, the delegates are empowered to cast a majority and minority vote. Resolved, that whereas we, the Saints of the London District, have feared that since Elder Evans has been called into the Presidency of the Church, and believing that in the interest to God's work it is our opinion that the church should still continue to let him have charge of the work in Canada, we make this appeal, and authorize the secretary of this conference to present a copy of this resolution to the Presidency of the Church, the Quorum of Twelve Apostles, and the Quorum of High Priests. Upon request, the motion to notify the various quorums was withdrawn. Collections: Saturday evening, \$10.91; Sunday morning, \$11.90; afternoon, \$10.97; evening, \$12.43; Monday morning, \$8.45. Expenses: Blank reports for missionaries, \$6.05; chairs and piano, \$8; small bills, \$3.50; banner, \$11; janitor, \$3; R. C. Evans re railroad certificates, \$4.40; due secretary on account, \$1.56; allowance to secretary, \$10; current expenses of secretary, \$10. The president of the district was authorized to appoint the auditor's previous to the convening of conference. The secretary of district was appointed to arrange for delegate certificates and to publish the notice of arrangement in *Canadian Messenger* three issues previous to the convening of conference. Auditors reported that they had audited books and reports of Bishop's agent, secretary and treasurer, and had found them correct. They were unable to audit the books and report of manager of *Canadian Messenger* on account of his not submitting the right books. Zion's Religio-Literary Society reported that their society was in a prosperous condition, five new locals being organized during the past year. The Sunday-school association reported that a gain of five new schools had been made, and a net gain of 206 members. Rapid advancement has been made in the home department, it having made a gain of seventy members. At the Sunday afternoon service, the day being the occasion of President Evans' forty-sixth birthday, it was suggested by Elder Russell that we make a suitable presentation to President Evans, as a token of love and respect. It being adopted by the congregation, the ushers took up a collection of \$24.21, which was presented to him in a neat address by Elder William

## THE SAINTS' HERALD

ESTABLISHED 1860.

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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for money received are sent within two days after reaching the office.

Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

Entered at post-office, Lamoni, Iowa, as second-class mail matter.

Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

Fligg. Elder Evans feelingly replied. Adjourned to meet at Waterford the third Saturday and Sunday in June. H. Leeder, secretary.

**EASTERN MAINE.**—Conference assembled according to appointment, at Jonesport, Maine, October 19, 1907. Meeting called to order by U. M. Kelley, and R. Bullard appointed to preside. S. F. Cushman elected secretary pro tem. The following brethren reported: Elders R. Bullard, S. O. Foss, S. F. Cushman, U. M. Kelley, E. C. Foss. Report from district president read and approved. Bishop's agent's report was read. Received, \$104.89; expenditures, \$42.65; balance on hand, \$62.24. U. M. Kelley was sustained as district president; also his counselors, H. D. Simpson and E. C. Brann. E. M. Walker sustained as secretary. Voted to hold next conference on the Saturday in June nearest the full moon. S. F. Cushman, secretary pro tem.

**CENTRAL NEBRASKA.**—Conference convened at Meadow Grove, August 24, 1907. Called to order by W. M. Rumel, at 10.30 a. m. Charles Williams was chosen secretary pro tem. Branches reporting: Clearwater 72, Inman 66, Meadow Grove 58. The Bishop's agent's books showed: Receipts, \$162.03; expenditures, \$162.03. Ministry reporting: W. M. Rumel, J. H. Jackson, Levi Gamet, and Charles Hutchins. On separate motions, the district officers were sustained. Adjourned to meet in Inman some time in February, the date to be fixed by the district president. W. E. Kester, secretary.

## The Bishopric.

## NOTICE OF APPOINTMENT OF BISHOP'S AGENT.

This is to certify that Elder John A. Teeters, of Alexander, Kansas, has been duly appointed Bishop's agent of Northwestern Kansas District of the Reorganized Church of Jesus Christ of Latter Day Saints, in place of former agent, Bro. F. S. Ward, at present of McDonald, Kansas. This appointment is made pursuant to resolution of the district conference of said district.

We trust the Saints and friends of said district will place themselves in communication with Bro. Teeters. Remember his address is Alexander, Kansas, and let him hear from you before the close of the present year. The Lord does not ask unreasonable or impossible things from any of his children, but he does ask that we do the best we can.

The Bishopric also extend thanks to Bro. Ward for his services, and trust he may be prospered in every good work.

Commending to the Lord the helpers, I am,

Very respectfully in behalf of the Bishopric,  
E. L. KELLEY, Presiding Bishop.

## Fourth Quorum of Priests—Request for Prayers.

*Dear Brethren:* On Sunday, November 24, 1907, we request all members of the Fourth Quorum of Priests to unite with us in prayer and fasting in behalf of our dear brother, George Edwards, who has been afflicted with an abscess since the 15th of last May. The brother is not bedfast, but is only able to do a day's work now and then, at intervals. May heaven's richest blessings abide with him and all the brethren.

Your brother,

JAMES SCHOFIELD, Corresponding Secretary.

STANBERRY, Missouri, November 17, 1907.

## Conference Notices.

The Spokane District conference will convene with the Spokane Branch December 29, 1907, at 10 a. m. A complete report from each branch, and a report of all labor done in the district is earnestly requested. Visitors will be cared for, therefore do not hesitate, but come from far and near, bringing the good Spirit with you, and we will see to it that you do not lose it by any actions of ours. T. W. Chatburn, president, 2704 East Sixth Street, M. Fordham, secretary, 2507 Second Avenue.

## Died.

**SANDERS.**—Sr. Fannie Sanders, born October 5, 1865, at Yoxall, Staffordshire, England. Died at Brooklyn, New York, November 3, 1907. Baptized October 22, 1881. Married April 3, 1885, to Bro. William H. Sanders; twelve children born of the union. Husband and eight children survive. Her sudden departure was a severe blow to the aged father, William Potts, and to the brother, George Potts, Brooklyn Branch president. Faithful, loving wife; affectionate mother; a Saint who believed in the power of the restored gospel. Sympathizing Saints and friends filled the new church. Services November 5, by B. R. McQuire and George Baty.

**LARGENT.**—John Franklin Largent was born in Boone County, Indiana, September 6, 1867. Died November 1, at his home, Orville Avenue, Kansas City, Kansas, and was buried from the Armstrong church Monday, November 4, at 2 p. m. He leaves wife, four children, a mother, two sisters, and three brothers. He was highly esteemed by all who knew him. Funeral-sermon by Joseph Arber, assisted by George Harrington.

## Dean Curtis on the Chicago International Stock Show.

## THE VALUE OF AN IDEAL.

At the first or second show of the International Live Stock Exposition, a young farmer from Iowa was attracted by an exhibit of improved corn. The uniformity and excellence of the product appealed to the eye, and the words of the young man in charge of the booth kept ringing in the farmer's ears. He resolved to test the merits of improved blood in seed corn. He purchased a bushel of the best corn he could buy, at what seemed like a long price. Then he prevailed on a successful and reliable corn breeder to let him have ten ears of his choicest corn at a still higher price. He took this corn home to his Iowa farm and went to work to reproduce it and make it better. He gave it close and intelligent attention for several years. Last winter he came to the short course at Ames with an exhibit of corn and won the grand championship for a single ear. The ear of corn was pronounced the most perfect that had ever been seen. It sold at public auction for \$150, a rate of over \$8,000 a bushel. This ear in corn competition was as outstanding as a young Abbotsburn in Shorthorn excellence. It was not a freak or an accident. The same exhibitor, the same year, produced two other ears each good enough for grand championship, with the first out of the way. This young farmer, who got his inspiration and higher ideals at the International Live Stock Exposition, has sold seed corn to hundreds of farmers in Iowa and adjoining States, a number of whom have been winners at prominent shows.

This is a single instance of the value of a higher ideal in agriculture. There are hundreds of similar cases at each recurrence of the International Live Stock Exposition, though the results may not be as striking as in this case.

When John Ruskin, the great creator of higher art and ideals, was a boy he often accompanied his father on his travels. In visiting the great art galleries the father always preceded him and selected the pictures representing the higher types of art and took care that the son did not see those of inferior grade. The father was molding the son's mental conception to higher ideals in art. The result was that Ruskin became the master mind of his time in his chosen field.

The International Live Stock Exposition affords the same high ideals in agriculture. Its value from year to year to this the greatest creative industry known to man can not be measured or fully estimated. Its lessons become more potent, more practical, and more imperative with each succeeding year.

C. F. CURTISS.

Dean Agriculture, Iowa State College.

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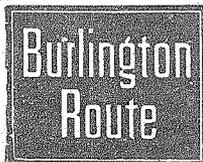
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**L. F. Siltz, Agent,**  
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# THE SAINTS' HERALD

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



"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6.

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

ELBERT A. SMITH, Associate Editor  
JOSEPH SMITH, Editor  
LEON A. GOULD, Assistant Editor

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## Editorial

### INSPIRATION AND THE ELDER.

"It has always been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit."—Doctrine and Covenants 46: 1.

"And if ye receive not the Spirit ye shall not teach."—Doctrine and Covenants 42: 5.

"Verily I say unto you, He that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth, or some other way? And if it be by some other way, it be not of God. And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth, or some other way? if it be some other way, it be not of God: therefore, why is it that ye can not understand and know that he that receiveth the word by the Spirit of truth, receiveth it as it is preached by the Spirit of truth."—Doctrine and Covenants 50: 5.

Thus God emphasizes the need of inspiration in preaching. Nor should we be surprised at the emphasis when we consider that the preacher is a man who represents God. Few business men care to send out an agent when they have had no communication with him and do not know that he is in close touch with the house. The closer in touch with the firm the better; and that intimacy must be maintained. Each day he must report his whereabouts and indicate his plans the morrow. Each day, if possible, he receives instructions from headquarters, and is encouraged, praised, or censured as his case demands. One of the great trusts of modern times is said to have failed because it ignored this principle, and did not keep in touch with its agents.

During the days of the apostles an ideal condition was maintained in this regard by many of the missionaries, who wrote and spoke "as they were moved upon by the Holy Ghost." During the Dark Ages men lost touch with God on the principle laid down by John "that whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." Worship became merely a dead form; a vain repetition of set speeches and prayers. Men never again learned to trust inspiration. Even the reformers, whose preaching betrayed a certain amount of lofty communion with God, could calmly undertake the reformation (the remaking, if you choose,) of the church of Christ, without any direct command to do so. And since their day men have come wholly to depend upon thoroughness of education and keenness of intellect to make them acceptable ministers.

## CONTENTS

EDITORIAL:	
Inspiration and the Elder - - - - -	1089
Your Attention - - - - -	1091
The Holiday Number of "Our" Magazine - - - - -	1091
Current Events, Secular and Religious - - - - -	1091
ELDERS' NOTE-BOOK:	
"The Hypocrite's Hope Shall Perish" - - - - -	1092
ORIGINAL ARTICLES:	
Service of the Book of Mormon to History - - - - -	1092
The Beginning of the Work in Colorado - - - - -	1094
The Sanitarium - - - - -	1100
OF GENERAL INTEREST:	
Queer Iowa Religion - - - - -	1101
Noted Wrestler Who Observes the "Word of Wisdom" - - - - -	1101
MOTHERS' HOME COLUMN:	
Mothers and Sunday-School Teachers Take Notice - - - - -	1101
A Visit to the Old Home - - - - -	1101
It Is All There - - - - -	1102
LETTER DEPARTMENT:	
Letters - - - - -	1102
NEWS FROM BRANCHES - - - - -	1108
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
Gallands Grove - - - - -	1109
Nodaway - - - - -	1109
Florida - - - - -	1110
Massachusetts - - - - -	1110
Bishop's Agents' Notices - - - - -	1110
Corrections - - - - -	1110

Let no man presume to give advice to others who has not first given good counsel to himself.—Seneca.



Action may not always bring happiness; but there is no happiness without action.—Disraeli.



Never say you know a man till you have divided an inheritance with him.—Lavater.

Perhaps not all would go so far as the man who declared that no more was required in preaching a sermon than in making a political speech, the conditions being to "make up your mind what to say and then say it"; but, consciously or otherwise, that thought has gained credence, and at no time (either while choosing what to say or while saying it) is God invited to take any part by way of inspiration.

This is not the true theory along which God's work progresses. Two forces must work together in the saving of man. These forces are God's intelligence and man's intelligence. The latter, according to every statement of holy writ, *can not* accomplish the work alone; the former *will not*. Man can not save himself or others alone; and God will not save the man who refuses to make any effort for himself or others. To hope for salvation along either line is to cherish a delusion and invite disappointment.

Paul had in mind man's part in the work when he exhorted Timothy to "study to show thyself approved unto God, a workman that needeth not to be ashamed." Christ had in mind the work that God must do when he said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." Paul states it like this, "Likewise the Spirit also helpeth our infirmities." Some infirmities are peculiar to the individual, while others are inherent in the race and are of that character that they can not be overcome other than by help of the Spirit.

It is well to note that the Spirit as a teacher is spoken of as a guide; it is in no sense a compelling force. What is a guide? It is one who takes you into regions known to himself, unfamiliar to you. He does not carry you. You are expected to ride or row or walk, as the case may be. Some have waited for the Spirit to take them up and set them down on the topmost pinnacle of the heights of wisdom, and the result is they are where they were years ago. Others have felt qualified to search out all truth alone, and so they have gone into the wilderness without a guide, and the result is that they are lost. At the very least they miss many a pleasant prospect, many a view from some vantage point, many a glimpse of God's power revealed in green forests and running streams. The Spirit alone knows the way; and God speaking again, in an age that had forgotten this fact, restates it in the language that we have quoted.

The method of recruiting the ministry in the world to-day does not encourage a dependence upon inspiration. Among young men of good social standing it is expected that an occasional one, in looking around to choose a profession, will hit upon the ministry. Then he will place himself in the hands of some college that will in a stated length of time, for a stated sum, make him a minister. It is all a

choice between avocations and is the opposite of Christ's proceeding in calling his ministry. He said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—John 15: 16. It seems to have been the thought of men that they could educate themselves to the point where inspiration would be no longer needed. God's plan is by inspiration to help men use their education. Proceeding on the first theory the best education will fail; on the second the poorest may succeed.

God, in casting about for men to use, will choose those best equipped mentally and by education, providing they have other spiritual traits that are satisfactory; but alas, he finds few men thoroughly educated in the schools of the world who care to submit to the restrictions placed upon the ministry of Christ. In the absence of such God has often called illiterate men, who were spiritually equipped with humility, love, and patience, and an intense thirst for righteousness, and then he has proceeded to educate them in his own blessed school.

The natural result of depending upon men to fill the ministry will be that when it becomes an undesirable work there will be no ministry. That is exactly what is occurring. When the clergy held great power, and social honors and emoluments were given them first of all men, it was an avocation sought after. Now, however, fortune gives her gifts to the inventor, the politician, the business man, and the clergy has lost its influence to an extent. As a result, over three years ago Professor Shailer Mathews, of the University of Chicago, (see *Literary Digest*, September 17, 1904,) deplored the fact that few young men of standing were being educated for the ministry. He feared that the church would be forced to depend upon "untrained men, who pass into the service of the church from the farm and the workshop."

The condition that he pointed out has since become acute. The cry goes up from conferences everywhere that no young men are entering the ministry. Only a few weeks ago the *Kansas City Times* stated that forty more ministers were needed in Missouri in the Presbyterian Church, which, of course, is only one of many denominations in that State.

At the Presbyterian Synod, recently held in Kansas City, the Reverend Joseph Cochran is reported to have said:

We depend too much upon clubs, social gatherings, gymnasiums, and music for spiritual inspiration in the modern church. What we need is more of the old-time religious spirit—that spirit that impels people to go church, not for the musical and literary attractions, but the spiritual good.

Conditions in the world, among the churches, and among the ministry of the popular churches empha-

size the wisdom of the provision which God made that he should call and inspire his ministry. Nor should we minimize the need of being so near to God that in all meetings and at all other times our elders may be guided by the Holy Spirit.

ELBERT A. SMITH.

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**YOUR ATTENTION!**

Owing to sickness in his family the Associate Editor has been obliged to move to Colorado for the winter. This will interfere somewhat with the editorial work; but those who contribute to the columns of the HERALD can help to minimize the difficulty by observing the following instructions when writing: Address "News from Branches" and all letters and notices intended for publication to the Herald Editors, Lamoni, Iowa. Address all original articles, clippings, or contributions to the "Straight Road" or the "Elders' Note-Book," to Elbert A. Smith, 322 North Prospect Street, Colorado Springs, Colorado. All contributions to *Autumn Leaves* should be sent to the last named address.

When you write on business, send in subscriptions, or anything of that kind, write to the Herald Publishing House. Do not write to the Editors about those matters.

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**THE HOLIDAY NUMBER OF "OUR" MAGAZINE.**

The holiday number of *Autumn Leaves* need not fear comparison with the bright and attractive magazines of the world. To begin with, the cover design, by Earnest Webbe, is a gem. It is a moonlight scene. In a clearing in the snow-clad forest stands a little schoolhouse and groups of people are crowding in at the doors to attend Latter Day Saint preaching-services, which are announced by a placard tacked to a mighty oak in the foreground. The opening article is a story by Bishop R. Bullard—the true story of the shipwreck of the *Orie V. Drisko*, and the miraculous escape of Bro. (Captain) John Richardson and his crew. The number contains three typical Christmas stories. Sr. Vida E. Smith contributes a poem, "The three Nephites." Elder Charles Lake continues his "Experiences in southern seas." Patriarch Joseph R. Lambert closes his series of reminiscences. The second number of Elder J. C. Clapp's autobiography appears; in this number he gives an account of his experiences in Utah in the early days, and by way of contrast adds a few personal recollections of the Martyrs, Joseph and Hyrum Smith. Altogether, this is one of the best holiday numbers of *Autumn Leaves* that has ever appeared.

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The winds and waves are always on the side of the ablest navigators.—Gibbon.

**CURRENT EVENTS, SECULAR AND RELIGIOUS.**

Senator Hopkins, the junior senator from Illinois, has made a discovery. He has found out at last by Bro. F. M. Cooper's help, that there are two religious bodies called Latter Day Saints, and that one of them repudiates polygamy. The *Chicago Tribune* for November 18, has the following to say under the heading and subheads, "Hopkins hits wrong chord"; "Senator sticks up for Smoot, and Mormons don't like it"; "In controversy at Plano"; "Talk to anti-polygamy branch of the church but doesn't know it":

"The next time Senator Hopkins undertakes to discuss the Reed Smoot case in a Mormon community—but there isn't going to be any next time, according to the friends of the senator. Instead, he will try to forget the last time, which was at a dinner he attended last Friday night at Plano, Illinois, an old stamping ground of the Latter Day Saints.

"Some time ago Postmaster George Faxon invited the senator to address the members and guests of the Maramech Club on the attempt to unseat Senator Smoot on the charge of polygamy. The senator, who opposed the expulsion, accepted with alacrity. Plano, with its old stone Mormon church, seemed to offer as safe a proposition as could be desired.

"The dinner was attended by one hundred and seventy-five persons. Senator Hopkins made a lengthy address, reviewing the part he took in the successful opposition to the expulsion of Smoot. At its close Doctor I. E. Bennett, president of the club, called on Elder Cooper, leader of the local church of the Latter Day Saints, for 'a few remarks.'

"In the course of an hour's talk Elder Cooper made it apparent that the position of Senator Hopkins in defending Smoot was disapproved by the Plano Mormons, who disavow polygamy. He pitched into the senator so acrimoniously that the latter lost his temper and called the elder a 'bigot.' After a heated colloquy the senator was induced to withdraw this appellation."

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A sample of "Arkansas" cotton was lately received by the Herald Office from a brother, who writes as follows: "I have mailed you a sample of Arkansas Big Boll Long Lint Cotton. If you will hang the boll up by a cotton cord, they will open up all right. It takes an average of eighty bolls for a pound of seed cotton, and fifteen hundred pounds of seed cotton will make a five hundred pound bale of cotton ready for the market. An 80-saw gin stand will gin fifteen pounds of seed cotton in thirty minutes. From eight to twenty bolls are produced by a well developed stalk of cotton. Plants are about eighteen inches apart in the row, and rows three feet apart. One bale to the acre is a good crop."

## Elders' Note-Book

"THE HYPOCRITE'S HOPE SHALL PERISH."—JOB 8:13.

In a nice little town not far from this place,  
There were two Christian churches, both lacking in grace;  
One was holding revivals, where sinners by scores,  
Came nightly, and filled up the church to the doors.

'Tis supposed that the other church felt rather jealous,  
From the fact that they suddenly got very zealous  
And at once called a meeting, to decide what to do,  
To wake up their members, and start things anew.

The minister said, "Since I've been your pastor,  
I have failed to bring one blessed soul to the Master.  
I feel so discouraged I could almost resign,  
But I've no other call." (This he said in his mind.)

"And you people are all either dead or asleep;  
God help me, poor shepherd, of such scaly sheep.  
Like Paul, the apostle, I am happy to state  
That I've baptized none of you up to this date."

Then up jumped a deacon and said, "Brother Jones,  
Those who live in glass houses should never throw stones;  
We're as good as our neighbors, and I must disagree  
When you call us lepers, for there's no scales on me."

At last 'twas agreed if they hoped to survive,  
Or be in the fashion, they must surely contrive  
To get an exhorter to come in post haste,  
And start a revival; there was no time to waste.

A committee of three who were chosen, did wait  
On Evangelist Eccles, and asked him to state  
How much he would charge to give them a boost,  
For to speak in a figure, "They had fell from the roost."

In a soft, gentle voice he said, "Brothers and friends,  
It will please me to serve you, when my effort here ends;  
With no thought for myself, but God's glory to seek,  
For the trifling sum of two hundred a week."

These terms did not suit, as their coffers were low,  
Which they told him quite plainly, and wanted to know  
If he could arrange it in some other way,  
And what'er was agreed on, he would sure get his pay.

This answer was given by the smooth Mr. Eccles,  
Who cared far less for souls than he did for the shekels,  
"There is one other way in which sometimes I'm led,  
I agree to save sinners at so much per head."

A bargain was made all legal and right,  
Eccles planned the campaign, and prepared for the fight;  
Souls he must have, from palace or gutter,  
'Twas all one to him, for it meant bread and butter.

The people excited heard the evangelist tell  
About heaven with its glories, and the torments of hell;  
But he failed to make plain to his poor erring brother,  
How to enter the one and keep out of the other.

He thundered away on the rights and the wrongs,  
He read from the Bible, told stories, sang songs;  
He tried to quote Hebrew, and he murdered the Greek,  
Yet he made fifty converts in less than a week.

The church had expected he would convert but a few,  
Such wholesale salvation left them quite in a stew;  
A paradox here they found to their cost,  
Though they longed to save souls, they wished these were lost.

They begged Brother Eccles the amount to reduce,  
Their prayers and their pleadings with him were no use;

This church, as fish had got into the mesh,  
Like Shylock he wanted his "full pound of flesh."

They offered to pay him one half of the bill,  
But he vowed most emphatic, he'd not take off a mill;  
So he sued them at law, did this unsaintly scholar,  
He'd break every commandment to get the last dollar.

In this church was a member well skilled in the law,  
Who, like Sampson, great numbers had slain with his jaw;  
He bade them take courage, he would save them their cash,  
Take in all the converts and send Eccles to smash.

The day came at length, and the trial began,  
Eccles had all the converts in court, to a man;  
They most solemnly all on the Bible asserted,  
That without the least doubt they were soundly converted.

The church's counsel arose, the court's pardon he craved,  
"Please remember, your honor, that converted's not saved;  
That these people are saved, the plaintiff must prove,  
Or for a verdict in favor of my client, I'll move.

"The evangelists Matthew and Mark both agree,  
That salvation in this world no man can e'er see;  
But he who unto the end doth endure,  
The same *shall* be saved, and God's favor secure."

The judge saw the point, and this judgment he gave,  
"Your bill can't be collected on this side the grave;  
The Bible's against you, you have had a fair deal,  
But if it's not pleasing, you've the right of appeal."

And now let a moral be attached to this story,  
If we trifle with God, or rob him of his glory,  
Like the hypocrite, Eccles, we'll get beat in the end,  
It will pay to be honest, and have God for our friend.

JAMES L. EDWARDS.

MELROSE, Massachusetts.

## Original Articles

### SERVICE OF THE BOOK OF MORMON TO HISTORY.

At first sight it may seem that the service of the Book of Mormon to history is very small. In the eyes of the world in general that view is most fully accepted, since they either wholly reject it as a work of authority, or else hold it to be merely a book of fables, crudely and grotesquely romantic; but with us Latter Day Saints a better conception of the merits of the Book of Mormon as an aid to history should obtain. A *slight* acquaintance with it (Book of Mormon) might, and often does tend to place a lesser value on it as a work of worth and reliance. But no Latter Day Saint, who is a saint at heart as well as in name, can forego the pleasure, as well as the great and lasting benefit to be derived from a *close* and *careful* study of its sacred pages.

This service can be said to be of a two-fold nature, since in itself it partakes of an historical character. In the first place, when compared with the fragmentary and very incomplete profane history, it tends to corroborate, affirm, and establish it wherever and whenever incidents concur simultaneously in both. In the second place, and that is wherein it renders by far its greatest service to profane history, it brings before us, in itself, a con-

nected and complete narrative of historic events; thus not only corroborating and affirming the fragmentary history of the world, but putting it on a firm, authentic basis, by showing through its completely connected trend of events the parallelism that exists between the two. A better understanding of this relation may be had by drawing two lines parallel to each other, the first to be a complete line throughout to represent the Book of Mormon; the second to be marked by an occasional dot along its supposed course to represent profane history of this continent prior to its discovery by Columbus. This is the actual relation of the two works at the present, viewed from a Latter Day Saint standpoint; but when viewed as the world views it the case is reversed, since they think that this history, broken and unreliable as it is, is yet the only source from which to draw facts and incidents of the early history of this continent, or its prehistoric times; and they dismiss the true and only reliable record with a shrug and a knowing wink, as something ludicrous and beneath their wisdom.

But to go a step further, it can be shown most conclusively from their own works that they have no real history of the early times of this country, but simply the faintest shadow thereof. Is it not a well-established fact, and one most generally admitted both by historians and archæologists, that all the evidences upon which the facts of profane history have been built are conjectural and wholly indirect in their nature, hence without weight or force of authority, or lacking authenticity, as the saying is, and therefore without direct and commanding authority?

This condition, as I have endeavored to show by the foregoing remarks is, and would be, if the world would have it thus, entirely removed by the corroborative evidence of the Book of Mormon, placing it at once on a firm and authoritative basis, thereby enhancing its value many fold and ultimately saving it from the realms of the obscure and doubtful.

This, then, is the debt that profane history owes to the Book of Mormon, a debt which never will, and never can be fully appreciated by an unbeliever, because, as we have learned from the Bible, spiritual things can only be spiritually discerned; therefore the full scope of Book of Mormon history is impossible of comprehension by any one not regenerated by the Spirit of God.

But now, if upon further inquiry we study this purported or so-called profane history, we find it to be no history at all, but a mere collection of imaginary facts deduced from archæological researches, and greatly enlarged and supplemented in their make-up, hence suppositional and conjectural in nature. This, as I have already remarked, is proved most conclusively by the names given to such records

or writings by all those who have had anything to say upon the subject of the early history of this continent as, "Ancient America," and "Prehistoric America." In the latter term, especially, we have the true significance of what kind of history it is. "Prehistoric America" means America before history, i. e.: before there was any written history. The real and only genuine history, as we all know, and understand it, begins with the discovery of Columbus. The earlier and traditional discovery by the Northmen is not seriously taken by historians in general, since no permanent facts or results remain as testimony thereof.

Again, the word *history*, which is nearly identical in both the Latin and the Greek as *historia*, comes originally from the Greek with the same meaning, and it is a derivative, while the primary or root word means *to know*. And this meaning, we find, accords perfectly with Webster's definition of history, viz.: a record of facts and events. And after a careful and close scrutiny of all the definitions and explanations given, we must at last come to this, that history is a relating of facts and events by some one who was an eye witness in the more or less remote periods of its making. Further, these materials must show that natural and related sequence in all respects, that will prove them reliable, as facts.

When the historian sits down to write history it is his aim and business to surround himself with all known records, as well as to inform himself of all traditional facts and incidents, and from these to collate and gather out all that which bears evidence of a connected and reasonably proved chain of events as having originally been related by some living witness. This, it will be readily seen, rids history at once of all that mass of traditional verbiage, of all hearsay, and finally of all things not in accordance with a reasonable ascertainment of facts. This, then, is history in its true sense, and this is what makes it authoritative, and a source of truthfulness to be relied upon. Lastly, the primary aim of all history is to set forth all facts and events, the doings and actions of living men in their simplest and most truthful garb. And when we consider this most seriously we shall be forced to admit that only a living witness can know fully the truth, and set it forth in the broad light thereof to its fullest and best advantage.

Now, if we have come to a better understanding of what history really is and should be, let us return with this knowledge to our original theme, the service of the Book of Mormon to history. We thus find in applying this newly gained knowledge that the so-called history, speaking of that history in particular best served by the Book of Mormon, has decreased greatly in value, while the Book of

Mormon has gained immeasurably, if it can not truly be said to stand alone as a record of facts and incidents; first, as witnessed and inscribed by man, and lastly as being inspired by the Spirit of God.—GEORGE PEARSON, before the Religio Society of Seattle, Washington.

\* \* \* \* \*

#### THE BEGINNING OF THE WORK IN COLORADO.

SERMON BY ELDER F. C. WARNKY, AT THE CONFERENCE IN DENVER, COLORADO, MARCH 5, 1906. (REPORTED BY SR. EVA POWERS AND SR. NELLIE WIND.



BRO. AND SR. WARNKY.

Dear Saints, having been requested by those in authority, and also the Saints, I shall speak to-night upon the subject of the rise and progress of the church in Colorado, I being the first pioneer missionary of our church in this field, coming here in 1874 and continuing my labors until 1880.

Now the beginning of the gospel of Jesus Christ in Colorado was in this wise: In July, 1874, Mr. and Mrs. John Ellis, who had many years previous to this united with the church in England, were living at Conifer. About the year 1852 they came from the old country and went to Utah. They soon discovered that the preaching of the gospel in the old country and the practice of the people in Utah was not the same, and they realized the fulfillment of the prophecy of Jesus Christ concerning the church in the latter days, Matthew 24:12, "And because iniquity shall abound, the love of many shall wax cold." Their faith was shipwrecked, and they left Utah heart-sick and discouraged. I will omit relating the acts of the leaders of the church of Utah when they started west from Iowa.

About the year 1858 Mr. and Mrs. Ellis left Utah and moved to Nebraska City, Nebraska, living there a number of years, and then coming to Colorado and settling in what is now called Conifer, then called

Hutchinson, thirty miles west from Denver. As stated before, it was in July, 1874, when by chance a TRUE LATTER DAY SAINTS' HERALD came into their hands, and they were pleased, it seemed, with the little paper. There seemed to be a good spirit accompanying it, and they read it over and over and over. They concluded that they would write to Joseph Smith, as he was the Editor of the paper, and in the latter part of July Mr. George Kennedy, a son-in-law of Mr. Ellis, wrote a letter to Joseph Smith.

At the fall conference in October, 1874, this letter was read and the conference decided that they would send a missionary out to Colorado. I believe Bro. Caffall's name was mentioned, but they decided that your speaker should go to Colorado, and I, knowing my wife to be a good missionary, brought her with me to Colorado, starting immediately after the close of the conference.

The first place where we stopped was at Greeley. I tried to get a foothold there, but did not succeed, and came on to Denver. From thence we went on up to Hutchinson and received quite a cordial welcome, and stayed a few days and preached the gospel in a private house, and God seemed to be with us right from the beginning.

We came back to Denver and located on Eleventh Street, near Larner Street. The front room of our house being quite a good sized room, we made some temporary seats, and on Sunday we held preaching-service, having quite a nice congregation. We continued to preach on Sundays and some in the evenings during the week, and wife and I both visited around among the neighbors, and the result was that God blessed our efforts.

I again went up to Hutchinson, now called Conifer, and held a series of meetings there, and I baptized three. Mrs. Maggie Kennedy was the first one who desired to be baptized, and is the pioneer convert in Colorado. I also baptized Mr. John Ellis and Mrs. Elliott, and these three became coworkers with us.

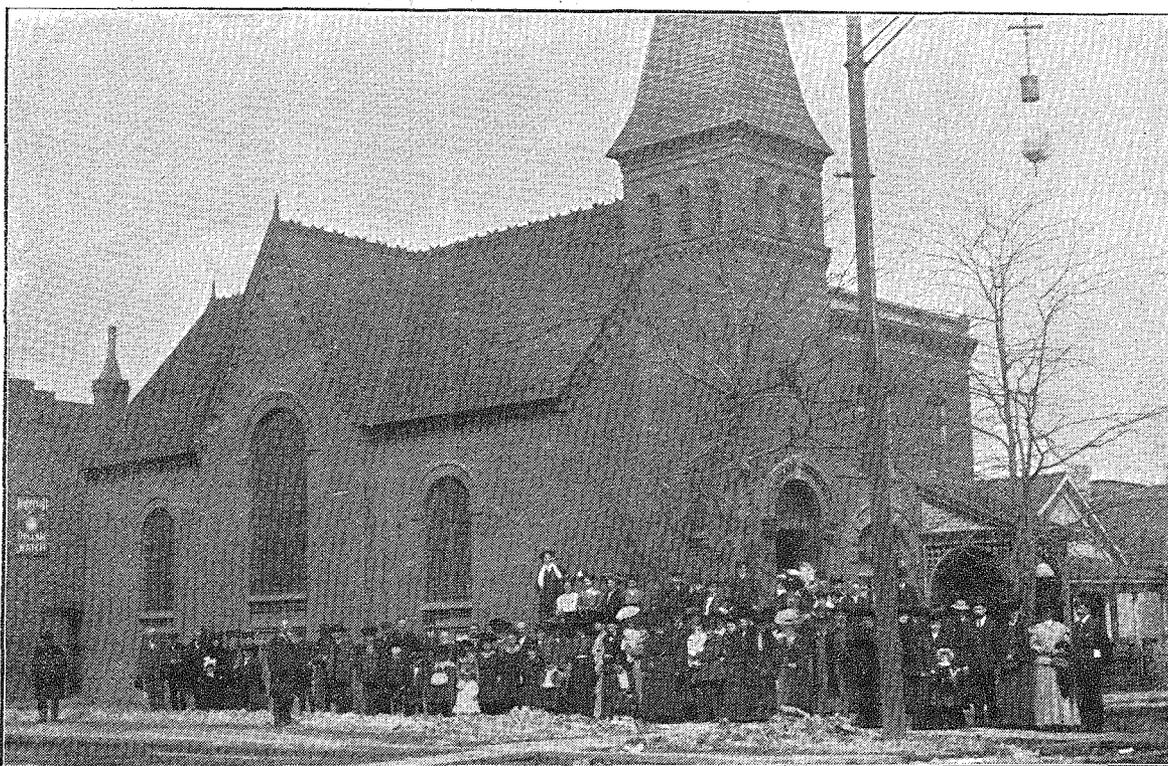
While I was gone my wife attended to the meetings in Denver, and we soon had enough with us to organize a little Sunday-school of about ten or twelve members, which soon increased to about twenty-two or twenty-three. I preached in our little house every Sunday and some evenings in the week, and organized a prayer-meeting, wife and I visiting among the people every day.

A man by the name of Fields (I don't remember his given name, I think it was Benjamin), a minister of the Congregational Church, came to me privately,

after attending the meetings for some time, and said: "Bro. Warnky, I have conceived in my mind that I would suggest to you that we organize a new church. I have listened to your preaching here, and it seems that those first four principles of the gospel, as you call it, that is, faith, repentance, baptism, and the laying on of hands, are presented by you in such a manner that I am convinced that they are a fact; and I propose to you that we organize a new church, and that we adopt in this new church these four principles, with the promise of the signs following." I said, "Bro. Fields, if you and I organize a church, whose church will it be? It won't be the Lord's church, it will be our church; and the result will be, probably, that the signs won't

was that she was a good woman from Utah. However, at last I found her, preached the gospel to her, and baptized her and her four children. This woman is Sr. Ward, who became a very good helper to us in the work of the Lord.

On the first day of January, 1875, I had baptized seventeen, and gathered up two more members, making nineteen; and upon that day (I remember how cold it was) I baptized Mrs. John Ellis and Miss Jennie Butterworth, who is now the wife of Elder J. M. Baker, of Sioux City, Iowa. We organized the branch on the first day of January, 1875, with twenty-one members, and elected Bro. Robert Butterworth as president of the branch, ordained Bro. E. G. Ward priest. Amanda Galland acted as secre-



THE DENVER CHURCH WHERE THIS SERMON WAS DELIVERED.

follow." And I told him that I couldn't consent to it.

I continued my preaching, and I baptized, in the month of December, quite a number. I learned of a man by the name of Butterworth, and one by the name of Allen, who were or had been Saints. They were carpenters and lived somewhere in Denver. I soon found them, both working on the same house. When I found one I inquired where the other was, so I had them both there. This man Butterworth is the father of Bro. C. Butterworth, now one of the Twelve, in Australia at present. So I began to gather, and had two more in the fold. I heard of a woman who was a Saint but could not learn her name nor where she lived. All that I could find out

tary, and I as teacher. That is the beginning of the gospel in Colorado.

Our Sunday-school grew so that our house was quite full. It was about fourteen by sixteen feet. We had most excellent meetings, and God was with us.

I made a trip up in the mountains, and it was in winter time, and snow was on the ground, and I footed it. I went up to Black Hawk, Georgetown, Idaho Springs, Caribou, and Boulder. I made this trip on foot in the snow, and preached. Had a series of meetings at each place, and the result was that many believed the gospel, and God worked with us. I do not remember the number of baptisms, but we continued to labor; and in May, 1875, I had

already baptized Robert Standering and Mrs. Standering; also ordained Bros. John Ellis and Robert Standering elders.

We organized the Rocky Mountain Branch with twenty members that I had baptized there at Hutchinson; Elder John Ellis, president. Soon after we had a conference here in Denver, at my house, and we organized the district, myself as presiding elder of the district.

I made another trip to Fair Play, Alma, and Hall's Gulch, on foot, and I succeeded not only in baptizing a few, but also made a great many friends to the church. I found it was a nice thing to go on foot, because when I was tired I would stop at every house I came to and preach the gospel.

I returned here to Denver and we had our meetings, and a wonderfully blessed time we had, Brn. Ellis, Butterworth, Standering, and myself as elders; and God was with us and confirmed our words and works with signs following; the gift of tongues, the gift of interpretation of tongues, the gift of prophecy, and the healing of the sick were enjoyed. It seemed that every one who came into the church came in for the love of God, and if any one got sick they would just send for me, and it seemed to be a foregone conclusion that they would be marvelously healed. I have a little bone I broke in my wrist, chopping wood. Bro. John Ellis administered to me and I was healed instantly.

My wife and I both worked. I was working wherever I could get something to do, and so was my wife, and we got along very nicely. We never went to bed hungry, if we were tired.

I was reminded by Bro. George Kennedy and family, when I was down to Monte Vista last week, in regard to the kind of meetings we had. Why, it was a joy and a comfort and satisfaction to our souls. It was a feast every time we came together.

Then Bro. Ellis came in contact with a minister of the New Jerusalem Church, by the name of Wray, and we had a discussion of six days, and it resulted in about fifteen more converts.

Bro. John Ellis took his team, and he and I made a trip through the southern part of the State, went up to Hall's Gulch, Fair Play, and over near what is called Creede now, on the river up there in the mountains; and we went over into Del Norte, preaching at every place. When we got through preaching there we went down the Rio Grande River, and every ranch that we came to we would stop and tell the story of the restored gospel of Jesus Christ. We found a man by the name of Jackson, who kept the stage stand; they changed horses there. Mr. Jackson said, "I am very glad you have come. I joined the church many years ago in England. I went to Utah and stayed there a few years, and I became disgusted with the polygamous

abominations, so I came away and got established here." We stayed and preached there several days, then went down to Fort Garland, where we received a hearty welcome by the officers in charge, and we had a series of meetings there. I also married a couple at this place. We continued the meetings and baptized three soldiers, who were all musicians.

We went from there to Mountain Home, where we preached the gospel. A man by the name of Thomas Stewart, and his wife, who went to Utah with the hand-cart company, came to the meetings. They had both joined the church in Scotland many years previous, and had shipwrecked out in Utah, and had located at Mountain Home. We had a series of meetings, and I baptized Mr. Stewart, and a few months later Mrs. Stewart and one of her sons.

From there we went over the mountains to Pueblo. There we got the hall over the People's Bank, and we preached there every night for a week to large and attentive congregations. After the first sermon I stated that if there was anybody in the congregation who wanted to ask a question, or had any remarks to make, either for or against the sermon, they would be at liberty to do so. An elderly gentleman arose in the back part of the hall and said: "I thank the speaker very much for the liberal offer that he makes that if anybody wants to ask any questions or make any remarks, he is at liberty to do it. I like the spirit of that young man. Now I have some questions I would like to ask. We have been listening to a most excellent sermon. It is the finest thing I ever heard in my life. Why, it is better than anything I ever heard Brigham Young preach. It is the most deceptive thing I ever heard in my life. It was so beautifully presented that I was almost inclined myself to believe. That sermon was just calculated to deceive the very Devil himself. Now, I would like to ask the gentleman, How do you justify the Mountain Meadow Massacre in Utah? How do you justify the murder of Doctor Roberts in the street in Salt Lake City?" And with that he let loose with a good deal of oratory. Said I, "Hold on, my dear sir, I don't think it is fair for you to ask the questions, and then go on to answer them yourself."

"All right, I will hear you."

Said I, "I see you are laboring under a mistake. As far as the Mountain Meadow Massacre is concerned, I don't justify it at all, and furthermore I have no more to do with it than you have. As far as the murder of Doctor Roberts in the streets of Salt Lake City is concerned, I do not justify it at all; I have nothing at all to do with it. I perceive that you imagine that I am a representative of the church of Utah, and in this you are mistaken. I am not a representative of the church of Utah, and have no

fellowship with that people. I am a representative of the Reorganized Church of Jesus Christ of Latter Day Saints, and, seemingly, by the remarks you have made, you have done me and this congregation an injustice, and I think you ought to apologize, etc."

He came right up to the front and introduced himself to me as Judge Henry, the first Gentile judge in Utah, and he apologized before the congregation, and nothing would do at the close of the meeting but that I should go home with him and spend the night. So that was what happened in Pueblo as an introduction.

We came on to Colorado Springs. We had a series of meetings there, and Bro. Ellis got tired and wanted to go home, as missionaries do, to see wife and children. So we went home. Our branch was just flourishing, and we had a splendid time. We baptized a few more. I heard favorably from where we had been, and it was necessary for me to go again, and I was quite successful. While at La Veta, a Mr. Adams, a minister of the Baptist Church, challenged me and wanted a debate. He was an elderly man. I was a young man in those days. So we arranged each one to affirm his own church. The next day I got word that his people did not want to do that, they wanted to debate on the principles of the gospel, to which I agreed. The next day I got word again, saying, "No, there is only one thing that we will debate, and that is for you to affirm that the church that you represent is the only true church on earth." I told them all right, I would do that because I believed what I preached, dear Saints, and I can bear my testimony that that which I preach is the power of God unto salvation. I can bear my testimony as did the apostle Paul that that which I preach was not taught me by man, but by the revelations of God; and I know that the Reorganized Church of Jesus Christ of Latter Day Saints is the tree of God's own planting, and blessed are they who partake of its fruit.

So we entered into the discussion to be held in the Baptist church. I suggested as my moderator, as some one suggested to me, a young lawyer, Honorable Charles Haight, who afterwards became judge. He acted as my moderator, and a discussion of eight days followed. At the close of the debate the judges decided that I had clearly proved my point, his moderator as well as my own. My moderator stood by me like a good fellow when he saw I was right. Mr. Haight is now a citizen of Denver. I have not seen him yet, but I talked with him this morning over the telephone, and I promised I would try to see him this afternoon. I want to tell you, in regard to any legal matter, that Honorable Charles Haight, when he seemingly stood alone, in opposition to prejudice and everything else, stood by that which he knew was right. If you have any

legal matters that you want to have attended to, there is a man you can tie to. He is the kind of man I would like to see in the church, a man that loves right because it is right. The result was good. Reverend Mr. Adams was a perfect gentleman in every respect during the debate, before and after; and after the debate was over Mr. Adams and I went to the photograph gallery and had our pictures made together.

I refer to that debate that I held with Mr. Adams, because there is a point there in presenting the doctrine of baptism for the remission of sins, as the Baptists do not believe that baptism is essential to salvation. I referred to what the apostle Paul says, recorded in the sixth chapter of Romans, and, said I, "There is an illustration, Bro. Adams. The apostle says that, as Jesus Christ was buried and rose again, therefore we are planted in the likeness of his death, we shall also be in the likeness of his resurrection. Now, see that figure. Jesus Christ was buried a mortal body. He was buried an earthly body, subject to decay; but in the grave a change took place, and he came up out of the grave a heavenly body, an immortal body. In like figure as he went down into the grave and came up, so we also are buried with him by baptism, and like as he rose from the grave by the glory and power of God, so also shall we come up out of the watery grave a new creature to walk in newness of life with him. Bro. Adams, let me call your attention to this. Baptism is for the remission of sins. We go down into the watery grave a sinner, and we come up out of the watery grave a new creature in Christ Jesus, our sins are all washed away. Don't you see, Bro. Adams? It was essential for Jesus Christ to be buried, and the change took place in the grave, from mortal to immortal. So we go down a sinner, and we come up a new creature in Christ Jesus. Is there any other salvation than that marked out by the Savior in the Bible?" etc. I saw many of the Baptists look at each other with a look that showed their thoughts.

In order to assist Bro. Kennedy in temporal matters, I located my family at Hutchinson. From there I made a trip to Golden. I remember I started with a couple of biscuits that my wife had prepared. I walked about eight or ten miles, and I thought I could carry those biscuits better in my stomach than in my pocket, so I sat down and ate them. I heard a wagon coming. As the driver passed he looked up and said, "Want a ride?" I rode with him eight or ten miles, to Morrison. There we parted, he going to Denver and I to Golden. I will show you how God was with me to provide for me; but sometimes he would not open the door until I would get right there; but it would open and I can bear testimony that I know whereof I speak, and how God

would provide for me. When Jesus sent his disciples out without purse or scrip to preach the gospel and heal the sick, and they came back, he said, "Did you lack anything?" "No, we didn't lack anything, and the devils were subject to us." I got out of the wagon and there was along hill of seven miles. When I got about half way up (and by that time I felt as if I wanted two more biscuits), there was a little house on my left, and I knocked at the door, and a young woman came to the door, and I told her that I was a missionary, a minister of the gospel, and that I traveled without purse or scrip, as preachers used to do in the days of Christ. "All right," said she, "Come in. Have you had any dinner?" "No." So she fried me two eggs and a couple of pieces of bacon, and I talked the gospel to her. The house was all one room. She repeated nearly half a dozen times, "Oh, I wish my husband was here to hear you talk, you are the best preacher I ever did hear." I thanked her for the dinner, and she gave me a pressing invitation to be sure and stop as I came their way. By and by I got to the top of the hill, and the sun was pretty nearly down, and I looked over into Golden below and I breathed a long breath, and wondered who was there to receive me. I walked down the hill one or two miles, and there was a creek; on the left side was a mill, and the Spirit told me to go in there. So I went in, and the miller came up and said, "What can I do for you?" "Well, I don't know that you can do anything for me. I am a minister of the gospel. I represent the Reorganized Church of Jesus Christ of Latter Day Saints." He did not answer for a minute. Said I, "Do you know whether there are any Latter Day Saints in Golden?" "No," said he, "I don't think there are." I could not see why God should send me into the mill. He mentioned a Christian minister by the name of Williams, and when he mentioned the name of Williams, the Spirit told me that was the place to go. I was hungry and tired. He showed me the way and I went up to Mr. Williams' house. He and his wife had just been to supper. I told him that I was a minister of the gospel.

"Where are you from?"

"From Hutchinson."

"How did you come?"

"I came on foot."

He looked at me. The distance is about thirty miles.

"Have you been to supper?"

"No, sir."

"Wife, fix the brother some supper."

What a nice supper. Oh, how thankful I felt to God. Everything was good and I had a good appetite, too. Just before I got through he began to tell me something he knew about Pratt and Pratt's

work, and he commenced to talk very ungentlemanly, until his wife reproved him. Said I, "Mr. Williams, you invited me in, and you have given me my supper, for which I thank you, and I hope God will bless you. But as for your talk, it is unbecoming. You don't know whether I am an angel or a devil. I think it would be just as well for me to go somewhere else. So I went out. He said he was going to prayer-meeting. It was pitch dark. I walked along behind them, no money, a stranger in a strange place. They walked a little ahead until we came to the main street, where the church was. There was no light in the streets, but a light in the window of the church. They went in. I was still a little behind them. I stopped in front of the church a moment and then I went in also, went about half way up the aisle, and sat down. There were only five or six, and they were near the pulpit. I had been there two or three minutes when the door opened, a man looked in, but did not come in. I sat there for a minute, then I thought, "There is no place here for me," and walked out.

As I was about ten or fifteen feet from the church I saw a man come up close to me and he said, "Is that you?" (As I said before, it was pitch dark.) I answered, "This is I." "Are you the minister that was at the mill? The minister that called this evening?" "I am the man." "After you passed, I thought of some questions I wanted to ask. I want to have a little talk with you. I have a double bed at the mill, and I want you to come and stay all night with me." Oh, how my heart went up in prayer and thankfulness to my heavenly Father, in his wonderful arrangement in providing for his servants. You see how God provides. God seemingly went right with me wherever I went, and provided for me. I worked on the road, I labored with my hands every opportunity. I preached every night, and three or four or five sermons every day. So I preached there at Golden, a number of sermons, and from there went back home again.

There was a people out at Clear Creek who had a strange doctrine, and I thought I would go out and see what they had. They met on Saturday. They were organized something after the order of our church, had a very strange spirit, and it was a wonderful thing. My wife and my two children were with me, and they were just as kind to us as they could be. I arranged to preach for them. Mr. Sims was the presiding elder, and Mr. Despaine was the prophet. He was an elderly gentleman. The third time I was there he was strangely possessed and commenced to prophesy to me that God Almighty had sent me out there and that I was the man chosen of God to lead that people back to Jerusalem, etc. My children were frightened and tried to hide behind their mother, he talked so loudly and

so strongly. I preached for them once a month for some time.

A Baptist minister by the name of French came one Saturday and attended the meetings. After the morning services Mr. French and Mr. Despaine got into a controversy, and they both got angry, and the old gentleman began to prophesy to him. Mr. French quoted to him the apostle Paul, Acts 13: 10: "Oh, full of all subtilty and all mischief thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Upon that Mr. Despaine said, "I curse you in the name of the Lord Jesus Christ, and you shall be cursed before you reach home." Mr. French appealed to me to know if that spirit was of God. Elder Despaine said, "Yes, I will leave it for Elder Warnky to say, for he is God's true servant, and he knows that you are possessed of the Devil, etc." It was a very bitter, cold day. About a week after that I met Mr. French in the post-office, and, bless my soul, he had his head all tied up, and he said that he had frosted his ears on the way home that day. And he said, "If Mr. Despaine should hear of this he would think that his curse had surely come to pass." His ear was in a horrible condition.

I baptized Bro. and Sr. Standering, who with others were of excellent service in those days in the church. Bro. and Sr. Standering made me a present of a pony, and Bro. Ellis gave me another one, and I rigged me up a little team, so I got around much better.

I made a trip to Littleton, and thence to Castle Rock, where I baptized three, thence to Fountain, Pueblo, Canyon City, and Coal Creek. While preaching at Coal Creek I had a dream. I dreamed that I was fishing and caught four nice fish. I put my line down, and a fish got on the hook, bit the line off close to the hook, and ran away with the hook fast in him. In my dream I felt sorry for the fish and wished that he had not been caught, as the hook would kill him. When I awoke I wondered what it meant. I continued to preach there and forgot the dream. I extended an invitation to those who had become fully persuaded that the gospel was true to unite with the church by baptism. Mr. and Mrs. Peter Adamson, Doctor and Mrs. Smith, and Mr. T. Scott arose. It was on Thursday evening. I announced that baptismal services would be held at the river next Sunday morning at eleven o'clock. We gathered at the time and place. A very large concourse of people came. I preached to them for an hour on the subject of "baptism," and then proceeded to attend to the ordinance of baptism. I baptized Doctor and Mrs. Smith, Mr. Peter Adamson and his wife, but where was Mr. Thomas Scott? My dream came to my mind, and I have never seen nor heard of him since.

I made a trip up into the mountains to Lake City, where I tried to get a hall or a church. I called upon the sheriff for the use of the courthouse to preach in. He answered me very short, "No, I understand that you are a Josephite and preach against polygamy, and I would not give a [using a profane word] for religion without polygamy. You can't have it." I went home to the place where I was stopping and prayed to God for him to help me that I might get a house in which I might present the glorious truths of the restored gospel to the people. Next day I met the sheriff in the street, riding in a buggy, and driving a beautiful span of sorrel horses. His wife was with him. He stopped as he saw me and said, "I have decided to let you have the courthouse, and preach all you please." I could hardly conceal my feelings, my heart was so full of love and thankfulness to God for his goodness and loving-kindness to me, and his assurance that he was indeed with me, and we were co-workers together. Saints, lift up your heads and rejoice, for God indeed hears and answers our prayers. Let us keep our spirits and bodies pure, and the gates of heaven will be wide open to receive us.

I at once had bills printed and scattered. I continued there about three weeks and baptized five precious souls, among whom were the parents of Elder James Yates. He was a baby at that time. I then returned home, and notified the Saints that I wished to close my labors in Colorado and return to the Eastern States.

We appointed Bro. Stewart as president of the district. I looked for a location for a photograph gallery. We went up as far as Cheyenne and returned. We wanted to preach a little more down south in San Luis Valley, and God blessed me in my undertaking. I went up to Leadville with my photographing tent. God seemed to be with me in that and I made about a hundred dollars a week. In six weeks I had made six hundred dollars, clear of expenses. I came back home rejoicing and singing, "Praise God from whom all blessings flow."

I went over into New Mexico and labored four weeks, clearing about four hundred dollars. "Now," said I, "wife, where do you want to go now? To Lamoni or Independence?" She answered, "Write to Joseph and see what he says." So we wrote to Bro. Joseph Smith and he replied, "I don't see any reason why you should not locate at Independence." So we did.

Bro. Stewart presided over the district about a year, and things went slow, and the work went down considerably spiritually. After that Bro. James Caffall came. Bro. Butterworth had gone to Iowa and the members were scattered considerably. Bro. Caffall revived things and then by and by some good folks moved in here, and helped him, and they have

been gradually adding to the number until we are here to-day at the conference, with this beautiful room, with one hundred ninety-one members. Now, can we not at the conclusion sing, "Praise God from whom all blessings flow"?

Thus I present the history of the beginning of the gospel of Jesus Christ in Colorado, and while many of you are strangers to me, the fact of your being here in Denver makes me love you. Here is Bro. Frank Curtis, from Independence, whom I have known ever since he was a little boy. When he was a very small boy he was a good boy, bore his testimony, and I used to say in my mind that he was going to be a great worker in the church. His father, Emsley Curtis, was one of the best missionaries we have ever had in Missouri, neither Bro. T. W. Chatburn, who is present, nor Bro. Warnky excepted. The Schmutz family here were a power for good in Kansas City. I used to preach a good deal in their house, and they rendered me much assistance there in my labors. When they came out here I knew you would have good support in them. I pray that God's blessing may rest upon you, and that God will bless those missionaries as he blessed me, and just as sure as you put your trust and confidence in God, he will bless all your efforts.

I thank you for your undivided attention, and I want to ask a favor of you, that is, that you will remember me in your prayers, that God may bless me. I am human, I have my imperfections. A sister remarked not long ago, "Oh, Bro. Warnky, if I could live my religion as easy as you can, I would be glad." But she did not know me as I know myself. I desire an interest in your prayers that God will bless me, and help me that I may continue steadfast unto the end; and, if we do not meet again in this life, that every one of us will meet in the paradise of God, and dwell in his divine presence. Amen.

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#### THE SANITARIUM.

This specially directed institution is now building;—but how long it is to continue in this state, depends upon the help afforded by the Saints.

The responsibility of building this home and help for the sick and afflicted is upon the entire church. He who fails to perform his part, or tries to evade the duty, can hardly appreciate the sacred relationship of a member of the body under the covenant of grace and true discipleship.

Are we indeed children of God and yet when he calls we refuse, or neglect, to answer? When he directs we fail to obey? Jesus said, Why is it ye call me Lord and Master and do not the things which I say?

The child must answer when the father calls;—it should be esteemed a pleasure to do so: and we all

prove our faithfulness and devotion to our heavenly Father in proportion to our readiness to hear and faithfulness to obey him.

The sanitarium does not belong to a few, but to all; it is not for the benefit of a few, but all; it was not a few who were directed to build it, but all. Why should any one for a moment then hesitate in making an earnest effort to fulfill his or her part in the matter?

The building is under way, and it should and will be finished and ready for use within eight months' time if the Saints will, every one, help in the work. Now, who will be content to do nothing to help? No indebtedness must be incurred in the building; and all must see that the work must stop unless the means is furnished with which to prosecute the same. We earnestly urge upon the Saints the following:

1. All who have as yet made no contribution for the sanitarium, that they do so at once. Do the very best you can and the Lord will accept and bless the effort.

2. All who have contributed and who can supplement the effort so that the Lord's will in the matter may be accomplished, let them do so, and receive his special blessing.

It may be said that the times now are close and distrustful. But what has this to do with excusing us from the performance of duty? Do we trust more in a few dollars in hand, or the bank, than we do in God? If so, how are Saints different from the world?

With the signs of the times breaking in upon us from so many view points, let us be found children of the day, and not of the night; children of faith, not of fear; and fully prove ourselves obedient to him who has given us a special instance and time in which we may do this work.

Saints and friends may hand their offerings to Bishops, Bishop's agents, elders, presidents of branches, all of whom will see that proper receipts are furnished, or themselves send directly to the undersigned, addressing care of Box 125, Independence, Missouri.

In confidence, and hopeful of the final triumph of the Lord's work, we earnestly enjoin that each member faithfully perform his or her duty and obligation to God, and all for his cause.

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, MISSOURI, November 20, 1907.

The art of being able to make good use of moderate abilities wins esteem, and often confers more reputation than greater real merit.—Rochefoucauld.

It is continued temperance which sustains the body for the longest period of time, and which most surely preserves it free from sickness.—W Humboldt.

## Of General Interest

### QUEER IOWA RELIGION.

SIoux CITY, Iowa, November 15.—Healing the sick by prayer, going into trances daily, and having Sioux City officials conducting a personal investigation, are the latest developments in the Open Door Mission on Jennings Street.

Humane Officer Reeve, Police Matron Thurston, and Chief of Detectives Richard have visited the mission and attended the meetings in an effort to secure information leading to the possible interference with the meetings through the arm of the law.

"They may investigate us all they wish," said Harry Booker, the leader, "but they must be sure they are right before they start anything. We are healing the afflicted by prayer, and while we do not claim to be Christian Scientists, we still maintain that we can aid any ill person through the power."

Stretched at full length on the floor, unable to move her arms or legs, and with her jaws locked as in a vice, Mrs. Ralph Miller lay for hours in a trance yesterday.

On the cold floor, not ten feet away, reposed the form of Miss Nellie Hommer. Her body was rigid, her hands twitching, her eyes staring. She, too, was under the "power." On the opposite side of the room lay Charles Archer. He mumbled incessantly the name of God. His muscles seemed paralyzed, his eyes fixed and glassy. He also was under the "influence."

An aged woman, whose name could not be learned, was lying against the altar. She was a resident of Sioux City. She had fallen headlong to the floor while praying fervently.

Other converts who had gone under the "power" remained on the floor for several hours. None, however, could speak the "gift of tongues" when they arose, but all were permitted to see strange visions of heaven, they declared.—Burlington *Hawk-Eye*, November 16, 1907.

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### NOTED WRESTLER WHO OBSERVES THE "WORD OF WISDOM."

Farmer Burns, veteran wrestler, now almost fifty years old and still undefeated by a man of his weight at catch-as-catch-can, says the most important thing for a mat artist to learn if he desires to remain long at the profession, is to acquire the "knack of resting."

According to the former heavyweight champion of America this "knack of resting" is a really wonderful thing. To it Farmer Burns attributes his remarkable ability to cope with the strongest and most agile men in America, men who are young and in their prime, and still emerge from the conflict

the victor, in spite of the fact that most men at his age are fatigued after a brisk walk to lunch. . . .

"To the fact that I am able to rest during a bout together with the fact that I have never used *intoxicating liquors, tea, coffee, or tobacco* in any form, I attribute my good physical condition at this age. —Denver *Republican*, November 18, 1907.

## Mothers' Home Column

EDITED BY FRANCES.

### Mothers and Sunday-School Teachers Take Notice.

If you are looking for something for that bright boy or girl of yours, what is more to be desired than a good book? If you are a lover of temperance, if that cause appeals to you, you will find no stronger object lessons anywhere than are furnished you in *The Indian Maiden* and *Her White Deer*, a book soon to be issued from the HERALD Office. One brother in Pennsylvania, desiring to be a public benefactor, has already written, inquiring the price per fifty copies. He wants to distribute them among the boys in his home town. It would mean much if just one of these books were purchased by every Sunday-school in the church; but think what it would mean if the teachers used them as their Christmas gift books. It would help the cause, assist in the publishing of other juvenile books, and besides that you would have value received for every penny expended.

### A Visit to the Old Home.

I recall a wedding I once attended, where the bride went from her father's house a slender lily-white girl, who had been brought up most delicately in an atmosphere of ease and luxury. She accompanied the husband of her choice into a rough, hard pioneer life in a new State, and there, far from neighbors, from church privileges, or any social advantages, she spent many years. Children came rapidly. Her cares were numerous. She grew old and hard-handed and prematurely bent. At last there was received a pressing invitation from her girlhood's home for her return there, to make a long and restful visit. True to her habit of self-abnegation, she was reluctant to consent, and desired to send a representative in her graceful Maud, the image of herself at seventeen, or her dimpled Agnes, a lovely child of fourteen, but the children were firm. Mother must go, they said, and so she did. A new black silk gown for occasions was an unheard of extravagance, but it was procured; her wardrobe, though very simple, was augmented until she felt that it was presentable, and a shy, reserved, timid stranger, the woman who had forgotten the lightness of her youth, appeared again in her olden place. At first she described her sensations by the homely comparison of a cat in a strange garret; but the unfamiliarity wore off, the rough hands smoothed, and she found that leisure had attractions of its own. People did not know her when she emerged from the enfolding solitude of her far-off home, but bit by bit they discovered her to be the same that she used to be, and when, after three swift months had gone, she said that she must turn her face again to husband and children, it was predicted that they would hardly know her there. Nor was it quite the same mother who went home; it was a mother rested, refreshed, and wonderfully rejuvenated; freed from the fettering grooves, and with new strength, new interest, and new delight in living. Such a new lease might be given to many a tired out mother.

## Letter Department

SOUTH BEND, Indiana, November 7, 1907.

*Editors Herald:* Perhaps a word from this angle of the compass would not be amiss. The world moves on, and the people of this intermediate territory seem to be keeping pace with the onward march for weal or woe. The great latter-day work, like the continual dropping of the water, is gradually making impress on the obdurate materialism of the age—gradually molding the religious thought of the nineteenth and twentieth centuries; but in such case, as in many others, the limits of propriety are left unnoticed, and radical extremes follow, resulting in carelessness and unbelief; often dogmatism and vice. Happy, yea thrice happy is he who abides the golden mean—there is where the *truth* is usually nestling.

Since the merry month of May, I have been in correspondence with representatives of the Disciple Church, with a view to airing doctrines in public debate; but they have failed to appear. I have met the date suggested by them five times, but in every instance they have been conspicuous by their absence, and, latterly, our correspondence has been consigned to the regions of silence, leaving us to believe, yes, hope, that they have, as a bantering Sanhedrin, crept into "innocuous desuetude" for ever.

We are enroute from Knox, Indiana, where we have conducted a series of services, helpful, spiritual, hopeful, resulting in the spirits of some being perturbed, and rejoicing to others. On Tuesday evening, November 4, we repaired to the banks of Yellow River, and there, beneath the waves rolling so silvery and grand, we buried four precious souls with Christ, in baptism unto life. Two were heads of family, and two talented young ladies, whom, we hope, will give their talent to the cause of God. We were also called on to preach the funeral of an excellent town lady, Mrs. Shaw, who had been an invalid for nine years, and finally went out with the paralytic tide. We felt great liberty in presenting our hope to the large congregation which packed our church.

We must not omit the important item that we were requested to officiate in the marriage of Mr. Mitchell and Miss Casper, of Knox, Indiana. We responded. May the sunbeams dance on the rippling waters as they glide adown the matrimonial stream.

The Saints at Knox are cheered, and stimulated to higher endeavor. We organized a Religio for them, and they rejoice in the work. I am on the way to conference at Coldwater, the 9th and 10th.

Hopefully, and hastily,  
S. W. L. SCOTT.

LAMAR, Indiana, November 10, 1907.

*Dear Herald:* Perhaps a few lines from this place might be appreciated by some. As some already know, this is a Baptist community, which has taken a decided stand against the doctrine advocated by the Latter Day Saints. And, although we have lived among them for over five years, and have been honest and upright in our dealings with them, and have tried to live so that our church need not be ashamed of us, not a Baptist came out to hear Brn. Harpe and Flinn when they held meeting here last summer. A few, but a very few, outsiders came out; but, judging from appearances, very little good was done, although the elders did their best.

And these same people, who treat our religion with such contempt, treat us with much respect in other things. It does seem strange that people who claim to be Christians will persist in such foolishness. But it seems as if God was beginning to take care of his own, and show the truthfulness

In every age, in every clime, the tendrils of the heart cling to the mother. Alike in the far East as in the newer West, she takes precedence of others, with a singular and compelling charm that has its origin in human nature. The one who nursed us in infancy must be dearest and nearest in one exquisite and intimate relation until the end of her life. Mother-love is sacred, is unexact, is glorious. Though poets and painters prefer to dwell on the love of the young mother, holding in her arms the little child, in real life the mother grown old is just as beautiful and as fondly cherished as her youthful sister. King Solomon rose and seated his aged mother beside him on the throne when she entered his royal presence, type in this of every loyal son who does honor to a venerable mother.

The mother to whom we pay no homage is the one, rarely seen, whom Dickens drew under the name of Mrs. Skewton. Artificial, aping juvenility, heartless, fastening her poor old hands in a frantic clutch on the fringes of fashion, her very existence a thing of shreds and patches, one can scarcely tolerate such a travesty of motherhood. One hopes it is a caricature; and yet to this degradation a woman may come in old age, if she live for this world only.

"She has chosen the world and its  
Misnamed pleasure,  
She has chosen the world before  
Heaven's own treasure."

When mother is blue, or a little difficult, or set too much in her own way quite to suit the headstrong willfulness of the juniors, bear with her and set about bringing back her sunshine. Half the every day sorrow of this earth would melt into thin air if we were all more anxious to give joy than to get it, to be rather love-worthy than grasping, and to make others happy whether or not we were happy ourselves.—Margaret E. Sangster.

### It Is All There.

There was a little cottage on the border of the sea from whose windows one could see the broad spaces of tossing waters, an arch of sky, and long stretches of yellow beach fringed with shining grasses. The air that blew across the waters, or came over the salt meadows bringing the scents of tree and blossom, was laden with the very breath of life.

Inside the cottage sat a woman, sad, bereaved, hopeless. She would not go out into the beauteous ocean-world and drink in the stimulating breezes, letting them brace her nerves and invigorate her soul; she would scarcely look at the curling, white-crested waves, the wondrous curve of the horizon where the ships sailed on their path of shifting mist, or at the pink wild roses springing from the hot beach and rejoicing in the glowing sunshine.

"Well," said a friend who had appealed to her to open her heart and let those blessed sights, the healing air, the cheering sunshine, have their way with her, "if you will not take them, they are all there."

And so it is with the influences of love and beauty and joy that are ready for the help, the healing, the stimulating and cheering of our spiritual natures. They are all there. We need but to go out of ourselves, out of our earthly thoughts, out of the plans and cares and frets concerning the body, out of criticism and revenge and unkindness, and lo! all that we need for joy, for health, for growth, will be found ample, abounding, far exceeding our power to receive. Who can tell what we might become, would we let the Spirit-influence, the God-influence, have its way with us? Thus only can we be faithful to our high calling and worthy of our great inheritance as dear children of the Father.—Selected.

of his word, "For verily, no weapon formed against thee shall prosper." This same Baptist church is now in very bad condition. Most of its members now own that it is "dead," although a few are striving to keep up some appearance of life. They have just closed a long protracted meeting, seeming to awaken but little interest, even among the members, who are nearly all "crossways" with each other. The church is now divided into about three or four parts, and some of the members do not even speak.

If such conditions continue, as I am sure they will, I wonder if there will not be a chance for our people to get a hearing.

If Elders Harpe or Sawley see this, and, after praying over the matter, decide that any good can be done, we will welcome them back to our place some time in the future; or whether any good can be done or not to the outside world, it will strengthen us and better prepare us for the battle of life to have them visit us and talk with us. How we sometimes long to be with those of our faith. To have the privilege of meeting together often would indeed be a great blessing! As did our forefathers ages ago, I long to be where I can worship God according to the dictates of my own conscience, and to bring my children up in church and Sunday-school.

If we can not make an opening here, I think we will some day move to a Latter Day Saint community. Life seems too short for us to live out of the church, though it be for a short time only. Pray for us that we may always have strength to do our duty, under whatever conditions we may be placed.

Your sister,  
ANNA M. CUMMINGS.

#### INDEPENDENCE, Missouri.

*Editors Herald:* It is with pleasure I pen a few words to your valuable paper, that carries the glad tidings of joy to many hungry souls, who are eager to receive its truths. They are precious to all lovers of truth and light.

I am still alive and in the faith of the gospel, which has cheered my heart and comforted my soul for sixty years of my past life; and the hope of immortality and eternal life grows brighter within me daily. God has truly been with me in all my labors of love in this most glorious work. I am still willing to labor in its interest, and perform the important duties imposed upon me as his humble servant, knowing, as I do, that the Master will, as he has ever done, crown my humble efforts with success.

I am unable to work as I have done in the past, on account of my age; but will surely do what I can, God being my helper. I have worked in this stake, and attended several reunions, preached when called upon, given quite a number of blessings, administered to the sick many, many times, talked and given cheer and comfort under the influence of the Holy Spirit to the dear Saints in nearly all the branches I have visited.

I wish to say to the dear ones I have labored with so many years in the past, sharing with them the joys and sorrows common to the lot of all. Let us stand firm, and steadfast, that we may be able to endure to the end, and be saved.

404 Grand Avenue.

HENRY KEMP.

#### HARRISVILLE, Michigan, November 10, 1907.

*Dear Herald:* Just received the picture of your new home. It makes me glad, yes happy, to be able to read your articles of instruction and encouragement from week to week. I have taken the HERALD for the last thirteen years. Ever

since I heard the gospel, you have been my instructor in righteousness. I have also taken the *Ensign* lately.

Dear Saints, do take the church papers; for one can sit down in a quiet place, and glean from them the words of life, which are so comforting to our weary souls, especially if we are isolated, and denied church privileges, being thrown among the enemies of righteousness.

It makes me rejoice to hear of the success of R. C. Evans in Toronto, or any other brother whom God blesses with power to build up his kingdom. May God continue to bless your editors, and may he also bless your readers with teachable spirits or minds, that we may be able to come up higher in the divine life, is my prayer.

GEO. JACK.

#### CASTANA, Iowa, November 12, 1907.

*Dear Herald:* How glad I am you are in your new building ready for business. And I am glad and willing to help all I can, when the call comes for help. If every one would help all he could, if it were but a little, what a blessing it would be! My subscription will not expire till January; but I will renew for *Autumn Leaves* and HERALD. If I could have but one church paper it would be the HERALD. It is all so good and true. It keeps me in the faith. It is all I have, as I live away from church privileges. I will send draft for five dollars. What there is above the subscription price, will give to the HERALD Office with best wishes,

SOPHRONIA E. DAY.

*Editors Herald:* I herewith assume to answer in part a letter in HERALD, volume 54, number 40, pages 908-912. The conference to which the brother refers to first, was held at Dow City, Iowa, and in the Gallands Grove District, the president of the district being myself, assisted by Bishop C. J. Hunt. The district, I am told, has never elected its presidency to preside at the opening of its sessions of the several conferences held since its organization. And to confirm the fact, as they looked at it, that the district presidency had the right to preside over the conferences without an especial election at each assembling, they, some years ago, passed a resolution to the effect, "that the presidency of the district should preside over the conference until the close of its next session." The presidency were acting under this rule when interfered with by the brother, as referred to in his letter. The brother was asked (and he for a time consented) to take a seat with, and form a part of the presidency, and the intention was to ask him (not dictate to him) to take the chair in the afternoon and complete the business, as the routine business had been completed in the forenoon session. This, to my way of thinking was giving to the brother all the recognition necessary so far as presiding was concerned. Of course if Bro. Hunt and myself had felt like shirking our duties, we could have asked the brother to preside; and still I do not see how we could have done so and acted consistently with the resolution above referred to. When first elected to preside over the district, I thought to suggest a change and have them elect their presiding officers at the beginning of each session, as I had been the first to suggest the adoption of that rule in the Little Sioux District, when elected to preside over the same. But when I came to look up the law, I could not find anything but the law of precedent, and when I came to think of it the law of precedent has never made the baptism of babies right. But the brother thinks he was not accepted in his place, "and was not left free to advise and counsel," and had to "butt in" "abruptly, with a high hand and in a disorderly manner, to the disparagement of others and their work, and producing confusion." Now I am sure that I do not know why he did it. No one asked him to, and I really think, after due

deliberation, that it would have been far better for all concerned, if he had not "butted in."

Now as to who should preside over a district, conference sessions included:

"The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is affected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past. . . . And when those officers are ordained and set in their order, in the church, they should be left to administer in the things unto which they were ordained, having charge over the affairs over which they are called and set apart to preside; the twelve and seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain."—Doctrine and Covenants 122: 7, 8.

"So far as possible" in verse 7 is explained in section 120: 7 as follows: "In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them; the traveling councils taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned. Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty."

This likewise explains the duty of the Twelve in part as to regulating the "affairs of the church in all the world." So far as I am concerned, I would like to see "he who gave the law honored, the differences between the quorums be healed, confidence be restored, and good will and peace come to the people," but do not think it will ever be done by "butting in." I am surprised at the brother in his quoting the First Presidency in support of his theory as found in Doctrine and Covenants 123: 23: "Presidency of the twelve, and meaning of the word *abroad*." . . . "As traveling, presiding council, your quorum has the active supervision and presidency, under the first presidency, over the entire field of ministerial labor, and control over districts, branches, and the ministry as a whole and as church organizations, and not as local presiding officers in these several organizations; holding special local presidency where no organization has been perfected; in a similar way as the first presidency presides over the whole church, differing in this, that the first presidency is necessarily local, while your

province is not localized." Notice: "And not as local presiding officers."

The law provides in section 120, paragraph 4, that "the traveling presiding councils of the church" may "direct, regulate and advise," and render "decisions." Can they not do all of these, and yet not preside over a district conference or branch meeting while doing so? In fact should they render a decision while presiding over a district conference, would it not be the decision of the president of the conference only? In acting in the lesser office would he be any higher than the office that he occupies places him? While if he were only sitting on the platform and not directly in the chair, he would not lose his office for the time being by dropping into a lower one. Neither would such position hinder him from "directing." Does this brother mean to tell us that in order for a general to "direct" a captain in the army, that the general must take the captain's place? Would it not be the better way, yes, the lawful way, to keep the captain in his own place? It would be much better, to my notion, than for the general to "butt in," and sit down on the captain.

"And it shall come to pass, that they shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, insomuch that ye shall obtain power to organize yourselves according to the laws of man."—Doctrine and Covenants 44: 2.

From the above it would be expected that some similarity would exist between the church in its organization and the government in its organization. So we have a president in both, a legislative body in both, a judicial body in both, an executive in both. Then we have the government as a whole, and the church as a whole; the States in one, the districts in the other; the counties in the one, the branches in the other. Now what would we think if either the president of the Government, or the governor of the State, should step into a meeting of the county board of supervisors, and demand that they elect him to preside, that he might direct the chairman of the board to perform his duty? Would the chairman of the board have any more right to perform his duty as chairman, than he had before such an election took place? The Lord said, Doctrine and Covenants 85: 8, "That which is governed by law, is also preserved by law, and perfected and sanctified by the same." So I conclude that in case one is elected to preside over a district, that it is his duty to do so. In fact I find no law which says that the president of a district may preside if certain others are not present.

Again Doctrine and Covenants 104: 44. "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence." Is presiding over conferences a part of the district president's duty? If so, then he should not be disturbed in his work, according to Doctrine and Covenants 122: 8; will not be if the law is adhered to: "And when those officers are ordained and set in their order, in the church, they should be left to administer in the things unto which they were ordained, having charge of the affairs over which they are called and set apart to preside." But one may ask, where does the presidency of the Twelve come in? Answer: "The quorums in respect to authority are designed to take precedence in office as follows: The presidency, the twelve, the seventy in all meetings and gatherings of the membership, where no previous organization has been effected. Where organization has been arranged and the officers have been ordained and set in order; the standing ministry in their order; high priests, elders, priests, teachers, and deacons."

Now if the above is not plain enough, the Lord will have to try it again; for I do not think that any one else could

make it plainer. Now, with good will to all, and harm to none, and that the law may be kept, I remain,

Your brother and colaborer in Christ,  
J. C. CRABB.

Dow City, Iowa, October 23, 1907.

[Editor's Note.—So far as the occurrence at Dow City is concerned, we have now heard from both sides involved, and it will be well to avoid further discussion of that particular incident. The main question, who shall preside at district conferences, is now squarely before us, and may be discussed on its merits.—ASSOCIATE EDITOR.]

AALBORG, Denmark, October 31, 1907.

*Editors Herald:* I arrived in this city one month ago, finding Bro. P. T. Andersen here, who, together with Bro. Peter Anderson, the minister in charge, had begun operations a while ago, the latter having departed for Norway before my arrival. My experience here exceeds, in some respects, anything that I have met with in over thirty-two years, during which time I labored in several of the States, including several years in Utah, and also a former mission to this country. If opposition is an indication of good to be accomplished, we certainly have reason to be hopeful.

Shortly after my arrival, it was learned that a resident Lutheran bishop named Miller, together with another minister from Aarhus, also named Miller, would speak in one of the churches on the subject of "Mormonism." We of course attended. I am not informed if the two Millers sustain blood relationship, but they certainly were imbued with the same intolerant spirit, and agreed that Mormonism ought to be banished from this Christian (?) land. The minister from Aarhus had been in America, visited Salt Lake City, and was brimful of information about the Mormons.

While their efforts were mainly against Utahism, yet they made statements like the following: "Joseph Smith claimed to have a revelation authorizing plural marriage." "A notorious money-digger, claimed to have translated the Book of Mormon, which teaches a gospel that panders to the lusts of the flesh." "Upon the Book of Mormon is based all corruption in Mormonism." We deemed it our duty to do something, so advertised a reply, and an immense crowd came, filling the large hall to overflowing. We answered the part that concerned us and our work, and improved the opportunity to show that the original doctrines of the Saints were not responsible for the evils of Utah. The Bishop was reported ill and could not attend; but the other Miller came by train from Aarhus, but too late to hear any except my closing remarks. He wanted the floor, which was granted. Armed with the Utah edition of the Book of Covenants, the Pearl of Great Price, and other Utah publications, he started in; but when he learned that these works were not indorsed by us, he stood without weapons, and was forced to admit before an audience of at least two thousand people, that the Book of Mormon condemns polygamy in stronger and plainer terms than any text found in the Bible. He finally informed the people that had he known it was the Josephites he would not have been present.

Our meetings since have been largely attended; but now the opposition comes in a different form. The "baser sort" and rowdy element have thronged our assemblies and done all in their power to break up our meetings. They succeeded a week ago to-night, and we were compelled to close; but having announced meeting again for Tuesday night we found the only thing to do was to appeal to the police for protection, and by the aid of several of the force present we managed to maintain a degree, at least, of decorum until we got ready to close in the regular way. We were not afraid of personal violence, but the apparent object seems to be to prevent our

work, in which they feel sure they have the approval of the clergy.

Were it not that a goodly number are glad to hear, we could well afford to direct our efforts elsewhere; but we find many friends that are willing to give our message consideration, and who think the treatment we have received a disgrace to the city. People have come to us at the close of our efforts with tears in their eyes expressing their regret; so in the hope that we may finally do some good we are still determined to try. We are making an effort to secure a hall in a more quiet part of the city, in the hope better to escape the disturbing element, but hitherto have been unsuccessful.

We have also preached regularly at a little village named Hasseris, about two miles from the city, and there had excellent attention, and good order. Some are interested, and we trust they may have courage to accept the truth. Here, too, opposition is beginning to rage. Last night the local Lutheran minister, a Reverend Petersen, tried his hand in a lecture on "Mormonism," aimed directly at us, referring to our efforts in the place. He gave the people to understand that he would not be responsible for them unless they would refrain from listening to our preaching. He acted as unfairly and as unchristianlike as any man I ever met; charged us with polygamy, and said we were doomed to hell, as were all who would listen to us. He advised his flock never to go near to where a "Mormon" preaches, and for them to close the doors of their homes against them. He gave me an introduction to his audience that I will never forget: In company with Bro. Andersen and some friends, residents of the village, we attended his meeting. Arriving a few minutes before the minister, we took a seat in the chapel about half way from the entrance to the stand. He soon arrived, went to the front, deposited his books and overcoat; turning around he beheld me, and a look came over his face giving him the appearance of a wild or crazy man. He came back down the aisle, walking back and forth, then he spoke up, saying, while pointing at me: "That man over there is a Mormon! That man is a Mormon! That man with the whiskers is a Mormon! That Mormon will not be permitted to speak here; there will be no discussion!" It was with some difficulty that I refrained from speaking up; but I concluded it was best to patiently bear his abuse. I had never met the man so as to speak to him, but heard him once in his church, and had seen him in the audience at the time I replied to Miller. His attack was malicious, contemptible, and mean. He knew I was not a Utah Mormon, that I was opposed to polygamy, but these arrogant, state-appointed preachers hate us worse than they do the polygamists, as they find themselves without weapons wherewith to meet us in an honorable way. He did us no harm, unless his procedure shall give additional encouragement to the rabble, which it may do. Otherwise our friends became more warmly attached to us, and I believe some of his flock felt disgusted at his conduct.

I have found Bro. P. T. a congenial companion, a good missionary, and well adapted for the work here. This is his first mission; but he has developed well and bids fair to become a useful man to the church. Those who feared that his appointment to this field was unwise because of his lack of experience, can rest easy on that score, as we are both getting plenty along that line now. Friends have helped us some; but it has not gone very far towards meeting our expenses, which have been quite heavy, in securing halls for preaching, besides paying for our room and board, together with other minor expenses; but we deemed it an opportune time to do something, and, we trust, though the Devil may rage in all his fury, that good shall accrue to the cause of truth. Or, even if we shall not be permitted to behold

visible results, we shall have the satisfaction that we tried to do our duty. We desire an interest in the prayers of God's people; and if any of the Saints have time and inclination to write, a few lines will be highly appreciated.

AALBORG, Sténgaden 7.

H. N. HANSEN.

PLAINS, Kansas, November 8, 1907.

*Editors Herald:* I would like to state through the HERALD that there will be a new town to begin building up about the first of the year here, seven miles west of this place. It is on the main line of the Rock Island Railroad. I believe it will make a good town—better than Plains; and it is conceded to be the best little town on the Rock Island Railroad. Plains has a population of about two hundred and fifty, and has a business of a town of several thousand population, owing to the large territory to draw trade from.

This new town will have a better territory than Plains to secure trade from. The man who is starting the town is a Methodist, and wants only good people. He will not sell to any one who wants to run saloons, billiard halls, etc. If any of the Saints are interested in a business way, or otherwise, I will be glad to give any information I can, if they will write me.

There is still some Government land out here, but quite a distance from the railroad; but it is good, and will be valuable in the near future. Saints ought not to hesitate to come out here, even if they had to sell part of their home place, as this is a good country; but do not come here to speculate. We want people to farm.

We would like to have our elders come and do some preaching. I do not know who the brethren are that are appointed to this field, but would be glad to have them come. Other churches have been quite active here of late, and it would be a good time to follow up with the real truth.

Yours in bonds,

R. S. MALONEY.

COALGATE, Indian Territory, October 30, 1907.

*Editors Herald:* Owing to my age and inability to carry a proper stock and put in a harness machine and material for making and repairing saddles, harness, shoes, etc., I want a partner, or to sell. I have a lot of hand tools and a Singer Shoe Machine, and a small stock, the only shop in a good, healthy, growing town. Have some families of Saints, and a good little church now rented to the Holiness people, and the school-board. If interested, write, and I will give additional information. We are hopeful of a revival in the church work next year, as many are leaving, and a better class of people coming in. This is a good stock and farming country; markets for produce of all kinds.

Yours hopefully,

C. M. FULKS.

PACKARD, Iowa, November 14, 1907.

*Dear Herald:* Have not seen anything in the papers from Eastern Iowa for some time, but the work is advancing in some respects, and while we feel to rejoice over the progress made, yet we can see much room for improvement. Tent-work was carried on under adverse circumstances this year. The heavy rains were a great hindrance, and once, while at Emeline, a tornado, which blew down and broke over great trees, compelled us to lower the large tent. The wind got under it, and the writer, being alone, got it down with great difficulty. The storm came about half past six in the evening; but we had it up again and ready for use by eight. But few came, however, the people having heard over the telephone that the tent was blown away. Sr. Farr proved herself to be a brave and efficient tent-worker, pulling at the

ropes and tugging at the canvas with a good will that would put to shame some of her brethren with far more strength. Had good crowds and fine interest at Edgewood, where we were joined by Bro. J. B. Wildermuth. Seemed like old times to have him with us again. Five were baptized at this place, and we left others almost persuaded.

While there we visited what the writer considers to be one of the wonders of the world, the Ice Cave. Some years ago some men were drifting back into the hillside, supposedly for lead ore, when they encountered an ice cold draught of air and were compelled to withdraw. Ice immediately began to form in the hole, and to-day it is nearly filled with it. When we saw it, on a hot day in August, great clouds of steam were arising from the opening, and it looked strange enough to see the green grass growing right up to the mass of ice. Picnickers come there with their cream, and freeze their ice-cream after getting there. What the cause of it is no one seems to know. Truly this old world of ours is a strange place. They must have an ice-house, as well as a furnace, down below.

Our district conference at Green Valley was largely attended, and was quite a spiritual one. Bro. J. J. Bailey, the patriarch, was with us, and was kept busy giving the Saints their blessings.

Receiving an invitation from some of the brethren of the Kewanee District, to attend their conference in Rock Island, the writer and wife availed themselves of the opportunity to get acquainted with our neighbors across the river, and greatly enjoyed both conference and the association of the Saints. Quite a number from our district were there. The two districts are so close together that it seems as if they might unite and hold reunions in some of our river towns.

Going from there to Baldwin, we assisted the Saints in organizing a Sunday-school of about forty members, and had a spat with some Brighamites who were preaching on the street. Our part of the State has been full of those fellows this fall. They put on a very meek air, and when we show them up they will sneak away like whipped curs; they "don't believe in contention" you know. They will deny polygamy until forced to defend it, and it is a good thing to have one of their Doctrine and Covenants along to show how they have done away with it.

After preaching at Baldwin, Joinerville, and Chattanooga, we came home to see our mother, who is very ill, and to get winter clothing. The writer has felt blessed in trying to do his duty this year, and desires to press forward in the conflict. Have had to endure some trials, but they are undoubtedly for our good, and we feel to thank the kind father for anything that will help us to overcome. Ever praying for the welfare of Zion, I am,

Your brother,

FRED B. FARR.

ROSETTA, Idaho, November 5, 1907.

*Editors Herald:* Perhaps some of your readers would like to know what has become of Bro. A. J. Layland, and why he has not written to the HERALD this conference year. For the information of all HERALD readers I will say, that soon after receiving my appointment to labor in the Spokane District (Eastern Washington, and pan-handle of Idaho), I came west to my home at Raymond, Idaho; but on account of sickness and death in my family, I did not reach my mission until the latter part of June, when I arrived in the city of Spokane in time to attend the Spokane District conference, where I became acquainted with a goodly number of God's dear children from various parts of the district. After counseling with Bro. T. W. Chatburn I went into settlements of the backwoods, in the vicinity of Lake Pend D'Oreile (pro-

nounced, Pond-dah-ray', and meaning "lake shaped like an ear.") Here I preached for some time among the Saints of the Sagle, Idaho, Branch, giving such counsel to them as seemed necessary. Also preached a few times at another place, the name of which I have forgotten. I then returned to Spokane, and from there, in company with T. W. Chatburn and James Bell, I went to Seattle, Washington, and attended the Seattle and British Columbia District conference. From there I went into the Snoqualmie Valley, Washington, and visited some Saints living near Fall City; but conditions were not favorable for holding any meetings, so I did no preaching there, but boarded an automobile and went to Lake Washington, where I boarded a steamboat and crossed the lake, and was soon in Seattle again. From there I went to Ellensburg, Washington, in the Yakamah Valley. Tarried there over Sunday and preached to the few Saints who live there. Then I went to Spokane City, where I tarried for a short time, by request, did some work in the branch. From there I went to Lewiston, Idaho, and did some preaching. Visited Clarkston, Assotin, and Jerry, in Washington, but did no public speaking; but visited a few Saints and friends at their homes and taught them the precious truths of the gospel. I then went on to Craig's Mountains, into the big timber, and there in the backwoods settlements of Deer Creek I found a few of God's dear children who had made the name of Latter Day Saint honorable among their neighbors by righteous living, and I tarried with them two or three weeks, and preached the gospel to them and their neighbors, and baptized three precious souls. That settlement is about seven miles southwest from Forest, Idaho. Visited other places, perhaps a half dozen in number, but only preached once. I then returned to Lewiston and preached a few times in the home of old Bro. Jacob S. Goble, who is nearly eighty-six years old, and his wife seventy-seven years of age, yet I found them firm in the faith, and always willing to do all they can to assist the cause of Christ. While there I baptized one, a man seventy-eight years of age. I then went up the Clear Water River to Myrtle, Idaho, where Bro. James Thompson lives; preached a few times in his house, then preached several times in the Glasby schoolhouse. I then came to Rosetta, Idaho. I found about a half dozen Saints residing in the vicinity of Rosetta, but they have not held any branch meetings for a long time, so I have been holding some preaching-services in the schoolhouse, and will remain here until after Sunday, the 10th of November, when I expect to go to Winchester, Idaho, for a while, and then to Stites, Idaho, in which vicinity I understand there are a few Saints living whom I desire to visit, and will try to preach the gospel of God's dear Son to them and their neighbors.

To the dear Saints residing in Utah, Idaho, and Wyoming, where I have previously labored, I wish to say: the reason I have not written to the HERALD for publication is, I have been so busy trying to present the great plan of salvation to the people of a sparsely settled country that I really had very little time for writing, and most of my spare time was used in writing to individuals. So please excuse me, and I will try to let my whereabouts be known in the future. As ever,

Your brother and colaborer in the gospel of Christ,  
A. J. LAYLAND.

DANVILLE, California, November 13, 1907.

*Dear Herald:* Six weeks upon a sick bed has (when not in pain) given me the opportunity and pleasure of reading the HERALD, *Ensign*, and several volumes of *Autumn Leaves*, much of which would not have been possible otherwise. So let us say, sometimes sickness is a blessing in disguise.

I am a tramp upon the face of the earth, so far as home is concerned; but fortunately at this time am in the home of

my sister, Mrs. Belle Russell, a loyal Latter Day Saint of about forty years, and quite isolated, though not forty miles from her branch in Oakland. Danville, Contra Costa County, is their post-office, yet it has seemed an inconvenient place to be reached by the gospel exponents. The country schoolhouse near here has been used at times. Bro. Terry was here last year and gave a course of meetings and baptized my sister's son, W. H. Russell. We rejoice much in that event.

But the principal reason for this writing is, through your columns, to reach a sister who signs, Mrs. George E. Carpenter, Wilson, Michigan. After reading her letter I offered a simple prayer for her, then concluded I would send a few words to her, which may prove a help. It is now nearly two years since I became the possessor of a Red Letter Testament, and it is my constant companion, and full of marked places, but easy of reference. And I want to say to her, to begin with Matthew, chapters from five to eight, the sermon on the mount, the seventeenth chapter of John, Jesus' prayer in the garden of Gethsemane, and the thirteenth chapter of 1 Corinthians. This is read and reread by me, and how I wish I could absorb every word of it and live it, making it my very own. I could keep on and on, telling where to find words precious to me; but feel that with these and Bible reading and searching out, and marking the chapters and verses quoted in the church papers, reading the Book of Mormon, and the Doctrine and Covenants, will furnish this dear sister all the reading that there is time for. And if she honestly desires to be free from the other class of reading, the Lord will help her, and the charm of light reading will depart. There is nothing that can take the place of his revealed words to those that love him, and earnestly endeavor to follow his laws and keep his commandments. May the Lord watch over us all, and keep us in the gospel of Jesus Christ, is my prayer.

Yours in the unity of faith,  
M. A. WHITNEY.

BESSEMER, Alabama, November 12, 1907.

*Editors Herald:* We are strangers here, and feel lonely, so far from home and friends; but we have the same Comforter here as elsewhere. I believe we are all the Saints here. Would be glad if an elder would call this way, and try to open up the work. He would be made welcome by us. My husband was baptized by Bro. W. H. Mannering, on the 31st of last month, at Houston, Texas, the day before we left Texas; and also my youngest son was baptized. We are striving to do our Master's will. Pray for us that we may continue to be faithful. Sr. Post, of Katy, Texas, if you see this, please write to us.

Your sister,  
MOLLIE YARBROUGH.

LICKING, Missouri, November 16, 1907.

*Dear Herald:* I left home October 31 to do missionary work on the frontier; landed at Niangua, Missouri, and remained two days with Bro. and Sr. Bradley, old pioneers in the gospel work. Preached two sermons in the Union church. The rainy weather militated against us in securing a good audience. November 2, came on out to the Grove Springs Branch, preaching on Sunday to a small crowd. The Saints here are sleeping and neglecting their duties.

In company with Elder Anderson, who furnished the conveyance, we proceeded to Pulaski County, where Sr. Minnie Chandler lives. Our stay here was very brief, as the people would not come out to hear us. Before leaving, Bro. Anderson baptized Sr. Chandler's daughter Ida, a very promising young lady.

On November 14, as the morning sun lit up the scenic hills of the sparkling Roubidoux, we, with "Old Fly," emigrated for Licking, Missouri, the scene of the present

writing. Just as we passed Sr. Chandler's spring we saw a notice on the fence, notifying the preachers to leave within the next twelve hours or the "hide would have to be slit." Fortunately for us we had finished our work, and were on the road before we knew of the notice, or we might have remained and took a whipping.

At present writing we are preaching in the neighborhood of Bro. A. Souders, who is always ready to help the work of God. This afternoon we shall go down town to preach on the streets.

Saints, what about the sanitarium? Do you not want to help erect this institution? If so, send your donations to me at Springfield, Missouri, 2219 Keelit Street, and I will receipt for the same. I am still in the faith.

A. M. BAKER.

PAONIA, Colorado, November 11, 1907.

*Dear Herald:* I am still in the faith. Came here about two months ago. Found a few Saints here, and they seem to be glad that we can have some meetings of our faith. We were out to a schoolhouse last Sunday evening; had a nice crowd, and you might have heard a pin drop while I was speaking. I feel there are some honest people there, and that good can be done. I felt the Spirit of the Master present in my effort, and thank God for the same.

I rejoice in this latter-day work. It is of God's own planting, and we can trust him for all. May God bless each dear Saint, that we may live worthy the name we bear. We may be poor in this world's goods; but we can have eternal life abiding in us. I send love to the Saints in Glenwood and Council Bluffs, whom I have learned to love. May God speed the right.

Your brother in Christ,  
GARRY WALLING.

MILESTONE, Indiana, November 5, 1907.

*Editors Herald:* A few lines from these parts may be of interest to some. July 31, in company with Elder P. A. Flinn, we came to this place and preached the funeral of Sr. Marietta Taylor (let the recorder take notice as this branch is past reporting). She leaves husband, two sons, and one daughter. She died firm in the faith, and was ready for the change. The elders laboring in Southern Indiana will remember her, as her home was ever open for the elders. Elder James McKinney was a brother of hers, and he preceded her only a little over two months. He told her she soon would follow him.

This branch has lost by removal five families, and these two by death; so you see, out of a small branch, it does not leave very many to hold the fort. From here we went down to Spencer County. Found Bro. William Cummings and wife in the faith; also their son and daughter-in-law and daughter. Held a few meetings, the interest not being very good, as it was "fair" week. From here we went to New Harmony and held about three weeks' meetings. We have some noble Saints here. I. P. and V. D. Baggerly are held dear in the memory of the Saints.

We opened a new place in Knox County, at Bicknell, a coal-mining camp of about twenty-five hundred inhabitants. Our place of meeting was upon the streets. The congregation numbered from two to five hundred. We enjoyed excellent liberty in telling of the angel's message. We have two or three calls to return; but when can we go back? We held out almost four weeks west of Corydon, Bro. F. L. Sawley assisting one week. We were promised some eggs providing we did not pull up and seek other quarters, but this did not tempt us to leave; so they threatened us in a more severe way, but we had come to stay as long as we could find anything to do; so we baptized four and finally

left. We have so many calls for preaching, and only three men in a district of fifty-five counties. Truly the "harvest is great and the laborers are few."

Will the Saints kindly remember that Bro. Johnnie Boswell is the agent of the district, and is ready to receipt any time for any amount of tithing you owe the Lord. Who shall be first? Address him, Wirt, Indiana, R. F. D. The first of the year is drawing near, when all accounts should be balanced. How are you standing with the Lord? Are you going to pay every debt before you settle with him? Spirituality gets to a low ebb here in this district, as well as elsewhere. Will the appointing powers please consider the advisability of sending a high priest to the district another year? Here is where this district has been lacking, in having some one to preside over it. Thousands of dollars, besides time, have been put into the district. Will we lose what we have put into it? We were called here to preach the memorial sermon of Bro. and Sr. Joseph Weatherholt's daughter. This was attended to last Sunday, before a full house.

Trusting I have not wearied ye editors, and with a knowledge of a large waste-basket, I will close. Ever laboring for the upbuilding of the kingdom of God.

Yours in the faith,

CHARLES E. HARPE.

## News From Branches

### PHILADELPHIA, PENNSYLVANIA.

You will doubtless be glad to know that we are carrying on one of the most successful preaching-meetings I have had the pleasure of engaging in for some time. We opened up here at the church, Howard and Ontario Streets, November 10. Bro. F. G. Pitt, of Buffalo, New York, was with us, the principal attraction, so to speak. We distributed two thousand circulars on the tract order, visiting the houses of two thousand of our neighbors, inviting them personally to come, and giving them the tract. We found the public mind much altered, as the result of our last winter's campaign and newspaper publicity.

The circular had as a caption, "The Saints' Advocate," on the order of a periodical. On the front page we had our announcement and invitation, as also the picture of Bro. Pitt. On pages 2 and 3 were short articles on our views of the gospel, and man's duty to God and his fellows, in which we strove to tell who we are, and not who we are not. On page 4 we had a picture of the Philadelphia church, and local church directory, with the motto, "Our Creed All Truth."

The interest awakened by this means was amazing. Large crowds greeted us on Sunday, and continued far above our expectation all week, and on last Sunday, the 17th, we had fifty-five outsiders out in the evening. One gave in name for baptism. Scores of friends were made, and we are all rejoiced. On Saturday, we distributed another two thousand tracts, inside the same as before, but outside changed to suit conditions, and we will distribute two thousand more on next Saturday, a new tract this time, all local print suited to the neighborhood.

The Spirit of God has been with us, and one family has been drawn to our consideration who knew nothing of the meetings, no tract having been left at their house at all. The mother was just moved upon to come to the house and inquire concerning the gospel, etc. Bro. Pitt and I called later and blessed their child, and the father came to preaching, and two children were offered for our Sunday-school. We have daily prayers for the meetings at noon, and have fasted

several times, and prayed for the honest in heart, and God has heard our prayers, and blessed us with fruit already, and the end is not yet.

We have very good singing, congregational, solo, and anthem work, with cornet solos, and instruments with all the singing. God has been with us in the preaching, and altogether we have had a very good time. Thanks to our heavenly Father.

Your brother in Christ,  
WALTER W. SMITH.

#### CLEVELAND, OHIO.

We are pleased to report a steady and faithful interest in the work here by the Saints. We hope some day to win recognition. Meanwhile our people are keeping the banner untarnished, that it may shine out bright in that day. Local ministry are holding the post well, occasionally being relieved by visiting ministry, of whom the most recent was our esteemed district president, Bro. G. A. Smith. Would such visits were oftener.

Last month the Religio invited Bro. C. Ed Miller to deliver a series of lectures here; same were much appreciated. City politics counteracted our efforts to get such an audience from without as was merited.

Bishop E. L. Kelley made a brief stay recently and was taken in custody by our young people, for one evening at least.

Sunday-school gives a promising appearance, and good interest taken by the pupils. Truly a look into their bright faces as they come to their early classes each Sunday morn, reveals in them Zion's hope.

E. A. WEBBE.

#### FIRST KANSAS CITY.

The first Monday in this month we held our business-meeting, and elected officers for the next six months. Presiding elder, D. F. Winn; priest, H. Sandy; teacher, John Jackson; deacon, S. Sandy; secretary, A. Larkey.

We feel quite proud of our Sunday-school effort in the Christmas Offering for the benefit of the sanitarium and children's home. Last year our offering was thirty-five dollars. This year we started in to raise fifty dollars, and we did so well that we changed to one hundred dollars. We have now one hundred and five dollars, and yet one month to go on. How is that, with an average attendance of forty-five members?

Bro. D. F. Winn is on the sick list.

Mr. Mary B. Spillman, one of our faithful members, and Mr. James M. Strawn were married October 20. A large number of relatives and friends were present, and a very happy time was enjoyed by all. They are at home at 1416 Oak Street. We join in congratulations.

Our speakers during the month have been D. F. Winn, H. and S. Sandy, R. Etzenhouser, and A. Allen. Many of our members attended the Religio convention at Chelsea Branch last Saturday and Sunday. A very spiritual and profitable time was enjoyed by all.

F. C. WARNKY.

#### INDEPENDENCE, MISSOURI.

We were glad to hear from the stand Sunday morning the announcement that President Joseph Smith has safely landed in America, returning from his trip to the Islands, and is expected in Independence Thursday of this week.

The Independence Stake Religio Association held its semi-annual convention at the Chelsea Park Branch in Kansas City, Kansas. Some excellent papers and talks were heard on Religio work.

The local option movement is still being pushed, and in

behalf of the same Doctor Albert Bushnell of Kansas City spoke at the courthouse Sunday afternoon at three o'clock. The Religio last Friday evening appointed a committee of its members to report to the city committee and offer the support of Independence Religians to the movement. The society also voted five dollars of its treasury fund to aid in this work. The election on December 3 will decide the matter.

November 18.

J. A. GARDNER.

#### LAMONI, IOWA.

D. C. White and R. J. Lambert were the speakers at the chapel Sunday. George Hicklin spoke at the Saints' Home, Eli Hayer at Liberty Home. The attendance at Sunday-school was 479.

C. B. Woodstock occupied at Wion; R. M. Elvin at Terre Haute; Fred Turnbull at Jack Wood's and Greenville; H. A. Stebbins at Davis City; A. S. Cochran at New Buda; J. F. Garver and Moroni Traxler at Downey; Heman C. Smith at Andover; and William Anderson at Pawnee.

J. F. GARVER.

## Miscellaneous Department

### Conference Minutes.

GALLANDS GROVE.—The one hundred and thirty-eighth conference was held at Gallands Grove, Iowa, October 21, in charge of Orman Salisbury, assisted by C. J. Hunt and Heman C. Smith. Floy Holcomb acted as secretary pro tem. Branches reporting: Gallands Grove, Dow City, Deloit, Harlan, Cherokee, Mallard, Coalville. Elders reporting: O. Salisbury, J. C. Crabb, C. E. Butterworth, C. J. Hunt, A. R. Crippen, Frederick Hansen, A. Jackson, John Rudd, and David Brewster; Priest J. H. Bullard. One new opening was made at Lehigh, Iowa, by John Jordisen and C. J. Hunt. The ordination of Bro. Jay Myers to the office of elder was asked by Deloit Branch, which was accepted, and the brother ordained; also that of Bro. Carl Winey to the office of priest, which was referred back to Deloit Branch for ordination, the brother not being present. Bishop Hunt reported: Tithes and offerings, on hand and received, \$990.41; expended, \$811.35. Itemized report of sanitarium, children's home, Graceland College, and district tent funds were also read. There was held preceding the conference a two days' celebration of the forty-eighth anniversary of the organization of the Gallands Grove Branch and the forty-fourth anniversary of the organization of the district. Four preaching-services, one historical sermon, and three social-services were held, in which many historical narratives and spiritual reminiscences were related. The blessed spirit of peace and good will prevailed throughout all the sessions. The gifts of the gospel were manifest, to the joy and edification of all. Edith C. Dobson, secretary, Deloit, Iowa.

NODAWAY.—Conference convened with the Sweet Home Branch, near Ravenwood, October 18 and 19. Bro. Arch E. McCord presided, assisted by Bro. F. C. Keck; W. B. Torrance, secretary. Statistical reports of branches: Guilford 101, Bedison 81, Ross Grove 45, Sweet Home 64. Ministry reporting: A. E. McCord baptized 2, W. E. Haden baptized 10, W. P. Bootman baptized 2, John Hawley, J. T. Ford, T. A. Ivie, M. F. Gowell, Joseph Powell, J. L. Gunsolley, R. K. Ross, C. C. Nelson, R. Lorensen baptized 2; Priests R. F. Hill, W. B. Torrance, A. Jensen, Jacob Hansen, Frank Powell, J. D. Schofield; Teacher Eber Hawley; Deacons C. Kalstrup and R. Nelson. The soliciting committee for running expenses of tent reported, through Bro. W. E. Haden, who received funds: Total collected, \$41.88. Committee selected to visit Northwest Missouri reunion at Stewartsville, reported through T. A. Ivie, A. E. McCord, and F. C. Keck. By motion the report was approved, and committee discharged. A statement was made by Bro. W. E. Haden that the new tent purchased proved to be short in dimensions. It was moved and carried that those constituting the purchasing committee have power to take up the matter with the tent company and correct the deficiency. A motion prevailed that the lesser priesthood be not required to report to the conference hereafter, except when engaged in missionary work. A suggestion was offered by J. L.

Gunsolley that the district, to be more correctly organized, have a presidency of three instead of one. This will probably be considered at next conference, which will convene in Guilford, Saturday and Sunday, just before the full moon in February, 1908. W. B. Torrance, secretary.

FLORIDA.—Conference convened with the Santa Rosa Branch October 19, 1907. The district president being absent, conference called to order by secretary at 10 a. m. Bro. T. C. Kelley was chosen to preside, with privilege of choosing assistants. C. J. Clark and G. T. Chute were chosen. B. L. Jernigan sustained as clerk, choosing Alma Booker to assist. Reunion committee reported: We, the undersigned committee, appointed at last conference to determine time of reunion to be held in Florida District, appoint that the reunion shall convene Monday, October 21, at 9.30 a. m. We also recommend: 1. That the presiding officers of conference preside over reunion. 2. That the reunion continue until Sunday night, October 27. 3. That the services be as follows: Prayer-meeting each day at 9.30 a. m.; preaching at 11 o'clock and 7 o'clock, except Friday, October 25, which we recommend as a day for Sunday-school and Religio work. Sunday-school, October 27, at 9.30, and sacrament at 2 p. m. Signed W. A. West, B. L. Jernigan, G. T. Chute. Report received, after amending, to strike out all the recommendations of committee. Branches reporting: Calhoun 65, Santa Rosa 59, Pleasant View 29. Ministry reporting: Elders W. A. West, C. J. Clark, Alma Booker, G. T. Chute, E. Powell, J. M. Stubbart, B. L. Jernigan, W. J. Booker, J. N. Hawkins; Priests W. M. Hawkins, Lafayette Booker; Teachers J. G. Dixon, Willoughby Dixon; Deacons J. N. Jernigan, Mack Barnes. The elders' court appointed at last conference to attend to some business in the Calhoun Branch, reported their work and asked to be released. Report accepted, and request granted. The question of boundary lines was taken up, and the following resolution adopted: That the conference appoint a committee to confer with a like committee to be appointed by the Mobile and Alabama Districts, to determine suitable boundary lines for the three districts, and their decision be ratified by the conferences of the districts, to be reported to General Conference for ratification. The committee appointed for the Florida District was B. L. Jernigan, J. M. Stubbart, and W. A. West. Bishop's agent, G. T. Chute, reported: Received from former agent, books and cash, \$62; received since, \$30; paid out to Bishop E. L. Kelley, \$65; on hand, \$27. Conference adjourned to meet at Calhoun at call of district officers. B. L. Jernigan, clerk.

MASSACHUSETTS.—Conference convened at Somerville, Massachusetts, Saturday and Sunday, October 12 and 13, 1907. U. W. Greene was chosen to preside, assisted by M. C. Fisher and John D. Suttill. Clerks chosen: W. A. Sinclair and A. L. Sanford. Ministerial reports were received from M. C. Fisher, John D. Suttill, R. W. Farrell, G. H. A. Gates, H. W. Howlett, J. E. Rogerson, J. B. Pierce, G. W. Ames, G. W. York, N. R. Nickerson, I. B. Ames, and George Burnham, with detailed labors as follows: Sermons, 168; services attended, 509; meetings presided over, 376; baptisms, 40; confirmations, 40; ordinations, 4; marriages, 7; children blessed, 3; administrations, 171; families officially visited, 83. Branch statistical reports: Attleboro 50, Brockton 29, Dennisport 69, Haverhill 23, New Bedford 27, Providence 274, Boston 176, Cranston 36, Fall River 153, Little Compton 13, Plymouth 41. Branches, 11; membership, 891; baptized, 40; net gain to district, 24. District treasurer's report: Income, \$76.61; expenditures, \$35.22; balance on hand, \$41.39. Bishop's report: Tithing, \$2,907.93; redemption fund, \$26.50; children's home fund, \$11; Graceland College fund, \$12.37; sanitarium fund, \$142.47. District historian tendered her resignation, which was accepted. W. A. Sinclair was chosen historian. A motion prevailed that the bishopric of the district cooperate with the Brockton Branch officers, looking to the purchase of church property available in that city, estimated price of purchase, \$3,500. Report of reunion committee: Income, \$349.30; expenditures, \$888.58; deficit, \$39.28. One baptized and the following ordained: John French Sheehy, priest; Charles L. Kelley, priest; William Baldwin, teacher; James W. Heap, deacon. Adjourned to meet with Fall River Branch, February 15 and 16, 1908.

#### Bishop's Agents' Notices.

To the Saints of Eastern South Dakota; Greeting: The year is nearly closed. There has been a generous response

by some to the financial needs of the church. Those who are desirous of being among the willing and obedient ones have yet opportunity. Do not seek for excuses to avoid a duty that God makes as binding as the law of baptism; but rather be diligent to find an opportunity to make a sacrifice for the good of the cause we all ought to love. As the time is nearing for me to go home to my family, address all communications and make all remittances to my home address.

EDWARD RANNIE, Bishop's Agent.

OMAHA, Nebraska, 3318 Taylor Street, Nov. 15, 1907.

#### Corrections.

In article by O. B. Thomas, HERALD for October 16, page 954, second column, line 22, the words "not admitting," should read *not omitting*.

In article by H. A. Stebbins, HERALD for November 20, are found a few errors, some in copying, and some by the author: On page 1073, third paragraph, second column, where it reads, "that he is quite capable of taking care of himself," it should read, "quite incapable." Page 1075, fourth paragraph, second column, name of Indian tribe is *Onondagas*, not "Ouandayas." Page 1072, second column, fifth paragraph, word *strange* should be "strangely." Page 1076, the date 1873 should be "1837," date of publication of Spark's Life of Washington. The writer also erred in not making meaning clearer in the second column of page 1072, by saying that he knew the Russians use the term "Little Father," but they are not a dependent people like the Indians, but they are a nation of itself. Also they use the term for a person, the czar, while the Indian uses the term Great Father, for the United States Government, according to the word of the Lord, that "they shall be like unto a father to them," meaning not the ruler himself, not any one person, but referring to the people of the nation, and particularly, no doubt, to the paternal government, through the constituted officers in charge over the Lamanites as a separate and dependent people.

#### Conference Notices.

Conference of the Southern Nebraska District will be held January 20 and 21, at Wilber, Nebraska, and all branch presidents should see to it that their branch reports are made out in good time, so that they may be read before the conference. I also desire a report from each branch president, showing the condition of his branch. E. A. Stedman, president, Nebraska City, Nebraska.

#### Addresses.

J. E. Vanderwood, 127 South Fuller Street, Independence, Missouri.

J. W. Rushton, 5 Woodland Mount, Spencer Place, Leeds, England.

#### Marriages.

BEATY—GARRETT.—At the temporary home in Seattle, Washington, of the bride's sister, Sr. Maurice G. Clarke, on November 5, 1907. Bro. Louie F. Beaty and Sr. Alice E. Garrett, in the presence of a few friends, Elder Fred'k W. Holman officiating. Sr. Alice is the youngest daughter of Bro. and Sr. W. H. Garrett, of Independence, Missouri, and has resided with her sister the past few months. Bro. Beaty hails from Indiana and has sojourned in Seattle for two years past, where he recently united with the church. The new couple, together with Mr. and Sr. Clarke, will establish winter quarters in Los Angeles, California.

#### Government Improves Grazing Lands in National Forests.

In its investigations for the improvement of grazing lands within the National Forest carried on during the past year, the Forest Service has found that the ranges on some of the forests can not be fully utilized by stock because of a lack of a proper water supply. Plans have been made for bettering these conditions as rapidly as possible.

Work to improve the water supply on the National Forest ranges will be started this year on the Leadville National Forest in Colorado and the Tumacacori National Forest in Arizona, and before the coming of another grazing season a number of ranges will be improved very materially.

On the Leadville Forest, the forest officers will clean out

THE SAINTS' HERALD

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and protect twelve different springs, and pipe the water into troughs. The work on the Tumacacori Forest in Arizona will be somewhat more extensive, although it will be confined to the improvement of the supply of only half as many springs as on the Colorado Forest. This method of cleaning out and protecting springs and other watering-places will result in much benefit to stockmen grazing in the strips of ranges within the forests. Improvement work along the same general lines will also be begun on other National Forests.

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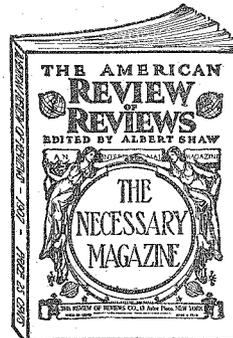
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"There shall not any man among you have sa be one wife; and concubines he shall have none."—1 of Mormon, Jacob 2: 6.

VOLUME 54

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NUMBER

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

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## Editorial

### GAIN BY WAY OF LOSS.

*Now consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.—John 11: 50.*

This language was used by Caiaphas, the high priest, and we are told that he spoke not of himself but in prophecy concerning the death of Jesus. To our mind he voiced a principle that has governed God in many of his dealings with humanity. If we bear that principle in mind it will clear up much that seems strange to us in reading the Bible and in watching the processes of nature. It simply means that God is working for the greatest good to the greatest number. That it is better for one to perish than many.

It is a principle that we recognize every day. We expect the engineer to stick to his engine in case of accident, because it is best for him to perish if thus he may save his passengers. We expect the fireman to risk his life to save others. We expect our soldiers to die that their country may be preserved for the good of many countrymen.

If God did not hesitate to sacrifice his own Son, when it became necessary to do so that he might save a multitude, we can not expect that he will hesitate to sacrifice others for the same reasons. In fact he demands that the individual shall be ready to sacrifice himself for the welfare of the whole; and he is counted greatest of all who becomes "the servant of all." This may entail much that is disagreeable to the individual, perhaps to God; certain it is that Christ bore much suffering in the interest of this principle, and spectators may accuse God of cruelty in permitting it. The end justifies the means; but we do not see the end, we simply see the means and thus judge from a partial knowledge. This is the secret of much in the work of God that to infidelity appears repugnant.

It is a thought that runs through all the workings of nature. There is a force known as electricity. It is governed by certain laws, else it were a lawless element, a thing unknown in nature. One of these laws is that a certain balance must be maintained between the electricity of earth and that in the atmosphere. When the atmosphere becomes surcharged, a portion of it violently detaches itself and joins that in the earth. In doing so it may kill a

## CONTENTS

EDITORIAL:	
Gain by Way of Loss	1113
A Visit to the Islands of the Sea.—No. 2	1115
THE STRAIGHT ROAD:	
The Return of Israel	1117
ORIGINAL ARTICLES:	
The Promised Comforter	1118
Position of the Church on the Temperance Question	1124
ORIGINAL POETRY:	
A Plea for Mothers	1125
MOTHERS' HOME COLUMN:	
The Wings of a Dove	1125
The Old Family Altar	1125
LETTER DEPARTMENT:	
Letters	1126
A Testimony	1130
Gleanings from the Field	1131
Florida Reunion	1131
A Trip to the Bayard Reunion	1132
NEWS FROM BRANCHES	1132
MISCELLANEOUS DEPARTMENT:	
Conference Minutes:	
Southern Michigan and Northern Indiana	1133
Alabama	1133
Western Maine	1133
Eastern Michigan	1133
Convention Minutes:	
Central California	1133
The Bishopric	1133
Expelled	1134
Dedication of Southern Wisconsin Churches	1134

They that are loudest in their threats are the weakest in their execution of them. It is probable that he who is killed by lightning hears no noise; but the thunder-clap which follows, and which most alarms the ignorant, is the surest proof of their safety.—Colton.

• \* •

Abuse me as you will; it is often a benefit rather than an injury.—E. Nott.

man or a family, or burn a dwelling, or perhaps a church. Yet electricity is a great force for good in the universe, how great no one knows, perhaps a vital force. It is now one of the greatest blessings that the world enjoys. It is better, far better that all should perish who have perished through its agency, than that the universe should be deprived of the force itself.

There is an element known as fire; sometimes it comes in contact with that which man had not elected to burn, and a dwelling, a theater, or a city is destroyed, and many lives are lost, amid intense agony. Yet this same element warms and lights our homes, cooks our food, runs our factories, and propels our trains and steamboats. Without it civilization would fade away and man become a beast, compelled to take shelter in caves and dens; nine tenths of the race would perish within a year, and the balance would take up the fight against wild beasts, and on as low a footing. God made no mistake in intrusting this element to man. It is better that a multitude should die than that the whole race should perish.

There are periodical disturbances of the elements, known as storms. Occasionally one of these destroys a city by flood or wind and a great many people suffer death or destitution. Yet it is better that they should perish than that there should be no more wind or rain. If the air currents ceased their motion, there would soon ensue universal stagnation and death. If rain storms ceased, soon all the water would subside to the ocean or the depths of the earth and our fertile lands become desert wastes.

Why curse God because one man perishes through operations of nature that meantime are causing a million others to live?

There must be a continuous, unchanging operation of law everywhere, else no form of life were possible. So God permits these operations to take their course, blessing the many and destroying the few, without interference, except in cases where special reasons demand interference. Sometimes he sends, upon the very wicked, destruction that would not come without a special dispensation, as in the case of Sodom and Gomorrah. Sometimes he interferes, to save the very righteous and faithful, as in the case of the Hebrew children in the furnace and Jesus on Galilee, and then fire loses its heat and the storm its fury.

There are few of the latter dispensations to-day, and we must admit that people as a rule do not ask for them or live for them or expect them. So we need not be surprised that in the majority of cases law takes its course. It is true that at times, when the steamer begins to sink or the theater to burn, a few begin to pray, but it is fear rather than faith

that prompts it, and it may be the first earnest prayer they have voiced in years. Their petition lacks the force it had if back of it there were the righteousness and faith of a Daniel or of an Elijah or of a Jesus. It is also true that an occasional earnest soul is miraculously saved in time of disaster even as anciently; but the majority of people accept the blessings of life as they come, without much thought of the Giver, and must expect to bear the vicissitudes of life as they may come.

God in making the world might have omitted the power of gravitation lest some one should fall from a third story window; he might have omitted fire lest some one should be burned, and water lest some one should be drowned. He must have known that when these happened some lecturer in some nicely heated hall, having moistened his lips with a draught of cool water, would call him a cruel God.

Then the cheerful infidel, with the proceeds of the lecture, buys his boy a jack-knife and a bicycle, and gives his daughter a ride on the Ferris wheel, or if he can devise no other way to endanger life and limb, he takes the whole family to shoot the chutes. In fact, we can not justly criticize God because of natural dangers when we voluntarily incur so many unnecessary risks. We love to rock the boat, to loop the loop, to climb mountain ledges, to eat injurious food, to indulge in strong drink and drugs.

Pain itself, at times, seems to us a needless cruelty. Yet, in reality, while it is destroying one it is saving many. Pain is an alarm sent to the spirit that the body is in danger and must be saved. We do not abolish the telephone because it notifies the fire company that the town is on fire, thereby destroying the peace of the company. No child would ever reach years of maturity if pain did not warn him against fire and cold and edged tools. One may die because of excessive pain, but a thousand are saved. The wisdom of an Ingersoll might have devised a way to warn the inner man of danger to the outer man better than by way of discomfort,—and then again, it might not.

It seems unjust and cruel at times that the sins of the father so often are visited upon the son. Of course the father has been vicious and lawless, but why should his innocent child be punished with a weakened and diseased body; yet in truth it is a safeguard. Otherwise the world might continue under the rule of a degraded and wicked people. Rome brought the world under her rule, while her citizens lived frugally and simply, and were virtuous and studious. When they became immoral and voluptuous, gluttinous and vile, they were weakened in body and intellect, and their children after them, so that hardier races overthrew them and saved the world from their rule, making way for a

better era. Theirs is the history more or less of all nations of the past.

There is no moral degeneracy without in time a corresponding weakening of the entire being, because it is not intended that the wicked and depraved should maintain their rule or standing in the world, either personally or through their posterity, who by force of their example and teaching are prone to be like them. Whether it is a family or a nation the rule is the same. It is a beneficent eliminating of the undesirable. It is better that a few should die thus than that whole nations should perish in darkness and sin.

On the other hand the good results of virtuous lives are handed down through generations, and so it comes about that peoples who are able to maintain leadership and rule for long are ever those who have sprung from a frugal and virtuous stock. Not without reason was it decreed that the wages of sin are death. The world could progress along no other lines. It is the survival of the fittest and is best for all, even though some apparently innocent people are sacrificed thereby.

In the history of the world God has not always waited for the disappearance of a very wicked people by the method outlined above, but has removed them swiftly by other means, thereby exposing himself to another charge of cruelty. But why? When one has forfeited his right to live we try him by law and condemn him to die. We do not regard the sheriff as a cruel monster when he executes the sentence, because we know that there is a principle back of it all. It is better that a guilty person should die than that innocent people should be exposed to contamination or violence at his hands. So in times past God has destroyed whole peoples on the same ground, and that destruction has included even their children, because like begets like, and the work were defeated to permit another like generation to grow up.

Such a work was done when the children of Israel were gathered to the Promised Land. It has been the subject of much adverse criticism, yet it was another case where the end justified the means. Severe diseases require heroic treatment. We do not think the surgeon cruel who cuts out the cancer; perhaps he loves the patient, certainly he makes him suffer that he may heal him.

In this case the world was sick. It was wrapped in vice, ignorance, and degradation. God chose the best people he could find and began to educate them, that through them he might reach others. He was justified in selecting a place where they could best develop. He was justified in cleansing that place entirely of the degraded people who dwelt there, not even permitting the younger generation of a degenerate race to live and grow up to intermarry with

his chosen people, thus weakening and leading astray.

Certain spectators watching the operation for cancer would report only the harrowing and offensive details; and we, listening, might conclude that the surgeon was a heartless wretch, not understanding why he did what he did. The spectators in the far past have dwelt much on the distressing phases of some of the things they saw, and unless we understand the object we will judge wrongly. They saw but one side of God's character, the side that leads him relentlessly to pursue a certain course, providing it is ultimately worth while.

ELBERT A. SMITH.

#### A VISIT TO THE ISLANDS OF THE SEA.—NO. 2.

We left Laie, the Mormon settlement, early in the morning of October 24, driving through the village at a very early hour; saw no one at any of the houses. Whoever the inmates, they were either busy with their household duties, or away in the sugar-cane fields stretching away on either hand to the foothills and the sides of the mountains, hazy in the morning light.

Passing Laie, we came soon to the large sugar plantation and mill at Kahuku. The plantation covers some eight thousand acres and employs a thousand men and women and girls, comprising Portuguese, Japanese, and Chinese. To put them in their places of value as laborers the Chinese should be named first, according to the statement made to Bro. Sheehy by a very intelligent looking gentleman, tall and fine looking, of a German type, who kindly answered Bro. Sheehy's inquiries about the affairs of the industry. Wages, eighteen dollars per month for men; sixteen dollars for the women; boys and girls in proportion. He frankly stated that the Chinese were the best of the three, giving as reasons that while equally intelligent as to their work they were more faithful, docile, and to be depended upon; and this estimate of the race was reiterated by all of whom Bro. Sheehy made inquiry.

These acres upon acres of sugar-cane fields, through which our way lay for miles, were a "marvel and a wonder" to us. Cultivation to the extent of the productiveness of the soil aided by scientific irrigation and drainage, and fertilizing, work done by hand labor chiefly, field after field arranged to give its harvested product at successive periods from the planting to the cutting of the mature stalks and bearing them away to the mill, where the juices were pressed out between crushers and rollers, whence the refuse found its way into the "fiery furnace" under the engine boilers and the vats into which the nature-sweetened juices flowed through well-arranged conductors, thence through settling-tanks, filters, and separators, sugar into

sacks and residue for the fertilizer, all to help fill the sugarbowls of the millions of homes adjacent to the markets of the world.

From Kahuku, our way lay along the southwestern shore of the island, through more cane-fields and cattle-ranges, with here and there a farm, hacienda, or ranch, whatever name they may bear in the musical Hawaiian tongue. Diverging from the shore and striking inland over the raised plateau of the highlands, we stopped at the Japanese-Chinese village of Waialua, where we baited our team on good California oats, and persuaded a Chinese restaurant keeper to bait the voyagers with ham and eggs and other good things for the inner man. After a due rest we pursued the way "over the hills and far away," still through the cane-fields and between the pastures.

At Wahiawa, still on the highlands, we reached the pineapple lands. Here we saw the most beautiful of all the sights the wonderful islands afford. On a wide and almost level plain, extending for miles, lie the lengthened lines of the pineapple plants in perfect squares, lines so straight as to suggest the thought of the surveyor's transit, and measuring-rod and chain, so perfect is the alignment of the growing plants. The apple grows in the top of a bunch of serrated, long, and spiny leaves, something like the yucca plant of the sandy desert plains, of a beautiful glossy gray blue color, glistening in the sun's rays, giving a landscape to the view incomparable to anything we ever saw for beauty. It challenges the eye from every direction.

After a turn through a mile of road, at the end of our day's drive, tired in body, but elated in spirit, sated with the memory of what we had seen, we drew up at the door of the ideal hotel kept by the hospitable and efficient hostess, Mrs. Henry C. Brown, whose unique building offers a resting-place for those who by chance or design seek its open doors; which promise of rest and comforting cheer is amply proved by a stay under its roof. Here, at Wahiawa, amid the pineapple plantations, we spent the night, meeting pleasant company and most excellent cheer at this exquisitely-planned and well-kept tourists' resort. Mrs. Brown was an eastern school-mistress, qualified and successful as a teacher, and is proving to be a successful entertainer of those seeking her hostelry for pleasure or health.

We here met Professor Crow, of Los Angeles, a student and scientist devoted to the study of insect life, the pests preying on vegetable life; and incidentally bird life. The Professor is in failing health and, with his wife, was at this excellent health resort. Mr. Brown is the station agent for the railway running from Honolulu to the Mormon settlement, carrying the products to the port for shipment abroad.

Passing through the fields of "pines," as the pineapple product is called on the islands, we rode in the early morning over the best of roads, reaching the Oahu sugar-mills at ten o'clock, and were shown through the huge plant by the kind attention of Mr. Bull, the superintendent in charge. The mill was shut down for cleaning up, repairs, and painting. The plant was erected at a cost of one million five hundred thousand dollars, and was equal to turning out two hundred and twenty-five tons of raw sugar per day. At the time of our visit they were finishing up a reserved lot of molasses left from the ten months' run, and stored for the purpose, and fifty tons per day was their output. The finishing touch is given in a series of separators operating upon the principle of the separators used by the farmers and creameries in separating the cream from the milk, revolving rapidly and throwing the moisture out of the sides of the revolving pan, and leaving the granulated sugar within, to be taken out and sacked.

The sack contained one hundred and twenty-five pounds of raw, or unrefined sugar. How much it loses in refining the superintendent did not know. Part of the output is refined at the Oahu Sugar Company's refinery, and part is sent to San Francisco for refining. Thousands of acres are in sugarcane, and thousands of hands are employed in the industry.

Leaving the mill, passing Pearl City and Pearl Harbor, we reached Bro. Ingham's in time for lunch at midday, tired, but conscious of having profitably spent three days in a trip around Oahu.

Bro. Waller left us at Laie, by rail, his business requiring him to be in the city on Friday. We greatly enjoyed the trip. Bro. David Piikoi, who drove and cared for the team, is a middle-aged man, quiet, and enjoyable as a companion, with a pleasant smile and a fund of dry humor which enables him to see the humorous things happening by the way.

While passing along the coast opposite to Honolulu, while pausing under a big tree, sheltered from a wandering shower, we were privileged to see a lunar rainbow spanning the eastern horizon, and lying along the mountain's near side. It was very beautiful. Not many days went by us in this "Paradise of the Pacific," as the enthusiastic dwellers delight to call the island, that we did not see rainbows, for showers were frequent, and a two nights and a day rain occurred during our stay.

◆ ◆ ◆

A dead fish will float down stream, but it takes a live one to swim against the current.—The *Philistine*.

◆ ◆ ◆

Every new revelation allays some difficulty, dispenses some darkness, dispels the mists of ambiguity.—Alvin Knisley.

## The Straight Road

THE RETURN OF ISRAEL.

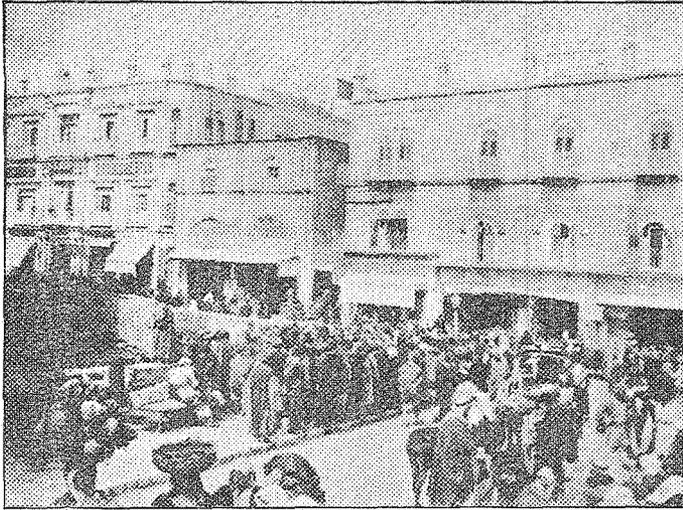


Photo by Elder Paul Hanson.

MARKET-DAY IN JERUSALEM.

*Question.*—Do the Scriptures teach the literal restoration of Israel to the land of promise?

*Answer.*—Yes, very plainly, as we read.

By the "land of promise" is meant the land promised to Abraham. We first read of the Lord revealing himself to Abraham in Genesis 12. The Lord told him to leave his country and kindred and go to a land that would be shown him, where he would become a great nation. Abraham obeyed, and came into the land of Canaan, where the Lord appeared unto him and said: "Unto thy seed will I give this land."—Genesis 12:7.

In chapter 13 the Lord renews and extends the promise in these words: "For all the land which thou seest, to thee will I give it, and to thy seed for ever."—Verse 15. In Genesis 15:18-21 the definite boundaries are given. We notice that the land was promised both to Abraham and his descendants "for ever."

*Mr. Infidel.*—That promise has never been fulfilled.

*Answer.*—We admit it; but that is not saying it never will be.

*Sectarian.*—If "for ever" denotes a limited period of time, as you people sometimes teach, why could they not have already inherited the land "for ever"; in which case the promise has been fulfilled?

*Answer.*—Possibly, if it were not for the fact that it is specifically stated that the promise was not fulfilled. Observe, in Genesis 23, Abraham says to the sons of Heth, while sojourning in the land of Canaan, "I am a stranger and a sojourner with you." Stephen says concerning Abraham, in Acts 7:5: "And he gave him none inheritance in it, no, not

so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him." Paul says Abraham "sojourned in the land of promise, as in a strange country." (Hebrews 11:9.) And, referring to Abraham and other worthies, he adds: "These all died in faith, not having received the promises, but having seen them afar off."—Verse 13. Then verse 39 says they "received not the promise."

We take, in this connection, a brief glance at the history of the Israelitish nation. First, we see the patriarchal period; second, the four hundred years in Egypt; third, Israel under the judges; fourth, Israel under the kings; fifth, their division into two kingdoms—Israel and Judah; sixth, the captivity of the ten tribes about 721 B. C.; seventh, the captivity of Judah, 600 B. C.; eighth, the return of Judah (partially) 536 B. C. We find that from the time of the carrying away of the ten tribes up to the present, they have been in a scattered condition.

Was not their dispersion prophesied of? Yes. The Lord said (see Deuteronomy 28) he would "scatter them among all people" and that they should be "removed into all kingdoms of the earth." He also said he would "root Israel out of this good land" (Kings 14), and that he would "sift the house of Israel among all nations."

Sword, pestilence, and famine were to follow them, and they were to become a proverb and a byword among all people (see Jeremiah 24; Kings 9), all of which has been literally fulfilled.

Was their land to become desolate? Indeed; for proof of which see Isaiah 6, Jeremiah 4, and Zechariah 7, where we read that, following their rejection from their land, the land was to become "utterly desolate," etc.

Now, let us ask, Was it ever prophesied that they should be restored? Yes, and that all the curses should be removed. Isaiah 11:11 says the Lord shall "set his hand again the *second* time to recover the remnant of his people."

*Question.*—Did he not set his hand the "second time" when he brought them from Babylon?

*Answer.*—No. The restoration from Babylon was only partial restoration—only Judah was restored, and not all of them—and the restoration spoken of in Isaiah 11 is to be a universal one, is to include "Israel" as well as Judah, and many of them are to be brought from the islands of the sea. The second restoration is to be "out of the north country, and from all countries." (Jeremiah 23.) They are to be "built as at the first." (Jeremiah 23.) Judah and Israel are then to have one "head." (Hosea 1.) Ezekiel 37 speaks of their final recovery, of their resurrection, of their reinstatement in their land for the last time. They are again to become nationalized, and take into captivity those who have made

captives of them, "whose captives they were." (Isaiah 14.)

Joel 2 teaches us that their reproach was to be removed and that the fertility of their land was to be restored. Amos 9 says the plowman is to "overtake the reaper." Ezekiel 36 informs us that the "ruined places" and the "wastes shall be builded"; that it shall "become like the garden of Eden." Zechariah 2 says it is to be built regardless of walls—"as towns without walls." All these are in progress of fulfillment to-day.

In 1830 there were only thirty-two Jewish families in Palestine. Now there are over one hundred thousand. They have one or more railroads there, they have colonies established in parts of it, and the eyes of the whole Jewish world are turned toward the land God promised their fathers. No less than six congresses have they had at Basle, Switzerland, to consider schemes and means to bring about their nationalization in their unforgotten country. The Jews are the moneyed men of the world. How many nations have had to bow to their capitalists in order to go to war! Truly, though subordinate to the Gentiles, they "suck the milk of the Gentiles" and "eat the riches of the Gentiles," as we read in Isaiah 60 and 61.

Christ prophesied to them, that they should be "led away captive into all nations: and Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21. In 70 A. D. the Romans destroyed Jerusalem, in which one million one hundred thousand Jews perished, and ninety-seven thousand were carried into the various provinces of Rome throughout the known world. Thus they have been, thence till now. The temple was burned and the ground sown with salt, and the "pleasant land" has been comparatively desolate and barren from that time till recently. As may be seen by reading the public press, or articles on Palestine in Chambers' or McClintock's and Strong's Encyclopedias, it is a fact that in the very year 1853 the "former and latter rains," after an absence of long centuries, again made their appearance, and the land is yielding "two to three crops a year."

We look to see the descendants of Abraham become a nation in Palestine, to have a fleet in the Mediterranean, to have their colleges and institutions of learning,—and eventually to become believers in Christ. The latter fact is evident from Jeremiah 31 and 32, where it is said that the day is coming that a new and everlasting covenant will be made with Israel, and Judah, "not according to the covenant I made with their fathers,"—the Mosaic covenant. Then the "natural branches" (literal Israel) which had been "broken off," are to be "grafted in." Therefore, Paul says, "And so all

Israel shall be saved: as it is written, There shall come out of Sion [Zion] the Deliverer [Christ], and shall turn away ungodliness from Jacob," etc.—Romans 11.

*Objector.*—I understand this to refer to spiritual Israel.

*Answer.*—No, sir. Read the context, the verses before and after, by which you will readily see that the apostle is talking of Israel after the flesh. It is so plain as to hardly need analysis.

The return of the Jews is one of the signs of the times. Jesus said, "Learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near. So ye in like manner, when ye shall see these things come to pass, know that it [his coming] is nigh, even at the doors." ALVIN KNISLEY.

## Original Articles

### THE PROMISED COMFORTER.

SERMON BY ELDER J. W. WIGHT, LAMONI, IOWA, FEBRUARY 24, 1907.

(Reported by Leon A. Gould.)

The passages of scripture to which I wish to especially invite your attention will be easily remembered by way of comparison. The first is the twenty-sixth verse of the fourteenth chapter of John, the next the twenty-sixth verse of the fifteenth chapter of John, and the next, just half, the thirteenth verse of the sixteenth chapter.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

I believe that it would be a good plan to stop just for a moment there and notice that "he shall teach you all things." That is to say, that all that we learn of God we are to be taught by the Holy Spirit. If we keep that in mind, it will naturally serve to keep us humble and faithful.

"And bring all things to your remembrance, whatsoever I have said unto you."

It would be much easier for the ministry in standing before a public congregation, to be free from embarrassment, if they could condition themselves,—or if we could condition ourselves so that we would feel a complete assurance that we are in that condition to receive of the fulfillment of this promise, that he, the Comforter, is to bring all things to our remembrance, whatsoever Christ has said.

But I scarcely believe that it would be out of harmony with what may be presented to-night, to call attention to this thought, before reading other passages, that some of the very strongest as well as most comforting evidences that have come to your speaker, have come in this way; that when standing

to declare the word of God, there have been those times and occasions when the Comforter has acted just in this way. And think as we may, or feel as we may, it is nevertheless a fact that under conditions of this kind, there are brought to remembrance passages of scripture easily to be quoted that on other occasions can not be remembered; consequently a proof that the Master spoke in harmony with the divine mind; for he spoke prophetically when he gave utterance to this thought.

The twenty-sixth verse of the fifteenth chapter: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

It seems to me that there is not a word in that verse but carries with it a wonderful weight of thought; such a wonderful amount of fact expressed in so few words, that it at once implies a mind divine in the construction of that sentence.

Now, the thirteenth verse of the following chapter: "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself." And right there is implied a thought that all of us will do well to take home with us and remember: that the Spirit of God, the promised Comforter, will not assume to speak of himself. What a wonderful lesson in that thought as to the necessity of our keeping self in the background. And one of the strong evidences of inspiration of the one speaking to a public audience, is that in the effort made, if he have true inspiration, he will keep Christ, will keep God in the forefront, and himself in the background,—one of the very strongest evidences of inspiration. And how beautifully this thought gives expression to that: "But whatsoever he shall hear,"—Now note. He emanates from God—this promised Comforter, this Holy Spirit—and "whatsoever he shall hear that shall he speak; and he will show you things to come."

There is a wonderful amount of fact couched in the short lesson story of this thirteenth verse; and perhaps one of the most important to impress upon the mind at this juncture, is that this promised Comforter is to come to bring all truth, to bring all things to our remembrance, and to take us and show us things to come. And as to the importance of not going forth as a representative of Jesus Christ, without first receiving this Comforter, this divine assistance, let me take you to the story, simple in thought and fact, of the Christ on the last occasion of his communication with the eleven apostles. It is recorded by Luke in the last chapter of his writing, that is his gospel writing, that Jesus took these eleven men out as far as Bethany, a little village something like fifteen furlongs southeast of Jerusalem, and that he raised his hands and blessed them.

Now, I believe that he contacted his hands with them, though the writer does not say. I infer that he did from the language of both Matthew, Mark, and Luke, relative to the blessing of children. Matthew in the nineteenth chapter, Mark in the tenth chapter, both tell us that he put his hands upon them in the act of blessing—that he put his hands upon them. Luke says he touched them with his hand. So we discover that he contacted with his hands the little ones when he blessed them; and therefore infer, though the language is not positive, that when he raised up his hands and blessed them, that he must have put his hands upon them, or come in contact with them with his hands.

But the immediate thought that we wish to impress upon your mind is that after so doing he commanded, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Now, let us remember that these men were the same ones to whom he had given power, when he commissioned them to go only to the lost sheep of the house of Israel. They were to "cleanse the leper, heal the sick, cast out devils; freely ye have received, freely give." These were men whom he had chosen as special witnesses. Now he takes them alone, blesses them, and after pronouncing that blessing says unto them, "Tarry." That is to say, Don't go. I have given you a new commission; that new commission says, "Go into all the world, and preach the gospel to every creature." But before starting forth on that mission, you go back up to the city of Jerusalem and wait there "until ye be endued with power from on high."

Do you know that in reflecting upon that thought I have reached what seemed to me to be the only feasible conclusion, that since these men to whom in their first commission had been given power, such remarkable power and faith,—had no authority to go and preach and build up the kingdom until they were endued with this power from on high, this promised Comforter, it would be on the part of myself as well as every other living man an unwarranted assumption to go forth without first waiting to receive the power and instruction of this Comforter? And if it so be that we have thus gone, we have simply, to the mind of your speaker, gone without authority, gone without being sent. And where we go without the authority so to do, the work accomplished can not be, and is not blessed of God. Now, I do not believe that such a thought is an unwarranted assumption; but that on the other hand, to go without thus waiting would be an unwarranted assumption. I wish to call your attention to another thought that seems to me to be one of the very essential thoughts relative to the necessity of the Holy Spirit. James gives expression to the most beautiful thought, and one that is so apparent

that every child knows exactly what he means by simply reading the statement. He says, The body without the spirit is dead, or "As the body without the spirit is dead, so faith without works is dead also." That is to say, that this animate being, this sentient being, this active, moving, breathing being becomes inanimate, dead, when the spirit is removed from it. Now, the church of Christ, his church, is likened unto his body. And just so certainly as it is necessary that this body, this tabernacle, this outward house must have within it the spirit in order that the animation of life or vitality may be made manifest, so must the church or body of the living God have in it the great life-giving or animating force that will make manifest necessary life to its essential well-being, and take away that animating force, then the body is just as dead. That is to say, the church is just as inanimate without that promised Comforter, that Holy Spirit, as this body without its spirit,—consequently, one of the very essential reasons why this Holy Spirit should come, just as Jesus told them. It is possible that their countenances fell; that they looked sad; for he said unto them, "I will not leave you comfortless; I will send you another Comforter," implying that he had been their comforter while here; that he had given all the life-giving force or vitality essential to the life or animation of his church while here with them. But he is to take his departure. He is to go away; and to the mind of your speaker there is implied the thought that his body, the church, will lie in an inanimate condition while he is gone. Consequently, While the church is in such condition as that, do not make a move, as my ministry, my servants. You wait. Wait until the animating force or power essential to the well-being or vitality of my church comes. And when he shall have come, then you shall have authority to go forth. When you shall have received the enduement from on high, then act in conjunction with the commission I have given unto you, "Go into all the world, and preach the gospel to every creature."

So it seems to me to be so plain, so positively plain, that I can not see for a moment, how it would be possible for any one to dare to assume the right to go and undertake to build up the church and kingdom of God without having received this divine Comforter.

And, mark you, one of the wonderful promises in connection therewith was that he shall guide you into all truth. And it does seem to me that one of the striking evidences in favor of any man's claim, that the man making the claim that he is a minister for Jesus Christ, would be to determine if that which he presented was indeed in harmony with all truth, with the truth that Jesus Christ had presented as found recorded here. For he himself on

one occasion said, "I judge you not." There was lack of assumption, again, you see, on the part of Christ himself. "I judge you not. The word which I speak, it shall judge you at the last day." Consequently, one of the means by which you as auditors might determine as to whether the speaker were in harmony with Christ, and as to whether the speaker were actually representing Christ as his minister, would be to determine as to whether he were presenting all truth, or only a part of the truth.

I illustrate. The illustration seems to be simple to the mind of your speaker. I take you to the statement of the apostle Paul, in the twelfth verse of his letter to the Galatian saints, and first chapter, wherein he declares that he did not receive the gospel from men, neither was he taught it, but by the revelation of Jesus Christ. Having been taught the gospel by the revelation of Jesus Christ, he certainly was in a condition to know what that gospel was. And in writing to the Hebrew saints, in the sixth chapter and first and second verses, he takes pains to analyze. A teacher in the public school, saying to the boy or girl, "I propose to teach you such and such a branch, would undertake to impart to the boy or girl just what he meant by it, by giving an analysis of that which he intended to teach. Now, Paul speaks of the gospel of Christ, and of the doctrine of Christ, so that we can not be mistaken. So there may be no opportunity of mistake, he analyzes by separating it into its parts, exactly what he means, and calls these "principles of the gospel of Christ," faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment.

Now, suppose I stand telling the audience that I am a minister of Christ and, remembering a part of our text to-night, that "He will guide you into all truth," then I declare unto you that I believe as such minister that all that you need to do is to exercise a principle known in the gospel economy as faith; so long as you believe and keep believing that is all that is necessary for you to do. Then you would measure me, as my auditors, by the statement, "He will guide you into all truth"; and taking the statement, and coupling it with the statement of the apostle Paul already referred to, you would have an opportunity there to measure me by my own statement and say, "Out of thine own mouth do we condemn thee." Why, you discover readily how easy it would be to determine as to whether I were actually a minister for Christ. It seems to me that it is the duty of every religious auditor to analyze, to criticise, from the standpoint of true criticism every man that goes behind the so-called sacred desk; for if there is anything in the world that is important for us to determine, it is as to whether any man or men are actually what they claim to be,

when they lay claim to the thought of being representatives of Jesus Christ. And it does seem to me that we not only have the right to do so, but that it is a duty imposed of God that we shall measure men in that way; not take the simple fact of their claim and be guided by the statement made by them that they are ministers,—not, as we were told on yesterday, simply because the man is a minister, or at least he is called a minister, that therefore we are to take every word he says as though it were the very word of God; but measure his statement by the word of God.

Suppose, by way of illustration, that one of you ladies were to go down to one of the stores to-morrow to buy a piece of dress goods, and the merchant got from the shelf that which suited your taste, and you said, I will take nine yards of that, or twelve yards, or whatever your fancy might dictate as the amount necessary to make you a dress. And as the merchant began to unroll you said to him, "Here, that much makes a yard." "I will take it for granted," and he acted in harmony with your dictation, and measured in harmony with your eye; but come to put it upon the standard of measurement (for you know that in everything so far as business life is concerned there is a standard of measurement)—and come to put it upon that standard of measurement, thirty-six inches, you find it falls short.

Well, now, here is a standard of measurement by which we not only determine as to the words of the minister, but as to our own convictions, as to whether we have been convicted along right lines. And I want to say in this connection, that men bandy that word *conversion* as though it were a plaything to be toyed with sometimes, when in reality they are only talking about conviction. Then we have an opportunity here to determine not only as to the minister, but as to ourselves, as to whether we are acting in harmony with the standard of measurement or not, as to whether we have received that Spirit.

It is one thing to say we have received it. People may stand up and talk about having received the Holy Ghost, and how they have enjoyed the Holy Ghost; but it is another thing to determine as to whether, in reality, we have received it. For he is to guide us into all truth, that all truth determined, possibly, by the record here; and furthermore than that, another means of determining, Jesus said he shall take you and "show you things to come."

Suppose I stand here to-night, and say I do not believe in present revelation; that I do not believe in prophecy. Suppose I stand and say to you that it was right eighteen hundred years ago to have prophets in the church, that they were needed, the

people needed the prophets then; and I might go on and declare that they were a necessity in order to establish the work of God, and in the next breath say to you that I believe that necessity has ceased, that prophets are no longer needed. Why, I would at once be out of harmony with this part of our text which says, "He will show you things to come." The moment that I denied the necessity of prophets, that moment would I deny the necessity of the Holy Spirit to the extent of showing us things to come, and consequently would be out of harmony with the word of God.

It seems to me, then, that we have an opportunity here to measure men, and determine. There is another fact to which I wish to call your attention. I am sometimes fearful, however, that a little too much stress is laid upon that fact. I am sometimes fearful that so far as our own people are concerned (and when I say, "our own people," I mean the people representing the church represented in this building) that they lay more stress upon the point (to which I wish to invite your attention, so that we may be able to determine as to whether we are in harmony with the promises made by Jesus or not), than what the Scripture warrants us to do. Paul expresses it in writing to the Corinthian saints, in the twelfth chapter. He says: "Now, concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles"—at once here is implied to the mind of your speaker that they have gotten out of that condition—"ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."

I do not understand here, that the apostle means to imply that a person can not stand up and say, "Jesus is the Lord," like the parrot might say it. But what I understand him to imply is this: that of a knowledge that Jesus is Lord, you can not say, you can not give expression to the thought from the standpoint of knowledge, without having first received the Holy Ghost. Why, he is to testify both of God and of Jesus. Jesus says, "He shall testify of me." And if we have that Spirit he *will* testify.

Now, I take you to this thought: God does not change. "Why," somebody says, "Elder, we always have believed that. We have never believed anything else." All right, I hope that is true. I really hope it is; but say, if God does not through the impartation of that Holy Spirit give the same blessings to-day that he gave eighteen hundred years ago to his people, then he has changed. If I were to say that I do not believe that God changes, and then immediately following say, "But"—but—that

doubtful word! "But, we can not expect any prophets to-day; we can not expect any apostles to-day"; why actually I would say, "But he does change." "I do not believe God changes; but he does change." That is just exactly what it would mean. And yet I turn to Malachi 3:6 and learn there that "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." I turn to James 1:17 and read there: "With whom there is no variableness, neither shadow of turning." And referring to the Christ, I turn to Hebrews 13:8 and read there, "Jesus Christ the same yesterday, and to-day, and for ever."

Very well, now; being the same, and changing not, if his church is on the earth, if his church is organized, and he is working with that church, he is working exactly as he did then, by sending the Holy Spirit to the church. And no more than does God and Christ change, does that Holy Spirit change; and therefore the same thought expressed eighteen hundred years ago to people who had entered into the fold and family of Christ, out of Gentile conditions, may be expressed to you and me to-night concerning spiritual conditions: "I would not have you ignorant."

I want to call your attention to just what the Holy Spirit did. Not that I lay as much stress upon the impartation of these gifts as I do upon the real, actual, living, moving testimony of that Holy Spirit as it comes to your soul and to my soul and testifies to us that we have been born of God—that is to say (I hope I will not be misunderstood), I would not have you understand that we are to depend upon these spiritual gifts as much, with equal force, as we do upon the actual, living force of the Holy Spirit bearing witness with our spirits that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Jesus Christ. But from a secondary standpoint, and a secondary importance, I believe that the Holy Spirit in the church will impart to-day exactly as it imparted eighteen hundred years ago. I am not sure as to whether I have made my thought plain or not, but I will risk it for the present. Paul goes on to say:

"There are diversities of gifts, but the same Spirit." Not another Spirit; the same Spirit. What spirit? That Spirit that is required in order that you and I can say that Jesus is the Christ. Now, if we have the divine knowledge given unto us that we can really say of a knowledge that Jesus is the Christ, is that not important, indeed? And pray tell me, would we not be like a ship at sea, without rudder, if we could not really say that Jesus is Christ? If as members of his church, or a church, or any church, we stood in a position that we could not really say that Jesus is Christ, we would be exactly in the condition of the ship at sea

that had lost her rudder, and her anchor perhaps gone. That is the position we would be in.

And I want to impress the thought, now, if we do receive of that Spirit so we can say that Jesus is Christ, then that Spirit will make himself manifest by diversities of gifts, dividing unto every man severally as he, the Spirit, will. And if, as a church, we make the claim that the Spirit has been given to us; and yet there is no impartation of those gifts, then the very fact of no impartation being made manifest is contrary to the claim that we make. That is the position. That is what I would like to have you think about. And I hope that none of you have been converted simply from the standpoint of the gifts alone. I hope that none of you have been converted into this church because you have heard somebody speak in tongues, because somebody has prophesied. I hope that was not the basis of your entering into the church. For, I am afraid, if that is all you had, that it will take a gift about once a week, or once a month at least, to keep you in the church. I want you to have that actual, living witness that the Holy Spirit imparts to you when it testifies unto your spirit that you are indeed a child of God. Do not come in from the simple standpoint of the exercise of gifts in the church; but come in from the standpoint of the witness of the Spirit that takes you and teaches the things of the Father.

"There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

Wait, now, if there be any present to-night who belong to some other church. Just stop, as you listen to the reading here, long enough to ask yourself the question, "Does the church of which I am a member believe, actually, in Paul's statements here to the extent that as a church we have the right to receive the manifestations of the gifts enumerated here, now, in the same way that they had that right eighteen centuries ago?" Stop and question yourself. And if you can not satisfy yourself, then go to your minister the first opportunity you have, and ask him, "Does our church really believe, do our ministers teach that these gifts enumerated by the apostle Paul in his letters both to the Corinthians and the Romans, actually exist in our church, or do we believe that they should exist?" And if your minister tells you that they do not believe; if your minister says to you that they have a part of them but not all, then you ask him the question, "Has the Holy Spirit changed?" And if your minister says, not any of the gifts, not any of the signs, then you ask him, "Is it a fact that you claim that we have the Holy Spirit in the church?" And if he says, "Yes," then you just simply ask him, "How

can we have the Holy Spirit, and it not do the same now that it did eighteen hundred years ago?" You will have him wishing you had not asked the question.

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom"—does the church need the manifestation of that gift to-day? Why, you could not get a negative vote throughout the entire realm of Christendom. And if the church needs wisdom, what kind of wisdom has it need of? Certainly the wisdom of God. And if in need of the wisdom of God, how will it get that wisdom in any other way than that God gave eighteen hundred years ago? Why, you can see at once that there is a necessity for the manifestation of the Holy Spirit; for you will readily determine, you can not help but determine—excuse me, but you can not—you can not help but determine as to the necessity of wisdom being in the church; and if wisdom in the church, the necessity of God's wisdom; and if God's wisdom, the necessity of it coming exactly as it did then, by the officework or operation of the Holy Spirit.

"To another the word of knowledge by the same Spirit." And the same argument as to this gift will apply.

"To another, faith by the same Spirit." Now, somebody in the audience might say, "Elder, I don't see the necessity of all this. Why you are simply standing there and talking to us about something we believe in." Well, if that be true it will not hurt to stir up your pure minds by way of remembrance at all. Let us examine ourselves, for Paul has said, "Examine yourselves." We are too apt, you know, to try to examine the other fellow. It is so much easier to do. "Examine yourselves, and see whether ye be in the faith." Why, he is writing here to the people in the church, and telling them to examine themselves; "prove your own selves." I wish we would always do that; and when I say that I mean every one of us. I wish we would always do that: prove our own selves, instead of trying to prove somebody else.

Now, then, if you really believe that these gifts should be in the church, all right. We are glad for it. Let us see:

"To another the working of miracles."

"Oh, well—well—I—I don't know, elder, so much about that." But, why not? Why not so much about that as the others? "Well—well I tell you; I don't see any miracles—I don't see any." Well, is it possible that simply because we do not see, that it therefore follows that they do not exist? You can not see England; but you believe it exists all the same.

Now, if the Holy Spirit is with you, is in the church, and is imparting wisdom and knowledge,

why does it stop right there? Why the line of demarkation, and say, Thus far and no farther? For, if wisdom, knowledge, and faith were all that were essential to the well-being of the church eighteen centuries ago, it might be all that would be necessary now; but since these three were not all that were necessary then, it follows that they can not be all that are necessary now; consequently we might just as well go along and read all the rest of it. And say, by the way, while we are reading, continue to remember all the time that this we believe to be the word of God; and being the word of God we have no right to discriminate, we have no right to say just how much of it we are going to believe, and the rest of it we will not believe.

"To another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." That is to say, these gifts (and they are parts) are just as essential in their place in the make-up of the church and the kingdom of God as my fingers are necessary to the extension of that hand, as the hand is necessary to the extension of that arm, and the arm is necessary to the completion of that body.

I might just as well stand and argue before you to-night that I had the right to take off an ear, saying by that act that in the placing of two ears on my head God had made a mistake, as to say that I can discriminate as to the gospel, or any principle of it, any part of it, any blessing given of God. Just as well say the former as the latter; and you see exactly where I would be.

Here I stop just long enough to call your attention to the thought that in the creation God gave us two ears, and two eyes, and but one mouth; and I wish that every one of us would remember the important fact that as a rule we ought to see and hear twice as much as we say. And for fear of going beyond the bounds of such rule I guess I had better stop.

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Boldness is ever blind, for it sees not dangers and inconveniences; whence it is bad in council though good in execution. The right use of the bold, therefore, is, that they never command in chief, but serve as seconds under the direction of others. For in council it is good to see dangers, and in execution not to see them unless they be very great. Bacon.

• \* \*

There is this benefit in brag; that the speaker is unconsciously expressing his own ideal. Humor him by all means; draw it all out, and hold him to it.—Emerson.

### POSITION OF THE CHURCH ON THE TEMPERANCE QUESTION.

Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly.—Doctrine and Covenants 86: 1.

The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word and deed. It is therefore not seemly that they indulge in loud and boisterous speech, or in the relating of course and vulgar stories, or those in which the names of their God and their Redeemer are blasphemed. Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.—Doctrine and Covenants 119: 3.

It will be noticed that these instructions are not only to the "elders," but to the "men of the church," consequently the entire membership is included. We have heard a great many lectures on temperance, some of them by people of note who have made the question a lifetime study; but the advice contained in these two passages is still in advance of anything yet presented from the general temperance platform. It should also be observed that these words are not given to us in the nature of a command, but are presented as advice from a loving father to his children.

Temperance does not mean simply moderation in the use of everything, even though the thing used may be but slightly injurious when taken in moderation. It does mean the *moderate* use of that which is *good*. Temper means to mingle in due proportion, and temperance, the derivative word, means simply the state existing when this condition obtains. Then to use anything, even in the slightest degree, which is injurious, or to use to excess that which is good, is intemperance.

The church has rightly taken an advanced step in these matters, and while not forbidding (in the nature of a command) the use of that which is injurious, the right counsel has been given for our consideration. We recall several instances which came under our own observation, some twelve or fifteen years ago, where elders were engaged in the

use of tobacco and sometimes intoxicating liquors, and though then but a boy, it always appeared to us to be very inconsistent with the position which they occupied. About this time the matter began to be agitated throughout the church, and was finally taken to General Conference. Previous to any action by that body it began to be rumored that the church would take the position that they would not sustain as a minister any elder who thus disregarded the words of wisdom which had been given by revelation. We heard one elder in particular make the remark that should that day come when the church would say that he must either give up his tobacco or his priesthood, he would let the latter go. That day did come, the church ruled just as it was intimated it would do, and that man stuck to his tobacco. What an awful estimate to place upon the priesthood of God, that a man would sacrifice the blessings and privileges of this calling rather than give up an injurious habit.

The church, as an agency for the betterment of the race here, intrusted with the great undertaking of bringing about man's redemption from sin, can not permit to grow up in human life practices which have even a tendency to evil, without letting her voice be heard in firm, yet gentle protest. The work of Satan does not consist in changing the laws which God has placed in operation, for this he can not do; but if he can get us to indulge in excesses his design is accomplished. When it comes to partaking of that which is evil, his argument is: "A little will not hurt you"; and when he convinces us to this effect he destroys in our minds the place which these instructions, given to the church, should occupy. You can readily see his method of operation. Intemperance is his principal weapon, and he has never failed to use it. Not only does he appeal to the natural fleshy appetite, but he even causes us to let grow into our lives desires which were not originally there. This is hinted at in the instruction given concerning our clothing. While it is necessary to be clothed neatly and to be clean, to follow the fashions in this direction is intemperance. Here again the tendency is only to go to excess. Most of our fashionable clothing has its inception in France—a godless nation, where at one time they sought to ignore God altogether and said they would get along without any religion, and be guided by the lamp of human reason. You all, doubtless, know the consequences.

It is right that in all these matters the church should take the stand which it has, not giving the command, "Thou shalt not," but simply imparting it as advice. As a church member you may engage in some of these excesses if you so choose, but if you do your spiritual growth will be hindered and you will suffer loss. It is a source of gratification to

note that with but very few exceptions, the members of the church heed the counsel given. We are not in favor of the Carrie Nation method of teaching temperance; it is utterly opposed to the methods which God has employed, and will never be effectual. The church has left it to individual regulation, except in the case of the elder who is to teach. It is proper that he should not be permitted to stand as an instructor in a system, the counsels of which he himself does not observe.

St. LOUIS, Missouri.

RUSSELL ARCHIBALD.

## Original Poetry

### A PLEA FOR MOTHERS.

Let's have a talk of mother,—  
The dearest one on earth,  
Whose heart's to thee been faithful  
Since the day she gave thee birth.  
Through weary nights in childhood,  
She, low on bended knee  
By thy sick couch her vigil kept,  
And wept and prayed for thee.

And when to riper age you'd grown,  
As new graces did unfold,  
What tongue can tell the love and pride  
Which filled the mother's soul?  
Anticipated were thy wants;  
Touched by thy faintest sigh;  
No task too hard to do for thee,  
The apple of her eye.

Should the home nest be forsaken,  
And the world's allurements win  
The mother's pride and darling,  
Into slippery paths of sin;  
And should all the world forsake thee,  
When by darkest sin defiled,  
The mother's heart would closer cling  
To her wayward, erring child.

Then honor to thy mother give,  
The bless'd command obey;  
The eye of God sees every act,  
No power his will can stay;  
Long life is promised if thou wilt  
Perform his just decree;  
With all thy powers thy mother bless,  
Who found a heaven in thee.

Yes, kiss the cheek and wrinkled brow,  
And speak the kindly word,  
Though seeming lost to earthly joys,  
That old heart can be stirred,  
And fanned to life 'twill comfort bring,  
Her former joys renew,  
And smooth the way down life's rough road,  
God's blessings bring to you.

MELROSE, Massachusetts.

JAMES L. EDWARDS.

"All gain that costs character is an immeasurable loss."

\* \* \*

"The only safe way is to live so as to bear watching and then never mind who watches you."

## Mothers' Home Column

EDITED BY FRANCES.

### Notice.

Do not forget to order one or more of the new temperance story books for your children. The HERALD Office is putting them out in time for the holiday trade. All proceeds go to help swell the Birth Offering Series fund, with which more books for the children of the church will be put out from time to time.

Remember the title: The Indian Maiden and Her White Deer.

### The Wings of a Dove.

At sunset, when the rosy light was dying  
Far down the pathway of the West,  
I saw a lonely dove in silence flying  
To be at rest.

"Pilgrim of air," I cried, "could I but borrow  
Thy wandering wings, thy freedom blest,  
I'd fly away from every careful sorrow,  
And find my rest."

But when the dusk a filmy veil was weaving,  
Back came the dove to seek her nest,  
Deep in the forest where her mate was grieving—  
There was true rest.

Peace, heart of mine! no longer sigh to wander—  
Lose not thy life in fruitless quest,  
There are no happy islands over yonder;  
Come home and rest.

—Henry Van Dyke.

### The Old Family Altar.

How clearly the memory of it comes back to me after all these years! I close my eyes, shut out the present, and, lo, I am living it all over again. It is evening, and the candles are lighted. The family gathers around the fire—father, mother, and seven stalwart lads and healthy girls. After the newspapers were read, the day's happenings discussed, and the outside world duly disposed of, father would say: "Get the books." We knew what that meant; and he would read to us from the blessed Bible—to us now a very Gibraltar against the world's wave-beats. And the precious words come afresh down the years, sweet and soothing as "the pulses of a lute when the waking hand has passed away": "The Lord is my shepherd, I shall not want." And a picture of "green meadows" and "still waters," with the strong, gentle shepherd close beside his flock, stands out even more vividly now than then. When we sat around that family altar we did not understand what David meant. Now it is a living picture; for in the years long since, when in our wilderness we could not trace our paths and thought we heard the howl of the wolf or the vulture's scream over our dead hopes and we shivered in fear, the same strong friend found us, and we were held as with hooks of steel to the faith of our fathers. And again: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Impossible experience was that to us. Surely David must have been of other workmanship. Aye, when fourscore years and more had sprinkled our mother's hair with white, and she entered that valley, we heard her say: "For thou art with me; thy rod and thy staff they comfort me." O Judah, thy jewels are rich, and they are for ever flashing their glory into the darkness of death, making it luminous as morning!

Then again, as father read on to us through the years, we

would hear the heart-cry of the Psalmist "out of the depths," and when "all [the] waves and billows had gone over [him]" and no helper was near, he took hold on "God his rock"—his everlasting salvation. We wondered what this strange experience could mean; was it real? Ah, truly we have learned at last that each heart hath its own unwritten history, but "the waves and billows" are there just the same, also the "rock," thank God! When my sister Julia, who was the first to go, was stepping down into death's Jordan, she smiled back to those who wept, this triumphant message: "Underneath are the everlasting arms!" No mystery now; for in the school where shepherd, prophet, seer, and king had learned to sweep each tuneful harp, we too have been pupils. And often from the quivering chords—taut with the tension of faith without sight—the broken strains have rolled upward: "O give thanks unto the Lord, for he is good, for his mercy endureth for ever!" And as we walked with Moses and Isaiah and Job and David and Saint Paul and John the Beloved, we heard through the holy oracles a voice saying to us: "The Lord God of Abraham and of Isaac and of Jacob is also thy God." Ay, and the Urim and Thummim have not failed us.

At the close of the Bible lesson, father would line a hymn, and, standing up, the voices of parents and children would blend in holy song. As far back as I remember, this was a part of our evening devotions. How we loved to sing! I can hear my sister's voice even yet, though her lips have long been dust, rising full, rich, and true above all others, in that dear old hymn rarely sung nowadays:

"Savior, breathe an evening blessing  
Ere repose our spirits seal;  
Sin and want we come confessing;  
Thou canst save and thou canst heal.

"Though the night be dark and dreary,  
Darkness can not hide from thee;  
Thou art he who, never weary,  
Watchest where thy people be,"

Or in that other blessed bygone note:

"The day is past and gone,  
The evening shades appear;  
O may we all remember well,  
The night of death draws near!"

And our voices took on a faith which put every fear to sleep when the closing verse was sung—

"Lord, keep us safe this night,  
Secure from all our fears;  
May angels guard us while we sleep,  
Till morning light appears."

Sometimes in these later years when all in our home is wrapped in sleep, I lean back in my easy chair, close my eyes and I see them all again—it seems almost real and yet father has been gone so long! And the singing? Why, I involuntarily join their matchless music:

"Forgive me, Lord, for thy dear Son,  
The ills that I this day have done;  
That with the world, myself and thee,  
I, ere I sleep, at peace may be."

My brother was the last to join the heavenly company. As he neared the mysterious bourne, he exclaimed, with the rapture of Saint Paul: "Whether in the body or out of the body, I can not tell; God knoweth. I see mother; I see you; surely the two worlds are one and the rest is so sweet!—sweet as it is to the tired laborer who lies down to sleep." And the old faith sparkled back from that family altar:

"Teach me to live that I may dread  
The grave as little as my bed;  
Teach me to die that so I may  
Rise glorious at the awful day."

Oh, the prophetic glory of it! Surely the Lord was in that place and we knew it not.

Then, the singing ended, father poured out his soul in prayer for us, committing us to the care of the great Shepherd, who is also our faithful Creator and whose intimate connection with our lives we no more doubted than we did our mother's love. Surely these slender threads of family devotions were largely entering into the strength of the mighty cable by which our frail vessels have been making for the haven of eternal calm. Father, mother, sister and brother have all passed on before, but the holy influence of that evening altar holds those who are left with the strength of the hills.

In the home of my recent adoption, where scores of little ones pass under my touch, I feel no sweeter joy or more bracing atmosphere than when I gather them about me in the evening and say, as father used to say to me: "Get the books." And no music of the skies was ever sweeter than the half a hundred little voices repeating the same holy scriptures and joining in the same old hymns that left such sacred impress on my life. And if the benediction of this family altar hallows the aftermath of these young lives as that of the old home does mine, then their evening journey will, like mine, be to the sound of lute and harp. May it be so!—  
E. E. Wiley, in *Christian Advocate* (Nashville).

## Letter Department

RACE TRACK, Montana, November 22, 1907.

*Editors Herald:* Not having seen a letter from this part of the field for some time, I will attempt to tell you how the work is moving out here in the mountains.

There have been several new openings made this year by the limited force (consisting of Brn. Isaac M. and Edgar H. Smith and the writer) and in some localities good was effected. Not many have been baptized, but those that have come into the church are proving to be true to the name they bear.

Bro. Edgar Smith and the writer labored together for some time, but finally we separated, Edgar going to Red Lodge, while I went to Victor, located in the Bitter Root Valley. Here I held a few meetings in the Fairview Schoolhouse, where our worthy brother, John Johnson, resides. Not finding the interest as good as we would like, we made a trip up in the mountains, some forty miles from Hamilton, where Bro. N. C. Whitney resides. Here we preached a few times in a little log schoolhouse near his ranch. There was some interest at this place; but owing to the thinly populated condition of the place only a few came out to hear. In about ten days we returned to Victor and commenced a series of meetings at the Sears Schoolhouse. Here we found that some of our brethren had preached a few sermons several years ago, but there was some prejudice among the people which necessarily must be removed before any good could be accomplished. After preaching for a few evenings the interest began to increase and the attendance began to grow. Among those that came out was a man who had met a number of preachers in discussion, in private and in public, he himself being an exhorter. On one occasion we preached on the final destiny of man, showing that man was to be rewarded according to his works. The brother took offense and challenged us for discussion, and after some little disa-

greement as to what should be discussed we finally agreed upon a proposition, he affirming that man was saved by faith alone without works. I wanted to discuss church propositions with him, but he refused to do so.

On the first evening more than half his time was occupied in proving that there were two laws, one the Mosaic, the other the law given by Christ. Of course this only made it much easier for us, as he would confuse the law of carnal commandments with the "perfect law of liberty." He would spend a great part of his time exhorting and never touch the main question. In his closing speech on the second evening he admitted his defeat by saying that it was necessary to be baptized, after having denied it all along until he was forced to take some position on John 3: 5. One lady told him that the more she heard him the more she was convinced that we were right. Another man remarked at the close of the first evening's discussion, "Why, hasn't that many any sense? He is snowed under now," referring to my opponent.

Much good was done, we think, and some seemed very much interested, and we hope to see them accept the gospel at no distant day.

We preached some sixteen sermons, and left the people thinking seriously.

After leaving the Bitter Root Valley we came to this place, stopping over Sunday in Deer Lodge and preaching to the Saints in that place. Upon our arrival here, we found Bro. I. M. Smith laboring away by himself, and so we joined forces and are preaching every night to small crowds. A few seem to be interested, and we trust good will come from our efforts.

From here we expect to go farther east, reaching the Galatin Valley about the middle of December. Number 629 Main Street, Bozeman, Montana, will be our mission address the remainder of the year. Ever praying for Zion's cause.

L. G. HOLLOWAY.

SAND RUN, Ohio, November 24, 1907.

*Editors Herald:* I am back in the Hocking Valley again, and am now holding a series of meetings at this place. Not many Saints here now, but there are some outsiders who have recently located here.

Have a new opening in Redfield, in Perry County, awaiting us, which we hope to reach soon.

H. E. MOLER.

PURYEAR, Tennessee, October 28, 1907.

*Editors Herald:* On October 8 we began packing our goods for shipment to the above address, it being rather too expensive to continue in the city for the amount of work we thought we would be able to accomplish this coming winter; seven or eight of the Saints having moved from the city, which left rather an unfavorable base of operation. There are two permanent openings; one two miles from the end of the car line, and the other at the end of car line. At the latter place three gave their names for baptism; one man, his wife, and a Mrs. Morris whose husband is a member of the church. We made arrangements for their baptism, but through some mishap they failed to come, but said they would be baptized later, and we hope they have been ere this. Bro. Willey, who is an elder, and whom I left in charge of the work, is a good reliable man, and will, we believe, do what he can to keep the work moving. The Saints who are left should assist him all they can with their presence, faith, and prayers, at least; then the Lord will bless him and them also. We located here at the suggestion of the associate minister in charge. There are about seventy-seven members in this branch of the church, and no officer to look after

them, some having passed away while others moved away. Some years ago we were instrumental in reviving the work in this branch, after which it flourished and prospered for several years, but it has come to a standstill again.

Some of our elders while writing to the church papers say a seventy's place is not in the branches, but in the world. This is true under some circumstances, while under some other circumstances it is not true. At any rate we think we can see that some one is needed in this branch to run the wasps and fleas out of the church, and call the people together regularly to teach and instruct them, whether he be a seventy, "ninety-six," or a "twelve." We must admit that we have never been able to see the wisdom of building up branches, then leaving them to go to loss and ruin in order to go out and build up another. Our Savior said to the Father in prayer, "Of those whom thou hast given I have lost none, save the son of perdition, that the scriptures might be fulfilled." Yes, he left the ninety and nine who went not astray and went to seek and save the one that had gone astray. It is one thing to get people into the church, and quite another to care for and save them after they are in. It is much easier to travel here and there and preach a few sermons and baptize, than it is to educate them spiritually, and save them afterward. Those who go before may suffer more persecution from without, but those who save them afterward will have more trials from within. So the work in general, we suppose, is a burden and a trial.

While in Auckland, New Zealand, I visited the public library there quite often. I found there, History of the New World, called America, by Edward John Payne, fellow of University College, printed at Oxford, England; also "Last Histories of America," by W. S. Blacket, printed by J. R. Lippincott & Co., Philadelphia, and by Turner, Ludgate & Company, London, England; Prehistoric Races of the United States, by J. W. Foster; Table Talks, by Martin Luther; and Oahspe, A New Bible, from all of which I made several extracts. I will not ask for space to give all these, but will confine myself to a few names I copied from this "New Bible," and those of our opponents who try to denounce and condemn some of the hard names in the Book of Mormon can compare them and then judge.

I copy from page 363 on Lineage in Central America, verbatim: "Waneopongonoh; Mountain of Mein-how-an-go-to-bah. And then tribes commingled and Geiche (God) named them Bakhonughnenemhowangotobah. Jesson, son of Bakaoh married Wepon, daughter of Bakhawringhmemhowangotobah; and thence to his son after him named Arapanseekasondatoihatapanagooshhootlabanasee. The names of the people and of their cities became so long no one could speak or write them." This Bible is printed by the Oahspe Publishing House Association in Boston, Massachusetts, and London, England.

A boy in this neighborhood, after a strict command from his uncle not to do so, rode a fine mule of his uncle's into the swamp, where the mule mired and died. The same eve Sr. Anna Griffin's house took fire and burned to the ground, with nearly all she had. She lost her husband about three months ago. She has six children, the youngest a babe in arms. The neighbors and Saints are rebuilding her house, and have aided her quite liberally in other ways. Only a few days afterward one boy accidentally shot another who died in a few minutes, though told to go to school and warned not to take the gun out of the house. Disobedience to their parents brought death and sorrow. Only last Sunday two young men while trying to pass the horse and buggy in front of them were thrown from their buggy by the horse whirling suddenly around onto the wire fence and one of them

came near being killed. A piece of flesh was torn from his neck, leaving the windpipe exposed to view, which was a close call indeed. Strong drink and rowdyism the cause, as it is said he had a bottle of whisky in his pocket at the time. If I could I would prevent its use in that way. It ruins many good young men.

According to a letter from Bro. Rennie in New Zealand the work is not making very rapid progress there as yet. May the Lord prosper his work everywhere, is the prayer of

Your brother in Christ,

R. F. D. 16, Box 19.

D. E. TUCKER.

INDEPENDENCE, Missouri, November 11, 1907.

*Dear Herald:* This latter-day work is surely the best on earth. It is certainly divine. Truly, Jesus said, "He that doeth the will of the Father shall know," not believe only, but "shall know of the doctrine." Still we may have great trials and troubles in this world. Did you ever stop to think how many people have been lifted from a hell, a hell of misery and distress, through the operation of the gospel? Is God mindful of his own? We sometimes forget our full duty towards God, and fall short in many things; but when we are tried and get blue, if we only look back upon the years that are passed, it sometimes makes our hearts rejoice to know of the assurance of the gospel.

It is encouraging to see how nicely the scientific discoveries of this century sustain the historical claims of the Bible and Book of Mormon. Truly the apostle said, "The word of the Lord endureth for ever," and so do the laws and teachings of the gospel of our Lord and Savior Jesus Christ. It matters not how many might try to change the plan of salvation; this does not change God's plan, nor his dealings with the children of men. While we, as the people of God, the Saints of the Most High, are striving to sustain life for our physical bodies, we should not lose sight of our spiritual bodies, nor allow our faith to be weakened by our striving for the goods of this world. As long as we are under the boundaries of God's law along this line, it is all right to my mind to make efforts to accumulate in an honest way; but in these last days there are many things to overthrow us in gospel lines. May God help each one that stands in charge of this great latter-day work to be humble and faithful, that the Spirit may lead in all things. May God bless his servants that have been set in charge, and the elders who have to confront the world and stand the hardships of evil hands. I do pray and hope that I may be able to endure to the end.

Your brother in Christ,

W. R. RUSH.

HOPKINSVILLE, Kentucky.

*Dear Herald:* I feel like writing a few lines to the dear old HERALD. As I scan its pages I am made to rejoice because of the many good things written therein. I hope the time will never come that I will have to do without the church papers, for in them I find food to my soul. I have been a member of the church for nearly three years, and am not sorry that I entered into the fold while young in years. I have had some trials, but have also had much pleasure in serving the Lord, and hope to be able to stand firm to the end.

Your sister in Christ,

S. J. GRAVES.

WHEELING, West Virginia, November 21, 1907.

*Dear Herald:* I have so often read such good, interesting, and encouraging letters in your columns, that I thought, as God has so blessed me, I would write, hoping that it might prove a blessing to some one else.

On the first day of this month, I contracted a severe cold, and I took such home remedies as I knew were good, but without effect. I continued to get worse, and on the evening of the 4th a physician was summoned. When he arrived he said I had pneumonia, and he appeared to be alarmed about my condition; but did not say so that evening. But the next morning he said he was greatly surprised at the change in my condition; for, said he to my husband, "I was looking for a call last night, for her pulse was one hundred and forty, and her temperature one hundred and three; and the way her lungs were congested, it was time to think seriously about her case." But between the time he was to see me on the evening of the 4th, and the morning of the 5th, I had called on the Great Physician. While the others were eating supper I was left alone, and this is what was suggested to me by the Spirit: Send for Bro. Tary and Bro. Martin, not one, but both of them, and when they come tell them how you feel [for I felt that I would not recover, only by faith in prayer and administration] and ask them to sing No. 104 in Saints' Hymnal.

"O for a faith that will not shrink,  
Though pressed by every foe."

And also,

"O thou God who hearest prayer  
Every hour and everywhere."

And I was to ask them to sing them soft and low.

When my husband came in I told him I wanted the two brethren named to come, and, as requested, he went after them. They arrived about an hour later.

Then came suggestions from two sources, one saying to tell that which was first presented to me, the other saying, No one ever has singing before being administered to, and you can tell how you felt about being cured by faith in prayer and administration, after you are well. And while they were having prayer, I felt very sick, and after prayer, when they started toward my bed, I thought, "Oh, why don't I tell them what was given me to tell?" But I did not; and that is where I made a mistake. And so many of us do when we want our own way. They anointed my head with the oil and laid their hands on me, and prayed earnestly for the blessing I so much desired. Afterwards they took their seats quietly. I felt that I did not want to move. All pain and misery had ceased; and instead of my face being drawn in a frown through suffering, a smile seemed to pass over it. Then, in a moment, my body seemed to swell twice my natural size, and it was like clay that could be easily crumbled up. Then I felt another change, and that was a separation of the body and spirit or inner being. I knew I was dying. I tried to get up, but could not, neither could I open my eyes. All the time I was thinking of my husband, who has passed through so many trials, the last great trial being only a short two months ago, when we laid his darling boy, aged twelve years, an only son by his first wife, in the silent tomb. Then, to think of my leaving him with a babe only fifteen months old, was enough to make me struggle for life! I made a noise, and tried again to rise, when I was assisted by some one in the room. Tears seemed to burst open my eyes, and I could also speak. I then told them what was presented to me in the early part of the evening, and they sang the two hymns, soft and low, and again hands were laid on me, and I was prayed for, and I feel that I can not find words to express my thankfulness to my heavenly Father for the blessings of that night.

I took no more doctor's medicine (I had taken only one dose of each kind) for I had perfect confidence in God. And now I think differently toward him when I pray than I did before

my sickness. I just feel that I am speaking to some one I know personally. And I can truly say I love God and this great latter-day work.

My earnest prayer is that we may each, as God's children, be more zealous and anxious to do what he wants us to do; and when he sends that gentle Spirit, telling us what we should do, that we may not let that stubborn will of our own rob us of the blessings that God has in store for us, and which he is so willing to bestow, if we only keep ourselves in condition to receive them. MRS. JOSEPH EBELING.

MAGNOLIA, Iowa, August 28, 1907.

*Editors Herald:* Will you give me space to bear my personal testimony, how I became acquainted with the latter-day gospel, and a part of what I have experienced in over fifty years. I feel that I am nearing the end of the eleventh hour of my life, as I was born the 18th of February, 1827, in Sweden. When about seventeen I began the blacksmith trade, and in 1852 I went to Denmark, and there I heard the preaching of the "angel's message"; but I was a well-trained Lutheran, and I was not able to understand that an angel was needed for me, but I could not be quiet for thinking of it. Two years from that time I took a long journey in Germany seeking for work in my trade, but with no luck, so I begged my fare back to Sweden, and in my poor condition I became more religious and studied my Bible. After a year I came in contact with the Brighamite elders and then I took more notice of the gospel principles, and it gave me a deep interest to seek for the truth, and I felt that I should follow in the footsteps of Jesus and be baptized. I was baptized the 19th of February, 1857, and one month from that time I was ordained an elder at a conference in Malmo, Sweden, and sent on a mission right away. I traveled hundreds of miles amongst strangers, and became an outcast, and was persecuted to a shameful degree. I suffered both hunger and thirst and slept outside in the timber, and had the Book of Mormon under my head. That morning I found some good people who gave me breakfast in their stable, for they were afraid people would come upon me. In time I was arrested and taken up before the sheriff and priests to answer for my religious belief. Notwithstanding this and much more, I offered myself as a lamb for the sake of Jesus, as he had sent his everlasting gospel, and I had such great love for it. It was before me night and day.

I was eleven years on a mission in my mother country, and had no hope of coming to Zion on my own money, so I asked a brother from Zion (his name was P. Beckstrom) how I should go there. He gave me a lovely answer. He said that inside of five years Zion should be redeemed. Those that can not come, the angel will care for them. So I waited and prayed. I baptized eight or ten families and they helped each other, and in the eleven years I have been helped by them; but I never came to that Zion, for I stopped in Omaha. This was in 1868. There were a good many Scandinavian people that belonged to the Reorganization, but none of them could give me strong testimony enough that I could believe them. But I made some money, and sent after my family, and got them to Omaha in 1869, and God helped me so that I got work in the Union Pacific blacksmith shop.

But one day, the 27th of September, 1871, myself and wife had the pleasure of hearing Joseph Smith, the son of the prophet Joseph. As this was the greatest blessing I had felt in my life, to see and hear him, I shall testify both to God and man that I became so truly baptized of the Holy Spirit that my tongue and pen can never describe that feeling, for it was the Spirit from heaven that testified to me that the Reorganization is the plan of salvation; and so I

was baptized the 24th of October, 1871, and my good wife was baptized the 12th of April, 1872. So we have been united to serve the true and living God, and our separation in this life will not be long.

This is the second letter I have written to the HERALD, and I have read the HERALD for over thirty years. I thank you all for writing to the HERALD.

Your brother in Christ,  
ANDREW JOHNSON.

TAYLORVILLE, Illinois, November 15, 1905.

*Editors Herald:* To-day when looking over the pages and letters in the silent preacher which arrived this morning, it made my heart rejoice. It is now thirty-four years since I obeyed the angel's message, but it has not always been smooth sailing with me. I fully know that God has said that he would have a tried people, so I suppose I am to be among those that are to be tried as by fire. I pray that God may give me grace to stand faithful in his work.

The most difficulty I have found has been with myself. If we can control our tempers and walk in the light, as God is in the light, we will be able to help, teach, and instruct our brothers and sisters. But if we do not walk in the light, and keep ourselves from the temptations of the Evil One, how are we to let our light shine, that others may glorify our Father? As the servants of God, we are instructed to keep our bodies clean from all filthiness. The late revelation to the church says strong drinks are not for the belly, but for the washing of your bodies, and again, "tobacco is not good for the body, neither for the belly," and is not good for man. When I hear brothers say that tobacco did them lots of good, I wonder to myself whether they or the great Lawgiver know best; and often in conversing with elders before the meeting, and smelling their breath, being foul with the odor of tobacco, I think of the command given to keep the body clean, for the body is the temple of the Lord. The elders, priests, teachers, and deacons are to feed the flock of which God has made them overseers. Now I, of a surety, know that this church is God's church, whether you or I continue faithful to the end or not. Brothers, discard all those bad habits and cleanse yourselves of all filthiness, so that when the Spirit of God comes, it will find an indwelling in your bodies.

We have had Bro. C. H. Burr here preaching for nearly two weeks, and the Saints have been greatly strengthened by the teachings of the brother. We need a lot more of such preaching throughout the Central Illinois District. We need the law of the church taught in its full sense, so that all will not have a law of their own, and have to comply to the law of God. If thy brother offend thee, "go and tell him his fault between him and thee alone," and if he will not hear thee, take another with thee, and if he will not hear thee then, "let him be to you as a heathen man and a publican." Brothers and sisters, time in this work is too short for you or me to fool away our time. "Be ye also ready, for ye know not the day nor the hour the Son of Man cometh." This gives us no time to fool away. We are commanded to pray often to keep the door shut, that the Evil One may not come in.

Oh, what a glorious thought when we know that we have an advocate who is Jesus Christ, the righteous. Now let us go on to perfection. That is, let us keep on trying to perfect our frail bodies. I want to be one of those who shall enter into that great marriage supper of the Lamb. My desire is that we may hear the welcome, "Enter ye into the joy of your Lord." Shall we all hold out faithful to the end?

I have been sick since last January, with a complication of diseases. My wife is also troubled with rheumatism. Will

you all remember us before the throne of grace, that if it be the Lord's will we may be restored to health, that I may be privileged to do more for the Master's work, that Zion's children may become pure in heart, and that Zion may shortly be redeemed.

Your brother in the conflict,

JACOB WALTENBAUGH.

DELOIT, Iowa, November 3, 1907.

*Editors Herald:* My dear old mother was at church to-day, though she is lame and had to climb the hill the most of the way, and my father was at church also. They are both very old, but it is of mother I wish to speak. They came to my house, and after she had her dinner, we said something about the church, and she said to me, "I dreamed of telling some one about the church in the early days, and so I will tell it to you." And this is the story my mother told me:

My mother's name is Mrs. Marie L. Galland. She was born in Cincinnati in the year 1829, on the 12th of January, and it was at that place that her mother and father embraced the Church of Jesus Christ of Latter Day Saints. They came to Independence, Missouri, and stayed there till they were driven out by a mob. They were driven across the river, and it was quite cold, and when they stopped they saw a black cloud rising. Her mother sewed sheets together and her father went and got some poles, and they pitched their tent on a little knoll and put what they could under protection; and the men got logs and rolled them together and tried to keep them burning with the help of the bellows which her father had, as he was blacksmith. In the night her father came in and brought a poor old lady all wet and cold and tired out, who lay down while her mother sat up, and the old lady soon fell asleep. Mother said she thinks her name was Jones, but is not sure, for she was very small at the time.

She said it was in Independence that her father, Charles Alland, and David Partridge were tarred and feathered, and when her father came home her mother had gone to borrow a tub, and the sight of her father in that coat of tar frightened her till he told who he was; but her younger sister said, "Father, what you do that for?" He sent my mother after her mother and she soon had him clean, and he was soon out on the street all right. The enemy marveled and said, "There is no use to tar those Mormons."

Mother told also of her father meeting the man that had the whip to whip him after he was tarred and feathered, and as her father was hunting and had his gun with him, the man thought he was in danger of his life, and he fell on his knees and begged him to spare his life. Her father said, "Get up. I will hurt no one, but always try to do as I wish to be done by." And the man said, "I would kill the man that treated me the way I did you."

After being driven from Independence they settled near Far West, Missouri, and when the mob drove them from there the mob killed several, even little children who knew no harm. Then the Saints went to Illinois and there again were driven from their homes. My mother said those were awful times, and her dear old eyes filled with tears.

Now, dear Saints, I hope we may never see such perilous times; and I, for one, am thankful to the old veterans for their faithful endurance that we might have the light of God.

Your sister,

E. J. WORLEY.

NEW CASTLE, New South Wales, Australia.

*Editors Herald:* During the last three months I have been taking a hasty run through this district to assist in building up and strengthening the Saints as much as I could before leaving for General Conference. I find all religious classes

becoming less interested or concerned in spiritual matters, and more taken up with the fleeting pleasures and frivolities of life. Occasionally some of the Saints drink into this same spirit to their own hurt, and also to the hindrance of our onward march in this latter-day glory. Our laborers certainly are few in this mission, and our progress, if such there be, is very meager. An extra talented preacher might be able to draw a fair audience in fine weather and good moonlight, if nothing else was on; but the fingers on his hands would be a fair gauge to number those who would be present at a week-night prayer-meeting, is my experience and observation. If these conditions prevail elsewhere, Zion's redemption is just a little farther in the distance than some, at least, have supposed.

Everywhere I have been the Saints are kind and generous, but are not as energetic and zealous for breaking the bread of life to others, as the law requires. He that has seen the true light, and heard the warning voice, should be diligent in warning his neighbor, that his hands may be free from the blood of this evil generation.

Each passing year brings us nearer the condition that prevailed in the days of Noah, which means sudden and sore destruction to the careless and unprepared. "Return unto me, and I will return unto you," is applicable now; and unless we get nearer to the Lord, or he comes nearer to us, it will be some time yet before the armies of Israel become very great in these latter days. I can admit that it is better to go slow and be sure, than to be hasty and uncertain; but if the death rate and expulsions exceed the additions, it is proof that the Lord is not working with us, or we are not working.

At one of our branches I visited recently, I was sorry to hear the Lord admonishing the missionaries and local officers to push out into the districts round about and warn the people, etc., which would have been unnecessary if all had been doing what they were able and called to do. It seems that there is still need for every one to learn his duty, and not only learn it but do it, and save the Lord this extra instruction to our shame.

I am of the opinion that a patriarch in this mission would prove one of the greatest additions we could have to comfort and keep the Saints in the line of duty. However, the Lord knows his own business, and will do all things best for his work in its time.

This part of the mission field may be said to be in a fair condition, with a large area for improvement. If no other instructions or arrangements are had from headquarters, I will be leaving for the States about the beginning of the year, and will leave the care of this mission to some one who can look to its wants until some one is sent to have the oversight. May peace and love be multiplied in Zion.

I am yours in the faith,

C. A. BUTTERWORTH.

#### A Testimony.

*Dear Herald:* It has been some time since I took up any space in your columns. I have been impressed, several times, to bear my testimony to God's goodness to me in healing, and to-day I thought I had better obey or I may be condemned; not that I wish to withhold anything that might prove a blessing to any, but I do not like to write.

I have had a good deal of sickness in my life, and so many times have been raised up by the power of God in complying with the instructions in James in sending for the elders (not for a doctor); for I fail to find where the good book tells me to send for a doctor when I or any of my family are sick. The last time I was sick while I lived in Oakland, I was taken violently, and while I was sick I dreamed that a black

hearse came to my house and stopped right under my window, close beside my door. I awoke and knew what it meant, because I had had such dreams before. I sent for Bro. Terry, and during the administration the Spirit of God was present and I received such a blessing as I shall never forget, which I am enjoying now. Well, I was healed, and rose from my bed the same day; when, before I heard of the gospel, a doctor was sent for when I had the same kind of sickness, and I was not able to be out of bed for several days after the doctor administered his medicine. This is only one time out of several that I have been instantly relieved of severe pain, and enabled, through complying with God's law, to get right up and do my work.

I can not see where the Saints have money to spare for doctors, when there are so many calls from the church for necessary means to carry on the work that we all acknowledge is God's work. So much is needed to help the ministry in the field to preach what we all bear our testimony to knowing as the truth, and all express the desire to have others share with us. Why would not a Saint rather give that amount that goes to the already rich doctor, in most cases, to the poor elder's family. Sometimes the doctor's bill is small, and sometimes it amounts to hundreds of dollars, and even thousands of dollars. Now just stop and think what these sums could do for the church in its many branches. Of course the doctor bill must be paid, in most cases, because, if it were not, the next time he was sent for he would not come. But did the Saints ever stop to think that perhaps God would not come to our rescue, if they did not pay some of the bills they owe him? Sometimes there are many calls and pleadings, and prayers ascend, and still the spiritual blessing is withheld, and sometimes we hear Saints saying, "Why is it that I do not get this or that blessing?" Well, dear Saints, have all the debts to the Lord been paid? God does not require so much that it can never be paid. Sometimes a doctor does cure, especially if he thinks there is plenty of means behind the case, though his patient may be kept on the list of the sick for a long time, till he sees the funds are getting low.

Now what one of us would expect our *best friend* to be called on *last* when we are in trouble with sickness? If we did turn from our best friend here on earth, I very much think that friend would take it as an insult and stay away from us the next time we needed a friend, and let us have the *stranger*. And which one of us when we want our house repaired will send for an apprentice to do good work, or would we send for a horse-shoer or a dry-goods merchant? Is not the builder able to repair better than any one else? Or do we think he has not time to spare to his children that he loves? Do we not believe that if we die when we are so sick that he is able to raise us again, or take our spirits home to him? Why can he not raise our bodies from the sick bed?

It has been said by the Spirit that only those that can be trusted will be allowed to dwell in Zion. Now have we ever thought when sick, "Perhaps this sickness has been sent on me just to try me and see if I will trust my Master." Do you not believe, dear Saints, that there will be things come to us that no doctor can help us out of; trials that they have not made a study of? And do we not believe that as the end nears that such trials will come that will take all the faith we can muster from such past *experiences in trusting God*, not a doctor?

Perhaps some can say, "Certain doctors have saved my life." Perhaps some do owe their lives, to some extent, to a doctor; but do not some, and I believe a good many, owe their death to a doctor? I would not expect to get well if, when I was sick, I turned my faith away from him who said,

"Trust me," and sent for a doctor, and then gave the money to pay the bill when it ought to go to pay for the church papers, or the orphans' home, or sanitarium, or some other branch of God's work. How are we to build a temple if we do not learn to put the means that a loving Father has blessed us with in the right place. Honor him, and he will honor us. Keep his commandments, and he is bound. We can look up with faith when we know we have complied with the requirements of his law, just as our children can come to us and expect a promised reward for some obedience we have required, if they have obeyed. I do not believe that any Saint that leaves this stage of action without learning to be trusted with the means placed in his hands here, will be a priest or king hereafter, because the Scriptures say, "He that is faithful over a few things, shall be made ruler over many things."

And again if I had a loaf of bread and would not divide with one that was in need, I could not expect a blessing spiritually or temporally, because I could not ask in *faith* for any. Do not many of the elders' families need comforts that they never get? We brought nothing into this world, surely we can take nothing out, of this world's goods, but we can take great riches out with us, if we have been willing to sacrifice for the good and progress of the cause we profess to love. But do we really love it to the extent that we shall be willing to lay *all* at Jesus' feet, not holding back a portion?

May our heavenly Father help each of his children to "come up higher" in everything he has required of us, in the prayer of  
Your sister in the faith,  
KEOKUK, Iowa. ADDIE DAVID.

#### • Gleanings from the Field.

After a stay at home and a little suffering with one of Job's afflictors, I am again ready for the battle and conflict of life which has become endeared to me (missionary work). I have enjoyed my home visit, and the preaching of the word since coming home. Have been blessed in the same. Saints have been encouraged, and some are investigating the work. I am arranging to spend the winter in Louisiana, and I would like to hear from the Saints of Louisiana; would like them to write me at my home address, which is 2211 East Avenue, Springfield, Missouri, giving me their names and addresses so I can correspond with them and arrange for meetings. I have met with my share of the discouragements of missionary life this year, and also have been encouraged. I like my field all right so far, and when I get into Louisiana, where I can *parle le langage de francais* I will enjoy it all the more.

I only wish we had more missionaries for this Southern mission. We ought to have at least four times as many missionaries in the South as we have, the condition of the work demands it, and those who have been raised there can do more effectual work than one who has not. I hope to be able to advance the work of the Master wherever I may be called to labor. May God speed the day when this glorious message will reach all the honest in heart. C. E. IRWIN.

#### Florida Reunion.

Conference and reunion met with the Santa Rosa Branch, October 19 to 27 inclusive. The conference lasted over Saturday and Sunday the 19th and 20th.

Brn. T. C. Kelley and J. M. Stubbart were elected to preside over the reunion. This was the first reunion ever had in this district, and it was a success. While none were baptized at the time, we feel that much good seed was sown among non-members, and that the Saints reaped as much benefit as the outsiders.

It was unanimously voted to have another reunion next year, and a committee consisting of L. F. West, O. O. Simmons, W. M. Hawkins, J. D. McArthur, Sam Dixon, Joseph Dixon, Mac Barnes, Riley Jernigan, Martin West, S. D. Allen, J. H. Johnston, and Willoughby Dixon was appointed to make all arrangements for it.

The order of services was: Prayer-meeting at half past nine in the morning, and preaching at eleven in the forenoon, and at seven in the evening, except Friday, which was given over to Sunday-school work, and in the evening to an entertainment under the direction of Mrs. C. J. Clark, which was voted a great success.

The speakers were T. C. Kelley, J. M. Stubbart, Alma and N. L. Booker, G. W. Chute, and C. J. Clark.

The Sunday-school normal work was not forgotten; but held three drills under direction of J. M. Stubbart and the writer.  
C. J. CLARK, secretary.

#### A Trip to the Bayard Reunion.

On the 15th of September the writer, in company with Brn. Payne, Newberry, and Barks, set out for Bayard to attend the reunion, a distance of two hundred miles. The journey was quite tedious, as part of it was made by freight trains. There were four little folks in the company, in ages ranging from three to seven years, and it was pleasing to see how well they stood the journey. As we were compelled to walk one and one half miles one day, each one of them carrying a box or bundle, it made us think of the titles to two books published some years ago, "Innocents Abroad," and "Roughing It."

We chose a lodging house at Bridgeport for one night on the journey, and what was our surprise to find that it was kept by Latter Day Saints—two widows—Srs. Lepage and Melister. What a time of rejoicing we had! It was a treat for both sides.

On the 18th we reached Bayard and attended the first meeting. Bro. C. W. Prettyman, the pioneer preacher, was on hand and did most of the preaching, which he is fully able to do. Bro. Detrick spoke to us once. Bro. W. H. Kelley spoke three times. The first two days were cold and disagreeable, and in the evenings we sat wrapped up in blankets. A stranger coming in might have thought we resembled an Indian council, but the last two days were quite pleasant. The attendance was not large, but attentive. There was nothing to disturb the peace of any. The people of Bayard treated us finely, and the people of the town spoke well of the Saints which live near there, which pleased us all. Srs. Barkdoll, Hipp, and Knapp are surely to be commended for the part they took, as they faced the wind and cold, coming twenty miles in a wagon with a load of household goods for the comfort of those who chose tent-life while there. They also led the van in the cooking department, making every one as comfortable as possible. Sr. Barkdoll also presided at the organ, and did it well. We were well repaid for going, and hope the Saints will all come to South Tryon next year, as the reunion is to be held here at that time. Bro. and Sr. Shirk were missed on all sides, but their two sons were there and gave a helping hand at all times and wherever needed.

In gospel bonds,  
MINERVA JOHNSON.

Those who have nothing else to recommend them to the respect of others but only their blood, cry it up at a great rate, and have their mouths perpetually full of it. By this mark they commonly distinguish themselves; but you may depend upon it there is no good bottom, nothing of the true worth of their own when they insist so much and set their credit on that of others.—Charron.

## News From Branches

### LAMONI, IOWA.

The pulpit in the chapel was occupied Sunday morning by John Smith and in the evening by J. F. Garver. R. M. Elvin spoke at the Saints' Home, A. S. Cochran at Liberty Home.

Eli Hayer filled the regular appointment at Andover Sunday evening, John Smith occupying at Wion. John Lovell and Roy Young preached and labored in the interest of the Sunday-school and Religio work at Ellston over Sunday. D. C. White occupied at Oland.

Thanksgiving exercises were observed at the chapel Thursday morning at half past ten. Heman C. Smith was the speaker. The services were appropriate, edifying, and well attended.

The Greenville Saints and their friends commemorated Thanksgiving Day with a short exercise of music and readings, and a brief address by J. F. Garver at half past seven Thursday evening.

On Friday evening the Lamoni local Religio gave a home talent number in the auditorium of the church. Those attending speaking in commendation of the exercises. An offering was taken up to aid in the work of the society.

J. F. GARVER.

### ST. LOUIS, MISSOURI.

A large crowd was in attendance at the sacramental service the first of the month.

We enjoyed a very pleasant visit from Bro. Kelley the first Sunday of the month, and he gave us a fine talk at Sunday-school, and a splendid sermon Sunday evening.

We had a very enjoyable prayer-service Thanksgiving morning. The Sunday preceding Thanksgiving the Sunday-school gave a splendid program in the morning, after which an instructive sermon was delivered by Bro. Archibald, the Sunday-school again having charge of the evening service.

The Mite Society gave a bazaar and supper October 31, which was a decided success, both in a social way and financially.

Robert Carlswell was baptized and confirmed last Sunday evening.

The priesthood meeting was held November 12 and had section 70, in Doctrine and Covenants, under consideration.

Bro. Tanner has been at Nebo, Illinois, one week; and every two weeks he holds meetings at Alton, Illinois, with good results.

The Sunday-school and Religio are doing nicely. We have been having splendid programs in Religio, and interest is manifest in the lessons.

As a branch we have had many blessings, for which we express our thanks to our heavenly Father.

MISS E. M. PATTERSON.

2739 Dejong Street.

### INDEPENDENCE, MISSOURI.

The steady progress on the sanitarium building is encouraging to all, and quite a number visit the grounds every Sunday to view the work. Sr. Louise Palfrey was a welcome visitor at Religio last week, and, in a short talk, spoke to us encouragingly of the work. President Joseph Smith addressed the congregation at the Stone Church in the morning, giving a review of his trip to the Islands, and impressing us with the idea of the capability and intelligence of those who inhabit that far-off region. At night Mrs. Nellie Berger addressed a crowded house in the interest of local option, and the W. C. T. U. The address was well received, although

a tendency toward the emotional detracted to a certain extent from the interest with some.

Sunday-school teachers' meetings are now being held at the home of Sr. Jennie Newton, and interest and attendance is increasing. Preparations are under way for the Christmas exercises of the school.

Thanksgiving Day, the prayer-service beginning at eight o'clock was of the spiritual kind that one looks back upon in after years as a bright spot, a landmark of encouragement. Sr. Peterson and Bro. Henry Kemp both spoke in prophecy to the edification of all present. J. A. GARDNER.

## Miscellaneous Department

### Conference Minutes.

**SOUTHERN MICHIGAN AND NORTHERN INDIANA.**—Conference met with the Coldwater Saints in chapel, November 9, 1907, with J. W. Wight and O. H. Story presiding; W. F. Shaub and E. K. Evans, secretaries. Elders reporting: S. W. L. Scott, J. Arthur Davis, Samuel Stroh, N. A. Hill, T. J. D. Earl, F. T. Field, E. K. Evans, W. F. Shaub; Priests Joseph Dexter and Starr Corliss; Teachers D. E. Dunshee and D. B. Teeters. The Bishop's agent's report was read, showing a total of \$454.21, and same amount paid out. District treasurer's report read, showing \$2.96 due church, June 23, 1907; expended since, \$1.93. Grand Rapids presented petition for organization as a branch, and same was left in the hands of the missionaries in charge, Brn. Wight, Cornish, and Scott, who were empowered to take definite action. Delegates to General Conference, 1908, empowered to cast the entire vote and in case of division, to cast the majority and minority vote: J. W. Wight, O. H. Story, J. J. Cornish, S. W. L. Scott, W. F. Shaub and wife, E. W. Heth, E. K. Evans, Bell Royce, E. A. Blakeslee, D. B. Teeters and wife, J. A. Davis, Maggie Linsey, Lizzie Evans, Starr Corliss, Mabel Corliss, S. Stroh and wife, E. Whaley and wife, Maude Gilbert, Mollie Pierson, Bertha Lohse, F. Granger and wife, F. M. Cooper, J. Dexter, F. T. Field, Fred Miller, J. H. J. Corliss, Ira Dean, Bro. Barse Roark and wife, Sr. F. T. Fields. The next conference is to be held at Galien, Michigan, at call of district president. J. Arthur Davis was selected as district president. He chose as counselors, O. H. Story and Samuel Stroh, the choice being ratified by the conference. In consequence of a shortage of funds to meet the requirements of the reunion, an assessment was ordered by the conference on each branch to meet the amount due, the district secretary to notify the various branches. E. A. Blakeslee was selected as district historian. A committee consisting of E. A. Blakeslee, S. W. L. Scott, and J. Arthur Davis was appointed to confer with the other Michigan districts, with a view of effecting a State reunion in 1908. Also a resolution was adopted petitioning the General Sunday-school Association to shorten the Sunday-school lessons. Wm. F. Shaub, secretary, R. F. D. 1, Ray, Indiana.

**ALABAMA.**—Conference convened with the Pleasant Hill Branch, November 16, 1907, at 10.30 a. m., J. R. Harper in the chair and T. C. Kelley and J. M. Stubbart to assist; M. S. Wiggins, secretary. Ministry reporting: J. R. Harper, J. M. Stubbart baptized 11, T. C. Kelley, J. G. Vickrey baptized 1, G. O. Sellers; Priests W. A. Odom, A. A. Weaver; Teachers J. J. Hawkins, G. E. Wiggins; Deacons, L. G. Sellers, B. C. Barlow. Secretary reported about five hundred in the district, with about one hundred scattered ones. Tent committee was continued. Branches reporting: Pleasant Hill 227, Flat Rock 50. Bishop's agent's report: On hand last report, October 27, 1906, \$308; received, \$594.20; paid out, \$607. Auditing committee, A. A. Weaver, W. A. Odom, and D. T. Parker, found agent's report incorrect; \$51 in favor of agent. A committee of three was appointed to confer with a committee appointed by the Florida District to settle on the boundary line between the two districts, said settlement to be approved by the two districts, and then referred to General Conference for its approval. It was moved that a branch be organized at Pollard, Alabama, to be known as the Pollard Branch. Committee on boundary line: J. R. Harper, G. O. Sellers, J. G. Vickery. Committee on boundary line, recommend that the whole of Escambia County, Alabama, be given to the Florida District; and

that the north and east lines of Escambia County, Alabama, and the north line of Florida from thence east be the line between the two districts. The report was adopted. Moved that we ordain no one to any office unless he be a tithpayer, and observe and keep the word of wisdom. Moved to lay on table. Carried. J. J. Hawkins was recommended by the Pleasant Hill Branch to be ordained to the office of elder. Recommendation approved, and ordination left with the missionary in charge. Officers elected: J. R. Harper, president; J. J. Hawkins, vice-president; M. S. Wiggins, secretary; G. W. Miniard, treasurer. Moved that the missionaries be sustained. Adjourned to meet with the Pleasant Hill Branch on the light nights in February, 1908. M. S. Wiggins, McKenzie, Alabama, R. F. D. 2.

**WESTERN MAINE.**—Conference convened with the Mountainville Branch November 16 and 17, 1907. Business session November 16, 2 p. m. Chose W. E. LaRue president of conference, J. J. Billings associate. Branches reporting: Stonington 101, Little Deer Isle 69, Mountainville report referred back for corrections. Bishop's agent, H. R. Eaton, reported as follows: Amount received since last report, \$40.14. Expended, \$40.14. Ministers reporting: J. J. Billings, W. E. LaRue, J. N. Ames, and H. R. Eaton. Delegates to General Conference: J. J. Billings, R. Bullard, and U. W. Greene, with instructions to those attending to cast entire vote of district. Next conference to convene at Stonington, in May, 1908, date of same to be set by district president. Present district officers sustained. W. A. Small, clerk.

**EASTERN MICHIGAN.**—Conference convened with the Evergreen Branch, of Detroit, Michigan, October 26, 1907. Organization effected by choosing J. W. Wight president, assisted by J. H. Lake and G. M. Shippy; F. O. Benedict, secretary, assisted by Joseph Carpenter. Branches reporting: Cash, Applegate, Bay Port, Huron Center, Port Huron, Belle River, St. Gideon, Maple Valley, McGregor, Evergreen, Cass River, East Fremont, Laing, Pigeon River, Flint, Minden City, and St. Clair. Summarized report of ministerial labors was read, also Bishop's agent's report, which showed: Receipts, plus amount on hand, \$1,665.13; expenditures, \$894.74. At the afternoon session delegates to General Conference were chosen. The district treasurer made financial report, which was adopted. The matter of the reordination of W. J. Smith, and the ordination of F. H. Brooks, was considered, and a vote taken to refer to a committee consisting of J. W. Wight, J. H. Lake, and E. K. Evans. Eddie Hunter was ordained to the office of priest, Welby N. Bannister to the office of teacher, and Henry C. Stewart to the office of deacon. A resolution was passed praying the First Presidency to return to us as missionary in charge, Apostle J. W. Wight. Elder G. M. Shippy was recommended as historian for the district. Adjourned, leaving time and place of next conference in the hands of district president. F. O. Benedict, secretary.

### Convention Minutes.

**CENTRAL CALIFORNIA.**—Met in convention at A. U. W. Hall, 162 South First Street, San Jose, October 4, at 2 p. m., 1907. District officers in charge of convention. Reports from officers were read. A balance of \$15.02 was reported in district treasury. Report of committee on circulating library read and committee discharged. Motion to purchase one hundred of Bro. A. Carmichael's work on instruction to teachers was rescinded. Sr. Ethel Burgess was chosen a member of the library committee for the Sunday-school. A motion to use the money of the district for general expenses of the district carried. All home classes in jurisdiction of Sunday-schools are to be looked after by said school; those isolated, to be in charge of district officers, as stated in by-laws. Adjourned to meet at time and place of next district conference. Evaline Carmichael, secretary.

### The Bishopric.

#### APPOINTMENT OF BISHOP'S AGENT, DISTRICT OF UTAH.

The Saints and friends in the state of Utah please take notice that Elder Gerard J. S. Abels, address 420 Twenty-fourth Street, Ogden, Utah, has been duly appointed Bishop's agent in and for the district of Utah, in place of Elder J. E. Vanderwood, resigned on account of having moved from the State.

Bro. Abels will duly receive and receipt for tithes and

offerings in behalf of the Reorganized Church of Jesus Christ of Latter Day Saints, acting for the Bishopric of said church, and we cheerfully commend the brother to the Saints of the Utah District, and ask for him the assistance and patronage of every lover of the truth.

The Bishopric also extend special thanks to Bro. Vanderwood for his faithful services in the interest of this part of the church work in the past, and commend him to the Saints in his work as a missionary wherever he may be sent.

Asking the special blessing of the Lord upon every faithful doer of his word, and trusting all may remember the appointment of the new agent, Bro. Gerard J. S. Abels, I am, in behalf of the Bishopric,

Very respectfully,

E. L. KELLEY.

INDEPENDENCE, Missouri, November 26, 1907.

#### Expelled.

To Whom It May Concern: This is to certify that, on the 27th of October, Mrs. Sarah Love was expelled from the church by the Excelsior Branch, acting on the recommendations of an elders' court.

JASPER O. DUTTON, District President.

EVANSVILLE, Wisconsin, November 4, 1907.

#### Dedication of Southern Wisconsin Churches.

Notice is hereby given that the churches builded in the past few years at Flora, Grant County, and Soldiers Grove, Crawford County, will be dedicated as follows: Flora dedication will take place December 15, at 2 p. m. The Sunday following, December 22, at 2 p. m., the church three miles south of Soldiers Grove (Wheatville Branch) will be dedicated. Apostle J. W. Wight will be present as minister in charge of the mission. We hope there will be a good representation of the respective branches, and friends who have assisted in the erection of these two houses of worship.

JASPER O. DUTTON, District President.

#### Conference Notices.

Quarterly conference of the Northwestern Kansas District will convene with the Homestead Branch at Bazine, Kansas, December 21, 1907. Please be prompt with all reports, sending them to Mrs. Eva Teeters, secretary, Alexander, Kansas. Branches desiring next quarterly conference, send request to this conference. John Teeters, president.

#### Convention Notices.

Northwestern Kansas District Sunday-school Association will convene at Bazine, Kansas, December 20. John Teeters, superintendent.

#### Marriages.

STRUBLE-DIBBLE.—Bro. Alfred N. Struble and Sr. Myrtle C. Dibble were united in marriage, Monday, November 11, 1907, at 2 p. m., at Beatrice, Nebraska. They have the best wishes of a large circle of friends and acquaintances, amongst whom they were both born and raised, for a long and happy life. May the blessing of God be with them through life.

DYKES—HIGGINS.—At Salt Lake City, on the evening of November 20, 1907, Hugh J. Dykes, of Berkeley, California, and Pauline M. Higgins, of Salt Lake City, Utah, the ceremony being performed by Elder Evan A. Davis, at the home of the bride, in the presence of the family. There is a little romance connected with this marriage, they having been sweethearts when they were young; but they became separated thirty years ago, and never met again until this autumn.

#### Died.

HUNT.—At Harlan, Iowa, October 27, 1907, Sr. Mary E. Hunt. Was born near Lund, Sweden, October 31, 1833, and emigrated to America in 1856. March 22, 1860, married to Thomas J. Franklin, and of this union were born five children; four of whom survive. Her second marriage occurred February 1, 1877, when she was united to Elder John B. Hunt, who died June 10, 1892. Sr. Hunt became a member of the Reorganized Church in 1870. She remained a consistent and faithful member until death. Heman C. Smith

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preached the funeral discourse at Saints' church, at Harlan, October 29.

THOMAS.—Edmund Thomas, Jr., at Redfield, Perry County, Ohio, November 18, 1907. Born May 19, 1885, at Pomeroy, Ohio. He did not belong to the church, but was blessed when about five years old by Elder G. T. Griffiths. Funeral-sermon by H. E. Moler. Interment in Mount Horeb Cemetery, near Crooksville, Ohio.

SCHAEFER.—Sr. Faith Potts Schaefer, daughter of Elder George Potts, Brooklyn Branch president; born September 19, 1884, at Burton-on-Trent, Staffordshire, England; died at Brooklyn, New York, November 9, 1907. Married April 3, 1907, to Fred P. Schaefer; Baptized September 2, 1900, by U. W. Greene. Our sister manifested a cheerful, kind, and loving disposition that endeared her to all, as was shown by the beautiful flowers which filled two carriages. Services from new church, November 12, 1907, by B. R. McGuire and Joseph Squire. Interment in Evergreen.

WILSON.—David Wilson, at his home near Western, Nebraska, where he had resided for forty-three years, November 6, 1907. He was born at Middletown, Ohio, May 9, 1829. Was married to Rachel Henderson in June, 1858. Of this union five children were born. Four are still living. He united with the church, August 30, 1880, being baptized by R. M. Elvin. His funeral was largely attended, showing that he was well respected in the community when he had lived so long. Sermon by Samuel Brolliar.

HARDY.—At Nevada, Iowa, November 7, 1907, Sr. Myrtle Grace Hardy, daughter of Bro. and Sr. W. C. Hardy, at the age of 15 years, 4 months, 24 days. She was baptized September 8, 1900. She was a favorite among her associates, always of good cheer; an open, innocent countenance; a good Saint. She was buried on the 10th, from the Presbyterian church. The sermon was by J. S. Roth, from Hebrews 9: 27; assisted by Elder Cook and Reverend Boyd. Six of Sr. Myrtle's girl chums were the pall-bearers, all dressed in white. Another good Saint has gone to her rest, awaiting the first resurrection. The Presbyterian choir furnished the music from the Saints' Hymnal. The casket was covered with beautiful flowers. Notwithstanding the terrible snow-storm, the congregation reached into the hundreds, and yet there were very few dry eyes while taking the last look at the mortal remains of Sr. Myrtle.

BUTLER.—Senterlow Butler was born April 10, 1832, at Mansfield, Nottingham, England. Baptized at Waltham, Massachusetts, December 7, 1870, by Josiah Ells. Ordained to office of elder December 11, 1870, which office he held till death, which occurred November 4, 1907, at Fontanelle, Iowa. He leaves to mourn, a wife, and three daughters (Elizabeth Gaskings, of Canton, Ohio; Hannah Dempsey, of Nevada, Missouri; Mary Burlington, of St. Joseph, Missouri). Sermon by Joshua Carlile.

STEPHENSON.—Charles Naylor, was born at Lewiston, Pennsylvania, August 25, 1845. March 18, 1869, he was united in marriage to Miss Jennie Hills. Of this union were born ten children, seven of whom remain to comfort the mother, and to share the loss of a kind, loving husband and father. He is also survived by two brothers and two sisters. He was stricken with paralysis October 31, and from its effects never recovered, although conscious most of the time till death, which occurred November 6, 1907. Funeral-serv-

ices at the home, conducted by Reverend W. M. Martin, of the Baptist Church.

**Canadian School Gardens.**

Everywhere these gardens prove with what delight and profit children may begin at school the work of later life, how principles of unending interest may be unfolded in simple tasks of sowing and pruning, hoeing and reaping. Here, harking back to noteworthy experiments, selected seeds are sown, with the striking contrast between their harvests and the crops reaped from ordinary seeds. Not less instructive is it to compare two plots planted with potatoes, one sprayed against blight, the other neglected and so only producing a few under-sized tubers. In the course of four years a special area, of, say, twenty-five square yards, is cropped the first year with wheat, the second with clover, the third with grass for pasture, and the fourth with a cultivated crop, as Indian corn or potatoes. All to illustrate the profit of a rotation which in four years works much less exhaustion to the soil, yields larger crops, and leaves the land freer from weeds, than if only grain had been sown year after year. These simple lessons form what Doctor Robertson calls the tripod of good farming: (1) sowing selected seed on pre-

pared soil; (2) protecting crops against insects and fungous diseases; (3) a rotation of crops adapted to the soil and to the markets. At Tryon School Garden, Prince Edward Island, the children reaped 32 per cent more wheat from a plot sown with selected seed than was borne on an adjoining plot sown with unselected seed. When barley followed clover it yielded 17 per cent more than when barley followed a cereal without clover stubble having been plowed in. As remarkable as these results in crops are the effects on the young sowers and reapers themselves. Uniform examinations for entrance to high schools are held throughout Ontario in July. In 1906 in Carleton County from schools without gardens 49 per cent of the candidates were successful; from five Macdonald schools where all candidates had been school gardeners for three consecutive years, 71 per cent were admitted, mostly with high standing. As in all such education it was shown that when part of a school-day is given to toil with the hands, at the bench and out of doors, the book work at the desk takes on a fresh meaning, and inspires a new zest.—From "Doctor Robertson and the Training of Canadian Farmers," by George Iles, in the *American Review of Reviews* for November.

Of all vanities and fopperies, the vanity of high birth is the greatest. True nobility is derived from virtue, not from birth. Titles, indeed, may be purchased; but virtue is the only coin that makes the bargain valid.—Burton.

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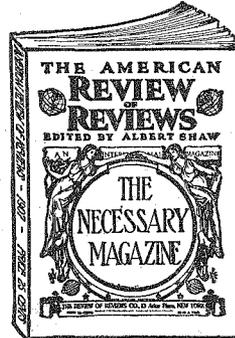
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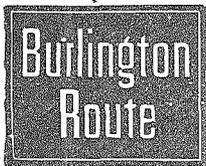
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.



"There shall not any man among you be one wife; and concubines he shall have"—Book of Mormon, Jacob 2: 6.

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LEON A. GOULD, Assistant Editor

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## Editorial

### WHAT JOSEPH SMITH STOOD FOR: A CORRECT THEORY OF EDUCATION.

*"Seek learning even by study, and also by faith."*

Joseph Smith has been dead sixty-three years, yet the world has not forgotten him—and many have not forgiven him. Sixty-three years is a long time in this busy world. Men die and are forgotten in one year, except as we are reminded of them by some tombstone pointing heavenward to indicate where they went—or did not go, as the case may be. Yet sixty times that period of time, with three years added for grace, has elapsed, and the memory of this individual has not grown dim. Societies are still organized to fight him, books are written and sermons preached against him; while on the other hand he is loved and honored by many people and his name is defended by many able tongues and pens. In short, the prediction made to him in early life that his name should be had for good and evil in all the world is still true.

One who so impressed the world must have been possessed of a very strong character or else he must have taught very striking ideas—or both. The second proposition applies in this case, whatever may be said of the first: Joseph Smith is remembered because he told the world something that attracted attention; something that the world could not forget, has not forgotten, and never will forget.

Mr. Hyde in his *exposé* of "Mormonism" declared that Sidney Rigdon and Parley P. Pratt possessed great minds, that they gave force and direction to the movement inaugurated by Joseph, and that had he not succeeded in converting them he could never have reached the people.

Listen! If it required great minds like those of Pratt and Rigdon to reach the common people, what was it that enabled Joseph Smith to reach and convert the great minds of Pratt and Rigdon? It was the ideas which he taught that enabled him to influence them and many others of keen intelligence; and those ideas would have enabled him to carry on his work had Pratt and Rigdon never been born.

Among the ideals which he advocated was one which we believe to be the true theory of education, and perhaps it was most important of them all. We are asked, If the Lord had a message to present to

## CONTENTS

### EDITORIAL:

What Joseph Smith Stood For; A Correct Theory of Education - - - - -	1137
Current Events, Secular and Religious - - - - -	1139

### THE STRAIGHT ROAD:

The Old Jerusalem Gospel - - - - -	1139
------------------------------------	------

### ORIGINAL ARTICLES:

The Bible and Intoxicants - - - - -	1140
First General Epistle to Grumblers and Faultfinders	1142
Echoes from the Past - - - - -	1144
Is It According to God's Law to Preach from Notes	1146

### MOTHERS' HOME COLUMN:

January Reading for Daughters of Zion - - - - -	1148
Questions upon January Reading - - - - -	1149

### LETTER DEPARTMENT:

Letters - - - - -	1150
A Dream - - - - -	1153

### NEWS FROM BRANCHES - - - - -

1154

### MISCELLANEOUS DEPARTMENT:

Conference Minutes:	
Lamoni - - - - -	1154
Minnesota - - - - -	1154
New York and Philadelphia - - - - -	1154
Leeds - - - - -	1154
Release of Missionaries - - - - -	1154
The Bishopric - - - - -	1154
Bishop's Notice - - - - -	1155
Pastoral - - - - -	1155
Correction; Change of Date - - - - -	1155
"The H. P. Annual" - - - - -	1155

The morality which is divorced from godliness, however specious and captivating to the eye, is superficial and deceptive. The only morality that is clear in its source, pure in its precepts, and efficacious in its influence, is the morality of the gospel. All else is, at best, but idolatry—the worship of something of man's own creation; and that imperfect and feeble, like himself, and wholly insufficient to give him support and strength. Piety and morality are but the same spirit differently manifested.—Piety is religion with its face toward God; morality is religion with its face toward the world.—Tryon Edwards.

the people, especially one touching education, why did he not commit it to Luther, who graduated from Erfurt College in Germany, or to Wesley, who graduated from Lincoln College in England, or to Campbell, who graduated from Glasgow University in Scotland, instead of to this graduate from nowhere?

When Joshua builded an altar upon Ebal he was instructed to use rocks that were unpolished and unshapen, upon which the tools of man had never rested, just as they came from the hillsides. Upon these rocks Joshua was instructed to inscribe the law of God. God could wash them with his rain and whiten them with his sun in his own time. When done the altar reflected the copartnership of God and man in the work of its construction, but to God was granted the initiative and the ascendancy all the time. None of the polished stones from the pyramids upon which the skilled workmen of Egypt had labored found a resting place in that altar. Just so God has often passed by the learned and polished and has selected some common man, and having washed him clean in the gospel covenant has inscribed his law upon his heart and erected him before men as a memorial—so it was with Peter, whose name signified a stone. A rough, unpromising stone he seemed; in the schools of the rabbis there were a hundred more prepossessing, yet God called him and made him one of the "lively stones" in his building.

Such men may be ignorant when called; it is no crime to be ignorant; it is a crime to remain ignorant, and that they do not do.

Joseph Smith availed himself of the true theory of education from the very beginning of his religious life, and there was the secret of his success. That theory was epitomized in a revelation given to him in 1832, and it is this, "Seek learning even by *study*, and also by *faith*."—Doctrine and Covenants 85: 36.

He put that principle to the test in the opening chapter of his religious life, when only fifteen years old. The great revival which had stirred his mind regarding religion was ended. The almost inevitable quarrel followed. Church was divided against church. Contention, confusion, and strife reigned. Men tried to "argue it out." The boy was torn in spirit, and he studied the matter but was not equal to the task of sifting the truth from the contradictory claims presented to him by various denominations. Then he exercised the second part of the principle and sought by *faith* in connection with his *study*.

In the woods, alone, he prayed for light. He had read in the Bible the very definite promise, "If any of you lack wisdom, let him ask of God, that giveth

to all men liberally, and upbraideth not; and it shall be given him."

He accepted this promise as still being in force and at par. In response to his faith God gave him a most remarkable revelation.

Now mark the contrast: Here were the churches striving to settle divine questions in man's way, studying, disputing, contending; yonder was the lad in the quiet of the woods, taking religious questions to the author of religion.

The world says that God inspired the churches and that the Devil inspired the lad. We do not believe it. We believe that no sage or philosopher could have taken a wiser course. He had laid hold upon a great principle, and that is the principle which he came to stand for above all others, namely, the principle of continued revelation.

So far as we know he then stood as the sole representative of the thought that God would still answer prayer. That may seem a harsh statement but mark you: first, the general *surprise* when he declared that God had answered prayer; second, the general *incredulity*. The reception of his statement shows the condition the religious world was in.

When he came out with his message two courses were open to people: If they really believed in answer to prayer, they could say, "It *may* be true; we will examine it and see"; if they did not believe in answer to prayer, they could say, "It *can't* be true, because God no longer speaks." The latter course was almost universally adopted and is still maintained. The issue is fairly drawn.

Above the cry of the world, "God *used* to speak," Joseph Smith shouted, "God *does* speak," and the world has neither forgotten nor forgiven him. He restored the original text of John's great definition of God to read as of old, "God *is* love," as opposed to the popular rendition, "God *was* love."

God must not be defined in the past tense.

Men may learn a great deal by study, and when in connection with study a living faith is exercised, there exists a coöperation between the student of facts and the author of facts that is strictly in line with the divine plan. Christ taught his disciples to search the scriptures and he also promised that in response to faith he would guide the one searching until he should obtain all truth.

Here is the church, *one* day in seven men come to it to exercise faith; yonder is the school or college, to it men go *five* days in seven to study: we need a closer union of faith and study. Bring to the church the keen, analytical intelligence of free men, and study and assimilate all that is to be found in sermon or prayer-meeting or Sunday-school. Do not hire a pastor to do all the thinking, and evidence a sublime and self-effacing faith by accepting him as infallible. On the other hand take to the school or

the workshop a faith that will bring God into your investigations.

This church stands for the thought that man is free to study *all* good books and thus find what his fellow man thinks about certain subjects; and in addition he is free to betake himself to intimate personal communion with God and learn what he thinks about those subjects. ELBERT A. SMITH.

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

The Indian football team from the Carlisle school, met the University of Chicago, November 23, and defeated them in a desperate game, with a score of four to eighteen. The University of Chicago team had won the championship of the conference colleges of the Middle West and anticipated an easy victory. The founder of the Lamanites was a noted kicker in his day.

DES MOINES, Iowa, November 25.—The State anti-lodge movement was organized here to-day by the election of Rev. J. M. McGraw, of Morning Sun, president; Rev. H. A. Gray, of Auburn, vice-president; Rev. T. J. Adrian, of Des Moines, secretary; and C. Abner Branson, of Des Moines, treasurer.

It will conduct a campaign against secret societies of all kinds, declaring that they operate against churches and Christianity.

CHICAGO, Ill., Nov. 27.—The first step toward the retiring of the clearing house certificates issued in this city was taken to-day when the executive committee of the Chicago Clearing House ordered destroyed \$25,000 worth of certificates that have been paid back to the clearing house.

David R. Forgan, president of the National City Bank, announced this action at a weekly dinner of the Chicago Association of Commerce, and added that the procedure will be continued daily "until the entire issue is paid back and normal conditions restored."

"We have received answers from one thousand banks that were questioned regarding the resumption of specie payments," said Forgan. "Just nine hundred ninety-eight declare themselves ready for such resumption at once. The other two asked for a little longer time, but merely for the purpose of ascertaining if the time is ripe for such a move. The answers come from all sections of the South, Middle West, and Northwest. About six thousand letters were sent out, and answers are coming in by the hundreds every day.—Exchange.

The report of the fatalities in the pineries of Northern Wisconsin and Upper Michigan during the open game and deer season of 1907 is far greater than during any season for many years past.

Thirty-one nimrods have lost their lives since the open season began, while thirty-seven and possibly more have been maimed and wounded.

The Chicago *Tribune* for November 11 reports that the earthquake which destroyed the town of Karatagh, Russian Turkestan, as well as wrecking all the villages in the vicinity, resulted in the death of about fourteen thousand people.

## The Straight Road

### THE OLD JERUSALEM GOSPEL.

HAVE YOU ASKED FOR BREAD AND RECEIVED A STONE?

If a man would step into a house by the wayside and ask for something to eat, and should get the following reply: "Now, I haven't anything for you, but if you will just be seated I will tell you of a sumptuous feast a party had here a few months ago, of delicious things that were set before them, or I will give you a book, in which you can read of the good time had," what would you think about it? And yet that is just how God is represented by men who profess to be his representatives. They tell men and women to "read the Bible" and learn how good God was to the people in the past, and then inform them that revelation, miracles, prophecy, healing of the sick, angelic ministrations, etc., are not for mankind to-day. And this is done notwithstanding the statement, "Jesus Christ the same yesterday, and to-day, and for ever."

### JESUS CHRIST A COMMANDER.

He said, "ask," "seek," "knock." Do you not think that a subject of this nature is worthy your investigation? It is! See what we have to offer. We appeal to your intelligence. Your decision may mean the turning point of your life—the beginning of better days. May God direct you to the straight and narrow way that leads to life.

### HOW IS IT WITH YOU?

How many valuable discoveries have met with derision; how ashamed one ought to be to think he once fought what was true, when with knowledge he could have supported it, and stood in the ranks of the victors. How many have fought the truth of God when they could have been colaborers with him.

### DO YOU BELIEVE?

"He that believeth and is baptized shall be saved," Jesus says. Believeth what? We answer: The teachings of Jesus Christ and his ministry—the Gospel as they taught it. Christianity can not be taught in any other form than it was taught by them: anything else is not Christianity. Belief is the result of impressions made upon the mind;

before we can believe Christianity we must have it correctly represented to us just as Jesus and his ministry taught it, and until such is done we can not believe Christianity, for we can not believe something we have not thought of or had represented to us. From the reflectors appointed by God (the ministry) there should be reflected to the minds of men the promises, ordinances, and commandments of God as given nineteen hundred years ago. "He that believeth" those things shall be saved.

Christianity is of God. No institution was ordained, no commandment given, or promise made, but what was vital to the needs of man and had to do with his salvation. If we should not have all of the religion Jesus gave, who is to determine what part and how much we can get along without, and how little we can have and yet be saved.

**A HUMAN INSTITUTION OR A HUMAN MESSAGE CAN NOT SAVE THE SOUL OF MAN.**

Some pride themselves upon belonging to an undenominational church. The Christian church is a denominational one. To be "undenominational" is to have "all men speak well of you." He who stands committed in the belief that what he has accepted for his religion is of heaven, must be a denominationalist, he must be a sectarian if bodies arise teaching and holding doctrines conflicting with his own; he must be an enthusiast, for what man in possession of heavenly doctrines, full of effulgent glory, will be silent? He will be a proselyter. An undenominational body must be one that propagates a religion without doctrines.

Paul said: Take heed unto thyself and to the doctrine.

John said: Whosoever transgresseth and abideth not in the doctrine of Christ hath not God.

#### DO YOU LOVE CHRIST?

Jesus said: If you love me keep my commandments. Implicit obedience then is the test of our love. Do you love Christ? You do, if you are willing to obey him fully. Remember his words: "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven."

A doctrine that is not essential to salvation forms no part of Christianity—all of Christianity is essential to salvation. One could with as much consistency talk about the essential parts of Christ's body as to talk about the essential parts of Christianity. It is a dangerous thing to say that when religionists engage in controversy respecting Christian doctrines, the matter disputed is not necessary to salvation.

Some people do not want taught "Controversial Theology"; is there any doctrine that is not contro-

verted by some one? Is there not only a degree of infidelity between the one who opposes baptism and the one who attacks the divine sonship of Jesus Christ? If we leave out baptism, and other doctrines of Christ, because they are controverted, where will our reasoning lead us?

We come with a message from God. A message that prophets said should come in the last days to prepare for the second coming of Christ. A return to the simple gospel that anciently filled the souls of men with indescribable peace.

**LIFE HERE IS SHORT. ETERNITY IS LONG.**

Do not neglect this opportunity that may prove to be the greatest blessing of your life.

Jesus said: "Seek ye the kingdom of God."—Luke 12: 31.

You can find it at these meetings.

**THIS IS A RARE OPPORTUNITY.**

You will hear the clearest explanation of the Bible that you ever listened to, the gospel made wonderfully plain, even that a child can understand it. You will know how Jesus and his disciples preached and what they preached better than you ever knew before.—From *The Grain of Mustard Seed*, a four-page illustrated leaflet used by Elders U. W. Greene, A. B. Phillips, and R. W. Farrel, during a series of meetings at Attleboro, Massachusetts, November, 1907.

## Original Articles

### THE BIBLE AND INTOXICANTS.

No other book ever written is so strongly for temperance as the Bible. Almost its only mention of wine is to condemn it, and warn against it. Throughout the entire Bible "wine is a mocker." The great volume is filled with accounts of men who have "erred through wine, and through strong drink are gone astray; they are swallowed up of wine." We are bidden not even to look upon the wine, and we are supplied with an abundance of reasons why we should not. And all that with the light wines of the East, and with their blessed ignorance of the modern saloon! What if the Bible writers lived in the days of rum and whisky and brandy and gin! What if they lived in the days of free lunches and treating, and the dance hall, and the theater, and the thousand and one other temptations to intoxication that our modern ingenuity has devised! No words would be hot enough to express their indignation, or sad enough to set forth their warnings.

No temperance lecturer need go beyond the Bible for striking instances of the ruin wrought by strong drink. Very early in the book in the case of Noah,

the first drunkard, the sacred writings show the shamefulness of intoxication, and the horror of it. Nabal is pictured as a besotted drunkard under the condemnation of Jehovah. Elah, when he was assassinated, was "drinking himself drunk" in the house of his steward. Benhadad, when he was defeated, was "drinking himself drunk in the pavilions, he and the thirty and two kings." The heart of King Ahasuerus "was merry with wine" when he laid his shameful command upon the plucky Vashti. Belshazzar, the king, was at his cups when the mysterious hand came out of the darkness and wrote his ruin upon the wall. Herod was feasting when his lustful fancy was taken with the vile dance of the daughter of Herodias, and he gave her the life of that hero, John the Baptist. And so one might go on recounting tragedy after tragedy associated in the Bible with the wine cup. The Bible, in short, has but one synonym for wine, and that is woe. "Who hath woe? They that tarry long at the wine." "Woe to the crown of pride of the drunkards of Ephraim that are overcome with wine!" "Woe to him that giveth his neighbor drink!" To be sure, there is the famous prescription for Timothy's weak stomach, but it is only fair to set off against that Paul's many exhortations to temperance, and especially his vigorous assertions that if the eating of meat offered to idols was a stumbling-block to any, he would eat no meat while the world remained. How much more emphatically would he say that nowadays of wine! And then there is the Cana miracle! But no one has a right to say that the wine Christ made was intoxicating, and certainly no one can imagine that our Lord, if he were living to-day, would not be opposed to the accursed saloon and all its works. It is impossible to follow his teachings and be a drunkard.

Prohibition laws, reform waves, temperance crusades, and anti-smoking and chewing clubs did not make the people of this country any more abstemious in the fiscal year closed June 30, than in other years. On the contrary, there were millions of gallons more whisky and beer consumed, more than half a billion, or more, cigars used, nearly a billion and a third more cigarettes, and thousands of pounds more of snuff consumed than in the previous fiscal year. Worse than all else, there were used many millions of pounds more of oleomargarine, cheese, adulterated butter, and such. All this is shown by the statement of the Internal Revenue Bureau as to the receipts of that bureau for the fiscal year that closed June 30. The total receipts from all sources for that year were, \$269,664,022.85 as compared with \$249,102,738.00 for the fiscal year ended June 30, 1906. From the different sources the receipts were as follows: Spirits, \$156,336,901.89 compared with \$143,394,055.12 for the previous

year; tobacco, \$51,811,069.69 against \$48,422,997.38; fermented liquors, \$59,567,818.18 compared with \$55,641,858.56; oleomargarine, \$887,641.31 compared with \$570,037.93; adulterated butter, \$12,743.60, last year \$9,258.43; renovated butter, \$161,795.79, last year \$138,078.09; miscellaneous, \$886,052.39, last year \$926,452.49.

But in dollars and cents the failure of the people to be impressed by sumptuary laws and moral regulations is not shown half as well as in gallons, pounds, and numbers. Take cigars and tobacco for example. In the last fiscal year there were withdrawn for consumption cigars to the number of 8,642,278,219, an increase in a year of 57,543,375. The refinement of city life, the lectures as to the indecency of chewing and pipesmoking have all been lost sight of on an independent citizenship. In the last fiscal year the people of this country chewed and smoked 369,186,303 pounds of tobacco as against 354,415,499 pounds the previous year, an increase of 14,270,804 pounds. Cigarette smoking showed a tremendous increase, the number used jumping from 3,783,000,000 to 5,511,862,130, and these were only the manufactured kind. In the snuff line 693,658 pounds more than in the last fiscal year were used, the figures being 23,401,196 pounds in the year just closed, and 22,707,538 for the previous fiscal year. Oleomargarine, despite all the oppressive laws passed against it in recent years, showed an increased consumption of 15,842,194 pounds. Renovated butter, adulterated butter, all had an increased market over last year. As to alcoholic drinks, the Saints of God will be shocked. In corn, rye, and similar whiskys the consumption was 11,409,252 gallons above the previous fiscal year. The consumption in the fiscal year 1907 was 134,142,074 gallons against 122,732,822 gallons in the year before. In spirits made from apples, peaches, grapes, and pears, there was a similar increase, as shown by the fact that the consumption was 1,993,668 gallons against 1,781,643 gallons last year. In the consumption of beer, which has gradually become the national drink, the increase was 3,894,474 barrels over the former fiscal year. Each barrel represents 31 gallons, which makes the total increase 116,833,220 gallons of this beverage. The figures for the respective years 1907 and 1906 were 58,546,111 and 54,651,637 barrels. Internal revenue officials say the increase would have been much greater, but for an exceedingly cool and wet spring which reduced the consumption during that period, and yet the great divines say we are fast becoming a great Christian nation; also a sober nation. It might be well to think, when we say that we have no time for temperance talk. The Saints are in danger as well as others.

JOHN ZAHND.

NEW ALBANY, Indiana.

## FIRST GENERAL EPISTLE TO GRUMBLERS AND FAULTFINDERS.

### CHAPTER ONE.

Ever since the creation of the world man has been subject to grumbling and faultfinding, until in many instances it has become chronic, and has plunged many into a bottomless whirlpool, from which, when once entered, it is hard for any one to extricate himself. It is like a contagion, it grows with the years and spreads like wild-fire. Nothing is easier than to find fault and grumble. The little child can do that; the idiot and the wise alike can do it. Nothing will create more harm, more hard feeling, more discouragement; nothing will bring about more direful results if continued, especially when practiced in the church of the living God. Because of it the children of Israel were slain in the wilderness and not permitted to enter the promised land.

So long as we are in this mortal clay there will be faults and mistakes on the part of all men; but when all men are subject to faults and mistakes why then should we continuously be finding fault with others, when we ourselves are no better? "Let him that is without sin first cast a stone," (was the language of the Master) if such an one can be found; if not, what business have we to cast stones?

There is a right way and there is a wrong way of adjusting things, when adjustment is needed. The right way is to go according to the law. Grumbling and faultfinding and talking of the faults of our brethren and sisters to others is the wrong way, will never make things right if wrong exists. If faults and mistakes are found among the family of God, love, as the predominating influence of the Spirit of God, would prompt us to go to the one at fault and call his or her attention to what we consider a mistake, and try to have the fault corrected in this way, without further publicity. In this way true love would be manifested. "He that loveth not knoweth not God; for God is love."—1 John 4:8. "And above all things have fervent charity among yourselves: for charity preventeth a multitude of sins."—1 Peter 4:8, I. T.

Charity is the true love of God, and where that exists no backbiting, grumbling, fault-finding, evil-speaking, and scattering broadcast to the world the mistakes of each other can exist. Charity forbids it. Those who have by constant practice acquired that habit, virtually acknowledge that they have not the true love of God in them. "In this is the children of God manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—1 John 3:10.

### CHAPTER TWO.

And it came to pass in the days of Jacob, when

he dwelt in the land of Canaan, that one of his sons, Joseph by name, had a dream which he told his brethren. And it came to pass that the dream displeased his brethren, because they recognized that they should do obeisance to him, and that he should reign over them, and they hated him all the more. And in the course of time he had another dream, which he told to his father and to his brethren. And it came to pass that his father rebuked him for the dream, and his brethren envied him and found fault with him and murmured against him.

And as the brethren of Joseph were feeding their flocks a long way off, Joseph was sent by his father to inquire as to their welfare, and when they yet saw him a long way off, their spirit of fault-finding and murmuring and envy was aroused within them, and they conspired against him, and said to each other, "Come . . . let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams."

And it came to pass that one of his brethren delivered him out of their hands, and he was stripped of his coat, cast into a pit, and finally sold to some merchants on their way to Egypt.

And thus it was that envy, fault-finding, and murmuring against their younger brother had begotten a spirit of murder within them. And it came to pass in the course of time that the Lord punished them for their evil thoughts and deeds and caused a famine to come upon their land; and, having heard of the abundance of corn in Egypt, they went there to buy corn, but knew not that it was from their younger brother, whom they had sold into Egypt, and whom they had intended to slay, but by whose wisdom God prospered Egypt, they bought their corn. And it came to pass that in the course of time, he made himself known to them, and they did obeisance to him whom they had intended to murder.

In those days the famine was very severe in Canaan, and Jacob and all his sons went down to Egypt to dwell, where they were afterwards in bondage for four hundred years.

### CHAPTER THREE.

And it came to pass that the kings of Egypt oppressed the Israelites greatly, and when four hundred years had passed away, and the children of Israel had endured many afflictions, the Lord raised up a man by the name of Moses as a leader and deliverer of his people Israel from Egyptian bondage.

"And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses."

And it came to pass that as they were traveling in the wilderness, that the people began to grumble

and find fault with Moses, saying, What shall we drink? And the Lord provided a means whereby the waters were sweetened, because they were bitter, and their thirst quenched.

And again the whole congregation of the children of Israel found fault and grumbled at the Lord's anointed ones, and said: "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth unto this wilderness, to kill this whole assembly with hunger." And it came to pass that the Lord heard that they were finding fault with Moses and Aaron, "And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt. And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? . . . For that the Lord heareth your murmurings which ye murmur against him: and what are we? Your murmurings are not against us, but against the Lord."

And it came to pass, that after the Lord had given them manna to eat that they again began to grumble against Moses, saying, "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst."

And it came to pass that, like the brethren of Joseph their forefathers, their fault-finding begot within them a spirit of murder: "And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me."

And it came to pass that in the course of time certain ones, by the name of Korah, Dathan, and Abiram, found fault with Moses and became jealous of his position, and poisoned the minds of two hundred and fifty men of prominence among Israel, and raised up a sedition against Moses and Aaron, and said to them, "Ye take too much honor upon you, seeing all the congregation are holy, every one of them: wherefore then lift ye up yourselves above the congregation of the Lord?" And they refused to listen to the reasoning of Moses, and they accused him falsely of having brought them up out of a land that floweth with milk and honey, or given us the wilderness and to make himself a prince over them. "Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men?"

Thus they falsely accused Moses. And so great was their rebellion that they influenced the whole congregation against Moses and Aaron, and the Lord saw it and said to Moses and Aaron, "Separate yourselves from among this congregation, that I may consume them in a moment."

And it came to pass that the men of God plead with the Lord in their behalf and fell upon their faces and said, "Oh God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" And it came to pass that the Lord answered the prayer of his servants, but told them to separate the congregation from these wicked men, and the Lord caused the earth to cleave asunder and it swallowed up Korah, Dathan, and Abiram, and all that appertained to them, and he caused a fire to consume the two hundred and fifty men who were associated with Korah, Dathan, and Abiram in this rebellion against Moses and Aaron.

And it came to pass that on the following day all Israel grumbled and found fault with Moses and Aaron, saying, "Ye have killed the people of the Lord." And the Lord heard it and said to Moses, "Get you up from among this congregation, that I may consume them as in a moment." And it came to pass that a plague went forth among the people, but the man of God prayed to the Lord and offered an atonement for the people, and the plague was stayed, but not until fourteen thousand and seven hundred had died. Thus the Lord punished the grumblers and the faultfinders.

And it came to pass that even Aaron and Miriam, the brother and sister of Moses, found fault with him, and the Lord heard it and caused Miriam to become leprous, and she was shut out from the camp seven days, when the Lord healed her in answer to the prayer of Moses in her behalf. And it came to pass that the Lord was displeased with all their grumbling and fault-finding, and he said unto Moses and Aaron, "How long shall I bear with this evil congregation, which murmur against me? . . . Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, [complained against me,] so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered with you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun."

And thus did the Lord punish all the grumblers and fault-finders in Israel who were witnesses of his wonderful works in leading and delivering them from the hands of the enemies who oppressed them.

"But with whom was he grieved? . . . was it not with them that had sinned [the grumblers, faultfinders, and false accusers], whose carcasses fell in the wilderness? And to whom swear he that they should not enter into his rest, but to them that believed not? . . . Let us therefore fear, lest, a

promise being left us of entering into his rest, any of you should seem to come short of it"—Paul.

S. K. SORENSEN.

(To be continued.)

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#### ECHOES FROM THE PAST.

The millennium. This is a condition of the earth, described in the word of God as a rest, a time of peace, a thousand years' reign; but like most of the life-giving, soul-cheering promises that the Allwise has seen fit to give to the fallen race of Adam, the hope of this long-looked-for rest at many times has been jostled to one side by the storm-clouds of unbelief: But, though the mighty billows roll, and the winds and the waves of unbelief dash high, and, like the anchor, this glorious hope is buried for a time beneath the foam, yet when the warm sunshine of God's Spirit has again caused the storm-clouds to give way to the all-inspiring rays of celestial light, then this anchor has again and again been raised to view.

We can yet hear the vibrating strains struck upon the chords of inspiration so long ago. Patriarchs, prophets, and apostles have all voiced the glad refrain. Yea, more. A mighty voice from the celestial throne has been heard proclaiming, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Revelation 21:3.

The psalmist David has said, "Arise, O Lord, into thy rest; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy. . . . For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it." Next we turn to the silver-tongued prophet of Israel. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah 52:7, 8. The apostle John in speaking of this wonderful condition says: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Revelation 20:6.

There has never been a time when the inspiration of the Almighty was enjoyed by the children of men, but what this wonderful theme, the millennium, has been spoken of. It has been as an anchor to the souls of thousands of honest men and women. Yes, those who have lived in the sunshine of

heavenly light, in the different ages of God's mercy to man, have poured out their gratitude to God in thanksgiving for such a wonderful provision. But as often as the true light of gospel principles has been obscured by the dark clouds of unbelief, this hope of the millennium has been lost to view.

I want to now give my readers a few items in support of the great and marvelous work of God in these latter days; and in doing so I will first call attention to some of the words of God to Joseph the Seer: and we might say, that this was when the "Spirit of God like a fire was burning," and men's hearts leaping forward in the hope of latter-day glory.

Listen to the voice of Jesus Christ, your Redeemer, the great I AM, whose arm of mercy hath atoned for your sins, who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer. . . . Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand, when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.—Doctrine and Covenants 28:1, 2.

This was given in September, 1830. Again the Lord says:

Behold, verily I say unto you, that these are the words of the Lord your God; wherefore, labor ye, labor ye in my vineyard for the last time: for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on earth; for the great millennial, which I have spoken by the mouth of my servants, shall come.—Doctrine and Covenants 43:7.

While we might give much more from this same source, we feel that what we have given will be an incentive to those who love the "light." Another evidence of the latter-day work that we wish to notice for the benefit of the reader is, that while the Lord was giving the above instructions to the prophet Joseph, in the way of calling his church out of the wilderness, there were others who seemed to, in some way, realize this "restoration" age. Walter Scott, the pathfinder of Campbellism, wrote in 1828:

Beloved Brethren:—The Christian of the nineteenth century has been permitted to witness the accomplishment of wonderful events. Providence has stationed him on a sublime eminence, from which he can behold the fulfillment of illustrious prophecies, and look backward upon nearly the whole train of events leading to the millennium. Afar off,

and upon the background of the picture before him, of wonderful extent, and in all the greatness of imperial ruin, appear the three great empires of Babylon, Persia, and Greece. Nearer to hand lies Rome; eternal Rome! terrible in her origin, terrible in her glory, terrible in her *decline* and *fall!* Living and acting through a long series of ages, she approaches the very verge of the present scene of things, till she assumes the distracted form of the ten kingdoms spoken of by Daniel, the remains of which now reel to and fro upon the face of Europe, like a drunken man, ready to be engulfed in the yawning judgments of Almighty God. . . . Brethren, we have a right to expect great things of our Father, if we are united and stand fast, striving together for the faith of the gospel. And be it known to you, brethren, that individuals eminently skilled in the word of God, the history of the world, and human improvement, see reasons to expect great changes, much greater than have yet occurred, and which will give to political society and to the church a different, a very different, complexion from what many anticipate. The millennium—the millennium described in scripture—will doubtless be a wonder, a terrible wonder to all.—The History of the Disciples, by A. S. Hayden, pp. 171, 173.

Again under the heading, Expectation of the Millennium, we read.

The ardor of religious awakening resulting from the new discoveries in the gospel was very much increased about the year 1830 [indeed it was.—J. T. D.], by the hope that the millennium had now dawned, and that the long expected day of gospel glory would very soon be ushered in. . . . This hope of the millennial was based upon many passages of holy scriptures. All such scriptures as spoke of the ransomed of the Lord returning to Zion, with songs and everlasting joy upon their heads: that they should obtain joy and gladness, and that sorrow and sighing should flee away, (Isaiah 35: 10,) were confidently expected to be literally and almost immediately fulfilled. These glowing expectations formed the staple of many sermons. . . . They animated the hope, and inspired the zeal to a high degree, of the converts, and many of the advocates of the gospel. . . . Some of the leaders in these new discoveries, advancing less cautiously as the ardor of discovery increased, began to form theories of the millennium. The fourteenth chapter of Zechariah was brought forward in proof—all considered as literal—that the most marvelous and stupendous physical and climatic changes were to be wrought in Palestine; and that Jesus Christ the Messiah was to reign literally in Jerusalem and in Mount Zion, and before his ancients, gloriously.—A. S. Hayden's History, pp. 183-185.

It seems almost useless for me to say that I believe that these people, some of them, were moved upon by the Spirit of the Lord that was then causing the gospel sun of the latter-day glory to shed forth her all-inspiring rays upon the nineteenth century. And I have sometimes thought, had such men as Walter Scott and others been a little more independent in their views, that, like Sidney Rigdon, they would have led those that were disposed to follow them into the enjoyments of the restored gospel.

But alas, for these bright hopes, and the joy that accompanied them! We will now present to the reader the "head and horns" of what is known in history as the "Current Reformation," by Mr. Alexander Campbell. And like the he goat of Daniel's

vision, Mr. Campbell stamps upon these fondly cherished hopes with all his power. Hayden writes of him thus:

Mr. Campbell, whose eye was fully open to all, was not slow to perceive all this, and he felt called to undertake the needed correction. He commenced, in the *Millennial Harbinger*, for September, 1834, a series of articles under the title of *The Reformed Clergyman*, which . . . had for their aim the wider purpose of correcting the errors entertained and propagated to the detriment of the practical work of the gospel.

Again, "Mr. Campbell's *non de plume* of *The Reformed Clergyman*, was not to all a concealment of the real author of the essays." And then he concludes by saying "that the remedy had wrought its cure." (Hayden's History, pp. 188-190.)

We have noticed with a degree of interest that to this day, since the "remedy wrought its cure," the followers of Mr. Campbell have "stood pat" for this wonderful (?) "remedy." But to return: While these bright hopes have been brushed to one side by Dr. A. Campbell, I want to here append a few of the bright promises of the Lord to his Saints in these latter days. In speaking of the restoration of the gospel, the redemption of Zion and Jerusalem, and the great restoration age of latter days, the Lord says to the prophet Nephi:

Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance. And verily, I say unto you, I give unto you a sign, that you may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign, for verily I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; verily, verily, I say unto you, When these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you, for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity; for thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel: and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them,

that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.—Book of Mormon, pp. 463, 464.

Yes, we know that the work of the Father hath already commenced, and the children of Israel are being gathered home to their own land. Hence, we are still hoping and praying for the great promise, "the millennium," to be realized. Indeed, our faith in these promises is growing stronger; and our hopes are growing brighter. Listen:

And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying, Will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace; wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, As I live, then so will I come in the last days—in the days of wickedness and vengeance, to fulfill the oath which I made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch, Then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.—Doctrine and Covenants 36: 12, 13.

And so may it be! Let the echoes ring!

Yours for the "millennium,"

J. T. DAVIS.

• \* \* \* •

#### IS IT ACCORDING TO GOD'S LAW TO PREACH FROM NOTES?

So far as any direct and specific statement of the law is concerned, we know of none either permitting or forbidding this practice, and it therefore becomes a matter of deduction or inference from other statements which have no direct bearing upon the use of notes in preaching.

Like all other public speaking, preaching is intended to lay before us certain principles. These in the aggregate are known as the law of God, and where law is to be enunciated and explained we can not be too exacting in our efforts to do the work

correctly. We know that lying at the bottom of all such efforts the intelligent forces are to be used to the best advantage. The old pagan idea of inspiration is that it seizes the faculties of man, controls and utilizes them exclusive of the will and thought of the individual; but the Christian interpretation is that inspiration comes into the mind as a stimulative and enlightening force, quickening the powers of perception, broadening the comprehension and leading our thought with intensified power, of which we ourselves are conscious at the time.

We can perceive of no valid objection to the use of notes in preaching where the mental condition of the preacher is such that they serve as an aid to him in the proper presentation of his subject-matter. By *notes* we mean merely topical headlines, directing the attention in a succinct manner to the presentation of thought so that each part of the subject-matter may occupy its proper place and aid in fixing in the mind the final purpose of the sermon. We know there are many speakers whose particular mode of thought and speech require the employment of all reasonable helps, and where such conditions obtain the previous study of subjects and arrangement of facts, to be used in note form, are but wise and precautionary measures which any prudent person would employ.

In Mark 13: 11, the Savior instructed his disciples thus:

"But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."

Language of similar import is found in Matthew 10: 18-20. This appears to be a special provision for extraordinary occasions, but of course can have no reference to the ordinary preaching of the gospel. In fact, if this were to be the general rule, there would be no necessity for giving this specific instruction to apply upon the occasions referred to:

"Verily I say unto you, He that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth, or some other way? and if it be some other way, it be not of God."—Doctrine and Covenants, 50: 5.

The opinion seems to obtain with some that the inspiration of the Spirit must necessarily be instantaneous, yet this Spirit is promised to be with us as an *abiding Comforter*, and while with the minister out of the pulpit and in his studies, it is but reasonable to conclude that it will be operating then as well as when the hour of preaching comes.

Paul reasoned in the tenth chapter of his Roman letter concerning the preacher and his work and asked the question: "How shall they preach

except they be sent?" indicating clearly that successful preaching requires more than mere oratorical effort; but this additional element of the "Spirit's presence accompanying the word spoken" in attestation of its truth, is not dependent either upon the absence or presence of notes which may or may not be employed by the speaker; but it is dependent upon the individual being *sent* and recognized of God, and upon his statement of truth. True we are told that we receive the Spirit through prayer, and if we "receive not the Spirit we shall not teach," (Doctrine and Covenants 42:5,) indicating clearly that no matter what our notes may be, in the absence of this essential factor at the time, the effort can not be successful so far as preaching is concerned. This does establish the fact that according to the law of God, either with or without notes, we are forbidden to teach without the Spirit's presence, but nowhere is the inference made that the Spirit will not be present simply because the speaker has notes to aid him in his effort or that it will be certain to be present simply because he has made no notes.

Those of us who have heard the general run of our preachers do not need to be told that many of them have the same ailment or deficiency of which Moses complained—but unlike him they are unwilling to admit it, and in the absence of similar [assistance] (their brother speaking for them) if they speak at all they are at a disadvantage even with all the helps they can command. We anticipate the objection will be here made by some that the Spirit's presence will overcome all this, "bring to your mind things past, things present, and show you things to come;" but we all know from practical experience that through some hindering causes this is not always done, and the Spirit itself appears to be restricted in its operations to some extent by the condition of the mind upon which it is working; and where deficiencies exist such as were recognized by the Lord in the case of Moses, alternatives and remedial agencies may be properly introduced. The man who, when standing before a congregation, becomes embarrassed so that he can not think clearly and readily, and his faulty expression is the natural consequence of this, will find *notes* upon the subject, made when in study and meditation, not only an acceptable and material help to him, but still more profitable to the people whom he is seeking to instruct.

In the case of one who thinks quickly and speaks fluently, and whose store of knowledge is ever at his command, *notes* are not only unnecessary but may be an absolute hindrance. This class of preachers, however, are in the minority; and even though they are our best, it is not because they speak without notes, but because they are in other ways so

endowed that they do not need them. The duty to preach is placed upon every one who holds the priesthood, with the exception of one or two minor officers, and this duty is to be performed like all others, in accordance with our several abilities; and making due allowance for all that the Spirit's presence does for the preacher, we know that many are deficient both in their concept and in their expression, and where this can in any way be overcome by previous study, under the Spirit's influence, and notations made of the thoughts then begotten for future help, there can be nothing found in the law of God to prohibit such procedure, while in the light of reason and good judgment there are the strongest incentives to pursue such a course.

I mention one case which has come under my observation. I knew well an elder who belonged to the early church and who is now numbered with us, well informed upon all points, who had heard some of the best preachers which the restored gospel claimed present the gospel in its power. He considered this the greatest of all gifts, and in line with the injunction to "covet earnestly the best gifts" he asked the Lord, if it pleased him, that he might be thus endowed; but while making this request he stated that at the same time it occurred to him it might not please the Lord to give him this great gift, so he placed before him an alternative—to give to him what he considered the next best gift, that if he was not a great preacher to give him sense enough to know it; and I have heard him say at different times the Lord gave him the latter. Like Moses, he knew he could not speak, yet he was a most devoted servant, well informed, always at his post of duty, ready and willing to do all in his power. Why was he not endowed as he desired? Why are not many others similarly blessed? The use of notes may aid such speakers as these, but even then they can not hope to equal the efforts of those who excel as preachers without the use of notes.

This matter has rightfully been left to our better judgment; there being no law to prohibit, its employment must at least be permissible. Where passages of scripture, or references thereto, can not be readily or accurately quoted from memory, it is certainly a much better method of teaching to employ notes to be accurate in such matters, than to misquote the statements and thereby leave erroneous impressions.

R. ARCHIBALD.

Furnished by Robert M. Elvin, secretary High Priests' Quorum, by their direction, for publication in the HERALD.

Usually the greatest boasters are the smallest workers. The deep rivers pay a larger tribute to the sea than shallow brooks, and yet empty themselves with less noise.—W. Secker.

## Mothers' Home Column

EDITED BY FRANCES.

### January Reading for Daughters of Zion.

#### SHE CONQUERED SELF AND WON THE BOY.

The sculptor takes the rough marble, and by patient, skillful work with a hammer and chisel, brings out his ideal, whether it be angel or demon. The marble is a senseless thing, a clod, and the sculptor makes what he will of it.

The mother takes her child, a bit of divinity wrapped in its garments of mortality, and she may make what she will of it. But not as the sculptor works may the mother work. No senseless thing, no clod is hers.

There is a great deal said about the grave responsibility of bringing up a child. But what sweet and gracious thing is there that is not attended by grave responsibility? If we look closely, we shall see that it is responsibility shirked or evaded, that causes discontent and unhappiness.

We know that there is a grievous wrong and evil in the world, but man is of God's creation, the crowning work of his hand, and all possibilities lie within him. And when we take a child to rear, we have but to teach it the sweet, true lessons of life.

It is not an outer form of good conduct that we desire, but that the child be genuine, true, and pure to the heart's core. It is one thing to tell a child a thing, and quite another to be loving and wise enough to convince him of its truth. But our children are alive, responsive, divine, and if we really love and care for them, and desire to be wise and true in our dealings with them, we shall not fail. But if we look upon our children as a trouble and a care, and require only an outer form of goodness, there are many pitfalls ahead for them, and much trouble for ourselves. A woman whose time and attention was largely taken up with interests outside her home, was the mother of a bright, active boy. But from the time he lay in her arms, a wee morsel of humanity, with pressing needs and many demands, she had looked upon him as a burden, a troublesome thing. It is hard to believe that such mothers love their offspring. But the bond of motherhood is something apart from the will or volition; it is heaven-born and deep-seated as the life power itself.

This boy was of an active, nervous temperament, and early evinced a mischievous turn that kept those about him wondering what would happen next. Pushing himself along and creeping from one thing to another, he never was quiet unless asleep; and when he became firm and sure on his baby feet, his waking hours were one long tour of discovery.

There were "don'ts" and "mustn'ts" and "No, no!" and "Let alone," until the mother felt that life was indeed a burden. She lived in anticipation of the time when the child would be old enough to know better. But she learned, as many another has, that if a child is left to outgrow a bad habit, he but outgrows it to grow into another. Her constant reproof and admonition had not made a good boy of him while he was a little boy, and as he grew older, he developed ill-nature and irritability.

If we will consider the law of cause and effect, we shall readily see how natural a sequence this was. An active, energetic child needs employment and direction, not repression and subjection, and a constant thwarting and crossing the disposition nature gave, must necessarily bring conflicts and discords.

During her boy's first years the mother felt that her problem was a hard one. Now he stood before her, strong,

well developed in body, his head well up to her shoulders, and her problem was yet unsolved. Her boy was not well behaved, he was not mannerly, he was not even respectful. His habits were strong and well fixed, and she had little influence over him. His interests were entirely different from hers: he had his own companions and amusements. How could a woman be in touch and sympathy with a boy? Yet was he to be a discord in the home so long as it sheltered him?

One day the mother unwittingly disconcerted a cherished plan of the boy's by giving him a certain task and insisting on its performance. She saw his ill-humor and irritability, and, knowing nothing of his plans, she administered a sharp rebuke to his mood.

Instantly his anger blazed, and a rude, discourteous retort escaped him. The flash in his eyes was not keener than that in the mother's, as she placed a hand upon his shoulder and looked into his face.

"Do you know, my son," she said, "what is in your heart, what it is in your nature that prompts you to act and speak thus?"

For a moment the angry eyes of the mother held the angry eyes of the boy; a moment before he comprehended the question, then, between set teeth: "Yes, I know."

In that awful moment the mother had a glimpse of the future. What did she see in her boy's face? What did she see? What had she herself aroused? The sculptor may make a demon of the marble; the mother may do the same with her living child. And, oh the pity of it! She had given her boy a master. She had forced him to acknowledge the supremacy of evil, and to own himself its servant. Laid bare before her, she had seen the evil in her boy's nature.

For days, the flashing eyes, the set face, the hissing voice haunted her and robbed her of her peace. And a longing came over her, a deep and earnest desire to take her boy to her, and keep and save him from the future she foresaw. She marveled that she had been so blind, and looked with wonder and contempt on the things to which she had given her attention, to the neglect of this child that God had placed in her hands. Was her opportunity gone, or would it be possible for her to win him yet? Is there any reason why a mother may not be to her boy all that she desires to be?

It was several days before this mother had a word alone with her boy.

She was sitting alone in the firelight one evening, and he came and stood before her. He felt the restraint that had resulted from their last interview, and with all his faults, he was a boy, just a commonplace boy, and his heart yearned for love and sympathy.

There had been no caresses between them of late, and although the mother longed to press the curly head to her and kiss the boyish face, she remembered that boys are not fond of demonstration, so she only took his hand, the boy's brown hand, in hers and stroked it gently.

Whatever knowledge may have come to her of the mistakes she had made during her boy's tender years, and however deeply she regretted her lost opportunities, she realized that, although the past was gone, she still had her boy, and that, just as he was, he was her own son, her dearest possession. Her voice was sweet and low when she spoke to him.

"I was wrong to speak as I did the other day," she said. "I know that, deeper and stronger and surer than the passion and the wrong, there is good nobility and manliness in my boy's heart. We each have our choice which shall rule in our lives, the good or the evil, and that which we obey is our master. Let us think about this, my boy. Let us suppose a person yields to the temptations that come in his way, and

does not control the wrong impulses that come to him: this is yielding himself a servant to evil. And what would follow? Think of the sin and shame, the crime and suffering there is in the world. Would any one care to be a servant to a master who is responsible for these doings? This is a grave and serious thing, my boy, and every day we must face it. Ignorance will not save us. Many years ago a great and wise man said, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

The boy was silent. These thoughts were new to him, and perhaps he did not quite grasp their import. The mother felt this to be the case and endeavored to express herself as plainly and simply as possible.

"Now, let us suppose we choose good for our master, and determine that under all circumstances we will be an obedient servant. What are some of the things that will follow? We should never lose our tempers, nor say cross, unkind things."

Then an overwhelming sense of her own unworthiness came to her.

"My dear boy," she said, in a broken voice, "your mother has not always been kind and loving, but let us make a new start, you and I together, and from this time on let us try to be good and kind, and to make each other happy. My own dear boy, let us pledge ourselves to the master we wish to serve."

Her heart was full, and she gently drew her boy to her and kissed his boyish face.

He threw his arms about her.

"Mother," he said, and she felt the hot tears on his face, "mother, I do love you, and I will try to be good."

And this was the beginning of a new life for mother and son. The scene of the first night was not repeated. There were no more tears and caresses, for there are few boys who have not a natural aversion to these, but there was a firm and sure understanding between them; they were comrades, friends.

The mother seldom offered a reproof, and she made no direct mention of the boy's faults. She talked to him in a pleasant, simple way, less about manners and more about manliness. She held up high ideals; the true worth of life; the courage and self-control that mark the conquering hero and insure victory.

And in this larger vision her eyes were not blinded by her boy's little faults and thoughtless ways. There was real good in the boy—true worth and genuineness; for, as we have said, he was just a commonplace boy.

And although she never mentioned his faults direct, she soon noticed that he was growing out of them. Not into something worse, as she had before had occasion to deplore, but toward the ideals held up before him.

And the boy became sure of his mother's affection and sympathy; she was interested in all his plans and amusements, and even joined in them herself. And she made the acquaintance of his friends and companions, and invited them to the house occasionally, and helped him to entertain them. True, he had thought best to drop some of his companions, for he could not take all kinds into the home. But, at his mother's suggestion, he made the acquaintance of some boys he had not known before. And all the boys liked his mother; she was so companionable and pleasant. He thought her the very best mother in the world, and he was careful to do nothing that would grieve or vex her.

He made many failures and mistakes, as all boys do, but

he had a friend strong and sure—his mother—who never lost faith in him.

And the mother learned that it is not the thing itself so much, as the way in which we look at it, that counts. The manner in which she had estimated values now became a wonderment, a source of amazement to her.

She had given her time and attention to work that in itself was harmless, but when she contrasted its usefulness with the keeping and saving of her boy, she no longer permitted it to take the whole of her attention, nor the first place in her life. If we look at the saving of a human soul, this alone is not a small thing. And who can estimate what may be accomplished by a truly great and good life? Whether it be amid lowly considerations, or in the higher places. A good and pure life is like leaven in a measure of meal. All that come in contact with it are uplifted and made better; some of the gloom and darkness is destroyed, and the world is nearer the condition in which it was created. Who the master shall be that the men and women of the future obey, depends largely upon the mothers of to-day.

Let us make no mistake in our estimate of values.—Christine Randall Beals in *American Motherhood*.

#### Questions upon January Reading.

Have we from the first an ideal for our children? How does the child differ from the marble of the artist? How does the mother's work differ from the artist's? What is a great cause of discontent and unhappiness? What kind of teaching will bring out the possibilities for good that be within the child? What is our desire for the conduct of our child? Are we sufficiently anxious for the genuine in his character? When we tell a child a truth what must be our attitude in order to succeed in convincing him? What would be the result if parents looked upon their children as a trouble and a care? Would giving the children an outer form of goodness lessen the trouble? To what extent should our time be occupied with outside interests? What is the effect of repressive, antagonistic treatment upon an active, nervous temperament? What treatment, then, should be employed to check bad habits before they become fixed, or are followed by others equally bad? How may employment with unobtrusive direction of the child's activities serve as an aid? Is it possible for a woman to be in touch and sympathy with a boy? Why was this mother not in touch with her boy? Why were their interests different? Where did she lose her influence? Ought any child to be a discord in the home? Has a mother the right to give her son a task and insist on its performance? To what extent should the son's plans be regarded? What was the primary cause of the clash between this mother and son? What did this reveal to the mother? How far was she responsible for the demon aroused in her son? Might she have given him better preparation for the turbulent period of adolescence? When the change in her feelings occurred, now did she look upon the things that had hitherto occupied her attention? How did the boy feel? During the early years of adolescence how do boys feel about accepting caresses? How did this mother show respect for this diffidence? What do you think of her manner of approaching her son by humbling herself? To what part of the boy's nature did she appeal? What do we see in her words, "You and I together"? What did the firm and sure understanding between them result in? How did she now regard the boy's lesser faults? Of what did she talk more? What is the effect of having faith in a boy? What should take first place in a mother's life? Upon whom does it rest to decide who shall be the master of our future

men and women? Do we need to change our estimate of values?

#### January Program.

Hymn No. 268, Saints Hymnal; prayer; reading from Home Column, with discussion; paper, Don'ts and Mustn'ts; paper, A Mother's Outside Interests; roll call; business; hymn 267; closing prayer.

#### Advisory Board Daughters of Zion.

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## Letter Department

PANA, Illinois, November 28, 1907.

*Saints Herald:* The real purpose of this letter is to sound a note of warning that the Saints may not be deceived by one Matthews, who with a woman he calls his wife (?) is traveling through the country and claiming to be a member of the church and recently from Columbus, Ohio; seeking to obtain money to help them to get to St. Louis.

They were in this city yesterday and first went to the residence of Elder Sharrock, the president of the branch, to obtain his aid in getting money. Bro. Sharrock not being at home, one of the sisters came with them to Bro. Nowack's, where I was staying; and, after listening to his story, and when he told his name, my memory was refreshed and I told him that they might as well pass on, as we were posted, and his name had appeared in the church papers, and he could not work any schemes on us. They lost no time in getting out, and after they had gone I learned that the sister who conducted them to the house said she thought she caught the perfume of beer in his breath; and about two hours later I had occasion to go down town and happened to see them on the street, so thought I could do a little detective work on my own account, and shadowed them for a short time, and saw them go into one of the saloons of the city. I waited for some time to see them come out, but they did not come out while I waited.

I am associated with Bro. David Smith, of Michigan, who has been preaching in a schoolhouse near Hanson, a small place about twelve miles south, and last Monday evening after he had closed his sermon a man by the name of Prophetr, a preacher of the Christian or Campbellite Church, arose, and, after some insulting remarks to some of the audience, challenged Bro. Smith or any representative of the Latter Day Saints' Church for public debate. Under the existing circumstances there was nothing to do but accept his challenge, and the propositions have been agreed upon; i. e., each church affirms its faith, organization, doctrine, and practice to be in harmony with the Bible.

It is expected that the debate will come off next week, unless the preacher backs out.

Your brother in bonds,

CHARLES H. BURR.

BONESTEEL, South Dakota, November 29, 1907.

*Editors Herald:* It has been a long time since I have written to the HERALD, but I have been trying to labor in the interest of this great work ever since I became acquainted with it, which has been about thirty-seven years. I went to

Utah with my parents in my childhood, and experienced some of the hardships of Utah life. During the eight years I was there, although young, I had faith in God. My prayers were answered many times. At one time while up in the mountains I heard the voice of the Spirit warning me of danger I was in, and giving me instruction suited to my needs at that time, and well do I remember when that accursed thing (polygamy) sought to creep into our home, and, seeing the terrible effect it was having upon my mother, how I sought a secluded spot in the shades of night, and there cried unto God that he would turn father from that evil, that the peace of our home might not be destroyed. Then and there I received an assurance and such peace of mind that I knew my prayer would be heard. I went into the house and told mother to stop her grieving, that all would be well, that father would see his mistake, etc. And so it was, for in a little while after that he turned away from the thought, and when he heard of the Reorganized Church through J. W. Gillen and E. C. Brand, he embraced it at once. Then he thanked God many times that he escaped falling into that terrible snare.

These experiences, with others that I might relate, were a source of strength to me, and led me to believe that God is full of love and mercy. I have always had a desire to trust in him, and hope to continue to do so all the days of my life. It seems to have been my lot from my early childhood to wade through deep water, and everything I accomplish is through a hard struggle. When I entered the quorum of Seventy, in 1886, I fully expected to devote all my time and strength in trying to honor that calling till the church should say, Do otherwise. But several times since I have been compelled to retire from the active ministry through circumstances over which I had no control, or so it seemed to me; but through all those trying scenes I never lost faith or hope in God; and it is through the grace of God that I can say that I am still in the faith, and have full confidence in this work. Right here let me say a word in behalf of the church publications. All through those years of trial and trouble they were a source of comfort and cheer to me, and how any Latter Day Saint can live, month after month, without seeing them and say they have the Spirit, and an interest in the work, is more than I can understand. I do not believe they can do it truthfully.

I am interested very much in the articles written in *Autumn Leaves* by Bro. Lambert, giving his experiences in the patriarchal office; for it confirms me in the belief that the promises made to me in my blessing will be fulfilled. Oh, what precious things the Saints miss by not taking the church papers! Are they not some of the *helps* spoken of by the apostle Paul?

Another thing I have noticed in my travels: branches that are dead spiritually. Some have life, but it is life opposite to the life of Christ, because the officers fail to do their duty. I was in a branch not long ago where one of its members had just joined the Utah church, and their people were telling how they were getting our members. I learned that it was one that should have been expelled long ago, but was still retained in the church. He was a drunkard. He abused his family, and would steal money from his wife, which she had earned by washing and other hard work, and spend it for drink. He was not fit to be in any decent society. So, if the officers had done their duty, the church would have got rid of him before the Brighamites got him; then they could not have had so much to say. The Saints in some places do not expect to see a priest or teacher in their house unless some crime has been committed; then they come to arrest them or to prefer some charge against them. This should

not be. God has placed those officers in the church to bless the home—*helps* in the church. They should be active men, possessed of the Spirit, and they should visit the Saints in their homes, teach them their duties, pray with them, then they will feel blessed; and, leaving a peaceful influence there, they will go their way, feeling that some good has been done; and the Saints will feel that an interest has been taken in their welfare. Those men should be as watchmen on the walls, that as soon as anything wrong appears, they should be on hand to check it. When a fire breaks out, the sooner the firemen get to work the more property is saved. So, on the same principle, are those officers placed in the church, and men should not accept such positions unless they have a desire to *work* and are in a condition to do the duty required. And in my judgment they should be united as one, and if they are not they should meet together in prayer-meeting as *officers* till they get the Spirit which makes men feel humble, feel like *servants* of the Lord and of the people. And when the Saints see that manifested, they will imitate it. There must be a head, and when the head is in a healthy condition, the body will feel the effects of it; but when the head is sick, the whole soul is faint. So it will be in this case. It seems to me the church, in many places, is losing sight of this important matter. It is getting too old-fashioned, and we are seeking new fields to move in, etc. But I do not believe God has changed from his purpose. He has given his law to bring about that perfection we all desire to attain unto, and that law is still in force. "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."—Doctrine and Covenants, page 200. The sooner we wake up to that fact, the sooner this church will appear as a vineyard where the husbandman has gone through with his pruning-hook and removed the dead branches, cleared up the weeds, where the trees all present a good healthy growth, and are bearing fruit, as Jesus says: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15: 8. "He that turneth away his ear from hearing the law, even his prayer shall be abomination."—Proverbs 28: 9. I believe we should be more devoted to these small (?) things, and not conform so much to the world. Hear what Paul says: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Corinthians 6: 17.

Whenever the Lord has spoken to us of late he has called our attention to these things. He wants us to be a happy and prosperous people. The Lord, speaking of the building up of Zion, says: "Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself."—Doctrine and Covenants, p. 281. This great salvation is offered to us; but if we will not receive it, he will pass us by and seek another people who will, for there must be a people made ready to receive him when he comes. He is no respecter of persons.

Well, I did not expect to follow this line of thought when I began to write; but you have it for what it is worth. There are a few Saints left here, and they would be glad to see a number more move in who would help in the work. They have a fine church building standing almost idle. This is a very fine farming country; good land. Any Saints wishing to buy good land would do well to visit this part.

Ever praying for Zion's redemption,

W. M. RUMEL.

MARSEILLES, Illinois, December 3, 1907.

*Dear Herald:* Perhaps a few lines from one who is isolated might be appreciated by some. I came here a year ago on the 29th of November, and am the only Saint here. Am nine

miles from a branch, and do not have the privilege of meeting with the Saints very often.

A lady friend called on me one day, and while talking on church matters she asked me if our elders were still out preaching, and why none of them have been here to preach. She upholds our doctrines, and says she believes we are right. Would like to have some of the traveling missionaries make us a call. I believe some good could be done here. Hall rents are rather high but perhaps I could get one of the churches here, or a schoolhouse to hold meetings in. I am glad to do anything that I can to help spread this gospel that is so dear to me. I rejoice in this latter-day work, and though I am isolated, I find that the loving Master has blessed me and comforted me since I have come into this work.

I was baptized four years ago last August at Cleveland, Iowa, while there on a visit to one of my brothers. He and I are the only two of ten children that belong to the church. Saw in one of the HERALDS last spring where Bro. John Avondet, of Omaha, Nebraska, had donated a Book of Mormon written in the French language to the church library, so I wrote to him for information as to where I could obtain one. I wanted one for my father and mother, as they can not read English. If Bro. Avondet sees this, would like to hear from him, as I did not receive any reply to my letter. Pray for me, dear Saints, that I may ever be faithful.

Your sister,

KATE MALCOR.

KEOKUK, Iowa.

*Editors Herald:* Not having reported for some time I thought perhaps we had better speak, for fear some one would think we were asleep. We had the pleasure of hearing from the sub-missionary in charge, Bro. James McKiernan. Bro. McKiernan is very much liked here, and we are always glad to see him in the pulpit. Our meetings are very good, and especially our prayer-meetings.

We were made to rejoice to see Bro. Jared Jacobs bear his testimony. He also has been in faithful attendance at all other meetings. We have four services every Sunday. We have Book of Mormon study one hour before preaching Sunday evening. It is very interesting.

Bro. Robinson, Brn. Hall and Jacobs, have been helping along this line, and about five times as many sisters. Among them is Sr. David from California. Some evenings we have several outsiders. Some of these aged brethren like to see their servant sweat by asking him questions; but I manage to get one of the others to answer, and by so doing nearly all take part. If any of the traveling elders pass through here, we would like them to stop off and tell us what they know. Our chapel is lighted by electric lights, and newly papered.

The Keokuk pastor was looking kind of blue the morning before Thanksgiving Day, as some one stole his only chicken, given to him and family for dinner by Bro. and Sr. Dawson. But how things will change! For before dark a delivery boy came carrying a large turkey, all dressed ready for the oven. We tried to persuade him he was mistaken; but he insisted it was for the Mormon preacher. Who sent it? We have accused quite a number, but all say, No: some one of God's children that is practicing the teaching of the Savior. But that is not all. While Grandma Engles was shaking hands, a five dollar bill remained in my hand. We went to the Wednesday evening prayer-meeting, and heard many good testimonies. The good Spirit was present. Upon arriving home, we discovered Sr. Alice Jacobs' tracks, as under the tub was a large mince pie and a loaf of brown bread. Of course we had to do some planning before retiring, as Sr. Peters had prepared for us to eat dinner at her home. While we

were bustling around next morning, the door bell rang, and there was Georgia. Grandma Bogue had sent her up with a basket well filled with apples and preserves, butter, and cocoanut cake. Sr. Bogue is one of the pillars of our branch. Surely God's richest blessings will be hers.

Perhaps I had better not say any more, for it may result in a lively scramble among the pastors next spring. I hope conference will favor Keokuk next spring, for there is a little band of faithful Saints here who are not selfish, but willing to do what they can.

I think we will have to trouble the water again soon. I hope the Saints will remember me in their prayers, for I am very much disabled by being hard of hearing, and also my vocal organs are affected.

Your brother,

A. C. ANDERSON.

OMAHA, Nebraska, December 2, 1907.

*Editors Herald:* Bro. Hale W. Smith and the writer just closed a very interesting series of meetings held in a school-house seven miles north of Blair, Nebraska. As a result of our meetings, I received the subscriptions to *Ensign* I am sending you, as also sold one Book of Mormon and Voice of Warning. The prospect at the place mentioned above is real good, for two families have said they were coming into the church. I believe that it is a good and safe course to pursue, to advise those contemplating entering the church to investigate the work quite thoroughly, and then they can take the important step with a feeling of assurance. My labors thus far this conference year have been mostly in the Northern Nebraska District, owing to the fact that their missionary force has been small, not to exceed two men at any one time.

Upon last evening, by the request of the officers of the branch in Omaha, we began a series of meetings, and were gratified to see so many Saints out, and the interest manifest. We hope to accomplish good here, and I am pleased to learn that the branch at this place is progressing so nicely. At Blair the branch seems to be receiving new life, and Bro. Lytle is working hard to get the gospel before the people there. Bro. Smith and the writer also held some very good meetings at Decatur, Nebraska. From this place I will go farther south in the State.

In bonds,

J. R. SUTTON.

PERSIA, Iowa, December 1, 1907.

*Editors Herald:* In my letter, a part of which is found on page 1104 of SAINTS' HERALD for November 27, found in first column, fiftieth line from top, I quoted from memory and said, "affairs of the church in all the world," in which I did not quote correctly. The thing aimed at is in section 104, paragraph 12, and section 120, paragraph 4.

Will conclude a series of twenty-three meetings at this place this evening. Have had good interest, and the preacher has been benefited.

In the faith,

J. C. CRABB.

BANTRY, North Dakota, November 25, 1907.

*Editors Herald:* We are at present located where our reunion was held this year, and we are pleased to note the benefits derived through association with others of "like precious faith."

We had a truly spiritual time in prayer-meeting yesterday. The outward manifestations were abundantly bestowed upon us by our heavenly Father, and the true spirit of love and humility that accompanied each prayer and testimony was enjoyable to a degree that the Saints only enjoy once in a while. Oh, that we were more faithful! Why not live in this grand spiritual atmosphere all the time?

Through the gift of tongues, Bro. Elmer Weddle was called to take the presidency of the "Lake View Branch," "that my servant James Wagener may travel, preaching the word; and build up and strengthen the branches of this district."

Singing in tongues to the tune of "Israel awake from thy long, silent slumbers," the general sentiment of which was for the Saints to Prepare, for the gathering time of my people is now here; that my people may now enter in and dwell upon that land which I have chosen, even the land of Missouri; that they may live in righteousness before me, and be preserved from the calamities that are coming upon the earth.

Bro. Wagener was presented with a nice fur coat and pair of mitts costing twenty-five dollars, by the members of the branch and outside friends, and expects to accompany the writer at the conclusion of this series of meetings; and we bespeak for him the confidence and good will of the Saints, believing that he will make you an excellent district president. He is now free to devote all his time to the work until spring.

Three weeks ago we were called upon to baptize Srs. Hattie and Gertrude Kennicut. The two boys are happy in the thought of having their companions in the church with them. Little Dorothy Baumann was to have been baptized, but a severe attack of tonsillitis prevented for a while. We are glad to note Sr. Artie Ammon is somewhat improved, and hopes to join her husband shortly at Lethbridge, Alberta.

And now, dear Saints of North Dakota, a few words on temporalities will perhaps not be out of place. We are thankful for the generous assistance which you have always given in the past. It seems as though a time of trial is upon us, and a special effort is necessary to keep the four families of our mission supplied. It is truly a "hand to mouth" time. Please forward all the help you can. Make it a subject of prayer to God, and he will open the way for you. And remember, "The greater the sacrifice the greater the glory."

Your servant in the Lord,

WILLIAM SPARLING.

STEPROCK, Arkansas, November 28, 1907.

*Editors Herald:* 'Tis Thanksgiving Day, 1907. "Praise the Lord, O my soul, and forget not all his benefits." A day set apart by a great nation to praise and adore the Maker of the universe is upon us. A day of festivities. A day of joy. But, Bro. Editor, I would have your readers know that *money*, and not Jehovah, is the god of this old world. Money, money, money! is the cry of commerce; money to move the cotton and rice and lumber of the South, the wheat of the North, and the corn and cattle and swine of the central regions. Money, money, money, fills the mouths and hearts of the masses; lots of money, oceans of money in their hearts, but none in their pockets.

Money, money, money, this day absorbs the senatorial and legislative bodies of all nations. The panic, the panic! the awful need of money is the cry of all mercantile centers. Nor does it stop there; it reaches to the surface and edges. Why! the news of the panic has reached so far out that the average "Arkansawyer" this day is even praying for money.

Money, money, money, is the burden of all the papers. And oh, what tangled stories they do spin. Their columns are big with false reports; they are bloated to the bursting point with smoke and fog and dust of the money craze. So it is that in the place of thanksgiving, it is a day of jargon, and a confusion of gabble.

Well, we are not much concerned about these matters, so long as we are assured that the Lord is at the helm, yet we can not help being jarred a little by the tremendous vibration that shakes the financial universe.

So our hearts vibrate with joy, and our souls are lifted

up in thanksgiving. Yes, praise the Lord, O my soul, for the privilege of coöperating with his Son in the work, the great work of emancipation of his children from Babylon. Amen and amen.

Elder E. L. Henson and the writer are on their way to Johnson County, western part of the State, where we are due on the 4th of December. This evening we go to Bald Knob to be with the Saints over Sunday. We need the prayers of all Saints.

Fraternally,  
D. R. BALDWIN.

TRYON, Nebraska, November 25, 1907.

*Dear Saints:* I still love the law of God, and am striving to serve him, as he would have me to do. Although he has taken my loved companion from my side, and my life seems, oh, so lonely, still I believe that he doeth all things well; and some of the Saints have had dreams telling them that the Lord had a work on the other side for him to do. At times it seems as though it is more than I can endure. And if it were not for the precious promises of the gospel, I could not. But he was a man that loved the gospel above everything else in this life, and he told me fifteen years ago that the Lord had made it known to him that when he died he would be killed. He often talked to me about it, saying he wanted me to be prepared; but I told him I could not bear it, and should pray that it might not be. But the word of the Lord shall not return unto him void. So, though crushed, I bow to his holy will; and though my days here be few or many, with God's help, they shall be given to his service. Dear Saints, do not cease to pray for me, for my cross is very heavy, and I truly need your prayers. I eagerly look in each HERALD to see if his (my husband's) picture is there. I hope it will appear soon. Ever praying for the onward march of the gospel, and ever grateful for the kind letters and prayers of the Saints, I remain,

Your sister in the one faith,  
E. A. PAYNE.

BEAVER, Missouri, November 26, 1907.

*Editors Herald:* I should like to know the whereabouts of one Bro. David Young and his family, who formerly lived at Plano, Kendall County, Illinois, and later at Carriatown, Jasper County, Missouri. Can some one of the HERALD readers furnish me with the address of any living member of that family? If so, it will be thankfully received, by reason of its being of historical importance.

J. C. CHRESTENSEN,  
Southern Missouri District Historian.

MOUNTAIN HOME, Idaho, December 1, 1907.

*Dear Saints:* We have an afflicted child for which we have found no help as yet, and we ask and beseech you all to ask God to heal him if it be his will; otherwise, his will be done, not ours. We are out here alone, with no church privileges, but our papers, which we love to read. Ever praying for the right, we are,

ALEXANDER AND SARAH HOFFMAN.

POLLOCK, Missouri, September 27, 1907.

*Dear Herald:* Will send in my renewal. Everything is quiet here in the way of church work. Our branch is disorganized here. I am preaching once a month in a Union Church near the Deed's Schoolhouse. Those who have labored here will know where it is. I have started the work in two new places this fall; have monthly appointments at them. Have been blessed in presenting the truth to the people; have had good interest, and have been made welcome by those where I have been. I often think of the ones who

have labored here: T. W. Chatburn, D. E. Tucker, M. M. Turpen, R. M. Elvin; and William Summerfield who has gone to his reward, but whose works still follow. I would appreciate a visit from those brethren who still remain, at any time; also, any that have labored with us in the past.

We had to give up our baby boy in September. We sadly miss him; but God knows best. This leaves us but one.

Wishing one and all peace and consolation, I remain,  
F. M. BURCH.

NEVADA, Missouri, December 2, 1907.

*Dear Brethren:* Please announce in HERALD for my correspondents to send mail to my home address, Nevada, Missouri, 629 North Main Street, not to Cameron, Missouri, my field address. I am at home taking care of sick wife, who has been very sick.

Respectfully,  
F. C. KECK.

#### A Dream.

About four o'clock on the morning of Sunday, June 30, 1907, the following dream was given me: I dreamed that I was occupying a position behind an embankment of earth which was quite extensive, both to the left and to the right; and saw a long column of brethren, young and middle-aged, thinly drawn out in lines as far as the eye could see. Some I knew, but the faces of many were strange. We were clad in ordinary citizens' apparel, but equipped with arms consisting of repeating rifles and light artillery. We were posing as soldiers in the front rank of a line of battle, our only object seeming to be to hold the position we occupied, while grape-shot and shell our enemy hurled at us was shrieking above us, and pounding the earth about us. The thunder of cannon, and confusion of voices fell upon our ears. Some faces were pale, but many showed their colors. I saw the forces of the enemy were divided into many companies, who would not hold one to another, while he who was commander of them all was clothed in red and sat upon a sorrel horse and wore secret emblems, and carried a sword in one hand. He whistled to attract attention, rattled with his sword, gave silent signals to rally and assemble, but they would not. They kept moving farther and farther away, while the noise of battle and confusion of voices gradually became less and less. I then noticed that it was becoming lighter and lighter about us and before us, and I heard one inquiring the cause of the great light which was increasing every minute, and our enemies all the time receding before us. Whereupon I cast my eyes about me to discern, if possible, the cause of the increasing light, and as I did so I beheld many lights, as it were, formed in a column, approaching side by side, forming a solid phalanx with many iron tracks running straight before them, coming directly to the position occupied by the front ranks. Then I answered and said, "These are war engines coming at our backs." When I looked again a dense cloud of smoke filled the sky above the engines, and the light above them was so great that solid and opaque bodies became as transparent as glass, and they came on until they were within a rod or two of the front column of men, and the empty space before us was whiter and fairer than a snow-covered plain. All the thunder and commotion of war was hushed. I turned about to look upon the splendid and stately column of engines which had approached so closely behind us, and lo, to my astonishment I was standing face to face with my brethren, and receiving kindly greeting.

Courage, brethren, who stand in trying places! There is, to support us, a world of glory which can not be broken, as well as a hope of an eternal crown.

G. S. WIGHTMAN.  
PARKLAND, Washington, November 22, 1907.

## News From Branches

### NEW ALBANY, INDIANA.

Saints have continued in advancement during the month of November. The Sunday-school is progressing nicely, with much interest.

Bro. J. W. Metcalf of Louisville, has been with us, in company with Bro. Hanner, on several occasions. On last Sunday our sub-missionary in charge, Bro. C. E. Harpe, was with us, and gave much encouragement, and many words of cheer, which we all very much appreciated. On last Sunday we crossed with seventeen of our members to Louisville, to join the Saints there in partaking of the sacrament.

Bro. C. E. Harpe gave a very instructive sermon at our hall last night, assisted by the writer. We are looking forward to having a branch organized here soon. A good work can be done here if all continue with as great interest as in the past month.

JOHN ZAHND.

December 2.

## Miscellaneous Department

### Conference Minutes.

LAMONI.—Twentieth conference of Lamoni Stake convened at the Brick Church, Lamoni, October 26, 1907. Called to order at 10.10 a. m., by President John Smith. W. H. Kelley, Heman C. Smith, and John Smith were chosen to preside; L. A. Gould and R. S. Salyards secretaries. Branches reporting: Pleasanton 99, Lone Rock 82, Centerville 52, Lamoni 1,491, Wirt 38, Cleveland 79, Pawnee 33, Graceland 22, Evergreen 112, Greenville 52, Leon 39. Ministers reporting: John Smith, D. L. Morgan, J. A. Gunsolley, J. R. Lambert, W. H. Kephart, C. J. Peters, R. M. Elvin, J. F. Garver, R. S. Salyards, Louis Gault, Duncan Campbell, David Keown, G. T. Angell, H. A. Stebbins, I. P. Baggerly, George Hicklin, F. B. Blair, S. D. Shippy, J. C. Cackler, A. L. Keen, William Anderson, J. S. Snively, Moroni Traxler, C. J. Spurlock, D. C. White, L. A. Gould, John Lovell, John Shippy, Nephi Lovell. Resignation of Bro. Krahl as stake secretary was read, and accepted. L. A. Gould selected to fill vacancy; W. R. Dexter assistant. Stake council reported favorably on recommendation for ordination of Ernest E. Haskin to office of deacon, for proposed new branch at Oland, and recommendation was approved by the conference. Report of stake council on resignation of Bro. Krahl as member of said council was read, and the action of the council in accepting the resignation approved. It was provided that the next conference be held at Lamoni, time of convening left with Stake Presidency. Stake bishop reported: On hand June 1, 1907, \$274.01; received, \$1,271.58; expended, \$1,273.69; due State Savings Bank, note, \$452.06. Stake council reported its approval of John F. Garver as second counselor to the stake president, and the nomination was ratified by the conference. The following resolution, presented by the stake council for the action of the conference, was adopted: "Resolved, That we recommend that the stake conference instruct the Bishopric of the stake to keep the collections for stake expenses separate from other funds, and at all times subject to order for the purposes designed." At the Sunday afternoon prayer-service, John F. Garver was ordained counselor to the stake president by Heman C. Smith and W. H. Kelley. L. A. Gould, secretary.

MINNESOTA.—Conference was held at Clitherall, Minnesota, November 23 and 24, 1907. Called to order by the vice-president, J. W. Smith, the president, H. A. McCoy, being absent on account of illness. H. O. Smith chosen to preside; Hallie M. Gould, secretary. Branches reporting: Bemidji 30, Union 146, Audubon 77, Oak Lake 80. Ministry reporting: H. O. Smith, A. L. Whiteaker, M. O. Erickson, L. Whiting, J. W. Smith, Alonzo Whiting, F. G. Barnes, A. W. Whiting, George Bugbee. Delegates to General Conference: H. O. Smith, A. L. Whiteaker, Birch Whiting, J. W. Smith, Alonzo Whiting, Lurette Whiting, Arthur Whiting, Mrs. Eleanor Whiting, W. W. Gould, Mrs. W. W. Gould, Hallie M. Gould, M. O. Erickson, F. G. Barnes, O. E. Murdock, W. W. McLeod, and T. J. Martin. Delegates authorized, in case of

division, to cast majority and minority vote. Adjourned to meet June 20 and 21, 1908, at Clitherall, Minnesota. Hallie M. Gould, secretary.

NEW YORK AND PHILADELPHIA.—Met with the Brooklyn Branch, at Brooklyn, New York, October 19, 1907, U. W. Greene and A. D. Angus presiding; R. E. Hockman and E. B. Hull, clerks. Branches reporting: Philadelphia, Brooklyn, Scranton, Broad River, and Elk Mills. Ministry reporting: William Lewis, John Zimmermann, W. Smith, Joseph Squire, Sr., George Potts, Ephraim Squire, B. R. McGuire, John Newstead, Evan Lewis, H. H. Bacon, T. H. Truman, A. D. Angus, Homer Buttery, D. C. Carter, James Wilson, S. A. Reeves, Judson Cable, Henry Carr, William Plunkett, D. T. Shaw, Walter Lewis, M. O. Matthews, and William Hobson. During this conference Bro. E. B. Hull was ordained to the office of priest by Apostle U. W. Greene and Bishop E. L. Kelley. Adjourned to meet at Philadelphia, February 22, 1908. R. E. Hockman, secretary, 156 West Ontario Street, Philadelphia, Pennsylvania.

LEEDS.—Quarterly conference of the Leeds District convened in the Leeds Branch room, Wortly, October 12 and 13, 1907. Business session opened at 7.35 p. m. W. R. Roberts was elected to the chair. Upon the entrance of the mission president and Patriarch Baty, at the request of the chairman, the previous motion was rescinded, and, after having accorded voice and vote to Bro. Baty, he was duly elected to the chair. District and branch spiritual reports were presented and accepted. Report of district and mission funds, showing a balance for the former of eight pounds, five shillings and one half pence, and for the latter, seven shillings and seven pence, together with the auditor's report thereon were presented and received. Committee on mission fund was presented, and it was moved that it be referred back for correction. Notice of motion was now entertained, as follows: Resolved, That this conference of the Leeds District petition the Manchester District that the two branches constituting this district be affiliated with the Manchester District. Resolved, That the secretary write the respective branches re the motion, to instruct their delegates how to vote. A communication re tithing and offerings, from C. H. Caton, Birmingham, was read and approved, and it was resolved that the same be read at the afternoon and evening meetings. It was provided that the expenses of Patriarch Baty, to Leeds, be paid out of the district funds. Adjourned to meet second Saturday in January, 1908.

### Release of Missionaries.

To the Saints of the Atlantic States Mission: Elder Elmer E. Long, who was appointed to labor in the Maritime Provinces, is hereby released. Bro. Long has requested this for financial reasons. We cheerfully recommend him to the authorities of Lamoni Stake, as he is a faithful laborer in the vineyard of the Lord.

Elder L. R. Devore has been called from his work, in Ohio District, owing to the physical condition of Sr. Devore. As it is advisable for him to be near home, arrangements have been made between those in charge, and Bro. Devore will labor in Independence Stake the balance of this conference year.

Elder I. P. Baggerly being unable to fill his appointment in West Virginia for reasons presented to us, we hereby release him, and refer him to those in charge of Iowa, for labor.

Elder R. M. Elvin having failed to enter the field assigned him, Kirtland District, or to furnish us satisfactory reasons for not doing so, is hereby released.

U. W. GREENE,  
G. T. GRIFFITHS,  
Ministers in Charge.

Concurred in by the Presidency,  
FRED'K M. SMITH, Secretary Presidency.

### The Bishopric.

#### BISHOP'S APPOINTMENT—EASTERN MAINE DISTRICT.

To the Saints and friends in the Eastern District of Maine, Reorganized Church of Jesus Christ of Latter Day Saints: Please take notice that upon the resignation of Bro. Uriah M. Kelley, former agent for said district, Bishop Richard Bul-lard, permanent address, 107 North Street, Tufts College,

Massachusetts, has been duly appointed to act as bishop of the Eastern Maine District of said Reorganized Church.

Bro. Bullard is now laboring in the territory of the Eastern Maine District, in connection with his other labors. The Saints and friends who desire to assist in the Master's work in said district, and who do not have an opportunity of meeting with Bishop Bullard, can communicate with him at his permanent address.

The Bishopric take pleasure in extending to Bro. U. M. Kelley, Indian River, Maine, especial thanks for his earnest and acceptable work in the Bishopric for so many years in the past. We trust the Lord will bless him in his present labors.

Commending Bishop Bullard to the Saints, and asking all that they will remember and perform their respective parts in the Master's work, and thus prove themselves laborers together with him in the redemption that all are praying and hoping for, I am, in behalf of the Bishopric,

Very respectfully,

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, December 7, 1907.

#### Bishop's Notice.

To the Saints of Lamoni Stake; Greeting: The year 1907 is now very near its close, and in order that the elders' families and the poor that are in our care may be properly supplied, and that our accounts may be closed promptly, we urge the Saints of the stake to hasten the payment of the tithes, offerings, and consecrations they may owe to the Lord's work. We have always been able to settle our accounts by the first day of January, though sometimes it has taken quite an effort, but unless the Saints come to our relief very soon, we shall not be able to close as satisfactorily for 1907 as we have for previous years. Saints should not fail to pay their tithe and offering accounts because of stringency in money matters, but should demonstrate their faith by the payment of these accounts with more than usual promptness.

As a bishopric we desire to express our thanks for the liberality the Saints have shown in contributing to the HERALD Office rebuilding fund, and we congratulate the Saints upon the increased capacity and effectiveness of this institution, which your action has made possible.

The sanitarium is also in process of building, and those who have not contributed what they desire to this fund should be up and doing.

Trusting that the Lord's people shall be as anxious that this branch of the work be in good shape as they are that they shall receive from the Lord the blessings that they need, we remain,

In bonds,

WILLIAM ANDERSON,

R. J. LAMBERT,

Lamoni Stake Bishopric.

December 9, 1907.

#### Pastoral.

The ministry of mission No. 3 will please be prompt in sending their January 1 reports to me at Lamoni, Iowa. If you have no blank notify me immediately.

In bonds,

J. W. WIGHT.

#### Correction; Change of Date.

To the Saints of the Southern Nebraska District: I see by the notice in the HERALD of November 27, that we gave the wrong date for the January conference. It should be January 19 and 20, instead of January 20 and 21. Please remember the date.

E. A. STEDMAN, President.

#### "The H. P. Annual."

To the high priests; Greeting: Before you read this you should be in possession of a copy of our long delayed quorum journal, which has been mailed to each member of the quorum. You will please correct errors as follows: Under caption of "Equality," page 22, paragraph 7, line 2, read "recognized," in lieu of "reorganized." On page 42, number 78, read "Crescent" for "Cresent." And on page 45, number 120, read "Missouri" for "Kansas."

Particular attention is called to the "Statement" that is inclosed. Brethren, the work has been done as by your order to the undersigned, and now the printer wants and needs his money.

Your fellow-servant,

ROBT. M. ELVIN.

#### Wanted.

Boy and girl (brother and sister preferred) from nine to fourteen years old, by brother and sister in church. Apply to Elder C. J. Hunt, Deloit, Iowa, as to our standing.

F. M. SHELDON.

LARRABEE, Iowa.

#### Conference Notices.

Conference of Northeastern Kansas District will meet with the Fanning Branch at 10 a. m., December 28, 1907. Frank G. Hedrick, secretary.

The St. Louis District Conference will convene at St. Louis, Missouri, Saturday and Sunday, December 14 and 15, 1907. Election of officers, and other matters of importance to the district will be transacted. Also desire a full report of the ministry. Secretaries will forward their reports by the 12th of the month. Let all come who can. C. J. Remington, clerk.

#### Addresses.

J. W. Rushton, 5 Woodland Mount, Spencer Place, Leeds, England.

S. F. Cushman, Jonesport, Maine.

J. B. Wildermuth, Baldwin, Iowa.

#### Marriages.

BAGGERLY—CLOW.—At the home of Bro. and Sr. I. A. Chamberlain, 124 East Locust Street, Davenport, Iowa, Bro. Joseph G. Baggerly, of Lamoni, Iowa, and Martha Annetta Clow, of Davenport, Iowa, were united in marriage, Wednesday evening, November 27, 1907, Elder J. W. Davis officiating. Bro. Baggerly is a son of I. P. Baggerly, of Lamoni, and Sr. Baggerly is a daughter of D. W. Clow, of Davenport. The wedding occurred in the house where the bride was born, it being where her mother was born and married; the property now falls to Martha by right of inheritance. The Saints of the Tri-Cities wish them happiness and prosperity.

SMITH—KRIEGER; BALSER—BOTKINS.—A double wedding occurred at the pleasant home of Bro. and Sr. W. J. Botkins, near Colgate, North Dakota, at 12 o'clock, noon, Thanksgiving Day, November 28, 1907. Ernest Smith, son of Sr. Botkins by a former husband, and Carrie Kreiger, and George Balser and Myrtle Botkins, second daughter of Bro. and Sr. Botkins, were married by Jerome E. Wildermuth. A sumptuous feast was enjoyed by the near relatives gathered to witness the ceremony. Mr. and Mrs. Smith go, in a few days, to their home near Roy, North Dakota, and Mr. and Mrs. Balser, near Hope.

#### Died.

WALKER.—Elder Joshua S., at Jonesport, Maine, October 25, 1907. He was born May 23, 1828, at same place; baptized June 28, 1871, by Josiah Ells. He held successively the office of teacher, priest, and elder, and was branch president many years. In all these offices he proved himself to be a loyal Latter Day Saint. He leaves behind him the savor of a good life. In 1874, he was married to Eliza M. Chase, who is still living and active in branch work. Thus more than thirty-three years of happy marital relations are terminated. Richard Bullard preached the funeral discourse.

CHRESTENSEN.—After an illness of but a few short hours, little Elsie Willmer Chrestensen passed away. She was born September 20, 1907, and passed away November 7, 1907. Her remains were laid to rest in the Fairview Cemetery of Joplin, Missouri.

RUMEL.—Amanda B., born at Philadelphia, Pennsylvania, November 27, 1826. Joined the church about 1846. Was rebaptized by David H. Smith at Salt Lake City, August 23, 1869. Moved to Omaha, Nebraska, in the same year, where she resided until her death, which occurred November 9, 1907. Services from the Latter Day Saints' chapel, November 10, 1907, in charge of F. R. Schaffer. Sermon by J. R. Sutton. Sr. Rumel was the mother of eleven children, six of whom are still living.

THOMPSON.—Elder T. E. Thompson was born at Pomeroy, Ohio, January 23, 1853. Married to America I. Scott, at Scottsville, Indiana. Six boys and one girl were born of this union. He lived near Beeler, Kansas, since 1887. Bro. Thompson departed this life November 15, 1907, after an

illness of less than a week. He leaves wife and seven children to mourn their loss. He was laid to rest in the Beeler Cemetery to await the resurrection of the just. Funeral-sermon was preached by John Teeters, assisted by E. H. Ebert.

**HOWARD.**—Bro. Austin Howard was born July 20, 1843, at Batavia, Kane County, Illinois. Was baptized into the church when young, by elder E. C. Briggs. Was united in marriage to Eleanor Biddoir, December 31, 1868. Of this union were born eight children, all living. Bro. Howard died November 21, 1907, at the Clarinda Hospital, Iowa. He was buried near Sugar Grove, Illinois, November 24. Sermon was preached by F. M. Cooper. Beside his children, the deceased left a loving and faithful wife to mourn his departure.

**ROGERS.**—Sr. Eliza Mather was born September 3, 1844, near St. Remi, Quebec, Canada. United in marriage to Daniel H. Rogers, January 1, 1867, near Sandwich, Illinois. Of this union were born four children, who, with the husband, survive. She united with the church when young. Died at Garfield Park Sanitarium, Chicago, November 10, 1907, after a long continued illness. Funeral-services held in the First Presbyterian Church, Piper City, Illinois, November 13, at 10.30 a. m., in charge of Reverend Long, pastor. Sermon by F. M. Cooper.

**SHOEMAKER.**—Martha Suradge. She was born December 7, 1864, at Salt Lake City, Utah. Married to Sherman Shoemaker in 1888. Eight children were born of this union, seven of whom survive. She was baptized at Bevier, Missouri, March 14, 1879. Died suddenly October 14, 1907. The funeral-sermon was preached in Saints' church by William Richards; Fred Mussel in charge. She was a faithful wife and an affectionate mother. Husband, father, mother, seven children, and a number of brothers and sisters mourn their loss. She was a niece of Bro. Gomer T. Griffiths.

**JONES.**—David M. Jones was born at North Ogden, Utah, November 25, 1860. Married Miss Margaret Thomas, January 2, 1882. This union was blessed with six sons and two daughters. Died November 18, 1907, at the hospital at Ogden, Utah. Was brought to his home at Malad City, Idaho, and buried November 21, Bro. E. E. Richards in charge, assisted by E. T. Richards, E. B. Morgan preached the funeral-sermon in the chapel.

**GREEN.**—Father George Green was born January 1, 1831, in the county of Norfolk, England. August 15, 1853, he married Kezia Lane Thurston. Of this union ten children were born. August 15, 1903, Bro. and Sr. Green celebrated their golden wedding anniversary. November 10, he was seized with a paralytic stroke while preaching from the stand, losing his voice. After waiting a moment to see if his voice would not return, he was obliged to retire. He passed away the 18th, at Appledore, Ontario. He did not regain his speech, but retained his consciousness to the end, and on that last morning called his family to his bedside, gave each a farewell, loving look, turned his face away and quietly and peacefully passed to his eternal abode. His oft expressed wish that he might die in the harness was fulfilled.

**BELL.**—Viola Armita, daughter of Mr. William and Mrs. Lena Bell, of Gage County, Nebraska, December 4, 1907, at the age of 1 year, 3 months, and 1 day. Funeral-service conducted by C. H. Porter, at the Dolen Schoolhouse, December 6. Interment in the Dolen Cemetery.

**PETRE.**—John Emmitt Petre, son of Bro. J. F. and Sr. Emma Petre, was born at Swink, Colorado, September 17, 1905. After an illness of nearly four months, he passed peacefully to his rest, November 26, 1907. Funeral-services at their home, in charge of A. H. Johnson. Sermon by J. E. Bozarth. Buried in cemetery at Knobnoster, Missouri.

#### A Physician Champions Candy.

"At its worst, candy is not half so dangerous as hash, soup out of a stock pot, bread pudding, or any other of the sacred mysteries wrought out of stale and decaying odds and ends, which are worshiped by many model housekeepers," says Dr. Woods Hutchinson, in the *Christmas Woman's Home Companion*. "The substitution of starch for butter or cream, to give body to the cheaper creams and pastes, while very disagreeable, is absolutely harmless, and like the use of rancid butter, or even cheaper fats, such as suet and lard, will promptly reveal itself to the unblunted palate. In fact, candy is peculiarly protected from many adultera-

tions and dangers by the very delicacy and purity of the flavor demanded of it.

"At one time arsenic was said to be used to give the green color to the cheaper grades of candy, but it was never common, and has passed out of use entirely since the introduction of aniline dyes.

"To sum up, candy when eaten in moderate amounts and toward the close, or shortly after a meal is a harmless and often beneficial addition to our diet.

"While a liking for it is perfectly natural and wholesome, an excessive craving is generally a sign of disease. Those young ladies who are said to live chiefly upon candy and pickles do not owe their pallor to the candy they eat, but to some definite morbid condition, most generally based upon a lack of proper exercise in the open air or of sufficient sleep. This should be corrected by proper hygienic or medical means, and then their normal appetite for more substantial foods will return. Failing this, it is perfectly idle to try to cut off their supply of candy. They had better eat that than nothing, which will be their choice until their normal condition is restored."

#### Emergency Currency.

Just as past financial crises called for and found some old, some new, and some perhaps curious methods of carrying the country over a trying period, so has the present trouble seen a new development of the use of clearing-house certificates, so called. The usual forms of certificates employed were as outlined above, designed to circulate between the banks merely, and it was never intended by the original users that clearing-house certificates should be employed in the everyday operations of the public. This time, however, a form of emergency currency, credit checks, or, as they are called in many cities, "clearing-house certificates," have been issued under the authority of the clearing-houses of various cities. These have been for sums as small as \$1, \$2, \$5, and \$10, and not in the usual denominations of as many thousands. These small checks have been paid out for wages, accepted for food supplies and goods, and will presumably be returned and canceled when the craze for hoarding money in boxes, cupboards, and stockings passes away. Where a high rate of interest for their employment is charged they undoubtedly will be called in just as early as possible, except as numismatists and philatelists choose to preserve samples as illustrations of the various kinds of currency issued in our national history. Here it may be claimed that this form of currency is extra-legal in character, and there certainly have been some objections to accepting them, but they are not open to the imputation of being unsafe, as was the currency of an earlier time, which was often entirely unsecured. These certificates have behind them the pledged faith of the clearing-houses issuing them and they will be redeemed when presented. Still they are another and striking example of the burden to a country's trade of, to put it mildly, an unscientific currency system which has strewn the economic and financial history of the country with the wrecks of thousands of what would otherwise have been prosperous business enterprises.—From "The scope and functions of the clearing-house," by Frank Greene, in the *American Review of Reviews* for December.

#### Eat More Candy.

"Give children plenty of pure sugar, taffy, and butterscotch and they'll have little need of cod-liver oil," says Doctor Woods Hutchinson in the *Christmas Woman's Home Companion*.

"In short, sugar is, after meat, bread and butter, easily our next most important and necessary food. You can put the matter to a test very easily. Just leave off the pie, pudding or other desserts at your lunch or mid-day dinner. You'll be astonished to find how quickly you'll feel 'empty' again, and how 'unfinished' the meal will seem. You can't get any working man to accept a dinner pail without pie in it. And he's absolutely right. The only thing that can take the place of sugar here is beer or wine. It is a significant fact that the free-lunch counters run in connection with bars furnish every imaginable thing *except sweets*. Even the restaurants and lunch grilles attached to saloons or bars often refuse to serve desserts of any sort. They know their business! The more sugar and sweets a man takes at a meal, the less alcohol he wants. Conversely, nearly every drinking man will tell you that he has lost his taste for

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ESTABLISHED 1860.

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sweets. The more candy a nation consumes, the less alcohol. "The United States Government buys pure candy by the ton and ships it to the Philippines to be sold at cost to the soldiers in the canteens. All men crave it in the tropics, and the more they get of it, the less 'vino' and whisky they want. "In fine, the prejudice against sugar is born of puritanism and stinginess, equal parts. Whatever children cry for *must* be bad for them, according to the pure doctrine of original sin; besides, it costs money. I know families in the rural districts yet where the head of the family groans over every dollar's worth of sugar that comes into the house as a sinful and 'unwholesome' luxury."

When Honor Walks Abroad.

One evening at dusk, as Mayor Jones and I were going home, a negro tramp, unkempt and sinister, asked him for the price of a lodging. He had no change, but he handed the tramp a five-dollar bill, telling him to get it changed, and he could have his alms. We waited; the Mayor talked of other things; I, with far less faith than he, in some dubious expectation. But after a while the tramp came back, and into the Mayor's hand poured out the change in silver. The Mayor, humanly complaining of the heavy silver which the Treasury Department sends to us in the West so that New York may have all the crisp dollar bills, dropt the money in his pocket.

"Ain't you going to count it?" asked the tramp. "Did you count it?" asked the Mayor. "Yes." "Was it all right?" "Yes." "Well, then, there's no need for my counting it, is there? Did you take out what you wanted?" "No." "Here then."

The Mayor gave the tramp a coin and he went on. There was no possible ostentation about this; Mayor Jones had no need, in the dark, to do anything to impress me,

his friend. I should not, indeed, stoop even to explain so much. But how much good did such confidence do that wandering outcast? How much good did it do me or others with whom he might come in contact? By the same law, possibly, my own lack of faith in the tramp would have led him to treat me differently.

When one understands this higher law as Mayor Jones understood it, every act of one's life, no matter how trifling or insignificant it may seem, becomes really of monumental importance, and the hasty word, the unkind glance, the very spirit, no matter how deeply hidden, in which a thing is said or done, are seen to have an effect which may reach further than imagination can go, an effect not only on one's own life and character, but also on the lives and characters of all those about one.—From "The golden rule in real life," by Brand Whitlock, in *The Circle* for December.

The Planters Discover Good Qualities in Norway Poplar.

Tree planters throughout the northern portion of the Middle West have had brought to their attention lately the extraordinary value of the Norway poplar, a near relative of the common cottonwood, which possesses fine qualities that bid fair to raise the prestige of the whole cottonwood family.

This cottonwood is shrouded in mystery, so far as its origin is concerned. It bears no cotton and is reproduced entirely from cuttings. The tree grows straight and lean and it is said that the bark never scalds or cracks. The wood is straight-grained and suitable for lumber. It splits easily, seasons quickly, and makes excellent fuel.

The Norway poplar grows very rapidly. In Minnesota it has been known to grow 50 feet high with a diameter of 17 inches in 14 years. It makes a good shade tree, retaining its leaves until late in the autumn, and on account of its rapid growth should prove very desirable for windbreaks and shelterbelts. So far as is known at present, this tree is perfectly hardy, and will grow under a variety of soil and moisture conditions. It seems, however, to respond quickly by increased growth to cultivation and care.

The advantage which the Norway holds over the Carolina poplar, one of the most popular of cottonwoods, is chiefly in its greater hardiness, better form, and the seemingly superior quality of its wood is shown in preliminary studies made by the United States Forest Service. It will be some time before the Norway poplar will be available for widespread planting, since cuttings of the true variety are at present very scarce and hard to obtain.

The New Hymnal Now Ready

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- No. 110—Limp Cloth, each 35c; per dozen \$3.75.
- No. 111—Cloth and Leather, each 50c.
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"Autumn Leaves"for 1908"Yesterday, To-day, and To-morrow"

There are three sisters that the world delights to love and honor—the past, the present, and the future. They never grow old. To each individual who will listen they whisper their secrets in turn. Those who listen and learn shall at last be in possession of truth. The past is fair to look upon, but a little shadow comes over her countenance. The present concerns us now, and soon we must learn the lessons of the future. It is of the present and the future that we wish to speak.



AUTUMN LEAVES STANDS FOR BEAUTY AS WELL AS FOR TRUTH. IT IS OF ARTISTIC AND LITERARY VALUE. IN ITS PAGES, "DIAMOND TRUTH" IS GIVEN A PROPER SETTING. THE BEST TALENT IN THE CHURCH IS USING PENCIL, PEN, AND CAMERA FOR YOUR PLEASURE AND BENEFIT THROUGH THE PAGES OF THE CHURCH MAGAZINE, YET LIKE ALL CHURCH ENTERPRISES IT WORKS AT A DISADVANTAGE FOR LACK OF FUNDS. WHAT CAN BE DONE?

The Messageof"Autumn Leaves"

*Autumn Leaves* is a magazine. If it were a person it would speak to you thus: The harvest is great and the laborers are few. We are admonished to pray the Lord of the harvest to send other laborers into the field. Shall we not help him to prepare and send those laborers forth? That is, has been, and shall continue to be my work. For that purpose came I into the world.

I help and strengthen the middle aged and the old who now bear the burden of this great work. But my special appeal is to the young men and women who must soon carry on the gospel work, if it is to be carried on at all by human beings.

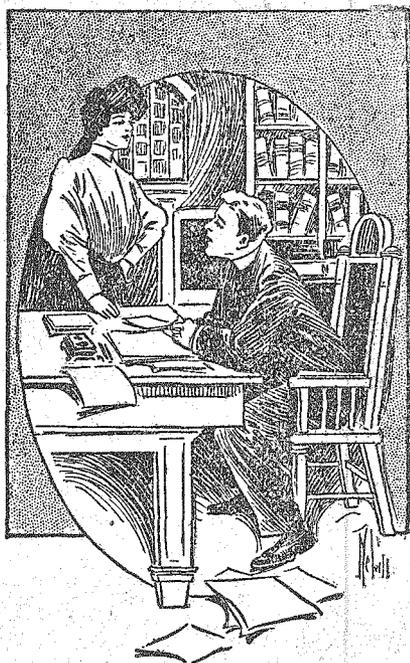
I go into the busy city and into the distant countryside. I go where the preacher can not go. My neat dress and the pleasant face catch and hold the attention of mine host and then I tell him the old gospel story.

I beguile lonely hours with poems, with true stories of adventure, with beautiful pictures, and with narratives of travel in foreign lands—and through it all I weave the golden thread of gospel truth.

I tell the people what the church has done in the past and what she is doing now. I delight to recount the histories of men and women who have borne an honorable part in the gospel service, and those who listen are inspired with new zeal and wisdom.

This is my work. No one else can do it. I ask little and give much. I am your magazine. Will you receive me into your home?

An Appeal  
to the  
Young



Do not forget the church literature. Get in touch with God and the church NOW.

What We  
Want You to Do

YOU HAVE HEARD the message of *Autumn Leaves*. If you are a subscriber we want you to continue as such. We are confident, though, that you will do so, because your past actions show that you know a good thing when you see it.

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*Autumn Leaves* comes monthly to your home, beautifully bound and illustrated. You will enjoy reading it, and it will make you a better Latter Day Saint. Your visitor will read it and he will think better of the church. Your boys and girls will read it and will get in touch with the church and her teachings.



An Appeal  
to the Old

You can't scold religion into your children. We will show you a "more excellent way."

*Autumn Leaves* costs you only one dollar a year. Men give a good deal of thought to the food that they feed their hogs and horses; but too often they trust to luck when it comes to feeding the minds of their children. Why not reverse? Your child is the best thing that God ever gave you.

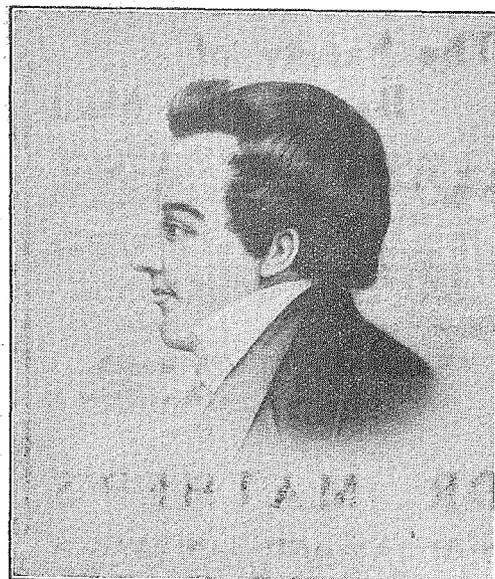
One wise mother writes, "Inclosed find one dollar for one year's subscription to *Autumn Leaves*. I am getting it for my son's Christmas present, so send it in his name. I thought it would be the loveliest gift a mother could give to her son."

There is a "time for every purpose under the sun." Now is the time to subscribe for *Autumn Leaves*.

A Glance at  
the Future

*AUTUMN LEAVES* will continue to solicit, secure, and publish special articles upon subjects of immediate interest, by men and women "who know." The Autobiography of Elder J. C. Clapp, at present running, will grow in interest and will be followed by others of equal value. The Daughters of Zion Department and Religio's Arena will still form an important part of the magazine. In fact old lines will be developed and from time to time something new, original, and attractive will be added—as for instance, forthcoming series, How I Became Converted, to which several have contributed.

Letters  
From  
The  
Past



One of the well known church writers has prepared a series of articles to begin in the January number. These articles are in the form of letters, supposed to be written by a young man, during the early days of the Restoration, from Manchester, Kirtland, Far West, and Nauvoo, relating the history of the church as it unfolded.

MANCHESTER, New York, March 29, 1820.

The three religious bodies before referred to have been holding a religious revival in the neighborhood. . . . And just to-day, to add to the excitement, it is rumored that young Joseph Smith has prayed over the matter and has had a vision that the churches are all wrong. I shall have an account from his own lips, for I have known him well.—*Autumn Leaves*, January, 1908.

*AUTUMN LEAVES* IS EDITED BY ELBERT A. SMITH AND PUBLISHED BY THE HERALD PUBLISHING HOUSE, LAMONI, IOWA. \$1.00 PER YEAR PAYABLE IN ADVANCE. SEND ALL REMITTANCES TO HERALD PUBLISHING HOUSE.

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An Illustrated Magazine Published by the Rock Island Railway.

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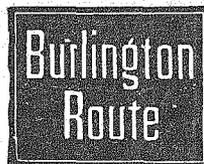
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# THE SAINTS' HERALD

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



"There shall not any man among you have save one wife; and concubines he shall have none."—B of Mormon, Jacob 2: 6.

Bishop's Office  
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

## Editorial

### THE MANHOOD OF CHRIST.

*I drew them with cords of a man, with bands of love.— Hosea 11: 4.*

There are three periods in the history of Christ that are filled with human interest. His first appearance in our midst is as the babe of Bethlehem. He comes to us in that period with all the appeal of helpless and innocent childhood, brooded over by careful and jealous motherhood. Here is an appeal to sentiment, reverence, and even pity when we read the words addressed by Simeon to Mary, "Yea, a sword shall pierce through thy own soul also."

At a later period he appears to us, following his resurrection, as a triumphant God, declaring that all power both in heaven and on earth, is given into his hand. He appeals to us as a deliverer.

Man has ever been ready to hail the conquering hero. Man has ever been ready to do homage to kings. Most heroes have had their weaknesses and most kings have had their vices. But here is the King incarnate, the impeccable hero. Those who really understand him do not withhold their allegiance; and when all come to understand, all will bow before him and acknowledge his sovereignty.

But between the infant and the conqueror there was a period when he was simply a man, when he was tempted in all things as we are tempted, yet with no more aid from divinity than any man may receive who will, he proceeded to show us what a man can be and do. He had passed out from under the fatherly care of Joseph; he was not yet crowned King of kings and Lord of lords: he was simply a man, and appealed to his followers to be his friend. He did not care for servants. Elijah, the prophet, had his "servant," and so did Elisha; but Jesus desired no servants—he wished for friends, comrades, some one to walk the road with him.

He was no fanatic, dreamer, sentimentalist, weakling, or coward. He was a live and virile man who could live in the desert, ride the heaving sea, climb the mountain, breast the tide of commerce in busy cities. He appealed to men and women, and with the "strong cords of a man" drew to him the tax-gatherers, fishermen, publicans, physicians, the pure Mary, the Magdalene, believing John, and doubting Thomas. He held them with "bands of love."

## CONTENTS

### EDITORIAL:

The Manhood of Christ	1161
Items for HERALD Readers	1162
The Angel's Message (poem)	1165
The Star of Bethlehem (poem)	1165

### ELDERS' NOTE-BOOK:

Work by the Wayside	1166
---------------------	------

### ORIGINAL ARTICLES:

Prospectus of the Journal of History	1167
The Wise Men	1167
Second General Epistle to Grumblers and Faultfinders	1171
Graceland Notes	1174

### MOTHERS' HOME COLUMN:

A Christmas Carol	1174
Yuletide Memories	1174
The First Christmas	1175

### LETTER DEPARTMENT:

Letters	1176
Extracts from Letters	1181

### NEWS FROM BRANCHES

	1181
--	------

### MISCELLANEOUS DEPARTMENT:

Conference Minutes:	
Central Michigan	1182
Convention Minutes:	
Central Michigan	1182
Bishop's Agents' Notices	1182

### PARTICULAR ATTENTION.

Is called to the notice in the Original Article Department of this issue, by Heman C. Smith for the Board of Editors, concerning the publication of the "Journal of History." The publication of this journal was authorized by the last General Conference. The first number is to be issued in January, and it is especially desired that all who want to receive this valuable magazine from the beginning, subscribe *at once*. Let your orders be received not later than January 15.

How finely the "cords of manhood" and the "bands of love" were blended. God had his ideas of what a man ought to be; but it is doubtful if any one had ever fully lived the life of a man until Christ came. He was given as our object lesson of what a man should be. It is as though he said, "You admire manhood, but you look for it in the bloody butcher or the iron-heeled despot. Let me show you: In a man strength is blended with tenderness and power is blended with love. No man is a man who is cruel, or domineering, or false, or unable to rule himself."

All true men are not physically strong, all physically strong men are not true men; but we are constrained to believe that Christ was a perfect type of man. He endured forty days of fasting without the slightest weakening of purpose. Throughout his entire ministry he was a man without a home. He had no suitable food supply and at times was compelled to pluck and eat the raw grain. He had only a single garment. In a word, he worked hard for three years without what we would consider proper food, shelter, or clothing. So much for his physical strength.

But it is the real test of manhood to remain fixed and true when the body is broken. This he did. He watched and prayed while others, being worn and weary, slept. He showed himself worthy to command others by being always obedient to his superior officer. He typified the soldierly virtue of obedience when in the extremity he declared, "Nevertheless not my will, but thine, be done." He faced unpopularity, one of the severest tests. Finally, upon the cross, enduring terrible pain, he showed his ability to stand by a cardinal principle of truth, when he prayed the Father to forgive those who were persecuting him, on the ground that they did not know what they were doing. His moral vigor is undoubted.

Now here is the point for us to consider: Christ did not spring into the world a full grown man, physically and morally complete as we find him later on. Our attention is riveted by the fact that he came as a child, undeveloped, and achieved his perfect growth by always adhering to certain laws which are embraced in his gospel. Thus he not only brought that gospel but he was himself a product of it. If, as Amiel says, "The test of every religious, political, or educational system is the *man* which it forms," then we have an invincible argument in favor of the gospel, because representative atheists as well as representative Christians have lauded the manhood of Jesus.

That we should observe the laws that Christ observed and obtain the results that he obtained is perhaps best stated in the parting exhortation which David gave to Solomon his son, "Be thou

strong, therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments."—1 Kings 2:2, 3, I. T. ELBERT A. SMITH.

#### ITEMS FOR "HERALD" READERS.

The following statistics will be of interest to the Saints who read the HERALD, showing the value of savings banks' deposits. The number of savings banks in the United States seems to be small from the following list, but the number of depositors is large, and the average value of deposit is rather surprising under the circumstances.

It is a wise provision for any one who can, to create a reserve fund by deposit:

Savings Banks Statistics: There are 1,319 savings banks in the country, with 8,027,192 depositors, and the average amount due each depositor is \$433.79. Iowa, with 494 of these institutions, leads the list, but the number of patrons is only 335,527, while New York, with 134 savings banks, has 2,637,285 depositors. The deposits in New York are correspondingly high, and the average balance is \$506.25.

While at Honolulu we were permitted to read a history of the Islands by a Mr. Alexander, who seemed to be well informed in regard to the subject matter, and from that history we learned what is stated in the item below. In 1836 there was an approximate number of Hawaiians 136,000, but the census of 1896 gave only some 36,000, showing a decrease of 100,000 of population. Where the statistics given below came from, we do not know:

Hawaiians Dying Out: The native Hawaiian population is rapidly decreasing. In 1836 it numbered over 108,000, and in 1900 it was less than 30,000, and at present it is estimated at 20,000.

In addition to the item of statistics above, there are some items in regard to the Hawaiian Islands that would be interesting to the readers of the HERALD because of the significance attached thereto. The independence of the kingdom as it was established by Kamehameha I, was acknowledged by England and France, November 28, 1843, and by the United States under Secretary Daniel Webster, December 19, 1842. The first legislature meeting under the constitutional provisions of the Monarchy assembled May 20, 1845. William L. Lee, a young lawyer from the United States, was appointed chief justice. In 1848 there was an epidemic of measles introduced from some transient vessel, which raged with violence to such an extent that one tenth part of the population perished by it.

The first census taken in the Islands in 1832 gave a total population of 130,313. In 1836 the census showed 108,579. There was no census taken from 1836 to 1850. In this year the population showed 84,165, making an apparent loss in the fourteen years of 24,884. There was a census of foreigners,

1,962. The census of 1853, population 73,137; a decrease in three years of 11,027. The census of 1860 was 69,800, showing a decrease in seven years of 3,338. The census in 1896 showed a total of population 109,020; divided, Hawaiian 39,504, Hawaiian born 6,599, Portuguese 13,733, and 2,040 other whites. A census taken in 1872 showed 56,897, a loss of 12,900 in nine years. Any one by consulting the statistics as given by Alexander in 1896 will discover what terrible loss in population happened among the Hawaiians since the first census was taken in 1832.

On December 24, 1824, Kapiolani, daughter of Keawaii Mauhihi of Hilo, Hawaii, broke the superstition of Pele, the fabled god of the crater Kilauea. This princess met the Priestess of Pele near the crater, who challenged her right to approach the sacred mountain, and threatened her with the fiery anger of the god of the crater if she persisted any further; but the princess disregarding the challenge, proceeded down into the crater until she stood on what is called the "Black Ledge," and said in the presence of those who went with her and of the priestess, in reference to the fabled god's defense of her domain, "Jehovah is my God. He kindled these fires. I fear not Pele. If I perish by her anger, then you must fear Pele; but if I trust in Jehovah, and he preverse me when breaking her *tabus*, then you must fear and serve him alone." She then threw stones into the burning lake and ate berries consecrated to Pele, thus defying the fabled protector of the crater and breaking the superstitions which bound the people to their idolatrous and superstitious worship. Ever since, her name has been justly celebrated throughout the Islands.

Rice was introduced into the Islands from South Carolina in 1860. Bees were taken in from San Jose in 1857. The first Portuguese immigrating to the Islands were a list of 150 passengers in 1875. Since then some 10,000 have entered the Islands. The first Chinese consignment of 500 reached the islands in 1865, and in 1868, 148 Japanese came in on the Sioto.

Schools in English were established after 1850. The Royal School opened December 5, 1851; the Oahu College in 1854. The Kamehameha schools were founded by Mrs. B. P. Bishop. English was taught in the schools compulsory in 1896. The Lunalilo Home for aged Hawaiians was opened in 1881.

Reciprocity was established with the United States in 1876. The Islands were annexed to the United States in 1898, and the flag raised August 12, 1898.

These items were gathered from the history published by Mr Alexander, and brief as they are, they show to some extent the vicissitudes through which the Islands have passed. But one's heart aches

almost when one contemplates the terrible losses in population which have depleted the Islands of their native inhabitants since the discovery of the Islands by Captain Cook, years ago. Alexander, the historian, failed to set forth clearly all that had happened to the Islands, or state the times and places when and where the evils which accompanied the first visitors to the Islands were introduced among the native population, through the influence of which its strange depletion in numbers occurred.

One of the unique experiences of the visit of the Editor and Elder Sheehy to the Islands occurred Monday, October 28, when by invitation of a brother and friend of the Chinese race, in company with Brn. G. J. Waller and Edward Ingham, we had dinner at a Chinese restaurant, eating Chinese food prepared by the Chinese cooks at the restaurant. We do not purpose to describe the menu in Chinese, but the readers can draw their own conclusions when we give the bill of fare in English. It may not be out of place to suggest that the restaurant is located on Smith Street, so this may possibly account for it. The menu in English was: Boiled abalone; mushroom and lotus duck; boiled chicken; oyster salad; roasted pigeon; fishy fungus; fried rib; boiled mullet, and kidney soup; rice instead of bread. It is needless to state that the food was palatable. It was excellently prepared and the feast was crowned by a small cup of fine Chinese tea. To preserve the epicurean tradition, there were not thirteen at the table, but there were eleven. Elders Smith and Sheehy were the guests of honor, accompanied by Elders Waller and Ingham. Those sitting down with us at table (the table being round), were Mr. Tam Hung, Lau Chee, Tom Ayoy, Too Shau Chin, Mr. Whoe Tong, Hop Kee, and Wah Sue.

We thoroughly enjoyed the many good associations. These men could speak English and were some of them of good report among their own people, and well known to Brn. Waller and Ingham.

The next day, Tuesday the 29th, we had lunch at the same Chinese restaurant, with Bro. Tom Ayoy, Brn. Sheehy, and the Editor; all Chinese dishes, excellent in quality and enjoyable in taste. No matter what may be said of the objectionable character of Chinese food by others, we saw no reason, from what we ate on these two afternoons, to object to the food that was set before us. The Editor confesses at once without prejudice that he enjoyed them, and he so frankly stated to the keeper of the restaurant and his hosts of the occasion.

By previous arrangement, begun and perfected without consultation with the Editor, a *luau* (a feast) in the native Hawaiian custom, was given at the residence of Mr. and Mrs. Henry Paoa, in Wai-kiki, in the afternoon of Thursday, November 2.

Had the Editor stayed until the 6th of the month this feast would have been given on his birthday, but we had decided to leave the island on the Alameda, whose date of sailing was the 6th of November. Hence, the feast was arranged for Saturday. We can not do better for the readers of the HERALD than to give an account of this *luau* as it appeared in the *Sunday Advertiser* for November 3:

A most admirably appointed *luau* was given yesterday afternoon at the residence of Mr. and Mrs. Henry Paoa, in honor of President Joseph Smith and Elder Sheehy of the Reorganized Church of Jesus Christ of Latter Day Saints. It was the first occasion of the kind either of these gentlemen had experienced and was thoroughly enjoyed by them and by a number of other visitors in the islands, and by a company of at least three hundred *kamaainas* of longer or shorter residence here.

The guests were welcomed on entering the grounds at the Ena road, Waikiki. The grounds are ample and the lawn well kept. The *luau* was served in a large tent which pleasantly broke the somewhat strenuous trade wind. The floor of the tent was covered with mats about the tables and with cocoanut fronds elsewhere. There were six long low tables. Two of them were covered with yellow crepe paper, with yellow chrysanthemums in profusion, for decoration. Two were in purple, asters being the decoration. Two were in scarlet with carnations as decorations. The tables were low so that the true Hawaiian style of seating, on *lauhala* mats, was followed, a method provocative of many jokes and merriment among those to whom it is an unaccustomed position. President Smith in spite of his seventy-five years, adapted himself to it with grace and cheerfulness.

The tables were loaded with the accustomed things of the *luau*, all excellently cooked or prepared. The *poi* was served in cocoanut bowls.

Among those present besides the guests of honor were Mr. and Mrs. E. Ingham, G. J. Waller, Mr. and Mrs. W. D. Willard of Los Angeles, Mr. and Mrs. Campbell of New York, Mr. and Mrs. Fishburn of San Diego, Dr. and Mrs. J. M. Whitney, R. H. Trent, Captain Piltz, Dr. W. T. Monsarrat, Ralph S. Hosmer, Mr. and Mrs. Chas. L. Rhodes, Mrs. George Lucas, Harry Winthrop Tappan of Los Angeles, Miss Piikoi; Miss Puohau, Mr. and Mrs. Isaac Harbottle, Mrs. Emma Gulick, Senator Kalauokalani, Mr. and Mrs. Moses K. Nakuina, Mrs. Wright, Miss Kahele, the Misses Kinney, Mrs. Wilson, Mrs. Bittman, Mrs. Hearne, Miss Vandenburg, Miss Marshall, Judge J. L. Kaulukou, Mr. and Mrs. J. Mahuka, John W. Francis, Supervisor Dwight, Mr. and Mrs. Harry Swinton, D. Kalauokalani, Jr., and many others.

The Hawaiian band was in attendance and rendered a very pleasing program of largely Hawaiian music. Miss Pih sang a number of songs to the accompaniment of the band. Her singing was very much enjoyed.

Among the interesting incidents of the occasion was the meeting of President Smith and Mrs. J. M. Whitney. It was Mrs. Whitney's father, Mr. L. L. Rice, who found the long lost and diligently searched for Spalding manuscript, in Honolulu, among a quantity of neglected manuscript, the remnants of a mass of matter that had come to him in the purchase of a printing office in Painesville, Ohio, years before. Mrs. Whitney said to President Smith, that she did not wonder that the Latter Day Saints considered the manner of the preservation of this manuscript providential when it was considered that it had been carried around by her father during many years and many removals with-

out any knowledge that it was in his possession, or thought that it or any of the manuscripts among which it was were of great value.

The Spalding manuscript, which was the manuscript of a romance written by one Solomon Spalding, was claimed by the opponents of Mormonism to have been the original or to have contained the ideas of the Book of Mormon. In other words that Joseph Smith had transcribed or paraphrased this romance into the Book of Mormon. To disprove this the manuscript was sought everywhere by the Mormons, and when it was thus found after many years the mere reading showed that it had nothing in common with the Book of Mormon.

Following the *luau* there were short addresses by President Smith and Elder Sheehy. They were introduced by David Kalauokalani, Jr., who was the Master of Ceremonies for the occasion. President Smith spoke of the pleasure it gave him to visit these islands, and of the warm welcome he had received. He had found through a long life that men were generally kindly everywhere, and he took it as a token of the universal brotherhood of man. It had been his happiness to live during the era of great material progress. He had seen the development of transportation from the ox-cart to the locomotive and the great steamship, and of light from the tallow dip to electricity. He bore on his hands the evidences of injury by the first harvester, the sickle, and he had seen the development up to the self-binding machine.

He believed it the privilege of the Anglo-Saxon to lead in these material developments and thereby to be a great blessing to the whole human race.

We confess to a feeling of gratitude and pleasant recollections when we call to mind this feast, seated upon mats laid upon the ground, without chairs, and feasting at a low table spread with the abundance of nature splendidly prepared, the native method by which the guests were expected to partake without knives or forks, and to prove themselves adepts at this primitive fashion of eating, upon an occasion so fraught with friendliness on every hand, which the visitors from the States enjoyed to the full.

Bro. David Kalauokalani, Jr., who presided, is a young man of good promise. He is an acting priest of the branch; is also clerk of the country court, well known and respected; was secretary to the delegate at Washington for something like two years, is a very pleasant and able man. We were introduced to the other guests, our immediate neighbor at table being the wife of Doctor Whitney, who was the daughter of Mr. L. L. Rice with whom the Manuscript Story, which the church has been permitted to publish and give to the public, was found at Honolulu by Reverend Fairchilds of Oberlin College. The story of our visit to her, however, will be told in another article.

What is birth to a man if it be a stain to his dead ancestors to have left such an offspring?—Sir P. Sidney.

\*\*\*

Our birth is nothing but our death begun, as tapers waste the moment they take fire.—Young.

## THE ANGEL'S MESSAGE.

*The light that on Cumorah fell lay first on Galilee.*

Our nation's blood flowed rich and warm,  
Her heart beat strong and true;  
But creed-bound faith with leechen hold  
Sucked up her wine and dew—  
Wearing old religion's cloak  
Like ravens called with warning croak.

Young men and aged were stirred to thought,  
And friends of old church creeds  
Wagged slow their heads and gathered close  
To tell of real soul needs—  
Where pilgrims died and patriots bled,  
Unseen, they heard the angels tread.

Men big of brain, of tender heart,  
Great men with silver tongue,  
Unloosed the creed bands from their souls  
And wide love's portals flung—  
To make life's way more bright and sweet,  
And blaze a path for angels' feet.

But who of all who saw the wrong  
Could tell just what was true and right?  
They led to heights untouched before,  
Then paused, or plunged to darker night,—  
For man may walk where saints have trod,  
But of himself can not find God.

The throbbing pulse of seventy-six  
Set seal on future mother's heart,  
And freedom, liberty, and God  
Were of its nature bone and part,  
And one was twin to notes that fell,  
From liberty's far-ringing bell.

That bell sound ringing through the world  
Brought heaven to earth, how near, how near,  
For men threw down their priest-bound hopes  
And cried, "*The God we love is here.*"—  
They heard the heavenly rhythm beat  
Melodious time to angels' feet.

The shackles broke before their words—  
Those men who felt that touch divine—  
And prophet-poets, love-inspired,  
Wrote pages in a golden line—  
To them the angels came so near  
Their rustling robes they seemed to hear.

How fast minds broadened with the years  
Whose tide of life swept swiftly west  
Toward Columbia's golden heart,  
The land with many blessings blest,—  
Foretold in ancient Jewish lore  
When angels walked with men before.

It is of that land and of that time  
We weave a story into rhyme.

Alone where the early buds put forth  
In the stillness beneath the trees,  
A lad with creeds of men perplexed  
Sought God on bended knees.  
Like men of learning he looked out,  
And saw a world half lost in doubt.

The lad who knelt was young in years,  
The warm spring day was new.  
He read, "Who seeks will find," and felt  
The promise must be true.

And thus he came to ask the way,  
Half hushed with awe that sunny day.  
How strange and weak his own small voice,  
But the fragrant wood-mold near  
Touched his soul like a clasping friendly hand,  
And he prayed with none to hear,  
Till there fell a light—such wondrous light—  
In gladsome beams from angels bright.

He looked upon a well-loved form,  
Bare were the shining feet,  
And spotless breast and kindly hands,  
With the face divinely sweet—  
Whose voice with rapture pierced his heart,  
"The creeds are wrong. Have ye no part."

Another night, another scene—  
A golden night it must have been:  
This time an angel came to tell  
A message glad, describing well  
The ancient record Nephi made,  
The wind-swept hill where it was laid.  
And afterwards they met again,  
Afar from sight and sound of men,  
Upon the sunny western slope  
Where brown Cumorah held our hope.  
The boyish eyes looked on the place,  
That bow and bend of nature's grace,  
That formed a frame of low hills near,  
As clasping hands round something dear.  
Beneath a bending sky of blue  
The vision seen was so far true.  
Four times Cumorah's grasses sweet  
Were pressed by youth's and angel's feet.  
Then came the time—ah, glad the day!  
They bore the hidden book away,  
From out its ancient bed of stone  
To speak with no uncertain tone,  
And tell to man the scenes of old  
'Mong children of Christ's other fold.

What does it bring dear friends to you?  
'Tis the Christmas spirit old,  
The Christmas child and Christmas song,  
And the peace the Christ foretold.  
'Tis a link 'twixt the old world and the new,  
A bond 'tween the Gentile and the Jew.

A balm for the troubled heart and sad,  
A calm for all unrest.  
'Twas not our land nor old Judea  
The Master loved the best—  
The world-wide brotherhood of man  
Attests a broader, kinder plan.

Columbia's sons are rich to-day,  
With the love of happy throngs.  
Triumphant far o'er battle fame  
Are their mighty pens in songs—  
They lifted man and cleared the way  
For angels in the latter day.

To us those messengers of light  
Keep echoing the song  
That rolled across Judea's hills,  
Voiced by an angel throng,  
And brought the anchor needed most  
To a restless, waiting, troubled host.

O tell us not of light that failed  
 Nor shone on land or sea!  
 The light that on Cumorah fell  
 Lay first on Galilee,—  
 Adown a path that angels trod  
 To watch the weary son of God.  
 A living being clothed with light  
 Down that same shining way  
 Brought gifts of power and gave to man,  
 And showed the place that day,  
 To find the record of this land,  
 And witness of the Master's hand.  
 The same glad story Luke would tell,  
 Had it been his to keep,  
 The chapters of his well-loved Christ  
 'Mong these, his "other sheep"—  
 To both he came with love divine,  
 Our own dear land and Palestine.  
 Old Bethlehem's hills heard gladdest song,  
 "Behold the Christ is born;"  
 Cumorah lay unknown, unthought  
 That glorious Christmas Morn—  
 But soon she heard the echo sweet,  
 And felt the touch of angel feet.  
 Her light shall never, never fail  
 In radiant majesty;  
 For it was sent by one who walked,  
 The far Tiberian sea.  
 He knew men needed beams thus bright  
 To lead them to the safest height.  
 So the shining angel feet come near,  
 Their beauteous hands reach down,  
 Their voices ring as glad, as dear,  
 As in old Bethlehem's town—  
 With the song they sang when Christ was born  
 They touch men's hearts each Christmas morn.  
 VIDA E. SMITH.

#### THE STAR OF BETHLEHEM.

A star of old in grandeur shone  
 Upon Christ's natal day,  
 And shed its heavenly radiance on  
 The manger where he lay.  
 It led the wise men to the scene;  
 With costly gifts they came,  
 And homage paid the babe serene,  
 Whilst angels sang his fame.  
 In fear and envy Herod sought  
 The infant King to slay;  
 His soldiers cruel slaughter wrought;  
 The guiltless babes their prey.  
 But God his holy child did guard  
 'Gainst Herod's dark design;  
 And to angelic watch and ward  
 The sacred trust consign.  
 And when at length, with no lament,  
 The tyrant's course was run;  
 The Father into Egypt sent  
 And called his royal son.  
 With honor, his appointed place  
 To fill, that son did aim;  
 And sought by works of truth and grace  
 To praise his Father's name.

And when his earthly work was done,  
 His blood then paid the price  
 Of man's redemption—love had won  
 Through perfect sacrifice.

So now he lives and reigns supreme  
 In heaven's brightest sphere;  
 His eyes, like stars, in beauty beam  
 Through love's pure atmosphere.

But still for us with light sublime,  
 The Star of Bethlehem shines;  
 Its memory sweet at Christmas time,  
 Each heart to him inclines.

Still, as of old, its bright rays guide;  
 And hearts true homage pay  
 To God's dear Son, once crucified,  
 To take man's guilt away.

EDWARD INGHAM.

HONOLULU, Hawaii Territory, November, 1907.

## Elders' Note-Book

WORK BY THE WAYSIDE.

*Saints' Herald:* The inclosure will perhaps interest you. Have many opportunities to interest people in the same way in different parts of the country, through which my business carries me. Trust much good will come out of work among men, for the great, growing latter-day Israel.

In gospel bonds,

A. N. HOXIE.

JOPLIN, Missouri, November 19, 1907.

JANESVILLE, Wisconsin, November 7, 1907.

MR. ALBERT N. HOXIE, Joplin, Missouri.

*My Dear Mr. Hoxie:* This will remind you of the man you met at Utica, Kansas (the pen man). I thank you kindly for the Voice of Warning, and the paper. The prophecies, fulfillment of which is spoken of in the Voice of Warning, are excellent reading. Truly wonderful, meeting you as I did. I got a large amount of comfort. 'Twas an inspiration. I have ordered a Book of Mormon and a few other books. If at any time you should be near Janesville, Wisconsin, kindly come and see me, and I will certainly try to give you a nice time while here. Thanking you once again,  
 I am Truly yours,

23 North Vista Avenue.

C. M. FLEEK.

#### THE THEATER.

"I have but very little time this afternoon to speak to you concerning the baneful influence of the theater. The burden of my message is to be along another line. I am not so ignorant as to say that there are not plays to-day which seem on their face to be of a high moral tone, and I have been told by those who have witnessed them that their influence was all for good, but I do know that some of the greatest actors of the present time are reported as saying that the influence of the theater, as it exists to-day, is not the best, and I am also persuaded that much of the danger in theater-going lies in this, that while your ideal might be an exceedingly high one

and you would scorn the play that was low and vulgar, the person over whom you have an influence has no such conception of things that are uplifting in themselves, but naturally yields to the influence of a baser play, and such can be only harmful, first, last, and all the time. So until the theater is made the educating and morally uplifting agency it is capable of being, I can see danger in it.

"I am perfectly willing to stand by the teaching of the Scripture, which is this: That I have an influence in the world. I am my brother's keeper, whether I am willing to acknowledge it or not; one day I shall be called to account for the way I have helped, or offended my weaker brother, and 'if meat makes my brother to offend,' then I must eat no meat."—Dr. J. Wilbur Chapman.

## Original Articles

### PROSPECTUS OF THE JOURNAL OF HISTORY.

For some years the Historian has been calling the attention of the church to the necessity of a periodical for the purpose of publishing important matters accumulating, of an historical character.

The disastrous fire of January 5, 1907, emphasized this necessity, for in it many valuable documents were lost that would have been of great value to the searcher after the true in history.

At the last Annual Conference the First Presidency also recommended such a move and the conference referred it to the First Presidency, the Historian, and Board of Publication, with power to act.

On October 9, 1907, F. M. Smith of the First Presidency, E. L. Kelley of the Board, and the Historian, met at Independence, Missouri, and resolved that in their opinion the publication should be issued under the name of "Journal of History," the initial number appearing not later than January of 1908, if practicable.

They suggested that it should be about the size of *Autumn Leaves*, containing about 128 pages or more per issue, that it should be published under the auspices of the Board of Publication, under the editorial management of a Board of Editors composed of Historian Heman C. Smith, Frederick M. Smith of the First Presidency, and Assistant Historian, D. F. Lambert.

Subsequently this action was submitted to the other members of the First Presidency, and the Board of Publication, and the several suggestions indorsed.

It will be understood that this publication is not for the discussion of doctrinal points, but for biographical and historical matter, that much that is of historical value to the church may be preserved. It will be published on a good quality of book paper

and in form that it may be bound by those who may so desire.

Until there is a demand for enlargement or more frequent appearance it will be issued quarterly, in January, April, July, and October, at the very low price of \$1.50 per annum.

The price at first thought may seem to be high, but when the quality of the publication, and the cost of production are properly considered and compared with like publications, this seeming difficulty will disappear.

The State Historical Society of Iowa publishes a Quarterly of like character for which they have \$2.00 per annum, or 50 cents per copy.

It is important that all who wish to preserve these valuable matters begin with the first issue, and to insure your receiving it, send your subscription at once to F. B. Blair, Business Manager, Lamoni, Iowa.

One thousand subscribers must be had at once in order to meet the expense of issuing.

Matters intended for publication should be addressed to Heman C. Smith, Historian, at Lamoni, Iowa.

Hunt up all your old letters, public, and private, and all manuscripts throwing light upon the history of the church, and send them in, and let us have them where they can be preserved and be of benefit to many.

Write your experiences and observations of early times, and give us the privilege to examine them.

Prompt response both as to subscriptions and material will insure success. We are enthusiastic at this end of the line. How is it with you? Let us hear from you NOW.

We promise you some rare treats in the way of documents not generally known. What will you do for us?

HEMAN C. SMITH,

In behalf of the Board of Editors.

### THE WISE MEN.

(Possible History.)

The feast of the passover was drawing near; and Jews from all nations were gathering to their beloved city. Those annual gatherings caused much stir in Jerusalem. The dwellers in the country looked forward to those gatherings as a favorable time to make trade; they brought into the city droves of cattle and sheep, fruits, fowls, and doves. Booths also, of small wares, lined the thoroughfares. Each in his turn was energetic, and even boisterous in his endeavor to dispose of his wares before the commencement of the days of unleavened bread.

Upon all previous occasions groups of Jews were to be seen in the market places, about the temple, and on almost every corner of the streets, in earnest and loud conversation; emphasizing their words

with fierce gesticulations. But not so upon this occasion. They grouped together more closely, and talked more earnestly; but their voices were subdued, and each face wore a look of concern, and perplexity. And the elders, who sat in the gates, were troubled.

The common theme of conversation was concerning three strangers who had recently come from the East in search of a young child, whom they claimed to be no other than the King of the Jews, the Messiah; the Hope of Israel. And of this Messiah they had said strange things. "What claim have they to any such child being born?" asked Rabbi Ezra, who had but recently arrived, and joined the Rabbis. "In that matter they are very positive," said Rabbi Amos, "and indeed their words carry conviction. They claim to have seen a peculiarly brilliant star, low from the firmament; the same that had been given them in description, as a sure token of the birth of the Messiah. And so sure were they, that they have made the long journey from their country in the East to worship him."

"They speak wisely," said Rabbi Ezra, "for according to our sacred records, the coming of our Messiah must be nigh at hand." "True," replied Rabbi Amos, "but we look not for a babe! Besides, they say this King shall scarcely have commenced his work among men, when he shall be slain. Thou knowest, honored Ezra, that our Messiah can not be slain. He is to be the King of kings, to establish the throne of his father David, and reign until he puts all enemies beneath his feet. And, further, those men say he shall be slain by his own people."

"That were a strange saying, indeed," replied Rabbi Ezra. "All Israel would welcome and defend our King. We long to see his day. But what says Herod to these things? for doubtless he has learned the cause of those men being in Jerusalem."

"Yes, he has heard them, and his countenance is dark. According to an edict sent forth by him, all the chief priests and scribes have assembled within his courts this day; and we wait anxiously for their reappearance; for we know not the heart of Herod."

When he had thus spoken, he saw the Magi drawing near and others following. "Thou shalt speak with them for thyself, Rabbi," said he, "for see, they are coming towards us."

When they drew near, and saw the venerable Ezra, and knowing they had not met him before, they reiterated their inquiry of, "Where is he that is born, the Messiah of the Jews? For we have seen his star in the East, and have come to worship him. Know you not where your King shall be born—who is of the lineage of David?"

"The Messiah, the Deliverer we look for," replied Rabbi Ezra, "is to be raised up among his people,

like unto the great prophet Moses." Here the keen eye of this one of the Magi twinkled, and a smile overspread his face—"And as Moses remained in obscurity until he appeared unto our forefathers, as a prophet, and deliverer, so in like manner do we look for the Messiah. Though of Judah, and perhaps raised in our midst, yet unknown until he comes forth clothed in power, not only to deliver us from this Roman bondage, but to subdue all nations, putting all enemies under his feet."

"But tell us," continued the Rabbi, "how learned you of the Messiah, seeing you have not our sacred records?"

"That would be much to tell," replied the Magi; "yet since you desire it, you shall know briefly how the knowledge first came to us. Our forefathers were dwellers in Egypt in the days when your great prophet Moses, of whom you spoke, came there as the deliverer of the people, dwelling in the land of Goshen, who had long been in bondage to the Egyptians. And when it was known to Pharaoh that two prophets were in the land of Goshen, preaching and working miracles, our fathers went down to Goshen to bring tidings to Pharaoh. They heard the words of Moses, and of Aaron his brother, unto the people. They witnessed the power made manifest during that time of trouble in the land of Egypt, when Moses plead for the deliverance of his people, and Pharaoh continued to harden his heart that he would not let them go. They saw how the Hebrews were miraculously shielded from many of the plagues, while the Egyptians suffered. And they believed in the God of Moses, and on the Christ whom Aaron preached to the people; that he should be made manifest in the flesh, in the meridian of time.

"They heard his last message of warning delivered to the Egyptians in words of power. He said of the Christ that he was the Lamb of God, and his blood would save all who believed, and obeyed; just as the blood of the lamb that should be slain that night would save all who obeyed the words given them of God through the man Moses."—Here the Magi were interrupted by a hissing, and loudly spoken words of declamation by the Polish Jews, who believed that the Talmud was all that was needed for salvation. When the uproar was quelled, Rabbi Ezra said, "We will hear you through, Magi." Whereupon they resumed. "Our fathers understood not that saying; but on the morrow, when it was known that the Hebrews had gone with their flocks and herds, they were constrained to go to Goshen; and, passing through it, found no dead, neither of man nor beast. And seeing blood sprinkled on the door-posts of all their dwellings, they then understood the words of Aaron. And being filled with a vivid faith in the God of Moses, they followed the

army of Pharaoh, who pursued in great anger. They knew that the God of Moses would deliver his people, and they wished to see the final triumph. When they reached the borders of the Red Sea, our fathers remained on the shore, while Pharaoh daringly led his army into the highway made by the great God through the sea for Moses and his people. For though the east wind had often piled up those waters, never before was there a wall of water so high, nor ever before was the river bed so dry. But an unseen hand hedged up the way of Pharaoh, so that he overtook not the Hebrews, and, when they had gained the other shore, the waters closed in upon Pharaoh and his host, and all perished.

"Egypt was then virtually destroyed; our fathers no longer desired to dwell there. They went to the far East, their faith being strong in the God whom Aaron preached, and in the promise of his Christ. This faith was nourished through their generations, by the great creator of all things, who in due time sent his messenger to us who waited to apprise us that the time of the birth of the Messiah was nigh at hand. And this is the token that was given. 'When you shall see a star low from the heavens, whose brightness shall outshine that of the morning star; and shall remain to be seen by you throughout the day, then know that the Messiah, the King of the Jews is born.' We have seen that star, Rabbi, and we came to the Mecca of his people expecting to find and worship him. We went to the courts of Herod the king; but there was no young child there. We have inquired of many of the Jews, but they know not of him. You have said that Bethlehem is the city of David; therefore we will go and make ready, and continue our journey to Bethlehem; peradventure we may find the child."

So saying they bade adieu to the Rabbis and walked towards the inn.

After they had turned into another street, and were apart from observing people, a messenger came hurriedly towards them, saying in a low voice, "Thus saith Herod the king, 'When the evening is come, he will see you at his court,' I will be outside the gate of the inn, to conduct you thither."

Now Herod could as well have had them come to him at noonday, as under cover of night, for none dared gainsay his command. But there was murder in his heart, and he feared his purposes might be discovered in the light of day, and he, thereby, might fail to gain access to the child. From the first he had determined in his heart that if there was such a child as was sought by the Magi, having any claim to become King of the Jews, he would find and destroy him. He had but just dismissed the chief priests and scribes, from whom he had learned the birthplace of their expected prince. It was for

that purpose that he had called them together. And having obtained that knowledge, he now wanted to ascertain his age, then his way would be clear—for he believed not in a messiah.

He had heard from the Magi, that the appearing of the star was the sign of his birth, but he had not inquired when it appeared. Therefore, when the Magi came, being conducted by a private way, he inquired accurately when the star appeared. When he was satisfied, he sent them forth to Bethlehem, craftily telling them to return to him when they had found the child; making as though he would go also to worship him. As the door closed behind them Herod felt satisfied that he had the life of the child in his own hands.

The Magi, being prepared to continue their journey to that town, gladly went forth. When they were outside the walls of Jerusalem, lo, *his star*, which they had seen in the East, went before them till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

While the Magi followed their brilliant leader, let us precede them to Bethlehem. We will see that it, the city of David, had its share of visitors also. Those who were of the house of David lingered with their own people until the feast days. Among the guests who entered the ancient town, was a comely young mother with a babe whose soft flaxen hair lay in curling rings about his shapely baby head, as he nestled against his mother's breast. These sat upon a beast, while the husband walked by their side. As they entered the town, the woman turned her face towards her husband, with a fond look in her dark, expressive eyes, and said, "If possible, Joseph, let us secure the same rooms to which I was removed shortly after the birth of this my sweet babe, one year ago."

"It shall be as you desire, gentle wife," said Joseph, "Those people were very kind to us."

"Yes," said Mary, "But more than that, the room itself seems almost sacred to me: in it I spent the first happy month of motherhood, an experience so new, and so pleasing. And it was there also that you placed upon this child the name given you by the angel. You remember, Joseph, how the whole room seemed filled with a holy light that departed not altogether while we remained; therefore it is, to me, like no other place in Bethlehem could be."

When they drew near to the house and made application, they were received gladly, the hostess saying she had kept those rooms in reserve, knowing that they would come. All this had taken place some days previous; their apartments were arranged for their temporary stay. They were rested from their journey from Nazareth, and were in readiness to

go to Jerusalem on the morrow to attend the holy convocation.

It is evening; the babe is sleeping on a couch; the mother sits by him. Her gaze is bent full upon the child, and so intent as to be oblivious to the presence of any other, until her husband laid his hand gently upon her shoulder.

"Mary, my beloved, I fear you give yourself too much of anxious thought. I often look at you while you pore over the sleeping child, and sometimes see that your face is more than sad; it looks almost drawn as with anguish, or anxious care, as to-night."

"It is even so, my husband; yet I can not refrain from watching him much while he sleeps. I do not know that he is different from other sweet-tempered children in his wakeful hours; but when he sleeps I almost forget that he is a child, so vivid are the expressions of his little face. And it carries my soul with it in all its various changes. Sometimes a light, a radiance is upon his countenance, as if he were enjoying a happiness beyond what earth affords. And again, a sadness will settle upon him, so deep, so full of suffering, as though he were bearing the troubles of the whole world; at such times, he frequently sighs. And each time it pierces my heart like an arrow."

Here the conversation was interrupted by a gentle rap at the door. Joseph arose, and opened it wide. Seeing three strangers standing without, he cordially greeted, and invited them in. As they entered, they saw Mary and the young child. And without delay, they went near, and bowed themselves and worshiped him.

Joseph looked on in surprise. Mary reverentially bowed her head. When they arose from their knees, Joseph inquired of them who they were, and whence they came, and why worshiped they the child. And when they had made an answer to his inquiry, and greeted Mary, they took from their hampers, treasures, gold, frankincense, and myrrh, and presented them as an offering to the holy child.

Then spake Mary to the Magi, "You will abide with us for a season."

"Honored mother," spake the Magi, "we will abide with you for the night only, for on the morrow we must return to Herod, for so he bade us do, when we had found the child, that he also might come and worship him." While Mary arranged their sleeping apartment, they discoursed with Joseph concerning their journey to Jerusalem, their stay in the Jewish city, and their visit with Herod, until it was time to retire for the night. But long before the dawning of the day, they arose, and made known to Joseph and Mary that they had been warned of God in a dream, not to return to Herod; and that they had concluded to depart at once, and re-

turn to their own country by another way than that of going through Jerusalem, and thus get beyond the way of travel to Jerusalem before day to avoid being recognized. Upon hearing their words, Mary arose and set food before them, and put some in their hampers also. When they were gone, Mary said to her husband, "I feel a foreshadowing of evil. Herod will be very angry when he learns that those men have gone without returning to him, and if he finds us, we will be implicated in the trouble. I almost fear to go to Jerusalem to-morrow, lest we meet Herod in his anger. Therefore, if it please thee Joseph, let us return to Nazareth on the morrow, instead of going to Jerusalem."

"I fully concede to what you say, Mary, for I am ill at ease myself, knowing that there must be an important reason for the Lord warning them not to return to Herod. Therefore we will start in the early morning for Nazareth. So saying, Joseph went out and fed, and saddled their beast. Then they lay down for an hour or so of rest before starting.

Joseph fell asleep quickly; but not so with Mary. Her thoughts were too active for sleep; yet it was but a few minutes when Joseph arose, saying, "An angel of the Lord appeared to me in a vision, saying, 'Arise—take the young child and his mother, and flee into Egypt, and tarry thou there until I bring thee word; for Herod will seek the young child to destroy him.'"

A nervous chill swept over Mary on hearing those words. She hastily arose and completed the few needful preparations, feeling glad that they had made ready for a journey. Then she took up her sleeping child, pressing a hungry kiss on his little face as she did so, and wrapped him in his mantle. And casting her finely woven white shawl about her head, was ready to be seated upon their faithful beast.

How tenderly she pressed her babe to her bosom, drawing the folds of her shawl about him, as if she would shield him from all harm, as well as from the chill morning air.

The morning star shone down upon them in its splendor, as they started upon their lonely journey. The beast also seemed to understand the situation, and walked on lively. And by the time the sun rose, they were leagues distant from Bethlehem.

All the following day Herod looked for the return of the men from the East. But since it was the day of the holy convocation, he reasoned that they might be at the services. Yet he was angry to think they had not done him the honor of meeting him first. As the day waned, he sent his servant to the temple to see if they were at the feast. When the servant returned, he informed Herod that they were not in the city, neither had been during the day.

Herod was wroth at this delay. The town of Bethlehem was not so large that it would take so long to go through it; and he was meditating a punishment when they should return. But when another day passed, and they came not, his anger was kindled to a rage; and, gnashing his teeth, he inwardly muttered, "Do they dare to disobey me, and thus mock at my authority! Others shall suffer for this! My purposes shall not be thwarted! Had they returned as I bade them, one life might have been sufficient. But now I will give a wide range, that I may be sure to include this child, whoever he may be, and we will see if my kingdom is to be usurped by a Jew."

Whereupon he called his officers and gave command to take men and go forth and slay all the male children in Bethlehem and all her coasts, from two years old and under.

EMMA BURTON.

\* \* \* \* \*

## SECOND GENERAL EPISTLE TO GRUMBLERS AND FAULTFINDERS.

### CHAPTER I.

But if ye bite and devour one another, take heed that ye be not consumed one of another.—Paul.

From the history recorded in previous chapters concerning grumblers and faultfinders, the fact is clearly brought out that it was prompted by a spirit not of the Lord, and hence brought the displeasure of the Lord to bear upon those who fostered it unto their destruction. "If any man have not the Spirit of Christ, he is none of his."—Paul. And the Spirit of Christ is not a grumbling or faultfinding spirit, neither an accuser of the brethren, as that has a tendency to produce dissension, distrust, and confusion; while the work of the Spirit of God produces unity, confidence, and peace.

In unity there is strength; in dissension and distrust there is weakness.

The fruit of the Spirit of God is love; love unites and brings peace and confidence. Suspicion, grumbling, faultfinding, in their very nature, are not, nor can they be the fruit of love, hence, not of the Spirit of God; therefore, the Lord does not approve of it, and as the Lord is unchangeable we may well reason then that what he once disapproved he will always disapprove. The same cause will always produce the same result, and if he, in former days, so severely punished the grumblers and faultfinders, will he not do the same now? I do not mean by this that he will punish all grumblers and faultfinders in the same manner, as past records show that they were punished in different ways; but there is one punishment to which all of that class is subject, namely, the withdrawal of the Holy Spirit, and when this is the case there is no perfect love, no perfect joy and satisfaction in life, no peace, no long-suffering and gentle forbearance one toward

another, no charity for each other, which is the greatest of all gifts of the Spirit, without which we are as sounding brass, that is to say, our profession of religion is like the sound, it dies away and is forgotten; but the works produced by charity remaineth, and is the echo of our faith, the sound of which will reëcho from land to land, and from shore to shore. This is the light of Christ. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Christ.

"Charity suffereth long and is kind; charity envieth not; . . . is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth."—Paul. These are some of the fruits of charity, and we pronounce them good, hence the tree which produced them must be good; but can the same be said of uncharitableness, of which grumbling, faultfinding, envy, and evil-speaking are the results? Hardly.

The chronic grumblers and faultfinders have always been a menace to society. They accomplish nothing but the sowing of discord among men, creating distrust and suspicion, which in their nature have a tendency to undermine any institution, no matter how strong and good it may be; hence the wise man says that there are certain things the Lord hates, and among these he mentions "An heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."—Solomon.

The truth of this will be demonstrated in the next chapter. The faultfinder builds up nothing, but is constantly tearing down. Where wrongs exist he is doing nothing to correct them. When in error themselves, they are blinded to their own mistakes, hence do nothing to correct them. These are all stepping-stones to greater crimes, which also history clearly indicates.

### CHAPTER II.

And it came to pass that after the grumblers and faultfinders of Israel had died in the wilderness, that the Lord permitted their children to enter into the promised land, a land flowing with milk and honey, where they might dwell in peace, unmolested by the oppressor, if willing to serve the Lord and keep his commandments.

And it came to pass that as the years rolled by they began to forget the mercies of the Lord in delivering them from bondage, and in giving them a goodly land, and began to find fault with the worship of the Lord as he had instructed them, and began to worship other gods, to suit their own taste and convenience.

And it came to pass that the Lord permitted the surrounding nations to harrass and annoy them, and lay siege against their cities, and lead their people into captivity.

And it came to pass that thus about eight hundred and fifty years passed away from the time they entered the promised land, and Nebuchadnezzar, king of Babylon, laid seige against Jerusalem.

In those days there was a man of the Jews, Lehi by name, a devout man, one who feared God and walked in his statutes. And the Lord put his Spirit upon him, and he began to prophecy concerning the destruction of Jerusalem. But the Jews mocked him because of the things he spoke against them and concerning Jerusalem. And it came to pass that the Lord commanded Lehi to take his family and depart into the wilderness; and he was obedient to the word of the Lord and departed with his wife, Sariah, and his sons, Laman, Lemuel, Sam, and Nephi. They traveled for three days, when he pitched his tent in a valley by the side of a river. And Lehi counseled his sons to walk in the ways of the Lord, in uprightness and purity; but because of the hardness of their hearts they began to grumble and find fault with their father for having taken them from Jerusalem out into this wilderness, away from their gold and silver, and their inheritances. This was the same spirit manifested in them which had been manifested by their forefathers in the wilderness when they were led out of Egypt. And it came to pass that the elder sons of Lehi continually grumbled and found fault with their younger brethren, Sam and Nephi, with whom the Lord was well pleased because they kept the commandments. He revealed his will and spoke to Nephi, who was the younger, and when he made known to his brethren the will of the Lord they were exceedingly angry and wroth, and they did bind him with cords; for they sought to take away his life, that they might leave him in the wilderness to be devoured by wild beasts. And thus it was with the brethren of Nephi, as it had been with the brethren of Joseph and of Moses, who sought to take away their lives; the spirit of faultfinding had ripened into still greater iniquity, even that of murder.

And it came to pass that as they were journeying in the wilderness, and with their bows and arrows obtained meat for their families, that Nephi broke his bow of fine steel, and the bows of his brethren were also useless, having lost their spring, and several of the company, including himself, began to grumble against the Lord their God.

And the voice of the Lord came unto Lehi, and he was truly chastened, insomuch that he was brought down into the depths of sorrow.

And it came to pass that they traveled in the wilderness for the space of eight years, during which

time they were continually grumbling against Nephi and their father Lehi. When they arrived at the seashore, Nephi was commanded to build a ship. Then they began again to find fault with Nephi for making pretensions to being able to build a ship. They refused to work, and were exceedingly angry, insomuch that they were desirous of throwing him into the depths of the sea; but the power of God was upon Nephi, which caused them to quake and tremble. They were made to realize that it was the power of God, and they fell down at his feet and would have worshiped him had he not prevented it. After this they went to work and assisted in building the ship, and provisions were placed therein preparatory to crossing the mighty deep.

And it came to pass that they all entered the ship and went toward the promised land, being driven by the wind. And they began to be very merry, and to dance and to speak very rudely and jestingly, insomuch that Nephi feared that the displeasure of the Lord would come upon them. He spoke against these things, and they became angry with him and found fault with him because he pretended to be their ruler. "We will not that our younger brother shall be ruler over us." They bound him with cords and treated him with much harshness.

And it came to pass that the Lord was displeased with them for this and caused the compass which directed the ship to cease working, so they knew not whither to steer the ship; and he caused a great storm to come upon them; and they were driven by the tempest for the space of many days; yet did they not loose their brother Nephi from the bands with which they had bound him, until they were about to be swallowed up in the depths of the sea, when they recognized the judgments of God in this, and loosed him from his bonds.

And it came to pass as they had loosed him, he went and took hold of the compass, and it worked whither he desired it. And he prayed unto the Lord, and the wind and the storm ceased, and there was a great calm. After the space of many days they landed in the promised land and began to till the earth and plant seeds which they had brought with them.

And thus it came to pass that the kickers, the grumblers, and faultfinders could not prevent the progress of the Lord's work, nor the carrying into effect of his purposes and designs, but brought upon themselves many afflictions and punishments.

#### CHAPTER III.

And it came to pass as the children of Israel dwelt in Canaan that many prophets were sent to them, from time to time, who reprovved them for their iniquities. They also prophesied many things con-

cerning the Messiah which was to come. The people stoned and killed their prophets in various ways because they considered them as pestilent fellows. It appeared as though they had inherited the spirit of their fathers who perished in the wilderness, and they became a nation of grumblers, faultfinders, and murderers.

And it came to pass that when fourteen hundred and fifty years had passed away from the time they had entered the promised land that the Messiah was born—Jesus the Christ. As he went about doing good and ministering to their wants, and healing the sick and infirm, he also associated himself with the poor, the publicans and sinners, and this same spirit of grumbling and faultfinding which had descended from generation to generation in Israel was again manifest, and they said, "This man receiveth sinners, and eateth with them. Why do ye do this? And again, "When they saw some of his disciples eat bread with unwashed hands, they found fault."

And as the Lord and disciples went through the cornfields on the Sabbath day, they plucked some corn and rubbed it off in their hands to get something to eat, and they said, "Why do ye do that which is not lawful to do on the Sabbath day?"

And it came to pass as the Master was going to and fro doing good among the people, that he entered into the synagogue, and there was a man there which had a withered hand, and they watched him to see whether he would heal on the Sabbath day that they might accuse him. And Jesus healed the hand that was lame.

And it came to pass that the spirit in them caused them to go straight away to the Herodians to counsel with them how they might destroy Jesus. And as the Master sat at meat at the house of one of the Pharisees, a woman of the city, and one who loved the Lord, heard that he was there and she went there bringing with her a box of very costly ointment. As she stood there behind the Master, she wept (an evidence of repentance); and, in her humility and contrition of heart, she washed his feet with her tears and wiped them with the hairs of her head, and kissed them, and anointed them with this precious ointment. She manifested true humility, love, and repentance. She found no fault with the Master for going to eat with one who was one of the many who constantly sought to entrap him in words, and laid snares before him, and took counsel how they might kill him. No. She loved the Master. She had no room for faultfinding; but not so with the man who had invited him. He thought within himself, "This man, if he were a prophet, would know who and what manner of woman this is that toucheth him: for she is a sinner." And Jesus said to him, "Simon, I have somewhat to say unto thee."

And he saith, "Master, say on." And, after the Master had told him the difference of treatment he had received while in his house as manifested by this woman and himself, and the degrees of love manifested or not manifested, he said, "Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much." And he said unto her, "Thy sins are forgiven thee." Those who sat at meat with him and had heard this began to grumble within themselves and say, "Who is this that giveth sins?"

And as the Pharisees had taken counsel how they might destroy Jesus, he withdrew himself from hence and a great multitude followed him. And it came to pass that one was possessed of a devil who also was blind and dumb, and he healed him, and the blind and dumb both spake and saw. And the people were amazed and said, "Is not this the son of David?"

But the Pharisees, who were so thankful that they were not sinners like others, began to find fault and grumble, and said, This fellow does not cast out devils only by Beelzebub the prince of devils.

And it came to pass that the Master spake a parable concerning a certain householder which planted a vineyard and let it out to husbandmen. And he sent his servants into the vineyard, from time to time; but the husbandmen took them and beat them, stoned and killed them. When the Lord of the vineyard returns what will he do with those husbandmen? He shall miserably destroy those wicked men and let the vineyard out to others, which shall render him the fruits in their season.

And the priests and the Pharisees who had heard this parable perceived that he had spoken concerning them, hence they grumbled and sought to lay hands on him. But they feared the people who took him for a prophet.

And it came to pass that there was much murmuring, grumbling, and faultfinding among the people concerning him; "for some said, He is a good man. Others said, Nay, but he deceiveth the people." And it came to pass that the priests and scribes and the elders and all the kickers and grumblers assembled themselves unto the palace of the high priest Caiaphas and consulted together how they by subtlety might take Jesus and kill him. They sought for false witnesses who would testify against Jesus, and at last found two, evidently two of the grumblers and faultfinders, and they said, "This fellow said, I am able to destroy the temple of God and to build it in three days." And the whole multitude rose up and led him to Pilate, and they begun to accuse him saying, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is king."

After the examination by Pilate, Pilate said to

those who accused Jesus, "I find no fault in this man at all, as touching those things whereof ye accuse him." Pilate acted according to justice and was actuated by principle, although a heathen; but the grumblers and the faultfinders and false accusers who professed a belief in God cried out with one accord, "Crucify him! crucify him!" But Pilate answered him and said, "Take ye him and crucify him; for I find no fault in him." But the kickers and the grumblers cried out all the more, "Away with him! Away with him! Crucify him!" And he delivered Jesus over to be crucified to satisfy that howling mob of grumblers and faultfinders, children of those who had stoned the prophets and would have stoned Moses, and whose carcasses fell in the wilderness because of their grumbling and fault-finding.

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition also, and for an admonition for those upon whom the end of the world shall come. Wherefore let him that thinketh he standeth take heed lest he fall.—Paul. S. K. SORENSEN.

(To be continued.)

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#### GRACELAND NOTES.

The fall term of Graceland, which is just about to close, has been a very successful one from every point of view. There has been marked improvement along all lines and the outlook for the winter term is very encouraging.

A larger per cent than usual of the students will spend their vacation time with parents and friends at home; however, as usual, a larger per cent will be obliged to remain here, on account of distance. For these a Christmas tree and Christmas exercises are being provided by the students and faculty. This promises to be an interesting feature of the vacation season. Parents and friends of students here are requested to send presents to President R. M. Stewart. He will see that they are placed upon the tree for the proper persons. Be sure to send the presents early, as the exercises will be held on Monday evening instead of Tuesday, so as not to interfere with the programs at the church. It is hoped that no students will be missed. Others not having children or relatives here can assist by sending something appropriate to boy or girl.

It has been suggested by some that we give the people of the church a further opportunity to assist Graceland at this time by sending a present for Graceland, in cash, books, laboratory equipment, etc. If any one feels like doing this the favor will be gratefully appreciated.

It is evident that it will be necessary to add an instructor in some preliminary subjects for the

winter term. It has occurred to us that there is some competent person in the church who is willing to help the college out of this difficulty and who would be willing to teach a few classes for expenses, with the privilege of continuing advanced study. The work required will be for the benefit of the young people in the church who come deficient in the common branches. If you are interested, write by first mail to the undersigned.

LAMONI, Iowa.

PRESIDENT R. M. STEWART.

## Mothers' Home Column

EDITED BY FRANCES.

### Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. T. A. Hougas, secretary, Macedonia, Pottawattamie County, Iowa; Mrs. M. E. Hulmes, Treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler Avenue, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

### A Christmas Carol.

It chanced upon the merry, merry Christmas Eve,  
I went sighing past the church across the moorland dreary—

Oh! never sin and want and woe this earth will leave,  
And the bells but mock the wailing rounds, they sing so cheery.

"How long, O Lord! how long before thou come again!  
Still in cellar, and in garret, and on moorland dreary  
The orphans moan, and widows weep, and poor men toil in vain,

"Till earth is sick of hope deferred, though Christmas bells  
be cheery."

Then arose a joyous clamor from the wild fowl on the meer,  
Beneath the stars, across the snow, like clear bells ringing,  
And a voice within cried,—"Listen! Christmas carols even here!

Tho' thou be dumb, yet o'er their work the stars and  
snows are singing.

Blind! I live, I love, I reign; and all the nations through,  
With the thunder of my judgments even now are ringing;  
Do thou fulfill thy work but as yon wild fowl do,

Thou wilt heed no less the wailing, yet hear through it  
angels singing."—Charles Kingsley.

### Yuletide Memories.

The tallow candles were not yet lighted, and the fire in the huge cavern of a fireplace was only a great heap of glowing coals. The children were sitting on the wide hearth, chatting in their childish way. They had taken off their snow-soaked shoes and stockings, so the warm bricks of the hearth felt exceedingly nice to their bare feet, as they sat there joyously telling over their little experiences of the day while coasting down the hill behind the house.

Presently the outer door is flung open and two men bring in the great yule log, rolling it over the uncarpeted floor with levers, for it is far too large for even two men to carry. It is well coated with frozen snow. The children scamper out of its way, and the father rakes out a hollow bed for it in the ashes and coals at the back of the fireplace, and

the great log is moved into place with many a "heave—o—" from men with strong arms who plied the levers till it settles with a thump and a hiss of melting snow into its place. The coals are shoveled back against it and branches of dry wood are piled on the andirons in front that soon send up a joyous crackling, such as only dry hickory and buckeye can make.

The laughing children resume their place on the hearth in front to watch it burn, and listen to the merry noise. The melting ice in the big log spits out mischievously at the row of little bare feet in front, causing their hasty withdrawal amid shouts of laughter. What a thing of life that fire seems as it goes roaring up the great chimney, causing those gathered about it to move farther and farther back towards the rear of the room. The mother and older daughters take up their knitting. No candles are needed. The father and the boys remove outdoor garments and settle down to enjoy life. All hearts seem to catch the merry cheerfulness of the fire, and respond to it in laughter and song. Our 'prentice lad sits with chair tilted back against the bed at the far side of the room. He is far from his mother and home, but he enters heartily into the joy of the evening. A few lines of the song which he contributes cling to memory along with the scene, though I do not remember to have heard them since that Christmas Eve. I transcribe them here:

"From toil and the care on which the day is closing,  
The hour of eve brings sweet reprieve.  
Oh, come, come away.  
Oh, come where love will smile on thee,  
And on our hearts will rapture be,  
And time pass merrily,  
Oh, come, come away."

The song was sung with feeling, and the rich German voice had scarcely ceased, when as if in acceptance of the invitation to come and enjoy the happiness of the evening, there came a knock at the door, and the son and daughter of a near neighbor came in. These are asked to contribute their share of the songs with which they comply. The mother responds that she does not know any songs, but she would like them all to join her in singing a hymn, and together they sing:

"Joy to the world! the Lord has come,  
Let earth receive her King."

After this nuts and apples are brought, doughnuts and pumpkin pie passed around, with hot cider from the steaming pitcher on the hearth. A merry time was had with all this good cheer, and then games are prepared—old-fashioned games they were, but full of innocent fun—such as "blind-man's buff," and "puss in the corner," in which the little ones join with the older young folks, none of whom are past eighteen.

The mother has been putting away the remnants of the repast and leaves the pantry door slightly ajar that some of the warmth may enter and prevent freezing. Our "blind man" makes a sudden backward dash in the endeavor to pin one of the dodging figures behind him to the wall, when the treacherous pantry door swings in and lets the blinded one down with a thud, both elbows immersed in two large buckets of buttermilk left standing on the pantry floor. He picks himself up, joining in the merriment while he stands with white dripping arms spread out as one remarked, "like a goose prepared for flight." The blind man makes a grab at the speaker and catches her in his milky arms, and the fun goes on, while the little mother laughingly follows with mop rag along the milky way.

The evening was soon spent, but the yule log burned on for a week, and still burns in the hearts and memories of the two or three who yet linger on earth.

M. E. KEARNEY.

Was there ever a time when the publishing interests of the church needed to be remembered more than now, when we are struggling to overcome the loss we sustained by fire? Mothers, do you realize that by ordering books which are published by the church, it is in your power to greatly help this department of the Lord's work? Think, and act upon your thoughts, for the time is short.

#### The First Christmas.

Helaman 5: 5; 3 Nephi 1: 2-4.

The sun was sinking to rest, leaving the sky radiant with purple and gold, and throwing a shimmering light over the snow-laden boughs of the hemlocks, cedars, and pines of the primeval forests, making the frost on the snow glisten and sparkle in the uncertain light.

A youth with anxious face, tall, lithe, and sparely built, was striding through the pathless forest, the dead twigs and snow snapping and creaking with every step, all unmindful of the beauties around him, breathing deeply of the odorous air, as he hastened to reach his destination.

In a rude hut almost hidden by the overhanging branches of the forest trees, were gathered several men. The room was unlighted, save for that which was afforded from the huge fireplace, whose blazing log lighted up, then threw into shadow the anxious faces of the group. One of them, an old man with white hair and long flowing beard, was speaking, while the others were intently listening.

"'Tis five years since Samuel the Lamanite prophesied unto us that the Son of God should come to redeem all those who shall believe on his name. He also told us of the many signs and wonders that should be in the heavens. Verily we have seen many of these things of which he spake. We have seen the great lights in the heavens, and God through us hath wrought greater miracles than ever before. Yet there are those among our enemies, that say the words of Samuel are not fulfilled, and that our joy and faith hath been in vain; because we have not yet beheld the one great sign of the birth of the Christ. But be ye not sorrowful, but watch steadfastly for that day, and that night and that day, which shall be as one day, as if there were no night."

A step was heard without, the door was thrown open, and a youth stepped in; when they beheld his face a silence fell upon the group. "Thou hast news, grave news; I see it by thy countenance, speak up that we may know the worst," said the old man.

"Father, I have. I hastened to you from the city, where I heard that a day had been set apart by the unbelievers, that all those that believe in those traditions (of the coming of the Son of God) should be put to death; except the sign should come to pass, which had been given by Samuel the prophet."

At these words the little group became very sorrowful, lest by any means, these things which had been spoken might not come to pass. Nephi being exceedingly cast down, passed out from their midst and bowed himself down upon the earth, and cried mightily to his God, that they might not be destroyed because of their faith in the traditions of their fathers. He continued in prayer all the next day, and behold the voice of the Lord came to him, saying, "Lift up your head and be of good cheer, for behold the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world."

The good news was rapidly spread among the believers, and their hearts were filled with joy and thanksgiving that God had remembered his people on this continent, and that on the morrow the Christ would be born in the lands of their fathers.

When the time for night had come, the great golden orb of day set in the west as before, but the whole earth was bathed in light and glory, from the east to the west, from the north to the south. The unbelievers fell to the earth with fear and trembling, but from the throats of the believers burst a song which was echoed and reëchoed, and sung by the angel chorus: "Glory to God in the highest," and looking heavenward they beheld a new star, His star, larger and more brilliant than all others, radiating such light as they had never yet beheld, and they exclaimed, "So are the words of the prophet fulfilled. There shall be a new star, such an one as ye never have beheld." They bowed down to the earth, worshipping God, and knew that the Christ was born.

INDEPENDENCE, Missouri. MRS. M. A. ETZENHOUSER.

## Letter Department

ADAH, Pennsylvania, November 16, 1907.

*Editors Herald:* I have just read a tract entitled, "The personality of God." From the reading, I think this little tract is published by your people. I agree with you on the personality of God. I firmly believe that he has parts and passions; that he has eyes, ears, mouth, and nose, and feeling; that takes in all the five senses. I do not understand why you left out the nose when the Bible speaks so plainly on this subject. Isaiah 65:4 we read, "Which eat swine's flesh, and broth of abominable things is in their vessels." And verse 5 says, "These are a smoke in my nose, a fire that burneth all the day." Surely the Lord has a nose and he can smell the broth and the frying of the swine that the many people use who profess to be his children. And again in Isaiah 66:17 we read that those who eat the "swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."

Many who profess to be Christians claim that the Lord made all the beasts clean when he let down the sheet to Peter (Acts 10:15); but in verse 28 we read that Peter says, "God hath showed me that I should not call any man common or unclean." We know that Peter had been with Jesus during his three and a half years' ministry, and if Jesus had intended his followers to eat all kinds of abominable things, Peter would have known it. Jesus was only using the beast as a symbol, and while he was thinking on what the vision meant, the three men called for him. Please read Acts 10 and let us for ever abandon the abominable things that God has so graciously told us not to touch, the unclean thing. (2 Corinthians 6:17.)

I am much pleased at the way you magnify the holy and perfect law of God. So many profess to be Christians who violate the holy law of God in so many ways. I believe just as your tract says, "To the law and to the testimony." If they speak not according to this there is no light in them. And surely it is changing the law when we drop the command which says, "The seventh day is the Sabbath of the Lord thy God." We can not change one jot or tittle and be guiltless of the law of Christ, because it was sin that caused the suffering of our Lord, and sin is the transgression of the law. I also believe in being born of water by immersion; and I believe in the laying on of the hands, and in all the gifts of the Spirit. The Bible says, "To the law and to the testimony." And we read in Revelation 19:10 that the testimony of Jesus is the spirit of prophecy.

So we can not have the church of God, unless we have the gift of prophecy and the gift of healing, and all the officers spoken of in the Bible. I hope you keep all ten of the commandments; and that you do not defile the temple of God by eating unclean things, and using tobacco, and any stimulants; and that you render to Cæsar the things that are Cæsar's, and to God the things that are God's. This is the way the saintly Daniel did, and his three companions, and the fifty million martyrs who suffered cruel death under Catholicism; and let us suffer also that we may all be glorified together. We can not be the children of light unless we accept all the light; for we are the light of the world, and can not be hid.

Your sister in the hope of the soon coming of the Lord.

ANNIE BROWN.

WASHBURN, Maine, November 12, 1907.

*Editors Herald:* I left home early in May for the "Pine Tree State," my field of labor. I called at Haverhill on my way, spending a few days trying to encourage the Saints, and help them over some of the hard places they were encountering. The evening before leaving a very pleasant surprise awaited me. Meeting had been appointed at the home of Bro. George W. York, president of the branch. At the close of the meeting the Saints lingered and talked. Some of the young sisters, with knowing winks and smiles, skipped from the parlor, returning in a few minutes with ice-cream and cake, to the surprise of the elder, for he had no intimation whatever of the pleasant arrangement made. A surprise of this kind is very refreshing and helps cement the already strong ties of sainthood more securely. After some musical selections and good hearty laughter (refined), I was asked to stand by Bro. York. Upon arising he delivered a very nice little speech of appreciation for my labors among them for many years, regrets at my leaving them, etc., and presented me with some very useful "details" that make up the outfit of man. These little green spots do not come with such frequency that we are liable to soon forget them. For such remembrances we are truly thankful. The spirit of appreciation, manifested towards those laboring for the good of mankind, is helpful.

Arriving in Maine I attended the Western Maine conference of Stonington. A very peaceful and profitable session was enjoyed, Elder W. E. LaRue, sub-missionary in charge, presiding. I stayed, while there, with Bro. and Sr. Frank Carter, two good, loyal Saints, Sr. May being the writer of that splendid story, "An instrument in his hands," as published in *Autumn Leaves*. Would have enjoyed a longer stay among them, but duty called me elsewhere. Since entering my field I have directed much of my labors in and near Jonesport. Developments here proved to me conclusively my appointment was rightly directed. I was blessed in a remarkable manner among the people and Saints of that place. Bro. Greene, missionary in charge, labored among his old friends and associates there, and was accorded a hearty welcome. Two were baptized by him while there; and seven others, all heads of families, have been baptized since; and others are near the door, one lady living at Machias awaiting an opportunity.

The powers of darkness sought to obstruct the work in a peculiar manner, but the one whom God has placed at the head of his church, and who will eventually hand it over to his Father perfected, was equal to the occasion, and triumphed.

The sweet, fresh fish, lobsters, etc., along the Maine coast are just splendid, and were enjoyed. I was called home October 1 to perform the marriage ceremony of our only

daughter, Lillia, to Bro. Charles L. Warren, of Los Angeles, California, where they have made their home. One more vacant chair in our home, and her companionship to her mother greatly missed; but this is as it has been appointed, and we must learn to endure such changes.

On my return to Jonesport I found our brother, Elder Joshua Walker, very low, and October 26 he passed quietly and peacefully away to rest with the faithful ones in the paradise of God. He was president of the branch here for many years, and leaves an untarnished record behind, living a consistent, saintly life, and faithful to the end. To such the crown of life is promised. His faithful companion, Eliza, is left to do good among the Saints wherever she may desire to make her home.

The work in Washburn is at a very low ebb, and in a most discouraging condition. The clouds have gathered thickly over the horizon, with no apparent rift in sight. We most earnestly pray for light and spiritual direction. A freezing-out process is in progress, and not wholly from the outside. Who is to blame for these conditions?

An early cold snap here, of several degrees below zero last month, has frozen twenty thousand acres of potatoes in this country. This comes almost as a calamity to the farmers here. Surely we have many things to remind us of the visitation of God in judgment to the inhabitants of the earth. What is not being destroyed by the elements, are subject to the scourge of destroying insects. The promise to Israel in the days of Malachi was, I will destroy or rebuke the devourer for your sakes, if you will bring in all your tithes and offerings into my storehouse. The curse upon the earth is largely due to the ingratitude of its inhabitants. How shall modern Israel escape the effects of these scourges? I am the Lord, I change not? Then the ages that move along can not bring change to the purposes, plans, or justice of the Lord. He ever abides the same. "His course is one eternal round."

The Lord has told us he has cursed the waters in these last days, but he has blessed the earth for his Saints' sake. But blessing from God comes to his Saints upon certain unalterable conditions. In nothing doth man displease God more than failing to recognize the hand of God in all things, and in not keeping his commandments. Then to be entitled to the riches of the earth's products, we must keep the commandments, and the one especially emphasized to us, as to Israel of old, is the paying of our debts to the Lord, and giving our offerings and consecrations to the building up, redemption, and enlarging of Zion. If these things are strictly attended to, the devourer will be rebuked for our sakes, as of old, and we shall be a delightful people.

The Lord, in his mercy and long-suffering, yearns after his people, and is offering every inducement in promise (and his promises are sure) if his people will stand in holy places, where he can unstintingly give to us according to his promise.

"Oh, that my people would hearken," comes to us as of old. May we heed the counsel of our heavenly Father, that we may not suffer with the wicked and rebellious the judgments which are to be poured out, without measure, in these last days, is my prayer.

Yours in gospel bonds,  
RICHARD BULLARD.

BYRNEVILLE, Indiana, December 6, 1907.

*Dear Herald:* We hardly ever see anything written from Byrneville, Indiana, but we are not dead, nor asleep in the work here, but have a flourishing Religio, Sunday-school, Saints' meeting every Sunday at two in the afternoon, and each Wednesday night, and of late, quite regularly, preaching each Sunday by Elder F. L. Sawley. Bro. Sawley, our

missionary, moved his family here in July. Since that time he reorganized our Religio and Sunday-school that had gone down, and because of sickness in his family the last month he has been detained at home. The stork visited his home the 7th of November and left a baby girl. But he has not been idle in church work, so far as he has had time and strength to labor for the advancement of our work. In addition to this, we are to have a Christmas tree and entertainment. We have some nice young people in our branch, who are willing workers, and only lack proper development to make them proficient, devoted church workers. Bro. Sawley is one of our peculiar all around men, not only a successful preacher, but a musician, singer, an earnest worker with the young people and children, a chart builder, and blackboard and chart preacher, hence a useful man. We feel that our work here is surely making progress, if some things are not just as we think they ought to be to make a branch strong and spiritual.

Hastily, in gospel bonds,

H. W. AND HELEN KEPLEY.

TIPTON, Iowa, December 7, 1907.

*Dear Herald:* I would like to state that we are alive yet, though silent for a long time. Bro. F. B. Farr and wife were here and held two services in the opera house December 1, afternoon and evening, with a splendid crowd in the afternoon, two hundred or more, but not so many in the evening, owing to services in four different churches. Splendid interest was manifested by the close attention paid, though Elder Farr spoke for nearly one hour and a half with good liberty. Sr. Farr rendered noble assistance with the music, and people appreciated it, from comments heard afterwards. Some are investigating already. Bro. Farr would have stayed longer, which would have been the thing to do, could we have gotten a place to occupy. We had to pay five dollars for the afternoon and evening, and the writer did not feel able to stand it very long at that rate, as we are the only Saints here that we know of.

"They are just lovely!" was the expression of outsiders, and we, too, could echo the same. We believe they could do a noble work here, as there are so many that belong to no church, and are just fine people. We will try to get some place in the near future, and have them sound the trumpet again before the echo of this effort dies out.

With lots of love for the onward march of Zion, we are,  
I. M. LANE.

DELOIT, Iowa, December 3, 1907.

*Editors Herald:* October 3, 1907, I commenced services in the Cooper schoolhouse, some eight miles northeast of Glidden, where, in connection with the branch officers, Orman Salisbury, and George Juergens, I preached some fourteen discourses, staying at the home and enjoying the hospitalities of Bro. Juergens and family. Bro. Juergens manifested a zeal that is commendable in any officer by taking me nightly to the place of meeting and back, though very busy with his farm work. Bro. O. Salisbury, when home, manifested the same zeal, and showed equal kindness. These meetings were held in what we usually call the Benan Salisbury settlement. Bro. Benan Salisbury and wife, Mother Harons, who for so many years so kindly entertained the ministers, with others, are evidently at rest in the paradise of God. May their rest be glorious. However, one can scarcely resist a feeling of lonesomeness which creeps over them as the vacancies in the homes and church are noticed. Mr. Samuel Duckett, who with his family entertained us kindly, has fallen asleep, and his excellent family have moved away, so

that my old locality no longer seems to be what it once was, though we are glad to believe "what is our loss is their gain." The branch is badly scattered; but the few still remaining are alive in the work, and making an effort to keep the gospel standard unfurled.

November 6, Bro. Juergens furnished conveyance to the home of Bro. and Sr. John Byerly, five miles west of Scranton, where I commenced services the same evening in the schoolhouse near by, and continued over the Sunday following. Bro. Byerly and family and a Mr. Whitmore and family were about the only ones who attended. However, I enjoyed good liberty in presenting the first principles of the gospel while there. Mr. Whitmore and family are Free Methodists, and they gave the best of attention. They invited me to their home Sunday afternoon of the 10th and entertained me very kindly, requesting me to call again when coming that way.

Sunday, November 10, in the forenoon, I attended the Free Methodist class-meeting, and noted carefully the zeal manifested, which I admired, though I felt sorry that they did not have a better understanding of the conditions of salvation. Among the most zealous ones at this meeting was a Mrs. Wolf, widow of the late Reverend Wolf, of the Methodist Episcopal Church, perhaps the one referred to by one of our missionaries in the HERALD not long since. As I listened to the old sister tell how she "had it," my mind went back to the time when Father R. D. Butterworth used to tell me how grandmother was a member of the "Ranters," and in spite of her new faith I was forced to the conclusion that Sr. Wolf is a "Ranter" in practice, if not by profession.

The writer and others will long remember the kindness of Bro. and Sr. Byerly while members of the Christian Church at Lake City, Iowa. Their house was not only a home for our ministers, but also a place where we held a good number of cottage meetings. Such Christian liberty is a jewel, and is not often found among those not of our faith. The Lord is sure to bless those who manifest such charity towards the ministers of Christ.

At this writing I am holding some services in the Deloit Branch, in connection with the branch officers. Thus far the attendance has been good, and the liberty enjoyed and the attention given has been excellent. The watchword is ever perseveringly onward and upward to victory under the blood-stained banner of King Immanuel.

"'Tis a war that calls for valor;  
 'Tis a conflict with the world;  
 There can be no furlough granted,  
 Never must the flag be furled.  
 We can never cease the conflict,  
 Till the summons home be heard;  
 We have all for life enlisted  
 In the army of the Lord."

Yours in gospel bonds,  
 CHARLES E. BUTTERWORTH.

WARNSLEY, Ohio, December 8, 1907.

*Editors Herald:* I have been reading the letters in the HERALD this morning. They produce a satisfaction and enjoyment to me that the world can not give. May the Lord continue to bless the Editors and inspire their hearts and minds with the Spirit of Truth, or Comforter, which is the Holy Ghost.

I was at Crabtree about three weeks ago, and found Brn. I. N. Roberts and Jenkins there. Bro. Roberts was with us a few days. We have no place to hold meeting except at private houses, and the people are very bitter against us. There

are two church houses within one mile of us. One of them is in sight. It is a Methodist. All we can do is to get along the best we can. All will be right in time. I do what talking I can. There are some honest people here, and some that are so bitter against us that they will not accept the gospel of Christ which is the power of God unto salvation; and that perfect law of God that converts men to God, and brings them under subjection to his law, and by obedience to the law of God, or in other words the gospel of Christ as taught by Christ and the apostles, will save the race of mankind in the celestial kingdom, or the same law will condemn them in the day of judgment.

I am glad that I have found the church of Christ, with all of the gifts and blessings as they were in former days, as the same God still exists, and his law never changes. I ask all the Saints to stand firm in the faith that will stand the test. I am your brother in Christ with all love and best wishes to all Saints, the family of God. May God be with you until we meet.

I. T. MITCHELL.

FOREST, Ontario, November 22, 1907.

*Editors Herald:* We are now all alone. Not a Latter Day Saint nearer than Petrolia, twenty-five miles away from us. There were, at one time, six here; but now only my wife and I left. The last one, Bro. Jackson, died October 29, 1907; buried the 31st in Beechwood Cemetery, a Campbellite officiating. There are many around here who have been at us to join their church, as we are alone here; but we prefer being alone with Christ, than to leave the true gospel and go back into darkness. Our daily prayer is that there may be a branch raised up here. We are trying to let our light shine, and I am giving out the HERALDS and *Ensigns* and *Canadian Messengers*, to all that will read them. My wife has been poorly for a long time, but in October our son was over from Applegate and administered to her, and she has been better since, thank God. We are getting old, close on to seventy. We hope at last to meet all our brothers and sisters in Christ.

HENRY HUSTON.

HOLDENVILLE, Oklahoma, December 5, 1907.

*Editors Herald:* The battle is on at Holdenville. A twelve nights' debate commenced last night between W. M. Aylor, and J. W. Crumley, of the non-progressive Christians. Mr. Crumley follows the old lines of misrepresenting us. We are hopeful, knowing that truth will prevail. The Saints have a nice church building here, but it may not be large enough to accommodate all that would like to attend the debate.

I am enjoying myself in this new field. Have the best of health; also find plenty to do. I had the pleasure of baptizing three on Thanksgiving day. My address, for a time, will be Box 185, Holdenville.

Yours for truth and righteousness,

WILLIAM DAVIS.

ROCKY FORD, Colorado, December 10, 1907.

*Editors Herald:* Since leaving home about November 1, I have preached at Pueblo, Florence, and this place; have also visited Saints at Canon City, Williamsburg, Rockvale, Heathton, and Swink. Most of those visited are still in the faith, though some, owing to their isolated condition, are not as enthusiastic as we would like to see them. Organized Sunday-schools at Florence and this place. Bro. F. A. Russell joined me December 3, and we are holding cottage-meetings at night and street-meetings in the afternoon.

Some have signified their intention of joining with us. Unless the smallpox scare hinders, we think to spend a few more weeks farther east in this (Arkansas) valley, and then

move on over the range. We had intended visiting that part of the mission on the western slope ere this, but have been hindered. There are more calls than we can fill.

E. F. SHUPE.

PITTSBURG, Pennsylvania, December 8, 1907.

*Editors Herald:* Within the last few months the church has suffered a loss in the deaths of T. J. Beatty (seventy) and Thomas Matthews, both of the Ohio District. The former had been a missionary for many years, and was instrumental in opening up the work in many new places, and in bringing a great number into the church. Notwithstanding that he was severely afflicted in body and a great sufferer at times, still he would move out and make new openings. He was a man who was greatly beloved by those who knew him. He often said he wanted to die in the harness, and he realized his desire in this respect, as he was only home a few months prior to his demise. He sat in his chair and talked encouragingly to those around him, bade them all good-bye, and admonished them all to be faithful, and fell asleep in the arms of his wife and daughters; and thus passed away one of God's meek and humble servants to his eternal rest.

Elder Thomas Matthews was another one of our faithful men. He had served the church in various capacities; as missionary, president of branch and district. He was not only respected by the Saints, but highly honored by the citizens of his home town, who honored him with many positions of trust. We regret that with his death the work in Syracuse, Ohio, has virtually died, too, as there is not a man left there to carry it on or to continue it. The strangest thing about it is that the work at this place was established by Brn. James Blakeslee and W. W. Blair in the very incipency of the Reorganization, and we have been able to maintain a branch, sometimes very large in point of numbers, until now. We had some sisters left, also one brother, all of whom have moved away. The brother, David Hopkins, an elder, is now living at Shawnee, Ohio, and to make things worse, he united with the Baptist Church recently. We have a church building in Syracuse, and hope the Lord will send some minister there to revive the work ere long.

I am pleased to be able to write that at Limerick, Ohio, the home of T. J. Beatty, that his son Luther has become an active worker and is now president of the branch, and seems determined to take up the work left by his father. May the Lord inspire him and supplement his efforts.

The Columbus Branch is in a very fine condition, spiritually. Some ten or eleven families have moved there within the last year, and a few have been added by baptism. Bro. Josiah Matthews, ex-president of the branch, rendered excellent service in the occupancy of that office. He was ably assisted by Bro. Calvin Rich and the branch officers. At the last business-meeting, a week ago, Bro. Harry French was elected president of the branch, Bro. Matthews being unable to attend all of the meetings by reason of his being a traveling salesman, therefore he preferred Bro. French to occupy. Bro. Harry is a very capable minister, and if properly supported will make an efficient president. Brn. Rich and Wilson have started a small grocery. We wish them success in their new venture. By the way, we have a very interesting Sunday-school under the superintendency of Bro. Clark, and a wide-awake Religio society in charge of Bro. Rich.

Within the last ten weeks I have visited all the branches except one in the Ohio District. All do not come up to the mark in point of spirituality, and in many instances the officers are responsible for the spiritual dearth, because of inactivity and the failure on their part to magnify their calling. The admonition of the Lord to the officers of the

church, "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence," is not honored and respected by some officers; for instance priests, who in some instances do not visit the Saints at all, and in other cases the visits are months apart. Again, in some branches the teachers make no attempt at laboring with unruly and delinquent members. By reason of this neglect the church in many places suffers reproach and is subjected to ridicule, because of the unrighteous doings of some who call themselves Saints, who should be expelled from the church unless they repent and cease their evil doings. And what about the officer who permits himself to become offended at some insignificant or trifling thing, and condescends to absent himself from church services for weeks and months at a time? How can such an one expect to have the confidence and support of the Saints and the blessings of God resting upon him? What is wanted, in my opinion, in most of the branches where I have labored, is a corps of wise, active, spiritual officers. Where such is found in a branch, you will find a spiritual branch.

I have also detected the great slothfulness on the part of some of the Saints in complying with the financial law. As a consequence of such negligence, the hands of the Bishop's agents are tied, and a number of the ministers' families are in arrears with their monthly allowances. And this condition makes it hard, and inconveniences those families who have to depend upon the agents for their monthly pittance. And in view of the high prices of commodities it makes it a very difficult and trying task for the traveling elders' wives to make ends meet. Some few of the ministers have quit the ministry, and some others are threatening to do so. We, therefore, hope the Saints will try to be more diligent in meeting their financial obligations. We also have complaint made to us by some of the traveling ministry, that officers and Saints in many places, where they have occasion to go, do not supply them with the necessary means to meet their traveling expenses and other necessities. We think this neglect is more for the want of thought than a desire to ignore or to treat illy these brethren. Perhaps it would be well for us to refresh our memory by reading what the Lord has said the duties of the Saints are in this respect. "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward; and he that doeth not these things is not my disciple; by this you may know my disciples."—Doctrine and Covenants 83:16.

I have visited Wheeling and Pittsburg within the last week and found both branches in fair condition, and good prospects ahead of them, if Brn. C. Ed Miller and J. A. Becker are permitted to remain in these respective cities to continue the good work they have begun. Both of these men are highly spoken of by the Saints, and their efforts to build up and extend the work in these places are being heartily supported by the officials and membership. Also Bro. Paul M. Hanson is diligently at work at New Philadelphia, Ohio, and indeed he is a workman that we can be proud of. He, with the assistance of Bro. Miller, is at present regulating and setting in order church affairs, under the direction of proper authority.

Bro. S. J. Jeffers accompanied me on my tour through his district, and I found him to be a congenial colaborer, whose heart is in this work.

We received the sad news of the death of Elder David Strachan, president of the Youngstown, Ohio, Branch, who was laid to rest on Thanksgiving day. He will be greatly missed, as he was the leading and prominent worker of that city.

I leave in the morning for Buffalo, New York, and the Eastern States. I wish all my acquaintances and the Saints a Merry Christmas and a Happy New Year.

Your brother in gospel bonds,  
GOMER THOMAS GRIFFITHS.

LAMONI, Iowa.

*Editor Herald:* I received this from the hands of Sr. Stuart. It had been lying for years in her trunk, and was yellow with age. I send you a copy, thinking it may be interesting to the HERALD readers.

M. J. -PHIPPS.

"Given in tongues by Sr. Henrietta Lake:

"O my people, be not lifted  
Up in pride of wicked hearts;  
If you do you will be sifted,  
And from me bade to depart.  
For a poor, afflicted people  
I have chosen for my own,  
And a pure and holy people  
I must have when I do come.

"Cease your jarrings and contentions  
Or in judgment I will come,  
For in my law 'tis there made mention  
That such things must not be done.  
O my people, be more careful;  
How you trifle with my word;  
Live more humble, watchful, prayerful,  
Then I will your prayers regard.

"I entreat you now to hearken,  
And to heed what I have said,  
Or your minds will soon be darkened,  
And by Satan's power led.  
How oft I've told you in my kindness,  
How to flee the wrath to come,  
But if you will walk in blindness,  
You must share the dreadful doom.

"Yes! I've spoken to you often,  
Yet some have me heeded not,  
For awhile your hearts did soften  
But my words you soon forgot.  
Come and listen to the teachings  
Of the Spirit's warning voice,  
As it whispers so beseeching,  
Hear! O hear the Savior's voice.

"If you heed what I have spoken  
And observe to do my will,  
Keep your covenants unbroken,  
I will all my words fulfill.  
I will pray unto the Father  
That he will not hew you down,  
That you may prepare to gather  
Unto Zion with his own."

HAMBURG, Iowa, December 6, 1907.

*Editors Herald:* I have been taking your paper a long time, and I do not know how I ever could do without it. I like to read it all so much that I am always anxious for it to come. I have been a member of the church a number of years. I was baptized in 1882, by Elder E. C. Brand, but have not lived as I should live, but ask your prayers that I may live a better member in the days to come.

I have been blessed of the Lord many times, in sickness and health. He has heard my prayers many times. Oh, how I long to attend some good meetings, such as we had many years ago. We have a little Sunday-school here, where

four or five meet together, and once in a while we have a meeting; but we do not have the Spirit to testify to us as of old. Pray for us, dear Saints, that we may receive the Spirit of the Lord again, like we used to have it.

Your humble sister,  
EMMA.

GLADSTONE, Illinois, December 6, 1907.

*Editors Herald:* There are a goodly number of the brethren of the church that I am acquainted with, whom I love, and have not seen for years, but being a constant reader of the church publications, they have kept me in touch with the general progress of the church. I have been living in an isolated condition for a long time, and at times feel very much isolated. Some few elders have called on us, and there has been some preaching done here. I think likely I have done more private preaching than any one else, and distributed tracts and church publications to all who would read them. The people of Gladstone understand the position of the Reorganized Church better than they did. We are all human and have to learn. The words *everlasting* and *eternal* appear frequently in the scriptures. Everlasting and eternity I understand to be synonymous terms. Eternity always was, and is, and always will be, in which worlds may be brought into existence, and answer the purpose of their creation, and pass away; still eternity will exist. And when the knowledge of the eternal God the father shall dawn upon the minds of his children, their minds and spirits will be quickened into a knowledge of God the father's eternal day, which was, and is, and always will be. Men may pervert the gospel, but that does not affect the everlasting and eternal principles of the gospel of the Son of God; for they are everlasting and eternal. Therefore John, the beloved disciple, says, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Brethren, when you come this way, call and see us. Bro. Frank Morgan and myself live here, with our families. When Bro. Joseph can go to the islands of the sea, it seems he might call on us some time; and Bro. Alexander Smith also. I dreamed of seeing Bro. Joseph not long ago, and he was shaved clean; I could scarcely recognize him.

In hope of the final triumph of the everlasting gospel,  
JACOB L. RUST.

ROCK ISLAND, Texas, December 9, 1907.

*Dear Herald:* During this conference year I have been associated with Elder Johnnie Hay, a very agreeable and progressive young man, and feel justified in saying that our work was not without profit. Nine or ten have thus far been baptized. The Sunday-school is kept in thriving order, and isolated members encouraged.

During our summer's labor, points near New Baden, Hearne, Sky, Waco, Houston, Brookshire, Katy, and Goldenrod have been worked. Very favorable reports, from different points, have been made of the work of Elders I. N. White and S. S. Smith in their recent tour through the State. Last month Elder John Nunley, son of E. W. Nunley, was with me, rendering good instruction in the line of his calling as Bishop's agent. On my arrival at home in Houston about three weeks ago, I found my wife sick with fever. After a confinement to bed of nearly three weeks she is now upon her feet. During this illness there were times when by administration the Lord wrought deliverance that no other power could effect. Since regaining liberty of strength, we are trying with glad hope to be useful in prosecuting the great mission work of the gospel. Perhaps I had as well

mention that a large man ran at me fiercely to fight me during the time I was with Bro. John Nunley at "George." His two sons begged at him to quiet down sufficiently so that I was allowed to walk away. I had provoked him by declaring that he was not director, neither authority, when he was interrupting my conversation with the school board by saying, "You shall not preach in the schoolhouse, sir," repeatedly. Not knowing that he was an overbearing monarch of the community I wounded his pride more than I supposed by asking others loud enough for him to hear, "Is that man drunk?" When the challenge came to fight I remarked to him, "If you come out to hear me preach, I will teach you better than to fight." He was a "Free-Will Baptist" and exercised the "free will" to do as he pleased; to fight if he lost out in an argument.

I am domiciled at the always welcome home of Bro. and Sr. O. F. Belkham, and intend to conduct meetings here or at Goldenrod as soon as the roads become passable.

WM. H. MANNERING.

805 Colorado Street, HOUSTON, Texas.

ITHACA, Michigan, December 9, 1907.

*Editors Herald:* We opened up services in the G. A. R. hall at this place Sunday evening, December 1, and have continued nightly and twice on Sunday. At first the people were shy, but gradually prejudice gave way, and we have been greeted with very fine audiences. We have been given "good liberty" in the public administration of the word. I never attended a meeting where so many gray-haired old people attended, and so few young folks. I am impressed that the Lord has a people here. There are four Saints of the Reorganized Church residing here, and one of the old organization. Those of the Reorganized Church are Bro. and Sr. Asa Ward, formerly of Detroit, Michigan, and Bro. and Sr. Joseph Salenau (pronounced Saleno), formerly of Nebraska City, Nebraska. Bro. Phillips, of the old church, is eighty-seven years old, and came with Saints to Kirtland from New York. He loves to talk of early times, gets animated, and says Joseph Smith, the Martyr, and Oliver Cowdery and David Whitmer were as good a class of men as were to be found on the earth; that Joseph was as "companionable a man as could be found"; that he did not possess the natural ability to bring forth and inaugurate the latter-day work, and "the only conclusion any man can come to," he says, "is that Joseph was inspired of God." Bro. Phillips did not know that Brigham Young and the original Quorum of Apostles led off into apostasy. He has been a citizen of Gratiot County, Michigan, for forty years; held office of public trust here for years. His mind is clear on the incidents occurring in Western New York, and at Kirtland, Ohio. He informs me that "when the latter-day work started in New York it broke up churches, and sometimes the whole membership would come over to the truth and be baptized." If this be the case, we can see the grounds of persecution.

Bro. and Sr. Ward are alive to the interests of the work here, and desire to succeed. Indeed, there is excitement prevailing, and an interest getting strong. Hopefully,

S. W. L. SCOTT.

WEATHERBY, Missouri.

*Editors Herald:* We are still alive down here. We belong to the Delano Branch. There are a few faithful ones here. We are doing our best to let our light shine. We meet every Sunday. Our Sunday-school is small. We hope soon to take up the study of the Book of Mormon. We would appreciate a visit from any of the elders passing this way.

MRS. W. C. ROTH.

#### Extracts from Letters.

Sr. Annie Brooks sends five dollars as a Thanksgiving offering, saying, "I feel to thank the Lord for all good blessings, and ask the prayers of all the dear Saints, that I may live more faithfully; for we live far away from any branch of the church, and have not the privilege of attending meetings; and we feel the need of it very much."

## News From Branches

### FIRST BRANCH, CHICAGO.

*Editors Herald:* As the seasons change, first the rain and then the drought, now the seed time, next the harvest, so are the conditions of society. The branch at this time enjoys a wave of prosperity. The faithful few are supplemented by a regular attendance of many who have for a season been conspicuous by their absence from the meetings. We are glad to note the increasing interest, and we cheerfully give God the praise in having answered our prayers for "those who are absent."

Thanksgiving supper given for the benefit of the building fund, netted us something near fifty dollars, which will apply well on our present fund, which is almost large enough to "start something." A handsome cake was donated the committee by Bro. Charles W. Camp, which brought sixteen dollars and fifty cents from the "block," being knocked off to little Francis Hartshorn, as the most popular lady present.

At branch business-meeting December 2, Elder S. C. Good presented what had been given him by the Holy Spirit, to-wit: Calling of James F. Keir and Harry Passman to the office of elder, which the branch ratified and referred to the coming district conference; also the calling of Guy Fairbanks to the office of deacon. Bro. Fairbanks was ordained at once, and sets out to fill his office with the earnest wishes of all.

Election of branch officers was as follows: Harry Passman, president; James F. Keir, priest; Charles Shaw, teacher; Guy Fairbanks, deacon; Sr. Grace Johnson, secretary; Marie Richter, organist. They need first your prayers, then your advice.

J. H. CAMP.

2270 West Twenty-fifth Street.

### LONDON, ONTARIO.

Elder John Shields, missionary, who has been laboring in St. Thomas, occupied the pulpit here the other Sunday morning and evening. He gave two forcible discourses, which were appreciated by the Saints.

The officers and teachers of the Sunday-school are hard at work preparing for their annual Christmas entertainment, to be held on the 27th.

At our last regular business-meeting the following officers were chosen for the ensuing term; President, T. R. Seaton; priest, George Henley; assistant priest, S. Pope; teacher, W. A. Hardy; deacon, R. Y. Martin; assistant deacon, J. Judkins.

A large number of the Saints and friends of Sr. R. B. Howlett met at her home the other evening and gave her a birthday greeting. A very enjoyable time was had, the affair being a surprise to Sr. Howlett. During the evening the sister was presented with a purse of money. The presence of the Saints, and also the gift, were greatly appreciated by Sr. Howlett, more so as Elder Howlett is still away on his mission to the Manitoulin Islands.

It is motive alone that gives character to the actions of men.  
—Bruyere.

## Miscellaneous Department

### Conference Minutes.

CENTRAL MICHIGAN.—Conference convened at Beaverton, Michigan, October 19, 1907, J. W. Wight presiding, J. J. Cornish and district presidency assisting. Branches reporting: Farwell, Coleman, Glover, West Branch, Munger, Greenbush, Valley, Smith Creek, Beaverton, Rose City, Hamilton Center, Cornish, and Iosco. Bishop's agent's report: Receipts, \$496.70; expenditures, \$428.95; balance on hand, \$67.75. Resignation of E. S. White as Bishop's agent accepted. G. W. Burt recommended as bishop's agent. Delegates were elected to General Conference; those attending empowered to cast the entire vote, and in case of division a majority and minority vote. William Proper was ordained to the office of elder. The conference authorized the district president and secretary to issue an elder's license to James A. Carpenter. Addie Grant, secretary.

### Convention Minutes.

CENTRAL MICHIGAN.—Sunday-school convention met at Beaverton, October 18. J. W. Wight chosen to preside; G. W. Burt to assist. Reports were received from ten schools, as follows: Coleman, Rose City, Smith Creek, Glover, Beaverton, Standish, Saginaw, Golden Rod, Hamilton Center, and Munger. District treasurer reported in treasury, \$15.87. Three new schools organized. Delegates General Convention of 1908: G. W. Burt, J. W. Wight, E. S. White, Esther White, J. A. Grant, Addie Grant, J. H. Blackmore, O. J. Hawn, Ida Hawn, Edith Nichols, Cora, Agnes, and Elsie Janson, Mary and Clara Flashman, Ross Ingleright, Sr. Ingleright, W. E. Harder, Anna and Addie M. Harder, Elizabeth and Susan Umphrey, J. J. Cornish, Sr. Cornish, Maggie Burt, Sr. Lake, D. R. Yager, Sr. Yager, E. Flashman, Bro. Healey, H. Clark, Sr. Clark, C. E. Anger, C. Tessman, Sr. Tessman, A. Pushman, Emory and Libbie Fultz, G. Atkinson, Sr. Atkinson, Emma Smith, Emma Thomas, Mary and Ruth Van Voltenburg, Bro. Albertson, Augusta Nichols, Joseph and Phebe Sheffer, C. Hersee, Sr. Hersee, J. Mogg, Ortentia Mogg, Goldie Anger. Those present empowered to cast entire vote and in case of division majority and minority vote. A motion to amend the election clause of the Constitution and By-laws, was followed by a substitute, "To petition the missionary in charge to formulate an amendment to the election clause of the Constitution and By-laws, and publish same in the HERALD previous to the convening of the General Convention. Substitute carried. The amendment was ratified by the district, and is as follows: "Notice is hereby given that at the General Sunday-school Convention of 1908, the following amendment to the Constitution and By-laws will be moved: Under "ELECTIONS, 2. Voting."—After the word "represents" and before the word "in" insert as follows: "or otherwise, as the district may determine," so that as amended it will read: "2. Voting.—In the election of officers of the district association and of the delegates to the General Association, the vote shall be taken by the yeas and nays, each delegate casting one vote for every ten members or fraction thereof of the school he represents, or otherwise, as the district may determine. In all other business a majority of the members present shall rule. Delegates elected to the General Association shall be elected at the meeting held preceding the session of the General Association." Adjourned to meet at the place where the next conference meets. Addie Grant, secretary.

### Bishop's Agents' Notices.

I wish to again speak to the Saints of the Central Michigan District, as there is so much required and so little given, in comparison with the abundance that our heavenly Father has bestowed upon his believing children. We have in our district a membership of over one thousand members, and less than four hundred names on our books. Where are the other six hundred? Jesus has said that, If a man love me, he will keep my commandments. We find in Doctrine and Covenants, section 106, where the Lord requires all of our surplus properties, as a consecration, and one tenth of all our interest annually; this to be a standing law for ever; and they who fail to keep this law shall not be found worthy to remain in Zion; given with promise that he that is tithed shall not be burned. The Lord has left us to be our own judges. He has

also promised to open the windows of heaven and pour out blessings upon us that there will not be room enough to receive them. Will you take God at his word? Will you rely on his promises? Will you obey his commandments? If you will, then let us hear from the six hundred silent ones. It is not too late; for each one can yet get his name on the Bishop's books this year.

Now, dear Saints, we have some calls for help from the poor, and scarcely funds enough to pay the allowances. What will we do? The Lord's work depends upon his Saints to move it. Now we wish to make an appeal to each Saint to give something to the storehouse of the Lord between now and Christmas. Will five hundred of our members give fifty cents each? That will make two hundred and fifty dollars. It may be a sacrifice. Will you make it? Will you place money enough in our hands before Christmas, that we can pay each family on our list their allowance before Christmas? Remember they, too, have little ones that want a present. Will you kindly remember them? Besides, there are the poor, that have no flour; will you kindly remember them? If you will, the Lord will remember you; because Jesus has said that whosoever will give a cup of water in the name of a disciple, shall in no wise lose his reward. And there is the sanitarium. The Lord has spoken, and said such should be built. How many will give one dollar each this year on the sanitarium fund? It may be a sacrifice. God wants those who will be Saints by sacrifice. How many will respond to our call? Money paid to Elder J. A. Grant will be receipted for, and will reach the proper channel. My address is Bay City, Michigan, Station A., R. F. D. No. 6. Will sub-agents do all they can to assist in the one great cause? May the Lord's work roll on, is my prayer.

December 6, 1907.

E. S. WHITE, Bishop's Agent.

To the Saints of the Ohio District: Again we come, asking you to remember that another year is near its close, and that many have not their names recorded on the Bishop's agent's book. Why is it? Are times so hard we can not, or is it lack of interest in this great work? We think the latter, for when times were hard, wages low, farm products cheap, there were more tithes and offerings coming than now, with an increased membership, with increased wages (nearly double) for those who desire to work, and the farmer has no chance to complain of the prices he receives. Yet but few have anything to give to help send the angel's message forth.

"But," says one, "I am in the faith." About how much? Enough to give the Lord a little lip service when we want his help in time of trouble or sickness; but our faith weakens when we think of the law of tithes and offerings and consecration that the Lord has commanded us to keep? I feel sure that he will hold us just as responsible for the performance of this as any other command he has given. I believe we will have to meet it some place, some where, some time, and I think it would be far better for us to meet it here, do our duty, and have the blessing of God to help us along, than to hold on to see how much worldly pleasure we might get out of what we can gather together.

Let me give you the testimony of a brother and wife; they send their tithing in regularly; but he told me a few days ago that the last he sent he needed it very much, as winter was coming and he needed coal and other things; so he and his good wife talked about using it, but finally they said, "No, that is the Lord's, we will send it and trust him." In a few days the brother made his report to the company he was agent for, and when he got returns they had just doubled the pay he had been getting, and did so on the next report, so he had plenty to supply his present needs. He says, Surely the Lord was in it.

Faithfulness surely brings its reward. Dear Saints, let us be more faithful in all things. Do not forget that in about five weeks I will have to make my report to the Bishop for the year; and see how many names I can have to send in. Send what you have, much or little, and the Lord will bless you.

S. J. JEFFERS, Bishop's Agent.

RADCLIFF, Ohio, November 31, 1907.

### Convention Notices.

The Nodaway District Sunday-school association will meet in convention and institute, at Guilford, Missouri, December 28 and 29. Schools do not forget to send delegates. Let all district officers and school superintendents be prepared with reports. If you can not be present send written report.

THE SAINTS' HERALD

ESTABLISHED 1860.

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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department. Entered at post-office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for Zion's Ensign, also orders for all Ensign publications.

School secretaries and librarians report to the proper district officers, so that all items will be properly reported. Come all, with prayerful hearts. W. B. Torrance, superintendent.

The Southern Nebraska District Sunday-school association will convene with the Wilber Branch, January 17 and 18, 1908. We would like to see a good representation of workers present. Be sure and bring or send all reports to Sr. Ella Cox, Wilber, Nebraska, by January 1. W. M. Self, superintendent.

Died.

MANCHESTER.—Sr. Helen, daughter of Bro. and Sr. A. R. Manchester, of Akron, Ohio, November 9, 1907, of diphtheria. She was a sweet, spiritual young sister, about fourteen years of age; but far in advance of her years in disposition, modesty, loveliness, and usefulness in the Sunday-school and church; loved by all who knew her. She was placed in the narrow house in the twilight, after a little talk by G. A. Smith to a yard full of friends; and many were in the street, the house being quarantined. Father, mother, two sisters, and one brother remain to mourn.

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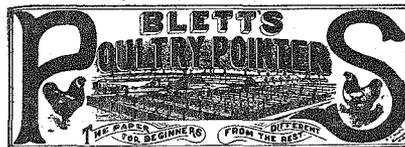
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# THE SAINTS' HERALD

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



"There shall not any man among you have be one wife; and concubines he shall have none." of Mormon, Jacob 2: 6.

E L Kelley  
Box 125  
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VOLUME 54

LAMONI, IOWA, DECEMBER 25, 1907

NUMBER

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

JOSEPH SMITH, Editor  
ELBERT A. SMITH, Associate Editor  
LEON A. GOULD, Assistant Editor

## Editorial

"I'VE FOUND A FRIEND IN JESUS."

(Reprinted from *Autumn Leaves*.)

While the angels waited for the arrival of the exact hour of a certain great event, they busied themselves condensing the wisdom and poetry and love of the ages into a Christmas greeting, and this was the result, "Glory to God in the highest, and on earth peace, good will toward men." It is the best wish that can be uttered at this or any other season. The man who glorifies God and has peace and cherishes good will is fortunate, whatever else he may lack. This happy condition can follow only a very close intimacy with the one whose birth was celebrated by the utterance of the words quoted.

It has long been evident to us, as a church, that the religious world has made a mistake in its attitude toward Christ. Their mistake is simply this: they have fancied it possible to get close to him while ignoring parts of his gospel law. They have taken the statement that Paul made, "I am determined not to know anything among you, save Jesus Christ, and him crucified," and have regarded the closing clause as restrictive and limiting in its nature. They have made Paul to say, "I am determined to know nothing but Christ, and nothing about him save that he was crucified," whereas he clearly meant more like this, "I am determined to know all about Christ, including the crowning fact that he was crucified for you and for me."

No man can limit himself as some have done and get any meaning out of the death of Christ. The fact that men have died is not important to us, but the thing they died for—that counts. The death of Christ has meaning only as we learn what he died for. His death was the seal of his testimony. His testimony had been borne both in word and in deed, so that men seeing and hearing him, saw and heard the word of God made flesh.

Now we are getting at the root of the matter, and we see that to know Christ and him crucified does not preclude us from teaching, and if need be, practicing, everything that he said and did from the time of his baptism until the time when the clouds of glory received him. We are just as free to tell people that they must be baptized as we are to tell them that they must believe, because both were a part of his testimony, sealed by his blood.

Entered as second-class matter at the Lamoni post-office.

## CONTENTS

### EDITORIAL:

"I've Found a Friend in Jesus" - - - - -	1185
The Old Year and the New - - - - -	1186
General Church Items - - - - -	1187
Current Events, Secular and Religious - - - - -	1188

### THE STRAIGHT ROAD:

The Gospel Alphabet - - - - -	1190
Do You Know - - - - -	1190

### ORIGINAL ARTICLES:

Third General Epistle to Grumblers and Faultfinders	1191
---	------

### MOTHERS' HOME COLUMN:

To the Daughters of Zion - - - - -	1195
------------------------------------	------

### LETTER DEPARTMENT:

Letters - - - - -	1196
An Explanation - - - - -	1198
Request for Prayer - - - - -	1198

### NEWS FROM BRANCHES - - - - -

	1198
--	------

### MISCELLANEOUS DEPARTMENT:

Pastoral - - - - -	1199
Amendments to Sunday-school Constitution - - - - -	1199
Index to Volume 54 - - - - -	1201

The Smith Family Association met at the home of Bro. B. M. Anderson, Lamoni, Iowa, on the evening of December 23, to celebrate the anniversary of the birth of Joseph Smith, the Martyr. President Joseph Smith and Patriarch Alexander H. Smith are associated as presidents of the Association, and annual meetings are held. More regarding the program will appear in the next issue of the HERALD.

\* \* \*

Men of real merit, whose noble and glorious deeds we are ready to acknowledge, are not yet to be endured when they vaunt their own actions.—Æschines.

\* \* \*

I have learned to judge of men by their own deeds, and not to make the accident of birth the standard of their merit.—Mrs. Hale.

But while the world makes this mistake, we fear that at times some of our people make the opposite mistake, and set great store on certain ordinances, but do not get close enough to Christ himself. We need to realize Christ as a personal friend, one that is very close and dear.

Sometimes you have called on some elder to administer to you in time of sickness. You felt while he was doing so that he pitied you and wanted to help you. But unless you felt also that one stood by his side that loved you more than he, and pitied you more than he, and above all was more able than he to help you, you have not learned all that you should have learned from that administration.

In fact if you have looked at any friend and prized his love and have not seen that he was but a type of your Great Friend, you did not get all that you should have gotten out of that great gift of friendship.

Jesus suffered for you and did for you more than any other friend can. He fought your fight in the garden of Gethsemane.

Do not think that he was less brave than other men, who have faced death unmoved, simply because he shrank from it, and suffered, and sweat great drops of blood.

It was not death alone that he faced. But then every enemy that you have in all the realms of hell came against him and fought with him for your soul.

The Prince of the power of this world came that he might find something in him. Darkness settled over him and he was put to the rack and the torture, and the Devil searched him in every nerve and fiber that he might find something of his own there; that he might claim at least a partial dominion over the Savior.

As he hung upon the cross before helpless friends and among bitter enemies, he felt forsaken even of God; but he did not flinch—he died with forgiveness on his lips and in his heart.

Think what that meant! Had he railed upon his enemies and cursed them, every man from then till now might have said, "You may preach your gospel of love and forgiveness, but the Son of God himself could not live it."

But our great Father did live it, and we can trust him because he can feel for us in the hour of our deepest darkness, when the Devil is searching us and we need a friend to hold our hand.

Can you see him? Can you feel the tender gaze of his loving eyes? Can you discern the lineaments of his most beautiful face? God, quicken our vision, that we may know Christ!

There is an old song that many love, and it does not hurt us a bit because some Salvation Army lassie has sung it by the wayside:

"I've found a friend in Jesus, he's everything to me,  
He's the fairest of ten thousand to my soul;  
The Lily of the Valley, in him alone I see  
All I need to cleanse and make me fully whole.  
In sorrow he's my comfort, in trouble he's my stay;  
He tells me every care on him to roll;  
He's the Lily of the Valley, the Bright and Morning Star,  
He's the fairest of ten thousand to my soul."

ELBERT A. SMITH.

#### THE OLD YEAR AND THE NEW.

Another year hath flown, and that to which  
We all looked forward, hath passed behind  
The present. The earth hath gone her rounds once  
More about the sun, as she hath gone, how  
Long we may not know; since the beginning,  
God hath said, but who may ask the date, or  
Count the ages that have fled for ever.  
When the glad year was young, the earth had turned  
From the warm sun her northern temperate zone,  
And over the dear land on which we dwell  
The starry flakes of snow came shining down,  
Spreading their purity o'er hill and dale.  
The earth moved on a little space and bowed  
Her face a little to her Lord, when, lo!  
Her sides grew emerald with the springing life;  
Bright flowers opened and the soft winds sang hymns.  
A little farther on her circle moved,  
The full leaf spread, the young fruit golden grew,  
The glorious summer poured her light and heat,  
Around the mighty circle she hath sped,  
Until we near the young year's starting place;  
Autumn hath passed; the snow hath come again,—  
The year is with the past. A single note  
In God's great song. A notch of time. An inch  
Of all eternity. What have we done  
While it was passing? Have we filled our place  
In all its changing scenes? Have we made use,  
In righteous judgment, of the priceless gifts  
Strown in our pathway? Have its sorrows taught  
The useful lessons that we should have learned?  
If so, 'tis well; because the page is full,  
With record written, not to be erased,  
Revised or altered.

We may not turn back  
The estranged friend, the unkind word unsay,  
Or do again the duty illy done.  
We may not preach the gospel in the year  
Now fled; nor yet repent, nor do good works;  
That opportunity for good is gone.  
The influence we have shed abroad hath wrought  
Its work, or still is working, and the year  
Hath garnered up its store of good and ill,  
And like a servant of the Lord hath gone  
To seek its rest. Farewell Old Year.

Yet there  
Is one thing we may do. Our Father grants  
Us still another year, just coming in;  
Blest be the Lord, his gifts fail not, for when  
Time ends, eternity begins;—and so  
Each mighty dispensation circles on.  
The New Year dawns for us, thank God, and we  
Can rouse our faith, and fire our hearts with hope;  
Lay to our hands again with all our strength;  
Begin the record on this yet white page,

That in its freshness our great Master spreads  
 Before his children, with a high resolve  
 That the good things recorded shall outweigh  
 The evil of the other blotted leaf  
 He hath turned over; that more light and truth  
 Be added to the store the other held.  
 O! if my hand might raise the veil between  
 My clouded eye and all the year contains,  
 The veil would pendant be, I would not lift  
 The blessed curtain; better that we meet  
 Our labors one by one, and conquer them,  
 Bearing our sorrows as they singly come;  
 Receiving all our gifts with grateful hearts;  
 It is enough to know the Lord is good.  
 And if the world would turn and lay their hearts  
 Before his throne, and leave their wickedness,  
 The Lord our Savior would appear this year,  
 And the Millennium begin on New Year's  
 Day. Be that as it may be, the year  
 Shall fail and pass.

And so the years glide by,  
 And soon the thousand years, of which we love  
 To talk, appear. Help us, O Lord, to hail  
 The glad New Year.

—David H. Smith, in *Hesperis*.

#### GENERAL CHURCH ITEMS.

The HERALD Editors have received the following signed, but undated, communication, which may be of interest to the church members in general:

"FORDSVILLE, Kentucky.

"The American Party organized to oppose the political plots of the polygamous hierarchy of the Latter-day Saints and secure an honest administration of the affairs of the United States, in its executive meeting formally recommends the nomination of Daniel Braxton Turney, of Illinois, for President of the United States, believing that the people opposing polygamy have said in unmistakable language that Doctor Turney is their choice for President. We would thus serve notice on the politicians who hindered the coming in of evidence as to the secret treasonable oath taken by Reed Smoot, that the incident is not yet closed, and that facts which were suppressed in the U. S. Senate shall yet be duly considered.

"WM. ADAMS, Chairman.

"SILAS CLAY ROBERTS, Secretary."

Canadian papers contain the following items regarding Elder George Green, who recently passed into the beyond:

"There passed away this morning, at his beautiful home in Chatham Township, George Green, one of the best known and most highly respected residents of the county, aged 76 years, 10 months and 18 days."—*Chatham Banner-News*.

"Mr. Green being a man of affairs, intelligence and progressive spirit, has been called upon to serve in office almost ever since he first located in the

community. In political sentiment he was a Liberal. For many years Mr. Green has been a member of the Church of Latter Day Saints, and he was instrumental and assisted in the founding of a church of that faith in this section, the first Saints' church ever built in Canada, of which he was one of the elders. Mr. Green was a man of liberal impulses, and was always ready to assist in movements to advance the interests of the country."—*Kent County Biographical Record*.

The congregation of the Central Methodist Church has sold the old church building at Ninth Street and Lydia Avenue to the Reorganized Church of Jesus Christ of Latter Day Saints. The price was \$21,750. The church cost about \$50,000. The "Saints" have also acquired two pieces of residence property adjoining and will take charge of the property January 15. The Central Methodists are now building a fine church at Tenth Street and the Paseo.

The "Saints" will make extensive repairs on their property and use it as a central church for its work in Kansas City. One of the two houses adjoining will be used as a home for the pastor of the church.

In faith and belief the Reorganized Church differs materially from the Utah Mormon church. The Reorganized Church has neither believed in nor countenanced polygamy. Its headquarters is in Independence, where it has a large membership. It has been growing steadily in Kansas City since 1878, when the first organization was effected. A small frame church building was erected at Twenty-fourth Street and Wabash Avenue. A second congregation was formed in 1896, and it is now building a stone church at Twenty-third and Holly Streets. The third congregation was formed in 1901 and it has a church at Prospect and Nicholson Avenues. The fourth, organized last January, meets at Thirty-ninth Street and Woodland Avenue. The new church at Ninth Street and Lydia Avenue will be the central body. The church also has missions at Malvern Hill, southwest part of the city, at Centropolis, Sheffield, and Sugar Creek.—*Kansas City Star*, November 30.

The *Canadian Courier*, a weekly, published at Toronto, Ontario, has an article in reference to the church, by Norman Patterson, in its issue for December 7. Minus a few items not correctly stated, it is a very fair article. It gives the number of Latter Day Saints, contradistinguished from the Mormons, as follows: "British Columbia, 125; Manitoba, 65; New Brunswick, 11; Nova Scotia, 73; Ontario, 3,377; Quebec, 3; Territories, 3,237; total, 6,891."

But he further states that there were more in

1901 than in 1891, and that there are many more to-day.

It gives a picture of the last church built in Toronto, and has the following description of Bro. R. C. Evans:

"Slight of stature, large black eyes bespeaking hypnotic power, language which betrays the lack of a school education, a command of vocal expression, a marvelous knowledge of the Bible, a sense of humor, and a wide acquaintance with human nature, he has held the undivided attention for hours of a cosmopolitan gathering of Toronto people. He impresses his personality upon his audience, whether in the assembly hall or to a solitary interviewer.

"Some twenty years ago the writer had an opportunity of studying Mr. Evans in a Western Ontario village. His advent was not heralded by press notices. Only small handbills served to tell the people that Elder Evans of the Reorganized Church of Jesus Christ of Latter Day Saints would preach on Sundays in a small, disused church. But somehow the village paper was not needed. A congregation of twenty grew until it fairly packed the little church, and the other ministers of the village began to wonder what had become of their flocks. They began to take notice, then to denounce, and even a casual observer could then realize why Elder Evans had not expended his dollars in printer's ink. People flocked to the Mormon church out of curiosity, and many stayed to become adherents. They were not the riffraff of the village, but many of them men and women who were commonly supposed to have good ordinary judgment in most of the problems that life presents. The evangelization of the village had been accomplished in a twelvemonth, and Elder Evans left the church in charge of an assistant, to pursue elsewhere his work of evangelization."

The editor calls attention to the article, in his editorial page in the *Editor's Talk*, in the following short but expressive sentence:

"MORMONISM is making an impression in Canada, but the particular brand which has taken root in the East is different from that which has been planted in Alberta. The article in this issue gives the explanation."

We note, by letter from Toronto, that on Sunday evening, the 8th inst., notwithstanding there was a rain falling in the city, and another revival effort going on at Massey Hall, the largest hall in the city, and meetings at the Grand Opera House and another theater, the audience at the Majestic was all that the house would accommodate, showing that the interest in Bro. Evans' meetings still continues in the city. Baptisms were performed on the 8th, and it

is known that there are several more ready for baptism.

Some four or five years ago we advised Bro. Evans to make special efforts in the cities. I believed that the time had come when the movement would be opportune. Very properly, he selected the largest city in the province to begin his effort, and it has proved, so far, a marked success. Bro. F. R. Tubb, A. E. Mortimer, Archie McLean and his wife, Alice, all write enthusiastically of the effect that the Majestic movement is having in the city. It strikes us that other cities might be treated in a similar way and success be secured in many instances.

#### CURRENT EVENTS, SECULAR AND RELIGIOUS.

King Oscar of Sweden passed to his rest December 8. He seems to have been a good ruler, and is sincerely mourned by thousands of his followers, yet the march of events stops not, even for kings; at noon of the following day his successor, King Gustaf V, received the homage of the people. "The king is dead! Long live the king!"

Better, perhaps, to be a dead king than a live hero. General Stoessel, whose long and able but hopeless defense of Port Arthur, during the Russo-Japanese War, won the admiration of the world, is now on trial at St. Petersburg, charged with "needlessly surrendering" the fortress. The indictment which was read before the court seems to have been almost as long as the siege.

The evangelist "Billy" Sunday is breaking all former records at Muscatine, Iowa. Two hundred and fifty-four converts came forward in one evening, and at last reports the total number "converted" exceeded two thousand two hundred.

Helen Gould has presented many Bibles to sailors who are to sail with the fleet of battle-ships bound for the Pacific. She hopes to offset the famine of chaplains in the navy. There are only four ministers to accompany the fleet. Orthodox ministers at times are rather inclined to avoid water.

"I am in favor of local option," said Busch. "If the saloon is obnoxious to a community let it be voted out," he continued. "As to Sunday closing, I have a plan that should meet with universal approval. It is this: Close the saloon from midnight Saturday until two o'clock Sunday afternoon and then let them open. That would give every one an opportunity to go to church in the morning."

The widespread prohibition movement was viewed with some alarm by Busch. "It is spreading all over the South," he said, "and even Oklahoma went pro-

hibition. That cost me a million dollars."—Exchange.

Press reports mention a "tidal wave of sentiment against the saloons" now sweeping over Chicago. Several classes of citizens, including some who are referred to as "the more respectable liquor dealers," unite in a demand that the saloons be made to strictly observe the law. It is stated that back of the movement in Chicago is a greater one that "looms up all over the State." State's Attorney Healy is reported to have said: "Until you wipe out the disorderly house, and the low saloon, you will have the conditions now existing—conditions that fill our criminal courts with cases that will take years to dispose of—one hundred and fifty murder cases on the average every year.

"When a man goes into a saloon at eight o'clock in the evening, and stays until three o'clock in the morning, guzzling beer, he is in a fit condition to commit crime.

"They say the saloon is the poor man's club and therefore we should not deprive him of this solace on Sunday. That is a most fallacious argument. The man who works all day usually has a family, and the best place for him is at home getting acquainted with his family and saving his money."

A little paper called the *Missouri Issue*, published at St. Louis, Missouri, in its number for Friday, December 13, has the following item concerning the late campaign in Missouri against the liquor traffic. This is valuable as showing the drift of proper sentiment in regard to the position taken upon this matter by the church.

"In Independence the results were not so satisfactory. Many old residents remembering the experiences of years ago when the city was nominally dry for four years, but in reality very wet, and not realizing the vast change in public sentiment that has taken place in ten years, seemed to fear that should the town go "dry" the old conditions would appear again. Hence they voted for the licensed saloon. Church members were far from being unanimous on the question. The Latter Day Saints, who are very numerous in the city, threw their undivided support in behalf of prohibition and so won great respect, but the same course was not followed by the rest of the church-going people.

"Then, too, the negro vote did not respond to moral appeals as was expected. Some even go so far as to say that this vote was bought by the whisky interests."

What is said to be the largest fleet of battle-ships that has ever attempted a long voyage, sailed from Norfolk, Virginia, for the Pacific coast, December 16. The object is to ascertain the cost, time, and

feasibility of such a voyage. The maneuver is "entirely pacific"; we only wish to know what we could do to our friends in case we thought it necessary.

Is this a sign of the times? Those who remember the furious controversy which raged twenty-odd years ago between science and religion may be somewhat stunned when they learn that the famous "Humboldt Library of Science," the ten-cent bulwark of the evolutionists, is to be discontinued. The publishers, with large flexibility, have decided, instead, to "go in" for Roman Catholic books with a side line on Ireland.

When Charles Darwin first rapped at the doors of the civilized world with his "Origin of Species," the intellectual "rough house" which followed was contagious to the point of including most, if not all, of the old line publishers.

Few printing-house doors were open to Darwin, Huxley, Tyndall, *et al*, and at this juncture the Twentieth Century Publishing Company was organized, launching immediately a paper-covered edition of contemporaneous scientific works.

These were issued serially at ten cents a copy, and probably did more to put the new ideas into wide circulation than any other factor. Thousands of intelligent artisans and mechanics had no other reading matter whatever.

Now the back stock of the "Humboldt Library" is being disposed of rapidly and the plates turned over to other houses, while the Twentieth Century Company, visions of comfortable dividends ahead, is preparing to feed the public maw with books on Catholicism.

"Does it look like a volte face?" said a member of the house with a laugh. "Well, business is business. As a matter of fact, while the world is undoubtedly scientific in temper, the old controversy upon which the 'Humboldt Library of Science' was built up has to a large extent died down. People aren't as strenuous in their scientific convictions, I suppose. But the market for religious books has steadily increased and we are satisfied with our decision to specialize in that direction."

The house has a large stock of books of socialism which are being sold off along with the purely scientific works.—Exchange.

High birth is a gift of fortune which should never challenge esteem toward those who receive it, since it costs them neither study nor labor.—Bruyere.

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When real nobleness accompanies the imaginary one of birth, the imaginary seems to mix with the real and become real too.—Greville.

## The Straight Road

### THE GOSPEL ALPHABET.

- Accept the Angelic Message as delivered by Authority.  
—Matthew 28: 19, 20.
- Be Baptized by water; Buried to the world; Born in newness of life.  
—Romans 6: 4.
- Confirmed by those Commissioned to lay on hands for the Spirit  
—Acts 8: 14-17.  
(Then having laid this foundation go on to perfection.)
- Disassociate from former weakening influences.  
—2 Corinthians 6: 17.
- Earnestly covet the best gifts.  
—1 Corinthians 12: 27-31.
- Freely Forgive; Fight the good Fight of Faith.  
—Mark 11: 25, 26; 1 Timothy 6: 12.
- Give your body and abilities as a living sacrifice.  
—Romans 12: 1.
- Hope all things, believe all things ennobling.  
—1 Peter 1: 13; Romans 8: 12.
- Identify yourself with righteous causes, though they be unpopular.  
—Whittier.
- Judge all issues by the pattern set by Jesus.  
—Titus 2: 7, 8.
- Keep your thoughts Keen along good lines.  
—Philippians 4: 8.
- Love your neighbor and your enemy till his ill will dissolves.  
—Romans 12: 10-20.
- Meditate with the Mind of the Master daily.  
—Psalm 1: 12.
- Never peddle stories *that must dress in whispers*.  
—Proverbs 16: 28; Ephesians 4: 29.
- Open your mind to the Operation of the Spirit.  
—Ephesians 4: 29.
- Protect yourself with a Prayerful mind.  
—Romans 12: 12.
- Question communications which defame.  
—Ephesians 5: 6.
- Rebuke that which tends to evil.  
—Ephesians 5: 13.
- Spend daily some time, talent, or money to better the world.  
Turn a Tithes over to the Lord's specific work.  
—2 Corinthians 9: 7.
- Undertake due responsibilities; they make character and Unify.
- Verify your hopes by consecrated effort.
- Waste no time or opportunity to help good Works.  
—Ephesians 6: 1-10.
- X-ceed the righteousness of those you criticize.  
—Matthew 5: 20.
- Yield to nothing that would hinder your spiritual growth or that of your fellow man.  
—Galatians 4: 9; Romans 13: 14.
- Zion is inevitable when this is lived!

EARNEST A. WEBBE.

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### DO YOU KNOW?

Do you know that Christ named the Apostle Paul as a "chosen vessel" to bear the gospel unto the "Gentiles"? We are among the "Gentiles" here named. We may look for him to have something of *especial* interest to us, and we are not disappointed. For us he has epitomized the principles of the gospel of Christ into a single sentence: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the

foundation of repentance from dead works, and of faith toward God, and of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment."—Hebrews 6: 1-3. Here are six gospel principles that take one from the birth of faith clear through to the dawn of the Judgment Day.

Do you know that the "epitome of faith" of the Latter Day Saints reads as follows, touching gospel ordinances: "We believe that these ordinances are: First faith in God and the Lord Jesus Christ: second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost; fifth, we believe in the resurrection of the body, that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired; sixth, we believe in the doctrine of eternal judgment, which provides that men shall be judged, rewarded, or punished according to the degree of good, or evil, they shall have done."

Do you know that this statement of faith parallels the one made by Paul?

Do you know that no other published statement of faith and no other creed has ever paralleled that statement since the days of the apostles?

Do you know that men quarrel about the gifts and legacies willed them by their fathers and forget some of the gifts that Christ gave them? We are told: "He led captivity captive and gave gifts unto men. . . And he gave some apostles; and some prophets; and some, evangelists; and some, pastors and teachers."—Ephesians 4: 8-13. These were a perpetual gift, or until "we all come in the unity of the faith." The will is still in force because we have not reached that time. Have we preserved the legacy? or are we satisfied with pastors and evangelists only?

Do you know that this means that Christ organized his church in a certain specific way? "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."—1 Corinthians 12: 28.

Do you know that God organized his church in that way and set those officers and blessings therein and that man had no right to take them out?

Do you know that the Latter Day Saint Church is organized after this plan and has in it all the officers and blessings named in the New Testament Scriptures?

Do you know that you will find it difficult to find any other church that is so organized, or that even believes in these things?

Do you know that God never appointed any man to draw a line through the ages prior to the second coming of Christ and to say "Revelation ends here!"

Prophecy ends here! Miracles end here! Spiritual manifestations end here!" and so on?

Do you know that on the day of Pentecost the Holy Spirit was promised to all whom God should call till the end of time? (See Acts 2: 38, 39.)

Do you know that the evidences of the Holy Spirit are as follows: "The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."—1 Corinthians 12: 7-11.

Do you know that several of these nine gifts are rarely believed in, seldom preached, and almost never witnessed in the popular churches?

Do you know that the Latter Day Saint Church believes in them all, experiences them at times, and is living for a more abundant outpouring of them?

Do you know, in a word, that we parallel Bible teaching along every line?

Do you know that you ought to stand with the church that stands with the Bible? Elbert A. Smith in Good News, a gospel tract edited by Elders Edward Rannie, H. O. Smith, and L. G. Wood.

## Original Articles

### THIRD GENERAL EPISTLE TO GRUMBLERS AND FAULTFINDERS.

#### CHAPTER I.

Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom *ye shine as lights in the world.*—Paul.

In the closing part of the last epistle, we noticed that the grumblers and faultfinders had succeeded in securing the conviction of Christ by their false accusation; and, as a result, he was put to death. The same spirit continued to exist, by reason of which the apostles suffered much, and finally died.

Having suffered so much among his own nation, Paul advised the Gentiles who received the gospel to refrain from partaking of that spirit, that they might be blameless and harmless, the children of God, and lights of the world.

The spirit of grumbling and faultfinding has always paved the way, or has been the foundation of persecution. So it was among the Jews, and continued to be among the Gentiles, and caused the overthrow and rejection of the church of Christ.

The perverting of the gospel was done because certain ones found fault with the plan which God had established, and sought to introduce a better

system, hence Paul expresses his surprise as follows: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ."

We have in the previous chapters touched briefly on the disposition to find fault in different periods, and under various circumstances, and invariably disastrous results have followed. We have followed the history of the Jewish race, because to them were the oracles of God committed, and greater things might be expected from them than from the nations who lived in ignorance of the true God, and without the light of his Holy Spirit; but alas! such is the depravity of human nature, that even those to whom were committed the revelations of God's will to men were so obstinate, rebellious, and disobedient, that they sought, and did put to death those whom God had sent to them to lead them in the way of righteousness; and at last, they also slew the Son of God. For all these things the Lord destroyed them as a nation, and made them wanderers among the nations, suffering persecution of every conceivable kind. This has been their lot for nearly nineteen hundred years now. How terrible it is to fall into the hands of an offended God!

In order to draw this to a close we shall pass by the great apostasy, and the period called the Dark Ages. We naturally look for great perfection, and less of human weakness among those who profess to walk in the light of the Lord; therefore, we take up the condition which prevailed after the gospel was restored, the oracles of heaven again committed to men, and the light of inspiration shed upon a benighted world.

#### CHAPTER II.

As soon as the church of Jesus Christ was organized in the year 1830, faultfinders and grumblers began to put in their appearance. The same spirit had continued through the dark ages and the reformation period, and as soon as the church was set up it joined the church also; but like every other class of evil spirits, did not know how to behave itself in the assembly of the Saints.

As early as May, 1837, this spirit was fully manifest, of which Joseph Smith writes as follows:

At this time the spirit of speculation in land and property of all kinds, which was so prevalent throughout the whole nation, was taking deep root in the church. As the fruits of this spirit, evil surmisings, faultfinding, disunion, dissension, and apostasy followed in quick succession, and it seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the church at once and make a final end.—Church History, volume 2, page 93.

In the year 1837 this spirit has taken such hold of the church that many of the leading men in the

church were affected by it, and arrayed themselves against Joseph the Prophet. One of them writes as follows:

About this time, after I had returned from Canada, there were jarring and discords in the church at Kirtland, and many fell away and became enemies and apostates. There were also envyings, lyings, strifes, and divisions, which caused much trouble and sorrow. By such spirits I was also accused, misrepresented, and abused. And at one time, I also was overcome by the same spirit in a great measure, and it seemed as if the very powers of darkness which war against the Saints were let loose upon me. But the Lord knew my faith, my zeal, my integrity of purpose, and he gave me the victory. I went to Brother Joseph Smith in tears, and with a broken heart and contrite spirit confessed wherein I had erred in spirit, murmured, or done or said amiss. He frankly forgave me, prayed for me, and blessed me. Thus by experience I learned more fully to discern and to contrast the two spirits, and to resist the one and cleave to the other.—Ibid., p. 102.

And thus ended the year 1837, or the seventh year of the existence of the church, having suffered greatly by grumblers and faultfinders within, and apostates, persecution, confusion, and mobocracy from without.

And it came to pass that the new year of 1838 opened under similar conditions, and that the kickers, grumblers, and faultfinders turned out to be apostates, and continued to harrass and persecute the church from without, as they had done from within. Thus they gave valuable assistance to the mobs and enemies of the church. False brethren, conspiring and wicked men, had also crept into the church, and together with the class before named, it appeared as though all the powers of the infernal regions had been turned loose to destroy the infant church of the living God. What this power could not accomplish by the grumblers and faultfinders, it sought to bring about by one Sampson Avard, who had only belonged to the church for a short time. This man was secretly aspiring to be the greatest of the great, and to become the leader of the people. And it came to pass that this Avard organized a secret order called "Danites" whose object was to rob, plunder, and get gain, and they were sworn to everlasting secrecy; but when a knowledge of this rascality came to the heads of the church, he was cut off from the church, and every proper means used to destroy his influence, at which he was highly incensed, and went about whispering his evil insinuations. Finding every effort unavailing, he again turned conspirator, and sought to make friends with the mob.

And it came to pass that during this year some of the leading men (like Korah, Dathan, and Abiram, Aaron and Miriam, and others of old) found fault and grumbled, and turned traitor to that which had been intrusted to their care, and to the high and holy calling with which they had been called.

Among them was the president of the Twelve, Thomas B. Marsh, who, having been taken possession of by these faultfinding spirits, circulated the vilest stories, lies, and slander, about Joseph and the church, which only such ones who are fully inspired by such spirits can do, until he was about ready to take the lives of his best friends.

And thus the years of 1838 and 1839 passed away, with much dissension and rebellion in the church, and thus with those spirits yet in the church the year 1840 opened up.

In the year 1838 one Elder Willard Richards had been called to the apostleship, but the Devil seemed to take a dislike to him, and strove to stir up the minds of many against him. Some found fault with Elder Richards because he took unto himself a wife. They thought he should have given himself wholly to the ministry and followed Paul's advice. Some grumbled because his wife wore a veil, and others because she carried a muff to keep herself warm when she walked out in cold weather; and even the president of the church there thought she had better done without it. She had nothing ever purchased by the church, and to gratify their feelings, wore the poorest clothes she had, and they were too good, so hard was it to buffet the storm of feeling that arose from such foolish causes. Sr. Richards was very sick for some time, and some were dissatisfied because he did not neglect her entirely and go out preaching; and others that she did not go to meeting when she was not able to go far. (See Ibid., p. 483.) We presume that Elder Richards wore only one coat or they would surely have found fault with him. Likely they had no overshoes in those days or else somebody would have found fault with him for wearing two pairs of shoes. And it came to pass that when Elder Richards made proclamation from the pulpit that if any one had aught against him or his wife Jennetta, he wished they would come to him and state their grievances, and if they had erred in anything, he would acknowledge his fault, *only one of the brethren came to him*, and that to acknowledge his *own fault* to Elder Richards in harboring unpleasant feelings without a cause.

This seems to be one of the peculiar characteristics of a grumbling and faultfinding spirit. It will go and tell its grievances to every one except the party concerned, which is in direct opposition to what the law directs. This ought to be evidence to the ones who entertain such spirits, that they are not of God. The Spirit of God will prompt men and women to go according to the law, that is, to go to the ones with whom they are aggrieved, instead of making their complaints known to everybody else.

And it came to pass that the fourteenth year of

the existence of the church had passed away, and yet the church was stirred from center to circumference by the class of which we write, and by dissenters who stirred up the minds of the populace against the church and its leaders.

And it came to pass that this evil spirit entered several of the prominent men of the church, such as Foster, the Laws, and the Higbees, who were cut off from the church for unchristianlike conduct. Said F. M. Higbee on some pretext had Joseph the Prophet arrested, but the evidence in the case disclosed the fact that a conspiracy had been formed between said Higbee and others to take the life of Joseph Smith.

Of William Law, who was at one time one of the First Presidency, it is said that "he figured prominently in church circles for a few years in Nauvoo; then was involved in difficulties, and was expelled from the church. He was one of the dissenters in 1844 whose agitation contributed to bringing about the murder of Joseph and Hyrum Smith."

This is only a repetition of what we have presented in former chapters, that the spirit of grumbling and faultfinding leads to murder; it is an evil spirit which prompts one to grumble and find fault and is the stepping-stone to the palace of the Devil, to which he desires to lead us, to initiate us in still greater crimes.

We shall learn in the next chapter what the Lord has told us concerning this evil in this the dispensation of the fullness of times.

#### CHAPTER III.

And it came to pass that as soon as the church of Christ was organized in this last dispensation that there appeared tares also among the wheat; and grumblers and faultfinders with every other shade of characters found their way into the gospel net; and the Lord saw and heard that they were a grumbling and a rebellious people, and spoke to them as early as 1831 as follows:

Hearken, O ye people who profess my name, saith the Lord your God, for, behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.—Doctrine and Covenants 56:1.

And it came to pass that the Lord did speak to his people oft after this manner, and warned them of his wrath to come on the rebellious.

And the word of the Lord came again unto the people saying,

Therefore cease from all your light speeches, from all laughter, from all lustful desires, from all your pride and light mindedness, and from all your wicked doings. . . . See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean; *cease to find fault one with another.*

Yet for all this they did not hearken unto the word of the Lord, and because of this they polluted their inheritances, and the word of the Lord came unto them again on this wise:

They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my council; but in the day of their trouble, of necessity they feel after me.

The Lord commanded his people that they should live together in love, and thus become of one heart and one mind, and this would be an evidence of the fruit of the Spirit of God. "If ye are not one ye are not mine, saith the Lord God."

And it came to pass that because they had treated lightly and with unbelief the things which God had given them that the whole church was brought under condemnation: "And this condemnation resteth upon the children of Zion, even all." And as a result of this condemnation and disregard for the commandments of God, the church was rejected and scattered, and the rebellious, the grumblers and the faultfinders were sent away, but not all. For when it came to pass that the sons of God met together to effect an organization of the remnant that was left of the people of God, the kickers and grumblers met also, and not until the power of God dispelled the darkness, which was there manifest because of the spirit of contention and opposition, were they enabled to organize.

Thus we see that that evil spirit still remained to vex and annoy the people of God, and it continued to be with them so that the Lord found it necessary to again speak in the year 1873, as follows: "Let contention and quarreling among you cease." And again in 1887 the Lord says: "Let him that partaketh and him that refraineth cease to contend with his brother, that each may be benefited when he eateth at the table of the Lord."

#### CHAPTER IV.

We have thus briefly set forth from the word of God to us, his law in reference to grumbling, faultfinding, contention, and strife. Now the question might arise, have we profited by the sad experiences of others who were before us, whom the Lord chastened, rejected, and punished in various ways?

Are we still in the business of faultfinding? If so, we are engaged in a very dangerous and unprofitable business, if we may judge the future by the past. If we were to enter the premises of another man and rob him of that which belongs to him, it would be considered a crime, and we would be punished for it; but if we circulate slanderous reports by which we rob each other of that which is sacred above all and worth more to us than our earthly possessions—our good name and reputation—and thus create

distrust, suspicion, and lack of confidence, how infinitely worse is this crime compared to the robbing one of his earthly possessions?

The grumbler and the faultfinder may be found everywhere. He is not only sitting on the dry-goods boxes whittling in the towns, or standing on the street corners, giving vent to his feelings and grievances to every one who is willing to listen; but he or she may be found in the prayer-meetings and preaching services, and may even put on a certain air of piety.

Did you ever hear any of these pious (?) grumblers and faultfinders find fault with the prayers and testimonies of the Lord's people? Did you ever hear them speak lightly, jestingly, or sneeringly of what this or that brother or sister said in his or her prayer or testimony? Did you ever stop and think what effect this would have upon these brethren and sisters should they hear of it? If you have done this, did you ever consider what effect it would have upon yourselves? Did you ever stop to consider that the Lord had forbidden this? Did you ever stop to think that such as do this are not animated by the Spirit of God?

Did you ever hear any one find fault with the preacher's sermons? either that he was not polished enough in his manners, or perhaps used very bad grammar, or perhaps he touched a little too strongly on certain points, which some did not take very kindly to, or perhaps he was new in the business and was not much of a talker, and some one would say, "Pshaw! he is no preacher!" Did you ever stop to think what the Lord thought about you when you were doing this? Did you ever stop to think that this man was in line of his duty and doing *the best he could* in his Master's service, while you were sitting listening doing *the best you could* to find fault with him? Did you ever stop to think which of you were doing the Master's will? Did you ever stop to think what effect it might have upon those who are affected by your faultfinding, should they ever hear of it? Did you ever think that it might ruin some men's future usefulness whose sensibilities are easier touched than others?

Did you ever hear of any one finding any fault with the leading men of the church upon whose shoulders has been placed the responsibility of teaching and carrying into effect the law of God? Did you ever hear of any one who by faultfinding sowed the seeds of discord and distrust by which these men were hindered in carrying out the will of God as laid down in his law? Did you ever hear of any one finding fault with this or that brother or sister for doing things, saying things, and buying things which they, the faultfinders, did not approve of? Too bad they did not ask somebody's counsel before acting! Did you ever hear of any one finding fault

with the missionaries' families, or those dependent upon a church allowance, for the way they spend it? "Why, they dress and furnish their houses (?) as well as those who are better able." And perhaps those who make such charges have an abundance, but do not contribute thereof as the Lord requires for the support of his work, and yet he has said:

He who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—Doctrine and Covenants 70: 3.

Did you ever hear of any of the grumblers and faultfinders pointing out the inequality between those who labor in spiritual things and those who labor in temporal things?

Did you ever hear of any one finding fault with the missionary for coming home to stay awhile and look after home duties? Did you ever stop to think that the missionary loves his home and family as well as you do yours? Did you ever hear any one say, "It would be *impossible* for me to be a missionary because I couldn't stand it to be away from home"? Did you ever hear of any one of these faultfinders desiring to go out in the missionary field and leave home and loved ones and their various money-making occupations, and willing to get along with the church allowance as their all? Did you?

Did you ever hear of any one finding fault with the minister for preaching too long sermons? It is not fashionable to preach long sermons now, we are told. Did you ever think that while the preacher's mind is filled with the light of the Spirit of God, and he sees in the countenance of *some* of his hearers that they rejoice in that light, that he would be excusable for preaching long? Did you ever hear of a real, genuine kicker, grumbler, and faultfinder that could not find fault with most anything under the sun? Is it not a fact that the church is harboring some of that class of people, and that the conditions referred to, and many more, actually exist, notwithstanding the frequent warnings of the Lord to refrain therefrom?

Is it any wonder that the Lord should again lately speak by his servant, Bishop Bullard, as follows: "Cease from faultfinding and complaining. Cease from speaking evil of your neighbor, your brother, or your sister; for this is not seemly before me; but displeasing to your Father who is in heaven"?

How long will these conditions continue to exist? Until the midnight cry is made, "Behold the bridegroom cometh; go ye out to meet him," and they discover that they have no oil in their lamps.

These are some of the causes that will bring about this lack of oil (the Holy Spirit). If we are wise virgins we will heed the warning.

The Lord has said by his servant Joseph Luff,

My fires shall consume and my floods shall overwhelm, and men within and without my church shall yet learn that but one pattern hath been given by which ye shall build, if I shall accept your labor; and but one line hath been given by which to measure; and whosoever shall not gauge himself thereby and crucify himself to the world, shall yet be gauged thereby, and shall lose his all; for "whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall, it shall grind him to powder."

Therefore, beware, lest the anger of the Lord be kindled against you, and the arm of the Lord be made to fall heavily upon you; and in his great displeasure he shall make you feel his chastening rod in this life, and cut you off as to things pertaining to righteousness in the life to come, and you fail to secure your reward in the celestial kingdom of God—the promised land.

If wrongs exist, let them be settled *according to the law of God*. Grumbling and faultfinding will never make wrongs right.

It is often the case that grumblers and faultfinders do not intend to find fault, and actually are not aware that they are finding fault; it may become second nature to them, and before they are aware of it they have been found guilty of it. Then there are others who think they are almost, if not altogether, divinely called to act as a kind of a balance wheel to society and the church, and point out the faults and mistakes in others, little thinking that the faults and mistakes are in themselves; and it is a good deal like the boy that looks at the world through a blue-colored glass, all the world looks blue to him. He is the only one who is not blue, but if he could look at himself through the same glass through which he is looking at others, he would discover that he was blue also. "Seek and ye shall find," says the Savior. If we seek for faults we shall find them; but if we sought our own faults with as great a zeal as we seek for those of others, no doubt we would find them also, and we would then be less busy in looking for faults in others.

It was by grumbling, kicking, and faultfinding that a rebellion was brought about in heaven and by which a son of the morning became the Devil, who led away a third part of the hosts of heaven. What was done in heaven by faultfinding may also be done on earth by the same means.

In closing these epistles I desire to state that nothing but the greatest desire to see all of latter-day Israel saved has been my motive; for this reason I have sought to plainly and briefly set forth conditions of the past of former-day Israel and the consequences that followed. They were a nation of grumblers, murmurers, and faultfinders; all of these

terms practically mean the same thing, and that these things have been written as a warning to us in the end of the world. I therefore call attention to the statement of Paul as a fitting benediction to all to whom the language may apply.

"Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now, all of these things happened unto them for ensamples; and they are written for our admonition also, and for an admonition for those upon whom the end of the world shall come.—Paul.

S. K. SORENSEN.

(Concluded.)

## Mothers' Home Column

EDITED BY FRANCES.

### Advisory Board Daughters of Zion.

Mrs. B. C. Smith, president, 214 South Spring Street, Independence, Missouri; Mrs. H. A. Stebbins, vice-president, Lamoni, Iowa; Mrs. T. A. Hougas, secretary, Macedonia, Pottawattamie County, Iowa; Mrs. M. E. Hulmes, Treasurer, 909 Maple Avenue, Independence, Missouri; Mrs. F. M. Smith, 630 South Chrysler Avenue, Independence, Missouri; Mrs. S. R. Burgess, 5920 Etzel Avenue, St. Louis, Missouri.

### To the Daughters of Zion.

For some time I have been wanting to write to the Daughters of Zion, but have deferred doing so, hoping to have something more definite to write. But still the matter that I know you are all anxious to hear about, that is, the children's home, is biding the further development of the sanitarium, and I expect the best way to speed the home is to help the sanitarium. And, by the way, I have lately become more and more impressed with the thought that that work should receive more careful consideration and hearty support from the Saints than it has hitherto received; not alone in donations for its completion, but by their faith and prayers. It means much to the church, indeed, very much, and involves great responsibility: So, then, let us give it our most earnest cooperation. The Lord has required it of us, and if we neglect that which he has commanded us to do, how can we expect him to bless us in any efforts to further his work that we may put forth of ourselves, however good they may be? We surely ought to have learned by this time, those of us at least, who have been following the Lord in his dealings with the children of Israel, in our late Sunday-school lessons, that it is only the willing and obedient who are blessed of the Lord.

But, while giving that work its needed and rightful support, we must not forget that the Lord has also said that a "children's home should be built and the efforts of the Daughters of Zion in that direction should be encouraged." Though there be sufficient money on hand for the building of a house for the children's home, we must not think that our work ends there; for it has ever been our purpose, not only to help build a home, but to help provide for its expense after it is builded. After we get the house, there will be numerous little things needed that we may be able to supply, such as bedding and bedclothing, towels, table-linen, carpets, etc. And after it is filled with little folks, think of the coats, dresses, shoes and stockings, hats, mittens, etc., that will be needed, beside books and playthings. There will be work for all of us, and for all the time, too. While we are waiting for the call, let us be getting ready, by saving our

little offerings, and preparing our material for work as it comes to our hand.

Then we should be strengthening our forces, that there may be more of us to carry on the work. No doubt there will be many who will assist in this work who do not have their names enrolled with us, and if we could have their coöperation along other lines of our work that are just as necessary as this, we should feel strengthened indeed. We should all join hands in the effort to raise the standard of our homes to a higher plane, and to fortify our children against the evils of the world, and they may go out into the world strong to resist its temptations, and earnest supporters of every good work. Oh, that Zion may arise and shine in righteousness, is our earnest desire.

And now, sisters, I must appeal to you for financial aid to carry on this work. This is the first time in a year that we have asked for money for the running expenses of the society, and we hope that you will respond as liberally as you can, for there are some expenses that will have to be met, and our funds for general work are low. If the work of the Daughters of Zion has been any help to you, let it have your support, that we may pass it on to others. Send all money, either for general work or for the home, to our treasurer, Mrs. M. E. Hulmes, 909 Maple Avenue, Independence, Missouri.

Please do not forget to give what encouragement and help you are able to give, to the editors of our departments in the different church papers. They work hard that you may have good reading, and it is only just that they should receive your support.

It will not be long before our secretary will be sending out report blanks to the different locals for them to fill out for our general meeting in the spring, and we hope that no local will fail to fill out and return them in due time. If any local does not receive such blank, do not fail to write for one; for it may be that the secretary has no record of your local, as I fear all have not been as careful to report as they should have been. Each local should keep the general secretary, Mrs. T. A. Hougas, Macedonia, Iowa, informed of the changes of the officers of their respective locals, that she may know to whom to write.

MRS. B. C. SMITH, President, Daughters of Zion.

*Dear Home Column:* I want to give my experience on the Sunday-school question.

For nearly twenty-five years I lived where there was no church of our own. The children went to the Methodist Sunday-school. I read the Bible to them; I read Foster's "Story of the Bible" over and over; I read a book of short Bible stories; I read Sr. Walker's little book, and many other Bible stories. They were just as interested in the Old Testament as in the New.

Two years ago, I was reflecting how those in the branches would have more chance for study, in organized classes, than I could have alone, and I prayed to the Lord to send me help. I did not want to be behind others, though I had the church papers, and I had read and studied much.

It was only a few days till I had a letter from my sister, Sr. Callie B. Stebbins. She said: "I am sending you the Sunday-school *Quarterlies*, primary, intermediate, and senior. It just occurred to me that it would be nice, and perhaps you would like to study the lessons with us. They are so interesting and so good." It had not occurred to me to send for them, and here they were. And it was such a good beginning place—away back in the Old Testament. How many times I have thanked the Lord for sending that study to me just at the time it came.

We had our lessons every Sunday night; first the Primary, then the Intermediate, and after the little folks were asleep I would study the lesson in the Senior *Quarterly*.

I did not stop to think that the lessons were not interesting—I was just so glad to be studying with the rest. And the history of Israel can never be anything but interesting. I am always exceedingly interested in the Jew; and the Jewish history that we have acquired in this systematic study is something good to have. More people ought to take it up.

Six months ago we came here, and I could fall right in with the others in the study of the Sunday-school lesson. I have an intermediate class, and my little folks are just as interested as can be in the lessons. I think the *Exponent's* explanation of the matter must be right, that sometimes older children are not interested in any lesson. But I know of many who are.

For my own part, I want to study the Bible right through, from beginning to end. I think the *Quarterlies* are fine, and the lessons intensely interesting. This study, together with the normal work, and the study of the Book of Mormon and Doctrine and Covenants, in the *Religio Quarterlies*, is surely a splendid education in the religious life, a splendid chance to understand the gospel as taught by our people.

DENVER, Colorado.

HORTENSE SELLOON CRAMER.

## Letter Department

WINNIPEG, Manitoba, December 7, 1907.

*Editors Herald:* A few lines from this part of the Lord's vineyard will not be amiss, we think. It is so long since we have seen any news from this part, that we think it will not be objectionable to the HERALD, and many others will be glad to hear from us.

Our branch is gradually increasing in numbers, mostly by new arrivals, who, we think, are brought here by the Master to assist in his work in our city. We have a good Sunday-school, which is well attended, and where much good is being done by the study of the Lord's word. There are some outsiders who also come to our school and seem to be interested.

But the adversary is hard at work, and at times he makes things appear so dark and gloomy that we feel almost like giving up in despair, and returning to the world and its people. Were it not for the blessings that we have received from the Master, we would have long ago been overcome by the Evil One. But we believe that there are some righteous ones, and that their fervent prayers avail much, and we desire their prayers in our behalf, that we, as members of the body of Christ, will not be left alone to wither and die, which we are sure to do unless we receive spiritual aid.

We have also formed a *Religio* home class, but few of the Saints here have availed themselves of the opportunity afforded them to study God's word in this way. Those who do come, are more than repaid for the effort they put forth in seeking for truth. We have not as yet associated ourselves with the home class department, and we are wanting to obtain some information through the columns of the HERALD.

There are none of us who understand how the society should be organized, and how it should be conducted, and we would ask you to answer our questions fully and give us any other advice that we have overlooked in asking for, through the HERALD, so that there will be no mistake made by any of us afterward.

We meet in a private house, but the doors are open to

every one who will come. The lessons are exceedingly interesting and instructive to us all.

We would like to know if it requires one who has been ordained unto the priesthood to organize a home class. Can one who is not a member of the church act as teacher of a class, if he does not deviate from our teachings? Should the class be opened by singing and prayer, if it is conducted by one who is not ordained? Would it be wrong to call upon one who is not a church member to lead in prayer and also to teach the class? How many members does it require to organize, and what officers should be chosen?

As one who is desirous to see the work advance in every way, and awaiting your further instructions, I am,

Yours obediently,  
G. T. MCLEOD.

*Dear Brother:* Through the kindness of the Editors of the HERALD I am permitted to answer your inquiries respecting the organization and work of local societies and home classes of the Religio.

In order to be identified with the General Home Department, if you are not in a district organization—and I think you are not—you simply report your class to the General Superintendent of the Home Department, Sr. Altha R. Deam, Independence, Missouri, giving the names of the members of the class and the name of the leader, and report to her from time to time, as advised, the progress of the class. The only organization of the home class is to select a leader, and perhaps a secretary and treasurer if desired. For any other information you should address the Superintendent of the Home Department.

As to organizing a local society, it is quite simple. The following officers are elected by ballot or otherwise, as the society may decide, at the first meeting in January and July: President, vice-president, secretary, treasurer, and librarian. The following committees are to be appointed by such method as the society may provide: Program (of which the president of the society is *ex-officio* chairman), social (vice-president *ex-officio* chairman), lookout (secretary *ex-officio* chairman), relief (treasurer *ex-officio* chairman), and good literature. The number on each committee to be determined by the society, according to its needs and conditions. The course of study is published in the *Religio Quarterly*, which is published at the Ensign Publishing House, Independence, Missouri, price ten cents per quarter, or thirty-five cents per year.

Priesthood is not a qualification for doing any work or holding any office in the Religio. In unorganized territory, that is, where there is not an organized district Religio Society, any one may start a home class and report as I have mentioned above. But to organize a local society, any one other than a district or general officer of the Religio or a general missionary of the church, is required to procure a commission to organize, which is secured by writing to the General Secretary, whose address is given below.

Any one, a church member or not, who is acceptable to the class, may act as teacher; other things being equal, a member of the church preferred, of course.

Whether a class be opened with singing and prayer depends upon the class or leader. There should be prayer, at least, and a song would be perfectly appropriate and in order. Whether the one conducting the class be ordained or not would not make any difference in this respect. A lay member has as much right to pray in public as a minister, and perhaps as much necessity, and the prayer is just as acceptable.

The fact that one is not a church member does not disqualify him for leading in prayer or teaching either, if he

have enough faith and is willing to do so. There seems to be a sort of tradition in some places that the priesthood have a monopoly upon all public service, or nearly so. There is no foundation for such opinion, especially so far as it applies to Religio work.

The constitution does not require any certain number to organize a local society, but it has been held, and so announced in one of the leaflets, that six members may organize. It is doubtful whether it would be advisable to organize with so small a number. It might be, if all other things seemed favorable.

For any other information address either of the undersigned,

J. A. GUNSOLLEY, President,  
Lamoni, Iowa.  
MRS. M. A. ETZENHOUSER, Secretary,  
Independence, Missouri.

STANBERRY, Missouri, December 16, 1907.

*Editors Herald:* Ere the year 1907 passes into history, I want to send you a few lines from this part of the field. Though we are isolated from the branch, we desire to prove faithful and finally be numbered with those who shall enter into that rest that is in reservation for all the people of God. Our hearts ache sometimes, because of the indifference of some of the Saints, who manifest no interest in the work and are willing to sit down with folded hands and wait for opportunities to be presented before they can take any interest in the work. May the Lord pity them is my prayer. The HERALD, *Ensign*, and *Autumn Leaves* are welcome visitors at our home. How many times have our hearts been comforted with the glad message they bear—sometimes a message of sadness, but we do not blame you, dear HERALD, for doing your duty in presenting both sides of any question. If every Latter Day Saint took these three standard publications, and would renew their subscriptions promptly, what a help it would be to the church.

Bro. Bess and family, of New Florence, Montgomery County, Missouri, have moved to Stanberry, which adds a few more to our number. May they give strength to the work at this place. Ever praying for the welfare of the work, and that we may be numbered with the faithful.

JAMES SCHOFIELD.

CLITHERALL, Minnesota, December 12, 1907.

*Dear Herald:* I have so often read such good letters in your columns I thought a word from this part of the Lord's vineyard might help some one, as I have often felt the influence of God's Spirit in reading and searching its sacred pages; and often there comes to me that blessed assurance of the truthfulness of the work that confirms my faith and makes it stronger. I once was a member of the Cutlerite faction, and as such they taught me that there was no more preaching this blessed gospel to the Gentile world because Joseph and Hyrum were martyred; God had taken the gospel from among the Gentiles. This seemed to be wrong, and it used to trouble my mind a great deal to think that God's arm had been so shortened that there was no more work to be done among the Gentile nations; for I would come in contact with inquiring minds that had never heard anything about a restoration of the gospel; and when I commenced to think for myself I could not believe it to be true. One thing and another taught by them so discouraged me that I concluded to stand still; and if God would direct me I felt willing to move. And thanks be to Him that knoweth all things, and in these last days is looking after the honest in heart, he did call me to the marvelous light of

Christ; and the teachings I have received since obeying the truth as it is in Jesus have so satisfied my mind that God is in this work, by the manifestations of his sweet Spirit, that I can stand as a witness for Christ, and am able to bear a faithful testimony that the work is indeed of God. Dear Saints, let us be determined to press on in this grand work of redemption which will secure to every soul, who is willing to embrace it and live right, eternal life in the kingdom of God, to go no more out.

We are striving to accomplish as much good as is possible under the trying circumstances which we have to meet; but we are hopeful of the ultimate triumph of this work; and we can rest assured that the little stone that Daniel saw cut out of the mountains without hands will continue to roll forth until it fills the whole earth, and, while it is doing this, will break in pieces all other kingdoms; and—here is the beauty of it—it will stand for ever. Yes, God is in it. He has brought it forth, and it must roll on, and will, till all other kingdoms are subdued. With a desire for righteousness burning in my heart, I hope to stand firm to the end.

Your brother in Christ,

L. WHITING.

SCRANTON, Pennsylvania, December 17, 1907.

*Dear Brothers and Sisters:* For some time I have been thinking to write a few lines to the columns of our dear paper, notwithstanding I am a stranger to so many.

As Christmas time is near, my burden seems to get heavier, and harder for me to become reconciled to my lot. I write to ask you to kindly remember me, and the little one, at the throne of grace.

We have been in this country about four years, and had to borrow means to pay our way; but I am grateful to say that we have paid it all back, and were in hopes that soon we could buy us a little home on the installment plan. But last May my hope was blasted, when the messenger of Death came and took my dear husband and the father of my seven helpless children from us. He was killed while working in the mines here. Two months after his death our seventh child was born, and while upon my bed, sick, and thinking of my lonely and helpless condition, nearly heart-broken, living in a small house for which I had to pay nine dollars per month rent, and not one penny of income, I had a dream or a vision, I can not say which. However, that which I saw was so real and did me so much good that I shall mention it. I saw my dear husband on his knees by my bedside, looking so well, much better than I had ever seen him before, and he called me by name, "Ellen, you must not give up. Take courage; you have those little ones to look after, and care for, and I want you to be faithful, and the Lord will provide for you. He will raise up friends who will see that you shall not lack for the necessaries of life. Be of good cheer, and you shall be blessed spiritually, physically, and temporally." Oh! what comforting words!

All seemed so real and true that I have taken courage, and do try to worship God aright and have faith in him; and truly the way has opened up. Friends without the church have been kind; and the few Saints here have been of much strength to me. Bishop John Zimmermann called on me and spoke very encouraging words to me. The Bishop's agent here, Bro. R. Hawkins, has been good to me, with the limited means which comes to his hands.

Dear Saints, will you remember me and mine at the altar, to ask the Lord to give me needed strength, understanding, and wisdom to worship him in spirit and in truth; then, as I was told by him who came to comfort me in the hour of need, I believe it will be well with me.

To my many friends in Wales, I wish to say that, I am getting along as well as can be expected under the circumstances, and have found some noble friends.

Your sister,

ELLEN MORRIS.

414 Decker's Court.

#### An Explanation.

That there may be a proper understanding, and that none of the Saints may be misled by any one, as is apparently the case from articles being published in both the *Ensign* and *SAINTS' HERALD*, we desire to make the following statement:

Inasmuch as one claiming to be Matthews, of Columbus Branch, is imposing upon certain parties by pretending to be going west, and collecting funds from the Saints for such purposes, we desire to state that there is only one man by the name of Matthews belonging to the North Columbus Branch, of the Reorganized Church of Jesus Christ of Latter Day Saints. That said Matthews is at present the presiding officer of Columbus Branch, and that both he and his family are permanently located in Columbus, and could not in any way be associated with the man claiming to be him. Trusting that this will serve its purpose, and also stating that J. E. Matthews is not a man that would at present be in need of such help, even if as stated, we remain,

Yours in the cause,

NORTH COLUMBUS BRANCH.

Reorganized Church of Jesus Christ of Latter Day Saints.

Signed:

J. E. MATTHEWS, President.

C. W. CLARK, Clerk.

COLUMBUS, Ohio, December 16, 1907.

#### Request for Prayer.

*Dear Herald:* I would request the prayers of God's people that Bro. Isaac Rook may be restored to health if it be God's will. He has been afflicted for a number of years, and suffers greatly at times. Nothing that doctors have done seems to help him.

Yours in bonds,

J. B. HEIDE.

## News From Branches

### OMAHA, NEBRASKA.

Elders J. R. Sutton and J. S. Roth held a series of two-weeks' meetings. The attendance was fair, mostly of the membership. The preaching was very edifying, and greatly appreciated by the Saints. Bro. Roth has no copyright on his sermons; but none can imitate him.

The ladies' aid society held a very successful bazaar and oyster supper at the home of Sr. Joseph Gorman, to swell their funds for benevolent work, in which the sanitarium is included.

Several are sick among us, the most severe being that of Sr. Eden with the typhoid fever; but she is now convalescent.

The Sunday-school is very busy preparing for the annual Christmas entertainment.

A special offering for the sanitarium will be received at the sacrament-service on January 5, 1908.

Yesterday was called "Blue Sunday," because of an attempt to enforce the Sunday law to have all class of labor except that of necessity cease, and business houses close. The police department was busy taking the names of violators of the law with the purpose in view of having warrants issued for their arrest and special cases will be made a test in court; among that number are street-car men. It

was rumored that the county sheriff intended to arrest the policemen for working on that day. E. RANNIE.

December 16, 1907.

### ST. JOSEPH, MISSOURI.

The usual stir and bustle incident to the holiday season is apparent among us. Mystery pervades the air and peeps out at us from many a well-known face. 'Tis the season of "Peace on earth, good will toward men." How blessed are we if we can observe it in its most sacred sense.

Our meetings are being fairly well attended, especially the Sunday services, and we have been having excellent prayer-meetings of late, marked by a wonderful degree of the Spirit. The young people of the branch have shown a gratifying interest in the meetings lately, and many an eye has been suffused with happy tears under the softening influence of the Spirit, as they have bravely striven to give a reason for the hope they have in Christ Jesus.

Quite a number have been baptized recently, among them being several promising young men and women.

The branch observed Thanksgiving Day by holding prayer-service in the afternoon, with preaching at night, Bro. Gowell in the pulpit. At the prayer-meeting a collection was taken for the benefit of the poor. We have been considering the advisability of heating the church by means of gas in the furnace. A committee is investigating in regard to it.

A two-day meeting is appointed here for to-day and to-morrow, in charge of Brn. C. P. Faul and F. C. Keck. It is also expected that Bishop Hilliard will be with us. So we are certain to hear some good sermons to-morrow.

All the auxiliaries to the church are in good working order here. The Sunday-school is preparing the regular Christmas entertainment which is always eagerly looked forward to. The school has a birthday-box every year. Last year the money thus accumulated was donated to the poor. This year it will be given to the children's home. And a special collection will be taken up to help swell the amount, at the Christmas entertainment.

Elder Goodrich has been suffering from a severe attack of "grip," but is improving now. He has recently changed his residence, and can now be found at 108 South Seventeenth Street, where his family is pleasantly situated, close to the church.

The Religio has been having interesting sessions of late, and we trust the interest now manifested will continue.

Cupid seems to be a very busy fellow, at present, and we look for things to happen in the future. CORRESPONDENT.

## Miscellaneous Department

### Pastoral.

To the Saints of the Kirtland District, and especially the Branch Presidents; Greeting: As the year draws near its close, allow me to call your attention to the great need of new and firmer resolutions for the right than ever before. I had intended to visit many more than I have; but on account of the sickness and death of my brother so near the end of the year, and needing some rest because of my condition of health, I will remain home until after the holidays. Unless unseen conditions arise I will be calling along the line immediately after the first of January.

And, as the year is closing, may I not look for reports from all the presidents of branches, January 1? Some of you have forgotten one quarter. Please do not forget this time. Our missionary in charge wants reports. Your brother,

RAY, Indiana, December 18, 1907.

G. A. SMITH.

### Amendments to Sunday-School Constitution.

Please take notice that at the next General Convention of the General Sunday-school Association to be held at Inde-

pendence, Missouri, April, 1908, the following amendments will be proposed to the Constitution:

Amend Art. V, Sec. 5, page 5, by striking out all after the word "be" in line one, and adding "a member of the Latter Day Saint Library Commission and as such shall have full powers to represent the library interests of this Association."

Also under "District Association," amend Art. IV, Sec. 5, page 10, District Librarian, by striking out all after the first line and adding "be a member of the district or stake library board, and as such shall have full powers to represent the interests of the district library of this association and join in the selection of a custodian of the circulating or district library; and as such member he shall seek to promote the efficiency of the library in this district in all ways possible and shall also do what he can in collecting and preserving such evidence of archaeology and other data as have bearing in establishing the fact of the ancient civilization of America and the latter-day "restoration." Also under "by-laws," amend Art. II, Sec. 5, page 12, by striking out all after the word "shall" in line one and adding "be a member of the local library board, and as such shall have power to join in the selection of suitable custodians for all books and papers in the local library."

Please take notice that at the next General Convention of the General Sunday-school Association, to be held at Independence, Missouri, in April, 1908, the following amendments will be presented to the constitution of said Association.

Amend Art. VIII, Sec. 2, by inserting before the words "general officers" in line one, the words "members of the First Presidency and of the Quorum of Twelve," so that said section when amended shall read "2. *Ex-Officio* Members of the First Presidency and of the Quorum of Twelve, general officers of the Association, and general officers of District Association shall be *ex-officio* members of the General Association."

Also amend District Constitution, Art. VIII, Sec. 1, by inserting before the words "all officers" in line one, the words "members of the stake presidency (within a stake) or the district president," so that said section when amended, shall be "1. *Ex-Officio*. Members of the stake presidency (within a stake), or the district president, all officers of the district association, and all officers of the several schools forming the district association, shall be *ex-officio* members of the district convention."

RICHARD B. TROWBRIDGE.  
S. A. BURGESS.

### Conference Notices.

Conference of the Northeastern Illinois District will meet with the First Chicago Branch, at their hall, 989 West Harrison Street, Chicago, Illinois, January 18 and 19, 1908, at 10 a. m. Branch secretaries and the ministry send their reports in time, to W. A. McDowell, 354, West Congress Street, Chicago. W. A. McDowell, president.

### Died.

BISHOP.—At the home of her parents, Independence, Missouri, Mary Ann Bishop, eldest daughter of Otto Bishop and his wife; born September 28, 1890; died December 6, 1907. She was the granddaughter of Albert and Annie Bishop, well known to the Saints in Independence. Her parents, two sisters, five brothers, and the aged grandmother, with other relatives, mourn their loss in the departure of this young sister from their midst. She had been sick something like a year, from tuberculosis. Funeral-services took place from the church in Independence, M. H. Bond in charge; sermon by President Joseph Smith.

BELL.—Elizabeth, was born at Florence, Nebraska, May 25, 1857; baptized by Elder Henry Halliday, June 6, 1875; died November 15, 1907. She leaves father, son, three brothers, and two sisters to mourn her departure. Funeral was held in the Methodist church at Portsmouth, Iowa, November 18, in charge of Frederick Hanson; sermon by Joseph Seddon, to a large concourse of friends.

CRANDALL.—Jane Newberry was born in Orange County, New York, October 17, 1812; baptized into the church of Jesus Christ March 14, 1831, by Herman Basset. Was united in marriage to Jacob Crandall, in Clay County, Missouri, December 5, 1833. Of this union nine children were born;

two of whom died in infancy. Her husband preceded her to the better land fifteen years ago, since which time she continued to reside at her home in Panama, Iowa, with her daughter, until death relieved her of her sufferings on the evening of December 13, 1907, at the age of 95 years, 1 month, and 26 days. She leaves to mourn her departure, three sons, one daughter, nineteen grandchildren, and twenty-four great grandchildren. She retained consciousness till within a few minutes of going to sleep, and bore a strong testimony to the truth of the gospel, and of God's goodness to those that put their trust in him. Funeral-sermon in the Methodist church in Panama, Sunday, December 16, by Joseph Seddon, to a large concourse of friends, assembled to pay their respect to the departed.

SPAUN.—Sr. Anna E. Boyd Spaun, December 8, 1907, at her home in Holden, Missouri. She was born March 10, 1842. She was married to John Oldham. Of them were born five children who died in infancy. October 30, 1869, she was married to James E. Spaun, who survives her. She was baptized November 6, 1887, by Elder Beatty. Came to Holden some two or three years ago, and lived and rejoiced in the opportunity of meeting with the Saints. She was a faithful member. Funeral in the church.

ENGLER.—November 8, 1907, two of the triplets, George and Mary, born October 7, 1907, at the home of Mr. Charles and Sr. Engle, at Archibald, a suburb of Scranton, Pennsylvania. Service in charge of William Lewis.

ISAACS.—At Plymouth, Pennsylvania, November 13, 1907, Mr. David Isaacs, husband of Sr. Mary Isaacs, age sixty-eight years. Service in charge of Doctor Edwards, of Edwardsville, Pennsylvania, minister of the Congregational Church. Bro. William Lewis did not receive word until too late to attend the service.

CHENEY.—Mary Ella, infant daughter of Bro. and Sr. George Cheney. Born January 18, 1906; died April 13, 1907. She was blessed by Hubert Case and W. M. Aylor. "Of such is the kingdom of heaven," and her resurrection will be at Christ's coming.

BOOKER.—Comer Booker was born January 12, 1906, at Harp, Alabama. Died June 10, 1907. He was the son of John and Maud Booker. Blessed by J. M. Stubbart.

STRACHAN.—Elder David M., of Youngstown, Ohio; born February 13, 1843; died November 25, 1907. Interred in Belmont Cemetery. Was baptized November 28, 1869. He leaves wife, eight sons, and three daughters. The youngest six sons acted as pall-bearers. Services in charge of Richard Baldwin. Sermon by Eben Miller. A large number came to pay their last tribute to their neighbor and friend, the home being filled to overflowing. The liberal amount of rich flowers betokened the high esteem in which our brother was held. Elder Strachan was president of the Youngstown Branch for quite a number of years.

HOTZE.—At her home near Carson, Iowa, Sr. Sarah Hotze, December 2, 1907. She was a Saint indeed, beloved by all who knew her. Born at St. Louis, February 14, 1859; came with her parents to Iowa in 1865; was married to Theo. Hotze October 2, 1882. Sr. Hotze united with the church August 25, 1894, and remained a faithful member until her death. She leaves to mourn, four sons, a mother, three brothers, two sisters, and a host of friends. Funeral from the Saints' church, in charge of S. K. Sorensen and M. F. Elswick. Sermon by D. Hougas.

#### Back to the Old Ways.

Every physician, indeed, knows in his heart that we have eaten of the tree of knowledge more than we can digest, and that if the known laws of public and private hygiene were put into execution the death-rate would instantly drop fifty per cent. Moreover, the modern serpent in the tree is atheistic, monistic, deterministic, and therefore hopelessly loveless. There can be no cure, nor is there any prevention, of disease unless the little physician is the child of the Great Physician, and learns of Him how wounds heal, how sleep restores, how wise "Nature" persists for years, for a life time, through all lives, to outwit, heal and undo the injuries of disease. Aping an unenviable and blind science, medicine has been too prone to materialism, although before the physician's eyes, as before those of no other man, have been the amazing miracles of sexual and mother love, of the healing of wounds, of the giving of the body to be normalized in sleep to something infinitely wiser than we, and of the cease-

less struggle of the hidden physiologic God of Health against the hurts of disease. All these, in addition to the absolute non-existence of spontaneous generation, would convince men with logical and open minds that materialism, atheism and determinism are the shallow delusions of fools.—Dr. George M. Gould in *Putnam's*.

#### Fungus Checks the Ravages of Black Hills' Timber Beetle.

WASHINGTON, D. C.—The bark beetle, which for several years has been working havoc in the valuable pine timber of the Black Hills, S. D., has apparently been given a check by a fungus which finds in the dying trees a congenial place of lodgment, and at the same time kills the beetles in the bark. There is hope that the worst of the scourge in that region has passed.

For ten years this beetle has been sweeping through the Black Hills forests, every year invading fresh areas. The total amount of pine destroyed by it is reckoned at not less than one billion feet board measure. At the present stumpage price of green timber in South Dakota this loss would amount to \$6,000,000. It now appears that its maximum destructiveness was reached about two years ago, and it is now on the decline.

Two years ago the discovery was made that a fungus was at work in the timber, killed by the beetles, in which the broods were passing their infant stages preparatory to taking flight to new forests. It was noted at that time that the fungus was fatal to the young beetles, but the full extent of the work done by the fungus has just been made known in a report covering investigations of many months by the Forest Service.

The fungus is a "bark peeler." Experts have claimed all the time that the beetles could be checked if some way could be found to peel the trees in which the young broods are harboring. They live in the inner bark and next to the wood. When the bark is separated from the wood their galleries are laid open and they die. Efforts have been made in the affected districts to peel standing trees. Machinery has been made for that express purpose, and trunks were stripped to a height of twenty feet. But so large are the affected areas that the few trees peeled were not a drop in the bucket.

Efforts were made at different times to cut the dying timber. Tracts were sold to mill men, and large quantities were cut, but not enough to have any appreciable effect on the beetle invasion. Woodpeckers helped the work along. They flocked to the dying trees by hundreds and stripped them of their bark and devoured the young beetles by the million. But that was not enough. The pest had gained such headway that it was beyond the power of barkpeelers, log cutters, and woodpeckers.

Meanwhile the peculiar fungus was gaining headway and getting in its work. It appears in the form of a grayish slime between the bark and the wood. It makes the bark loose and it falls, leaving the trees bare, and bringing down the multitudes of young beetles to their certain death; or, if the bark still hangs on the trunks, the effect on the beetles is equally fatal, for they die in their galleries and larva mines.

The habit and life history of this bark beetle render it defenseless when attacked by the fungus. The parent beetle bores a gallery several inches long in the inner layers of bark, grooving the wood. Eggs are deposited at intervals along both sides of the gallery, often as many as sixty or seventy. These eggs hatch, and while in the larval state, they bore short galleries at right angles to the parent tunnel. They remain there a year, eating and growing. Their depredations kill the most vital part of the tree—the cambium, though the tops and needles do not succumb at once, and it is at that stage that the fungus appears and brings the career of the beetle brood to a close.

In normal conditions it probably finds a few lightning-struck trees in the proper decline to suit its purposes, or it may attack storm-thrown timber, but it is not numerous enough to kill trees, and its invasion can not gain headway. But when some unusual condition—such as caused by a hurricane sweeping over a large timber area—provides a start, the beetles may increase in numbers until they are able to attack vigorous trees and kill them, and in fact when the epidemic is at its height they almost invariably attack living trees. That is what has happened in the Black Hills. The invasion continues until some enemy reduces the beetles below the point where they are able to kill timber. That puts an end to the invasion. This is, apparently, what the fungus is accomplishing in the Black Hills at this time.

## INDEX TO SAINTS' HERALD, VOLUME 54.

### EDITORIAL.

- "A Daniel come to judgment," 153.  
 Allen, Elder Arthur, 442.  
 "All things," 851.  
 Am I my brother's keeper, 177.  
 Angel's message, The, 1165.  
 Apology, An, 563.  
 Back numbers, Concerning, 756.  
 Bible, The, and its revelation of God as a creator, a redeemer, and a conqueror, 873.  
 Board of Publication, Meeting of the, 27.  
 Book of Mormon in literature, The, 969.  
 Brooklyn, The work in, 945.  
 Business notice, 33.  
 Chain letter, That, 203.  
 Chautauqua, A day at the, 729.  
 Christ, The manhood of, 1161.  
 Church disestablishment in England, 202.  
 Church-leaders and tithes-payers, 513.  
 Concerning the Harmony Society, 825.  
 Correction, A, 419, 541, 731.  
 Course of honor, The, 537, 681, 753.  
 Current events, secular and religious, 3, 84, 109, 131, 156, 179, 203, 227, 252, 276, 372, 396, 420, 443, 467, 492, 515, 543, 588, 610, 636, 659, 685, 708, 731, 804, 1091, 1139, 1188.  
 Darkness and light, 1066.  
 Dedication at Honolulu, Territory of Hawaii, 1017.  
 Dedication at Philadelphia, 106.  
 Dedication at Webb City, 1041.  
 Delegates, Instructing, 130.  
 Devil, If I were the, 249.  
 Did God say that he would speak "otherwise," 777.  
 Doing of good, The, 417.  
 Dowie, John Alexander, Elijah Second, 273.  
 Dream, A singular, 419.  
 Economy Society, The, 756.  
 Eden located, 201.  
 Elements of success, 921.  
 Elijah Second; John Alexander Dowie, 273.  
 Enemies of Joseph Smith, The, 633.  
 England, Church disestablishment in, 202.  
 Exercises, What, may be held in our churches, 129.  
 Explanation, An, 57.  
 Feeding the elder, 465.  
 Fire notes, Additional, 27.  
 Gain by way of loss, 1113.  
 General Conference, 297, 321, 345.  
 Gallands Grove Anniversary, The, 1020.  
 General church items, 4, 34, 44, 61, 83, 108, 131, 155, 179, 203, 227, 252, 275, 371, 443, 466, 492, 515, 542, 565, 588, 610, 635, 659, 684, 708, 731, 756, 779, 803, 828, 900, 947, 971, 994, 1021, 1068, 1187.  
 Gift of song, The, 250.  
 Graceland College, 684.  
 Graceland College, Industrial teaching in, 705.  
 Graceland, For, 81.  
 Graceland College notes, 851.  
 Graceland College opening, 900.  
 Grouch, The man without a, 275.  
 Harmony Society, Concerning the, 825.  
 Healing, A case of, 899.  
 HERALD Office burned, The, 25.  
 HERALD readers, Items for, 1162.  
 He that endureth, 441.  
 Holden reunion, The, 1042.  
 How the Utah authorities are supported, 371.  
 If I were the Devil, 249.  
 "I've found a friend in Jesus," 1185.  
 I know, 826.  
 Importance to the church, Of, 369.  
 Incompetent witness, An, 541.  
 Independence, Missouri, 43.  
 Industrial teaching in Graceland College, 705.  
 Inspiration and the elder, 1089.  
 Instructing delegates, 130.  
 Items for HERALD readers, 1162.  
 International congress of religious liberals, 947.  
 Interpretation of a tongue given at Moorhead reunion, 1068.  
 Invitation, An, and a promise, 585.  
 Knisley, Elder, interviewed, 491.  
 Lamoni as seen by others, 707.  
 Legitimate business, 561.  
 Life, The problems of, 801.  
 Light and life of the world, The, 826.  
 Looking back, 609.  
 Manhood of Christ, The, 1161.  
 Man's social nature, 489.  
 Man, The study of, 993.  
 Man without a grouch, The, 275.  
 Marriage and divorce, 371.  
 Melchisedec priesthood—ordination, 563.  
 Nauvoo, Recollections of, 541.  
 New department in the HERALD, A, 708.  
 New HERALD Office, The, 659.  
 Notice, 33, 443, 540, 731.  
 Oliver Cowdery's defense.—Correction, 252.  
 One step toward unity of opinion, 393.  
 "Otherwise," Did God say that he would speak, 777.  
 "Our" magazine, The holiday number of, 1091.  
 Our loss, 41.  
 Our new department, 731.  
 Photographs, Those, 565.  
 Pitiful and inconsistent plea, A, 849.  
 Plow factory at Independence, Missouri, 587.  
 Problems of life, The, 801.  
 Promise, An invitation and a, 585.  
 Questions and answers, 132, 154, 564, 875.  
 Recollections of Nauvoo, 541.  
 Requests, A few, 1.  
 Riggs, Doctor O. H., dead, 899.  
 Seeking to know, 59.  
 Singular dream, A, 419.  
 Smith, Joseph, The enemies of, 633.  
 Smith, Joseph F., paves the way for succession, 251.  
 Star of Bethlehem, The, 1166.  
 Still at work, 33.  
 Study of Man, The, 993.  
 Two systems of philosophy, 105.  
 The old year and the new, 1186.  
 United States census, 1906, 43.  
 Unity of opinion, One step toward, 393.  
 Unwritten law, The, 396.  
 Utah authorities, How supported, 371.  
 Visit to the museum of cliff-dwelling relics at Denver, Colorado, A, 897.  
 Visit to the islands of the sea, A, 1065, 1115.  
 Wanted; sermons, 730.  
 Warning to the Saints, A, 3.  
 Weights and measures, 225.  
 What exercises may be held in our churches, 129.  
 What Joseph Smith stood for; a correct theory of education, 1137.  
 "Where churches fail," 395.  
 Whom shall we believe, 657.  
 Wine for the sacrament, 850.  
 Word to the church, A, 42.  
 Working man, The, 202.  
 Your attention, 1091.  
 Zionist movement, About the, 683.
- THE STRAIGHT ROAD.**
- Angel's message, The, 228.  
 Apostasy, The great, 181.  
 Baptism of the Spirit, 636.  
 Baptism, One, 588.  
 Bill of fare, The, 134.  
 Book of Mormon; what is it, 1068.  
 Church of Jesus Christ, The, 875.  
 Do you know, 1190.  
 Eternal Life, 1022.  
 Faith and works, 444.  
 God's way of salvation, 397.  
 Gospel, The; what is it, 277.  
 Gospel Alphabet, The, 1190.  
 How to be saved, 972.  
 Israel, The return of, 1117.  
 New birth, The, 924.  
 Office-work of the Holy Spirit, 829.  
 One baptism, 588.  
 Repentance, 493.  
 Repentance, Just a word about, 543.  
 Resurrection, The, its times and degrees, 732.  
 Saints' hope; their inheritance, 780.  
 The gospel Alphabet, 1190.  
 The old Jerusalem gospel, 1139.  
 "Unbaptized" infant, The, 686.
- ELDER'S NOTE-BOOK.**
- America in prophecy, 516.  
 Appearance of evil, The, 710.  
 Australian handbill, An, 611.  
 Authority, 949.  
 Called to his own funeral, 5.  
 Campaign Documents, 995.  
 Churches on wheels, 254.  
 Cliff- and cave-dwellings of Arizona, 157.  
 Dealing with offenders, 852.  
 Debate, A, 373.  
 Extracts from the sermons of Elder Mark H. Siegfried, 660.  
 Faith without works, 325.  
 Fate of prophets, The, 566.  
 Frankly questioned frankly answered, 468.  
 From the mount, 204.  
 Gems gathered from sermons, 516.  
 General Conference, 204.  
 Gospel dialogue, A, 325.  
 Gospel tent, Our, 711.  
 Great preachers, Is the age of, past, 710.  
 Highland Lake school of methods for Religio and Sunday-school workers, 806.  
 Hight Priests' Annual, The, 661.  
 High Priests' Quorum, The, 516.  
 Hypocrite's hope shall perish, The, 1092.  
 Last days, In the, 373.  
 "Lest we forget," 253.  
 Life's record, A, 660.  
 Meditations of Elder J. S. Roth, 804.  
 Missionary, The, his wife and family, 5.  
 Modern pastor of a modern church, 373.  
 Mutual consent, By, 325.  
 New music from the fiddlers' stand, 661.  
 New Testament books, 758.  
 One of Mark Twain's "seances," 157.  
 Reveries of my first mission, 757.  
 Rule of three, The, 853.  
 Salvation Army, An experience with the, 1043.  
 Sermonic strategy, 901.  
 Short sermon on blots, 110.  
 Some thoughts from my notebook for 1906, 611.  
 Successful revival, A, 204.  
 Superheated number, A, 253.  
 Superstition, 325.  
 Vich von was you, 157.  
 What yokes are for, 421.

- Young, Brigham, his desk, 5.  
Work by the wayside, 1166.
- ORIGINAL ARTICLES.
- Abels, Gerard J. S., The defense of, 736, 760.  
Address of welcome, An, 422.  
Adversity, 261.  
Am I my brother's keeper, 64.  
Ancient people, Interesting relics of an, 380.  
"And still they trust in a refuge of lies," 523.  
Anthony, J. A., How we may prepare the way before us, 65.  
Apostasy, An, or has the church remained on earth, 62.  
Appeal, An, 286.  
Appeal to reason, An, 209.  
Archibald, R., Is it according to God's law to preach from notes, 1146.  
Archibald, Russell, Position of the church on the temperance question, 1124.  
Attitude significant in prayer, Is, 641.  
Baggerly, Isaac P., The ideal life, 977.  
Barracough, George, A reply to "A sufficient answer to Josephites," 376.  
Bassett, Attorney Linas H., Speech of, 1023.  
Beginning of the work in Colorado, The, 1094.  
Beware of pride, 256.  
Bond, M. H., Marriage and divorce, 306.  
Bondwoman's awakening, The, 758.  
Book of Mormon characters and the Book of the Dead, 398.  
Book of Mormon supported by Indian traditions, 332.  
Book of Mormon, Service of, to history, 1092.  
Book of Mormon, The, 46.  
Book of Mormon; what it is, 1026.  
Bozarth, Will R., Has a boy more license than a girl, 451.  
Briggs, E. C., Early days in Western Iowa, 1069.  
"Brighamites" Mormons, Shall we call, 329.  
Building character, 355.  
Burns, James W., The Jaredite boats, 950.  
Burton, E. B., The wise men, 8, 1167.  
Buschlen, J. P., Sacrifice, selfishness, and Zion, 381.  
Butterworth, Charles E., The Book of Mormon, 46.  
Canada Saints visit Palmyra, 569.  
Carter, Frank M., Shall we call "Brighamites" Mormons, 329.  
Catholicism, Doctrines of, 687, 712.  
C., E. E., "Who then can be saved?"—Matthew 19: 25, 64.  
Celibacy, indulgences, purgatory, 110.  
Chase, A. M., And still they trust in a refuge of lies, 326; The bondwoman's awakening, 758.  
Chicago *Times* on Rigdon and Mormonism, 883.  
Christ and the New Testament, 424.  
Christian Science, 902.  
Christ idea, The, 111.  
Church, The name of the, 996.  
Clark, E. O., Prayer, 331.  
Comforter, The promised, 1118.  
Concerning patriarchal blessings, 759.  
Concerning the Book of Doctrine and Covenants, 402.  
Corson, Alice R., Lights and shadows, 28.  
Cowdery's, Oliver, defense, 229.  
Creation groaning, The, 469.  
Criticism of the Reverend Mr. Haupt versus "Joseph Smith Defended," 445, 473, 494, 520, 546, 571, 592, 612, 642, 662.  
Curry, L. F. P., "Grown-ups" in the Sunday-school, 286.  
Curtis, J. F., Obey counsel, 1048.  
Cuttings, Some, for early planting, 181.  
Davis, Ida F., A never-failing recipe for happiness, 45.  
Davis, J. T., Echoes from the past, 1144.  
Defense of Gerard J. S. Abels, The, 736, 760.  
Derry, Charles, Chicago *Times* on Rigdon and Mormonism, 883; Thoughts on marriage, 1024.  
Divorce, Marriage and, 306.  
Doctrines of Catholicism, 687, 712.  
Do Latter Day Saints become indifferent to the truth, 812.  
Do we act like Saints, 378.  
Dream, A, and the interpretation, 400.  
Dreams or night visions and miracles, 662.  
Early days in Western Iowa, 1069.  
Echoes from the past, 1144.  
Education, 884.  
Eliason, Isaac, *et al.*, Concerning the Book of Doctrine and Covenants, 402.  
Equality, 161.  
Especially the parchments, 259.  
Etzenhouser, R., "Review of G. B. Hancock's book," 831.  
Farrell, Lillian S., The oldest forms of religion, 425.  
Farrell, Ralph W., The laws of health, 426.  
Fasting, 550.  
First general epistle to grumblers and faultfinders, 1142.  
Frick, Clara M., Fasting, 550.  
"Fruit of your doings, The," 925.  
Fry, Charles, Joseph Smith compared with the Reformers, 568.  
Fyrand, Alma M., Book of Mormon supported by Indian traditions, 332.  
Garner, Mary J., Beware of pride, 256.  
Gathering, 471.  
Gerard J. S. Abels and wife, Leaves from life, 830.  
Gillin, M. E., Do we act like Saints, 378; Testimony, 258.  
Godliness, The mystery of, 452.  
Graceland notes, 1174.  
Green, J. W., Christ and the New Testament, 424.  
Groaning, The creation, 469.  
"Grown-ups" in the Sunday-school, 286.  
Hancock's book, Review of G. B., 831.  
Hanson, P. I., Do Latter Day Saints become indifferent to the truth, 812.  
Hawley, Mrs. A. B., Study and work, 137.  
Health, The laws of, 426.  
Heavener, Nettie I., Neglected opportunities, 498.  
Hilliard, G. H., The restoration, 34.  
Hills, L. E., Leaves from life, 781.  
History of the HERALD Office, A short, 29.  
Hope beyond the tomb, 784.  
How reconciled, 996.  
How we may prepare the way before us, 65.  
Hunt, C. J., Doctrines of Catholicism, 687, 712; Polygamy sanctioned by a popular Christian or Disciple editor, 858; Christian Science, 902.  
Ideal life, The, 977.  
Indian situation, The, 1071.  
Indian traditions, Book of Mormon supported by, 332.  
Indifferent to the truth, Do Latter Day Saints become, 812.  
In his steps, 952.  
Intelligence, enjoyment, usefulness, 378.  
Interesting relics of an ancient people, 380.  
Is it according to God's law to preach from notes, 1146.  
Is it right to stand and pray in our synagogues, 879.  
Is it wise to do it, 499.  
Jamison, G. M., Man, 1076.  
Jaredite boats, The, 950.  
Jones, J. H. N., Concerning patriarchal blessings, 759.  
Jones, Eva A., Some cuttings for early planting, 181.  
Journal of History, Prospectus of the, 1167.  
Kelley, E. L., The year's work, 85; Equality, 161; The law must be fulfilled, 876; The sanitarium, 1100.  
Kessler, A. J., Celibacy, indulgences, purgatory, 110.  
Koehler, J. A., Education, 884.  
Knisley, Elder Alvin, Leaves from Life, 858, 880.  
Lamb, C. W., Letter and reply, 87.  
Lambert, J. R., Revelation: through whom may it come, 588.  
LaRue, W. E., The creation groaning, 469.  
Law must be fulfilled, The, 876.  
Laws of health, The, 426.  
Learning by the things we suffer, 45.  
Leaves from life, 733, 781, 830, 858, 880, 973, 1044.  
License, Has a boy more, than a girl, 451.  
Lights and shadows, 28.  
Letter and reply, 87.  
Lewis, William, A scattering shot, 689.  
McIntosh, Alex., Jr., Intelligence, enjoyment, usefulness, 378; Teaching in the Religio and Sunday-school, 639.  
McKenzie, Mrs. A., Building character, 355.  
Man, 1076.  
Man's dominion, 183.  
Marriage and divorce, 306.  
Marriage, Thoughts on, 1024.  
May, J. Charles, Three questions, 903.  
Mintun, J. F., An Apostasy; or has the church remained on earth, 62.  
Moler, H. E., Learning by the things we suffer, 45.  
Mortimer, A. E., The work in Toronto, Ontario, 153, 189.  
Mystery of godliness, The, 452.  
Name of the church, The, 996.  
Neglected opportunities, 498.  
Never-failing recipe for happiness, A, 45.  
Obey counsel, 1048.  
Observations, 544.  
Oldest forms of religion, The, 425.  
One who overcame, 449.  
Original temple block, That, 379.  
Our present and future needs, 210, 237, 254.  
Pace, Annie E., Who are justified in refusing to teach, 260.  
Parchments, Especially the, 259.  
Parker, Paul, Our present and future needs, 210, 237, 254; What shall we sacrifice, 455.  
Parsons, A. H., Dreams or night visions and miracles, 662; Gathering, 471; Is attitude significant in prayer, 641.  
Patriarchal blessings, 374.  
Patriarchal blessings, Concerning, 759.  
Pearson, George, Service of the Book of Mormon to history, 1092.  
Peterson, J. W., Criticism of the Reverend Mr. Haupt versus "Joseph Smith Defended," 445, 473, 494, 520, 546, 571, 592, 612, 642, 662.  
Pitt, F. G., An address of welcome, 422; Leaves from life, 733.  
Pleasants, Porter, Water baptism essential and the doctrine mandatory, 138.  
Polygamy sanctioned by a

- popular Christian or Disciple editor, 858.  
 Position of the church on the temperance question, 1124.  
 Prayer, 331.  
 Pride, Beware of, 256.  
 Proctor, Martha Bailey, Especially the parchments, 259; In his steps, 952; The Book of Mormon; what it is, 1026.  
 Prospectus of the Journal of History, 1167.  
 Refuge of lies, And still they trust in a, 326.  
 Religion, The oldest forms of, 425.  
 "Reorganization," The, 517.  
 Reply to Roberts "A sufficient answer to Josephites," 376.  
 Restoration, The, 34.  
 Revelations, 998.  
 Revelation: through whom may it come, 589.  
 Resurrection, The, 350.  
 Rigdon and Mormonism, Chicago Times on, 883.  
 Sacrifice, selfishness, and Zion, 381.  
 Sacrifice, What shall we, 455.  
 S., A. M., Am I my brother's keeper, 64.  
 Sanitarium, The, 1100.  
 Scattering shot, A, 689.  
 Scott, Columbus, Book of Mormon characters and the Book of the Dead, 398; How reconciled, 996; When and how, 807.  
 Second general epistle to grumblers and faultfinders, 1171.  
 Selfishness, What shall free us from, 713.  
 Sheffer, W. H., A soliloquy, 423.  
 She hath done what she could, 205.  
 Short, Ellis, Is it wise to do it, 499.  
 Sincerity, 1047.  
 "Sing something," 954.  
 S., L. D., Interesting relics of an ancient people, 380.  
 Smith, A. H., Patriarchal blessings, 374.  
 Smith, Elbert A., One who overcame, 449.  
 Smith, F. A., Hope beyond the tomb, 784.  
 Smith, Heman C., Man's dominion, 183; Oliver Cowdery's defense, 229; Prospectus of the Journal of History, 1167. That original temple block, 379; "The Reorganized Church vs. salvation for the dead," 6, 90; The Smoot case, 278.  
 Smith, Isaac M., "The fruit of your doings," 925.  
 Smith, Joseph, compared with the reformers, 568; She hath done what she could, 205; The resurrection, 350; "Thy will be done in earth," 853.  
 Smoot case, The, 278.  
 Snow, C. L., Leaves from life, 1044.  
 Soliloquy, A, 423.  
 Some cuttings for early planting, 181.  
 Sorensen, S. K., First general epistle to grumblers and faultfinders, 1142; Second general epistle to grumblers and faultfinders, 1171; Third general epistle to grumblers and faultfinders, 1191.  
 Speech of Attorney Linas H. Bassett, 1023.  
 Spurlock, Charles J., An appeal, 286; Revelations, 998.  
 Stebbins, H. A., The Indian situation, 1071.  
 Stewart, President R. M., 1174.  
 Stitt, D. E., A vision, 637.  
 Study and work, 137.  
 "Sufficient answer to Josephites, A, "A reply to, 376.  
 Teaching in the Religio and Sunday-school, 639.  
 Temperance question, Position of the church on, 1124.  
 Testimony, 258.  
 The Bible and intoxicants, 1140.  
 "The Reorganized Church vs. salvation for the dead," 6, 90.  
 Third general epistle to grumblers and faultfinders, 1191.  
 Thomas, O. B., "Sing something," 954.  
 Thoughts on marriage, 1024.  
 Three glimpses of fifteen cents, 524.  
 Three questions, 903.  
 "Thy will be done in earth," 853.  
 Toronto, Ontario, The work in, 189.  
 Tragedy of a life, The, 525.  
 Tubb, F. R., Canada Saints visit Palmyra, 569.  
 Vanderwood, J. E., "And still they trust in a refuge of lies," 523; Who shall be justified, 999.  
 Vision, A, 637.  
 Warnky, F. C., The beginning of the work in Colorado, 1094.  
 Water baptism essential and the doctrine mandatory, 138.  
 Webbe, Earnest, The "Reorganization," 517.  
 What shall free us from selfishness, 713.  
 What shall we sacrifice, 455.  
 When and how, 807.  
 White, Mary A. Brown, A dream and the interpretation, 400.  
 Whiting, A. W., Is it right to stand and pray in our synagogues, 879.  
 Who are justified in refusing to teach, 260.  
 Who shall be justified, 999.  
 "Who then can be saved?—Matthew 19: 25, 62.  
 Wight, J. W., Leaves from life, 973; The promised Comforter, 1118.  
 Wildermuth, Jerome E., Sincerity, 1047; The name of the church, 996.  
 Williams, T. W., Recollections, 544.  
 Wise men, The, 8, 1167.  
 Woodhead, William, The Christ idea, 111.  
 Work in Colorado, The beginning of the, 1094.  
 Work in Toronto, Ontario, The, 158, 189.  
 Yates, James E., The mystery of godliness, 452; What shall free us from selfishness, 715.  
 Year's work, The, 85.  
 Zahnd, John, Bible and intoxicants, The, 1140.  
 OF GENERAL INTEREST.  
 Abels and Smith, 238.  
 Anti-Mormon prophets tour country in caravan, 693.  
 Apostolic Faith movement, 457.  
 Bible of the future, The, 455.  
 "Black Hand" busy, 384.  
 Boycott, Punishment by, 213.  
 Bridge Whist, 408.  
 Brown, Sr. S. A., Ensamples to the believers, 830.  
 "Can cast out devils and cure insane," says healer, 1027.  
 Canon Nunn and amusements, 433.  
 Cedar wood for lead pencils, 335.  
 Chicago prophecy, A, 69.  
 Christian (?) minister on the gift of tongues, A, 167.  
 Christ, the One never forgotten, 12.  
 Clerical view, A, 979.  
 Cliff-dwellers and the Mormon theory, 740, 764.  
 Cold storage dangers, 648.  
 Consumption's deadly work, 11.  
 Coöperative parish, The, 668.  
 Creeks and ten lost tribes, 1028.  
 Customs of the Dunkards, 500.  
 Damages for scientists, 356.  
 Drinking among women, 906.  
 Eddy, Mrs., Justice to, 813.  
 Educating the Indian, 10.  
 Ensamples to the believers, 830.  
 Episcopal Church on divorce, The, 907.  
 Evil spirits, From the realms of, 578.  
 Fallen pastor of a fallen people, The, 476.  
 Farm life, 433.  
 "Fletcherism," The theory of, 979.  
 Former governor's daughter ill, 906.  
 "Friends," Miraculous gifts claimed by the, 47.  
 From whence the power, 551.  
 Get-rich-quick business; including mining stocks, 525.  
 Get rid of that bigotry, 357.  
 Gift of tongues, 213.  
 Greater Zionism, The, 116.  
 Great school at Tuskegee, The, 716.  
 Grouch, The, 287.  
 Growth of divorce evil, 166.  
 Hardest word, The, 12.  
 "Harmony Society," End of the, 692.  
 Hell, A new and scientific theory of, 669.  
 HERALD Office at Lamoni to be a fine plant, 383.  
 HERALD Office question, The, 382.  
 Hill's five-dollar slaves, 66.  
 Home without a child, The, 1049.  
 How should the portrait of Jesus be drawn, 1078.  
 Humor, 907.  
 Indian colony in New York City, The, 956.  
 Indian in politics, The, 408.  
 Indian general conference in California, An, 931.  
 Indians, 432.  
 Indian to-day, The, 141.  
 Infidelity and the new theology in wedlock, 552.  
 Intemperance, Increasing, 457.  
 Is it new, or a fraud, 357.  
 Is the pulpit a "coward's castle," 239.  
 Jews in Jerusalem, 116.  
 Jew in politics, The, 167.  
 Jonah on trial, 599.  
 Labor "revivalist pickets" at Methodist meetings, 167.  
 Land boom in Jerusalem, 648.  
 Latter Day Saint vim and energy, 383.  
 Lawson and Knisley in debate, 66.  
 Law, The way of the, 118.  
 Lord is at hand, The, 813.  
 Lost love, 693.  
 Manual training in the public schools, 955.  
 Marriage no good, is clubman's vote, 11.  
 Matches, 457.  
 Mesa Verde cliff-dwellings, The, 906.  
 "Methodist Brotherhood" organization, 598.  
 Methodist creed, A new, 836.  
 Militant missionary, A, 430.  
 Miraculous gifts claimed by the "Friends," 47.  
 Missionaries and devils in Korea, 862.  
 Mis-sou-ri, 885.  
 Moderately gifted, A place for the, 885.  
 Natural resources, The conservation of, 1000.  
 Neal clutches another straw, 431.  
 New HERALD Office, 382.  
 No chance for the boy, 476.  
 North pole, The quest of the, 813.  
 Noted wrestler who observes the "Word of Wisdom," 1101.  
 Olive May, Two paths, 835.  
 One hundred Indian maidens in a beauty contest, 666.  
 One man's view of immortality, 790.  
 One-rail car, The, 527.  
 Over in the ages to come, 356.  
 Parents accountable, Making, 12.  
 Pay is too small. Pulpits deserted, 978.  
 Peculiar theory, A, 288.  
 Photography, Story of, 310.  
 Plymouth's embarrassment, 501.  
 Portent of the far East, The, 117.

Prayers for the dead, Methodist, 456.

Price of war, The, 649.

Prisoner at Rome, The, 667.

Probation after death, 600.

Proposed church union, A, 648.

Proselyting denounced, 333.

Pulpits deserted. Pay is too small, 978.

Punishment by boycott, 213.

Queer Iowa religion, 1101.

Race suicide, A letter from President Roosevelt on, 429.

Red god's call, The, 359.

Reform movement in the South, A, 409.

Remarkable experience, A, 500.

Seed corn, Testing, 211.

See devils in Mrs. Romadka, 1027.

Sensational preachers, 193.

Shows power of gospel, 214.

Signs of the times, 334.

"Simple life," church, A, 409.

Slaughter in war and peace, 526.

Smiths, The two Josephs, 715.

Soldier's life, A, 334.

Some modern prophets, 192.

Some "Saints" who are not Latter Day Saints, 68.

Speaking with tongues as a modern religious mania, 359.

Strange case, A, 309.

Symposium on tithing, A, 261.

Swords and plowshares, 357.

Temperance in the South, 551.

Testing seed corn, 211.

Theory of "Fletcherism," The, 979.

Tithing, A symposium on, 261.

Tragedy of two mothers, 140.

Two paths, 835.

Unappreciated negro preachers, 502.

Universal Peace, 1028.

Unmoving depravity, 599.

Voice at the modern Jordan, 356.

Wall Street view of our declining faith, 141.

Weight of London fog, 525.

What is truth, 138.

What the Master found, 669.

Whisky or poison, 165.

Will vote on Smoot case, 118.

Wise legacy, A, 836.

Yellow, A fine color is, 886.

Zion City, The fate of, 11.

#### ORIGINAL POETRY.

"Auf Wiedersehen," 527.

"Come unto me," 875.

"Come unto me," 1078.

Father, hear my prayer, 528.

Heart song, A, 779.

"Invocation," 109.

Keep the sunny side out, 861.

Life's lesson, 360.

Life's struggle, 109.

Living epistles, 180.

Mothers, A plea for, 1125.

Rejoice, rejoice, 360.

Response, A, 61.

Russia, 261.

Saved in Christ, 978.

Signs, The, 886.

#### SELECTED POETRY.

Foolish little maiden, 502.

For love of you, 932.

Genuine, The, 978.

Little boy Jim, 421.

Refiner's fire, The, 132.

Religion and the college graduate, 837.

Song of the countryside, A, 502.

Spirit royal, The, 214.

#### HOME COLUMN ARTICLES.

Among our letters, 93.

Are we thinking, 618, 670, 694, 718, 745, 814, 838, 863.

Bad art; worse morals, 361.

Beautiful custom, A, 385.

"Better to-day," 360.

Christmas, The first, 1175.

Daughters of Zion locals,

Reading for, February, 48;

March, 142; April, 240;

May, 335; June, 477; July,

579; August, 650; September,

768; October, 887; November,

981; December,

1079; January, 1148.

Daughters of Zion, To the, 1195.

Editorial, 38.

End of the journey, At the, 385.

Faithfulness in common duties, 94.

From one boy's viewpoint, 168.

Fulfillment, 311.

Graceland, 433.

Have faith in the boy, 601.

He said "No," 411.

If the Master is pleased, 410.

I'm glad I did my work well, 908.

Items from the Islands, 792. It is all there, 1102.

Just an accident, 528.

"Just one of the college girls," 1002.

Lift the latch, 458.

Love, The brightness of, 310.

Memories, 1029.

More blessed to give than receive, 119.

Mothers and Sunday-school teachers take notice, 1079.

My reflections, 933.

Notice, 13, 579.

Old family altar, The, 1125.

Old home, A visit to the, 1101.

One such, 13.

Rather too late, 958.

Reinstatement of Aunt Electa, The, 215.

Reveries at close of day, 791.

Summer gathering for winter's need, 553.

Temptation, struggle, and victory, 503.

"Thine for service," 1053.

Through the dark, 289.

To the "Column," 839.

Twenty-third psalm, The, 1078.

Word we did not say, The, 933.

Yuletide memories, 1174.

#### HOME COLUMN LETTERS.

Aldridge, Mrs. Nellie, 193.

Burton, E. B., 264.

Gunsolley, Sophia Powell, 13.

Mailing-day in the Islands, 70.

Mathews, Mrs. Addie, 458.

Perrie, Emma, 957.

Smith, Mrs. B. C., 579.

Temptation and how it was met, A, 71.

Training of a boy, The, 71.

Uncle George, 335.

What is gained by having children blessed by the elders, 70.

#### HOME COLUMN POETRY.

Angel's gift, The, 458.

Baby Homer and the sunshine, 119.

Bird and the baby, The, 503.

Coral, A Christmas, 1174.

Do not wait, 907.

Faithful few, The, 13.

"Follow me," 264.

For love's sake, 310.

Have faith in the boy, 600.

"How readest thou," 193.

Hurrying hours, The, 670.

I know, 410.

"Least of these, The," 552.

Life's mirror, 69.

Little feet, 92.

Lost boy, The, 385.

Loving kindness, The, 1053.

Mite Society, The, 933.

"My yoke is easy," 360.

"None of our business," 957.

Recluse, The, 618.

What would you take for me," 289.

Wings of a dove, The, 1125.

Woods, The, 215.

#### LETTERS.

Abels, G. J. S., A rock of strife in Zion, 362.

Adamson, Mrs. Julia T., 625.

Adamson, Peter, Sr., 412.

Alabama reunion, The, 845.

Alaska, A letter from, 698.

Albertson, Charles, 723.

Allen, Flo, 936.

Anderson, A. C., 144, 1152.

Anderson, C. J., Statement of healing, 988.

Anderson, Mary, 172.

An explanation, J. E. Matthews, C. W. Clark, 1198.

Another week's battle for the Lord, 844.

Apology, An, 627.

Arber, Joseph, 243.

Armstrong, William, 960.

Armstrong, W. R., 339.

Atkinson, Katie, 388.

Aylor, W. M., 672.

Baer, J. A., 934.

Baggerly, Lizzie, 554.

Baker, A. M., 100, 890, 1107.

Baldwin, D. R., 1153; Another week's battle for the Lord, 844; Observations, 18.

Bankester, Robert E., 338.

Bayard reunion, A trip to the, 1192.

Beach, Mrs. E. M., 866.

Beebe, E. C., 362.

Belscamper, Mrs. Anna, 172.

Bergstrom, Viola, 316; A letter from Alaska, 698.

Bing, Martha E., 218.

Bogard-Case debate, 580.

Bond, M. H., 122.

Bootman, W. P., 1007.

Boyd, S. M., 244.

Bradley, R. M., 123.

Branch and district work, 652.

Brann, H. V., 267.

Brantwait, Mary V., 435.

Brashear, Mrs. M. Lucy, 120.

Brookover, George J., 16; In the interest of church-work, 264.

Brown, Annie, 1176.

Brown, Samuel, 314, 674, 889, 1031.

Brown, T. S., 1012.

Bullard, Richard, 312, 1176.

Bunyard, Mrs. M. E., 505, 985.

Burch, F. M., 1153.

Burgess, S. A., 38.

Burgett, John and Sarah, 962.

Burr, Charles H., 720, 1150.

Burton, Joseph F., 242, 747.

Buschlen, George, 169, 623.

Butterworth, C. A., 290, 1130.

Butterworth, Charles E., 292, 1055, 1178.

Cadow, Fred W., 675, 936.

Campbell, Jennie M., 265.

Carlson, C. J., 412.

Carpenter, Mrs. George E., 890.

Case, Hubert, Bogard-Case debate, 580.

Cato, Florence, 312.

Chandler, William H., 95.

Chaney, I. K., 16.

Chapman, Wm. C., North-eastern Missouri reunion, 941.

Chase, A. M., 291, 985.

Chatburn, T. W., 100.

Chrestensen, J. C., 1153.

Christy, M. A., 243, 866.

Church-work, In the interest of, 264.

Claiborne, M., 99.

Clapp, J. C., 986.

Clark, Ardelia M., 459.

Clark, C. J., Florida reunion, 1131.

Cline, Mrs. Blanche E., 529.

Coffey, Theodore, 121.

Coiner, O. E., 1010.

Conditions in San Francisco, 531.

Condit, J. H., 672.

Confession; request for prayer, 652.

Conover, Leah M., 75.

Cooper, James, 959.

Cooper, R. T., 96, 339.

Coop, Myrtle, 120.

Corson, A. R., 144.

Cox, Cassie, 267.

Cox, G. W., 602.

Cox, Mrs. Eliza, 673.

Cox, S. P., 1033.

Crabb, J. C., 625, 1103, 1152.

Crown, Mrs. Nora, 49.

Crumley, Charles E., 934.

Crusade against tobacco, 340.

Culbertson, Anna, 480.

Cummings, Anna M., 1102.

- Cummings, William C., 195, 480, 673.  
Dack, William B., 338.  
David, Addie, A testimony, 1130.  
Davis, E. R., 339.  
Davis, Maggie, 697.  
Davis, Mrs. A. M., 1033.  
Davis, William, 1178.  
Dawson, Mrs. M., 99.  
Day, Sophronia E., 1103.  
Derry, Charles, 148, 720, 865.  
Derry, Charles, and family, 531.  
Dimmock, J. W., 74.  
Dorsett, A., 625, 891.  
Dorsett, J. E., 722.  
Dowker, D. E., 1003.  
Draze, Stephen, 388.  
Dungan, I. M., 50.  
Dunnam, A. B., 75.  
Dunnington, N. S., 624.  
Dutcher, Katie, 672.  
Dutton, Jasper O., 620; Wisconsin reunion, 844.  
Eastern reunion, 771.  
Ebeling, F. J., 623.  
Ebeling, Mrs. Joseph, 1128.  
Ecclestone, Joseph, 889.  
Edwards, Mrs. Jane, 171.  
Ellis, Henry, 795.  
Elvin, R. M., 434.  
Emma, 1180.  
Enge, N. C., 987.  
Ensley, Joseph, 940.  
Erwin, E. A., 243, 889.  
Etzenhouser, Mrs. M. A., and J. A. Gunsolley, 1197.  
Etzenhouser, R., 170.  
Eyler, C. W., 673.  
Extracts from letters, 51, 76, 149, 269, 363, 413, 460, 508, 531, 603, 653, 724, 748, 796, 868, 893, 1181.  
Farrar, E. B., 939.  
Farrell, Ralph W., 621.  
Farr, Fred B., 1106.  
Ferguson, Mary A., 505.  
Ferguson, Mrs. Alice, 266.  
Fields, S. H., 530, 915.  
Flagins, William C., 120.  
Flanders, W. C., 985.  
Flinn, P. A., 144, 623, 935.  
Florida reunion, 1131.  
Flowers, Jane, 890.  
From over the mountains, 507.  
From Wales, 506.  
Fulks, C. N., 1106.  
Gamet, Levi, 675; Wind Cave, 962.  
Gaydon, George, 1082.  
Gilbert, Doctor John, 842.  
Gillen, Mary, E., 147.  
Gill, Mrs. E. A., 1029.  
Gleanings from the field, 1056, 1131.  
Goodrich, J. L., 1012; Ohio reunion, 867.  
Goodrich, V. M. and Sr., 622.  
Goodson, Samuel A., 1012.  
Gott, L. L., 73.  
Gower, U. L., 1055.  
Graham, A. C., 554.  
Grant, J. A., 940.  
Graves, S. J., 1128.  
Graves, Sr. J., 120.  
Gray, R. R., 76.  
Green, Mrs. Frank, 143.  
Grieve, Robert, 1030.  
Griffiths, G. T., 888, 1179.  
Gunsolley, J. A., and Mrs. M. A. Etzenhouser, 1197.  
Guthrie, W. A., 337, 1033.  
G., Z. L., 337.  
Hackett, Frank, 460.  
Hanner, W. H., 958.  
Hansen, H. N., 893, 1105.  
Hanson, Paul M., 556, 940.  
Harder, Mrs. Vada, 411.  
Harpe, C. E., 672; 1108.  
Harper, J. R., 338.  
Hawley, Ella Rich, Moorhead reunion, 1035.  
Hayer, Eli, 792.  
Haynes, E. F., 145.  
Heide, John, 51, 913.  
Helms, W. A., 867.  
Henitz, Miss Lizzie M., 196.  
Hinkle, Lydia, 120.  
Hill, N. A., 983.  
Hoffman, Alexander and Sarah, 1153.  
Holloway, L. G., 74, 555, 1126.  
Holmes, Elizabeth, 673.  
Holmes, James H., 624.  
Hooper, John M., 146.  
Houghton, Leonard, 504.  
Howlett, R. B., 73.  
Hull, G. W., 864.  
Hunt, C. J., 30, 195, 842.  
Hunter, Mrs. Mary, 623.  
Huston, 1178.  
Hyatt, E. L., 17.  
Hyatt, Harriet C., 18.  
Irwin, Charles E., 530; Gleanings from the field, 1056, 1131.  
Jack, George, 1103.  
Jackson, J. W., 935.  
Jeffers, S. J., 624.  
Jenkins, George, 842.  
Jenkins, John G., From Wales, 506.  
Johnson, Andrew, 1129.  
Johnson, Minerva, A trip to the Bayard reunion, 1132.  
Johnson, Mrs. M. A., 936.  
Johnson, William, 892.  
Johnston, Cora E., 76.  
Johnston, Mrs. Annie, 266.  
Joice, Alta, 218.  
Jones, G. E., 698.  
Jones, J. H. N., 172, 723.  
Jones, Neta Fay, 337.  
Jones, Thomas, 795.  
Kearney, M. E., 122.  
Keck, F. C., 339, 505, 794, 960, 1153.  
Keeler, Mrs. E., Southwestern Oregon reunion, 845.  
Kelley, T. C., 937.  
Kelley, W. H., 316, 908, 1054; Eastern reunion, 771.  
Kemp, Henry, 603, 1103.  
Kepley, H. W. and Helen, 1177.  
Kippe, Alexander, 983.  
Knisley, Alvin, 74, 507; Under another flag, 479; Over the mountains, 626, 699, 821, 840, 916.  
Lake, C. H., 622.  
Lamb, C. W., 386.  
Lambert, J. R., 16, 793.  
Lamont, Stewart, 625.  
Lane, I. M., 1177.  
Lane, Joseph, 530.  
Langdon, Mrs. Nettie, 1033.  
Layland, A. J., 1106.  
LaRue, Rachel, 170.  
LaRue, W. E., 29, 143, 217, 984.  
Leggott, G. W., 673, 695, 747, 769, 815.  
Lewis, David, 890.  
Lewis, William, 121, 1082.  
Leury, C., 602.  
Ligner, Hannah E., 962.  
Lincoln, George S., Conditions in San Francisco, 531.  
Lindsey, T. W., 435.  
Lloyd, Abner, 94.  
Long, E. E., 937.  
Long, Mrs. Jane, 388.  
Lovell, Nephi, 149, 625.  
Luff, Joseph, 959.  
Lundquist, David G., 1009.  
Malcor, Kate, 1151.  
McClain, J. R., 241.  
McConaughy, James, 939.  
McCoy, H. A., 98.  
McDonald, J. M., 867.  
McKenzie, Mrs. A., 676, 935.  
McKiernan, James, 672.  
Mackie, W., 793.  
McLarty, William, 146.  
MacLeod, G. T., 1196.  
Maloney, R. S., 1106.  
Mannering, William H., 217, 506, 1180.  
Martin, Lucinda, 675.  
Martin, T. J., 842.  
Maxwell, Gertrude, 16.  
Meredith, John E., 674.  
Mercale, J. W., 682, 1054.  
Millard, George W., 1005.  
Miller, C. Edward, 914.  
Miller, Fred J., 1033.  
Miller, W. B., 673.  
Mitchell, J. T., 17, 362, 459, 675, 794, 1178.  
Mintun, J. F., 38, 216, 721, 1007.  
M. J. T. A., Royal rest, 771.  
Mobile, Alabama, reunion, 652.  
Moffit, Olive, 50.  
Moler, H. E., 51, 95, 696, 721, 935, 1127.  
Moorhead reunion, 1035.  
Morgan, E. B., 912.  
Morris, Ellen, 1198.  
Mussell, F. T., 120.  
Napier, Pauline, A request for prayers, 580.  
Nazer, Edward, 144, 172.  
Nephew, Mrs. Martha, 459.  
Nepkerson, N. R., 123, 412.  
Norman, Ella, 1012.  
Northern California reunion, 963.  
Northwestern Kansas reunion, 1034.  
Nunley, E. W., A testimony, 820.  
Over the mountains, 626, 699, 821, 840, 916.  
Observations, 18.  
Ohio reunion, 867.  
Palmer, D. S., 602.  
Pankey, Maggie, Southern California reunion, 893.  
Parsons, A. H., 843, 1056.  
Patrick, E. M., 16, 793.  
Patrick, M. E., 123.  
Payne, E. A., 1153.  
Peters, Alice, 149.  
Peters, C. J., 938.  
Peterson, Oscar, 217, 314, 987.  
Phipps, M. J., 1180.  
Pierce, Frank J., Reunion notes, 964.  
Pinkerton, William, 625.  
Pitt, F. G., 50, 1004.  
Pitt, Sidney, 1030.  
Plumb, P. T., 622.  
Post, Mrs. Estella, 312.  
Preston, Harry, 621.  
Prettyman, C. W., 626.  
Propst, Mrs. O. W., 820.  
Provo reunion, 1035.  
Rannie, Edward, 15, 292, 651, 841, 866.  
Rasmussen, Christina, 720.  
Rasmussen, M., 865.  
Reams, A. A., 49, 171, 529.  
Request for prayers, A, 580.  
Reunion notes, 964.  
Rich, Calvin H., 145, 1011.  
Robert, Emma, 413.  
Roberts, I. N., 119.  
Robinson, E., 1004.  
Rock of strife in Zion, A, 361.  
Rorah, Amos, 99.  
Roth, J. S., 1009.  
Roth, Mrs. W. C., 1181.  
Rotzien, Irene, 864.  
Rotzien, J. F., The story of a conversion, 820.  
Royal rest, 771.  
Ruby, Mrs. Pauline, 122, 362, 723.  
Rudd, Miss Alta, 793.  
Rumel, W. M., 1151.  
Rushton, John W., 147, 314, 481.  
Rush, W. R., 938, 1128.  
Rust, Jacob L., 1180.  
Sanders, Samuel, 794.  
Sandidge, Caroline, 172, 337.  
Santee, Z. M., 1005.  
Sawley, F. L., 504.  
Schmidt, D. H., An apology, 627.  
Schofield, James D., 49, 1197.  
Schofield, Pearl, 337.  
Schofield, Sr., Senior, 984.  
Schultz, Tacie E., 480.  
Scott, C., 14.  
Scott, James G., and family, 983.  
Scott, S. W. L., 101, 311, 697, 1102, 1181; Southern Michigan and Northern Indiana reunion, 963.  
Secrest, Rena, 338.  
Self, Mrs. R. O., 1030.  
Self, W. M., 625, 1012.  
Serif, Louis A., 459.  
Sheffer, Mrs. Clara, 339.  
Sherwin, Mrs. Helen, 934.  
Shumate, Fred B., 217.  
Shupe, E. F., 312, 1178.  
Slivers, A. C., 505.  
Slover, F. M., 620, 913.  
Small, Wallace A., 315, 986.  
Smart, W. H., 1013.  
Smith, G. A., 530, 1081.  
Smith, Hale, W., 696.  
Smith, Mrs. Amos, 172.  
Smith, S. S., 96.  
Smith, W. A., 313.  
Snow, C. L., 268, 619.  
Southern California reunion, 867, 893.  
Southern Michigan and Northern Indiana Reunion, 963.  
Southern Oregon reunion, 845.  
Spargo, William, 819.  
Sparling, Henry, 843.  
Sparling, William, 505, 1152.  
Spurlock, C. J., 724.  
Stamm, N., 312.  
Statement of healing, 988.  
Stebbins, H. A., Branch and district work, 652.  
Stedman, E. A., 194.  
Stitt, D. E., 268.  
Stone, A. E., 770.

- Stone, Sophia, 962.  
 Story of a conversion, The, 820.  
 Stowell, Addie M., A vision, 868.  
 Strain, J. S., 291.  
 Strausback, Adele Carlisle, Provo reunion, 1035.  
 Stubbart, J. M., 95, 242, 889, 1030, 1055; Mobile, Alabama, reunion, 652.  
 Sutton, E. W., 891.  
 Sutton, J. R., 17, 819, 1152.  
 Sweet, G. L., 867.  
 Talley, J. E., 244.  
 Tanberg, O., 556.  
 Taylor, P. L., A request, 821.  
 Teeters, John, Northwestern reunion, 1034.  
 Temme, William H., 16.  
 Terry, J. M., Northern California reunion, 963.  
 Testimony, A, 820, 1130.  
 Thompson, Joseph, 362.  
 Thorburn, George, 267.  
 Tillman, Hulda, 939.  
 Titus, I. P., 413.  
 Tong, Mrs. C. B., 603.  
 Toovey, Florence, 50, 120.  
 Torrance, W. B., 1032.  
 True, Isaac, 459.  
 Tucker, D. E., 530, 769, 1127.  
 Tucker, Mrs. Eva, 866.  
 Turnbow, B. R., 17.  
 Under another flag, 479.  
 Vancleave, Albert, 938.  
 Vanderwood, J. E., 362, 915, 1005.  
 VanFleet, Effie, 505.  
 Vision, A., 868.  
 Volz, Emma, 266.  
 Wahlstrom, Mrs. L. V., 939.  
 Waller, G. J., 892.  
 Walling, Garry, 1108.  
 Walruff, C. A., 75.  
 Walls, Mrs. Nancy, 293.  
 Waltenbaugh, Jacob, 1129.  
 Walter, Mrs. Levina (Castleman), 413.  
 Ward, Miss Hattie, 49.  
 Watts, Hettie, 652.  
 Webster, Joseph F., 863.  
 Weller, Eva Ulela Tabor, 697.  
 West, W. A., 268.  
 Whipple, Thomas G., 169, 892.  
 Whitby, Ernest, 196.  
 White, Bert L., 1031.  
 White, E. S., 313.  
 White, I. N., 816.  
 White, Margaret, Testimony of, 1034.  
 Whiting, Eleanor, 721.  
 Whitney, M. A., 1107.  
 Williams, Belle, 216.  
 Wiggins, M. S., The Alabama reunion, 845.  
 Wight, J. W., 917.  
 Wightman, G. S., A dream, 1153.  
 Wildermuth, Jerome E., 1054.  
 Williams, Bobbie, 242.  
 Williams, L., 169.  
 Williams, T. W., 622, 891; Southern California reunion, 867.  
 Willey, Charles, E., 795.  
 Wind cave, 962.  
 Wisconsin reunion, 844.  
 Wood, L. G., 987.  
 Woodstock, Charles B., 1011.  
 Worley, E. J., 1130.  
 Yarbrough, Mollie, 1107.
- Yates, James, 50, 868.  
 Zahnd, John, 15, 316, 340, 867.
- NEWS FROM BRANCHES.**  
 Adelaide, South Australia, 4.  
 Atchison, Kansas, 123.  
 Boone, Iowa, 19.  
 Buffalo, New York, 558, 965.  
 Burlington, Iowa, 173, 508.  
 Cadillac, Michigan, 941.  
 Chatham, Ontario, 532.  
 Chicago, Illinois, 84, 133, 420, 557, 653, 846, 1056, 1181.  
 Cleveland, Ohio, 133, 252, 420, 508, 604, 676, 846, 1109.  
 Colorado Springs, Colorado, 55.  
 Dennisport, Massachusetts, 604.  
 Denver, Colorado, 55, 581.  
 Des Moines, Iowa, 19, 84, 180, 558, 627, 749, 773, 893, 965, 1035.  
 Ft. Madison, Iowa, 581.  
 Independence, Missouri, 30, 44, 124, 156, 436, 460, 558, 749, 773, 821, 847, 894, 941, 966, 1036, 1056, 1109, 1132.  
 Kansas City, Missouri, 55, 133, 372, 460, 582, 676, 772, 893, 988, 1109.  
 Keokuk, Iowa, 20, 558, 653.  
 Lamon, Iowa, 19, 228, 269, 293, 363, 481, 508, 558, 582, 628, 653, 700, 724, 773, 822, 847, 868, 894, 965, 988, 1013, 1063, 1085, 1109, 1132.  
 London, Ontario, 133, 269, 436, 654, 868, 965, 1085, 1181.  
 Malad, Idaho, 460.  
 Manitoulin Island, Ontario, 676.  
 Mountainville, Maine, 700.  
 Nauvoo, Illinois, 180, 894.  
 New Albany, Indiana, 941, 1086, 1154.  
 Norwalk, Connecticut, 1036.  
 Omaha Nebraska, 1198.  
 Perth, West Australia, 557.  
 Philadelphia, Pennsylvania, 156, 269, 700, 1035, 1108.  
 Pollard, Alabama, 725.  
 Portland, Oregon, 1014.  
 Providence, Rhode Island, 845, 1014, 1086.  
 Prowers, Colorado, 276.  
 Rossendale and Treherne, Manitoba, 55.  
 St. Joseph, Missouri, 76, 420, 653, 749, 893, 1199.  
 St. Louis, Missouri, 123, 173, 276, 372, 481, 604, 701, 917, 1013, 1132.  
 San Francisco, California, 420.  
 Seattle, Washington, 173, 481, 772.  
 Spokane, Washington, 180, 627, 772, 1035.  
 Toronto, Ontario, 44, 269, 363, 582.  
 Winnipeg, Manitoba, 604.  
 Wray, Colorado, 988.
- MISCELLANY.**  
**CONFERENCE MINUTES.**  
 Alabama, 220, 1133.  
 British Isles, 1058.  
 Central California, 317.  
 Central Illinois, 150, 582, 1015.  
 Central Michigan, 869, 1182.  
 Central Nebraska, 363, 1087.  
 Central Texas, 270, 725.  
 Clinton, 219, 629, 1037.  
 Des Moines, 174, 532.  
 Eastern Colorado, 244, 989.  
 Eastern Iowa, 220, 869.  
 Eastern Maine, 77, 989, 1087.  
 Eastern Michigan, 797, 1133.  
 Eastern Wales, 869.  
 Far West, 174, 725, 989.  
 Florida, 77, 363, 701, 1110.  
 Fremont, 244, 532, 989.  
 Gallands Grove, 150, 509, 1109.  
 Idaho, 220, 797.  
 Independence Stake, 270, 895.  
 Kansas, 1014.  
 Kentucky and Tennessee, 389, 774.  
 Kewanee, 174, 533, 1061.  
 Kirtland, 244.  
 Lamon Stake, 20, 197, 749, 1154.  
 Leeds, 197, 364, 749, 1154.  
 Little Sioux, 149.  
 London, 654, 1086.  
 Manchester, 508.  
 Massachusetts, 270, 1110.  
 Minnesota, 21, 628, 1154.  
 Mobile, 77, 317, 797, 1061.  
 Montana, 150, 628.  
 Nauvoo, 605, 1014.  
 New South Wales, 293.  
 New York and Philadelphia, 317, 1154.  
 Nodaway, 244, 676, 1109.  
 North Dakota, 725.  
 Northeastern Illinois, 124, 725.  
 Northeastern Kansas, 294, 822, 1061.  
 Northeastern Missouri, 245, 917.  
 Northeastern Texas and Choctaw, 869.  
 Northern California, 340.  
 Northern Nebraska, 102, 1036.  
 Northwestern Kansas, 271, 677.  
 Northern Wisconsin, 197, 726.  
 Nova Scotia, 774.  
 Oklahoma, 220, 245, 917.  
 Pittsburg, 270, 869.  
 Portland, 51.  
 Pottawattamie, 219, 532, 917.  
 Seattle and British Columbia, 219, 895.  
 Sheffield, 102.  
 Southern California, 218, 917.  
 Southeastern Illinois, 676.  
 Southern Indiana, 20, 628.  
 Southern Michigan and Northern Indiana, 628, 1133.  
 Southern Missouri, 77, 725, 989.  
 Southern Nebraska, 124.  
 Southern Texas, 245.  
 Southern Wisconsin, 219, 822.  
 South Sea Islands, 1057.  
 Southwestern Oregon, 219.  
 Southwestern Texas, 676.  
 Spokane, 77.  
 Spring River, 31, 293.  
 Utah, 245, 1014.
- Victoria, Australia, 20.  
 Western Maine, 509, 917, 1133.
- CONVENTION MINUTES.**  
 Central California, 317, 1133.  
 Central Michigan, 1182.  
 Clinton, 245, 677.  
 Des Moines, 221, 317, 629.  
 Eastern Colorado, 271, 918.  
 Eastern Michigan, 701.  
 Gallands Grove, 174, 1061.  
 Idaho, 220, 750.  
 Lamon, 220.  
 Little Sioux, 124, 533, 1015.  
 Minnesota, 629.  
 Mobile, 389.  
 New York and Philadelphia, 509.  
 New South Wales, 918.  
 Northeastern Kansas, 317, 654.  
 Northern California, 271, 989.  
 Northern Wisconsin, 220, 605.  
 Northwestern Kansas, 918.  
 Pottawattamie, 221, 533, 918.  
 St. Louis, 245.  
 Southern California, 221.  
 Southern Illinois, 175.  
 Southern Michigan and Northern Indiana, 605.  
 Southwestern Oregon, 221.  
 South Sea Islands, 482.
- PASTORAL.**  
 Anderson, Peter, 437.  
 Aylor, W. M., 461.  
 Baker, A. M., 437.  
 Cooper, F. M., 510.  
 Greene, Ulysses W., Gomer T. Griffiths, 389.  
 Griffiths, Gomer T., Ulysses W. Greene, 389.  
 Harp, C. E., 655.  
 Hayer, Eli, 483.  
 Jenkins, George, 462.  
 Keck, F. C., 510.  
 Kelley, W. H., 414.  
 Luff, Joseph, I. N. White, 390.  
 Rannie, Edward, 437.  
 Rushton, J. W., 437.  
 Sheehy, F. M., 461.  
 Smith, G. A., 870, 1199.  
 Smith, Fred A., 461.  
 Smith, Heman C., 414.  
 Smith, H. O., 461.  
 Sparling, Henry, 483.  
 Sutton, J. R., 483.  
 Vanderwood, J. E., 510.  
 White, I. N., Joseph Luff, 390.  
 Wight, J. W., 461, 1155.
- GENERAL MISCELLANY.**  
 Bishopric, The, 198, 482, 582, 654, 1087, 1133, 1154.  
 Bishop's agents' Notices, 52, 77, 124, 221, 437, 533, 605, 654, 869, 942, 1037, 1182.  
 Bishop's agents' reports, 78.  
 Bishop's notice, 1155.  
 Board of Publication, 437.  
 Change of missionary, 870.  
 Church Historian, 31, 52, 125.  
 Church Librarian, 52, 79, 102, 150, 198, 246, 294, 317, 389, 461, 605, 750, 822, 966.  
 Church Recorder, 31.  
 Church Secretary, 21, 31, 40, 51, 125, 175, 198, 221, 246,

389, 558, 605, 990, 1015, 1061.  
 Correction; change of date, 1155.  
 Corrections, 895, 942, 1110.  
 Daughters of Zion leaflets, 463.  
 Dedication, 582.  
 Dedication of Southern Wisconsin churches, 1134.  
 Disfellowshipped, 966.  
 Eighth Quorum of Elders, 102, 246.  
 Elders and the Religio, The, 126.  
 Elders' financial reports, 78.  
 Exchange of fields, 462.  
 Expelled, 606, 1134.  
 Extracts from the *Arena*, 365.  
 Fifth Quorum of Elders, 79.  
 First Quorum of Elders, 198, 271, 390.  
 First Quorum of Priests, 150.  
 First Quorum of Seventy, 126, 198, 246, 415.  
 First Quorum of Teachers, 52.  
 Fourth Quorum of Elders, 52, 558.  
 Fourth Quorum of Priests, 102, 150, 294, 510, 606, 1087.  
 General Conference reception committee, 126, 199.  
 High Council, 317, 413.  
 High Priests' Quorum, 52, 126, 246, 390, 483.  
 Information wanted, 102.  
 Kelley, Ellen Nancy, Tribute to, 318.  
 Library Commission, Report of, 463.  
 Notice of amendment, 1037.

Presidency, The, 21, 245, 294, 482.  
 Proposed resolutions, 40.  
 Quorum of Aaronic priesthood, Notice to, 126.  
 Quorums of First Seventy, 198.  
 Quorum of Twelve, 126, 151.  
 Rebuilding HERALD Office—other places of business, 436.  
 Release of missionary, 582, 870, 1154.  
 Religians, Take notice, 1015.  
 Religio convention, 301.  
 Request for prayer, 246.  
 Resolutions of condolence, 271.  
 Resolutions of sympathy, 318.  
 Scattered members, 966.  
 Scattered Saints, 199.  
 Second Quorum of Elders, 102.  
 Second Quorum of Seventy, 77.  
 Seventh Quorum of Elders, 677.  
 Sunday-school constitution, -Amendments to, 1199.  
 Sunday-school convention, 303.  
 Swindler, A, 870.  
 "The H. P. Annual," 1155.  
 The Patriarchate, 221.  
 The Seventy, 221.  
 Third Quorum of Elders, 31.  
 Third Quorum of Seventy, 701.  
 Treasury work and the translation fund, 1037.  
 Warning to the Saints, A, 1062.

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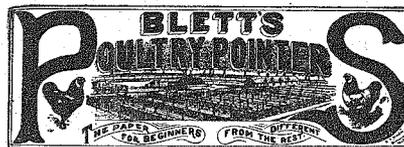
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I take the liberty of soliciting your patronage as we are in a position to do BANKING BUSINESS BY MAIL very satisfactorily. Open accounts can be placed with us for safety at your convenience and command. We have opened a savings department, paying interest on accounts of \$1 or more and each member of the family should become interested in having a bank account building for future needs. We also pay interest on time deposit certificates. A number of the brethren are living here, others are looking forward to this location as a future home, and late revealment and admonition foreshadow coming events, adding materially to our spiritual holdings necessary to signs of the times, and in this connection our Board of Directors propose to safeguard the financial interests of the Saints by offering to them a depository proof against graft, greed, or calamity, governed by a kindred feeling born of the interest we have in common. It is not popular men, large capital, heavy deposits, National or State laws, that offer absolute security to depositors, but directors and officers progressive and conservative, possessed of the virtue of true manhood, shorn of all political ambition, with no taste for frenzied finance or mining speculation, and no inclination to furnish funds for others in that line. I point with considerable just pride (I assume) to our Board of Directors as named below. Feel at liberty to write us on matters that concern you in Jackson County, Missouri.

OFFICERS: Ellis Short, President; M. H. Bond, Second Vice-president; William Crick, First Vice-president; J. D. Briggs, Cashier.

DIRECTORS: Ellis Short, William Crick, M. H. Bond, J. D. Briggs, G. H. Hilliard, Doctor Joseph Mather, Doctor O. H. Riggs, Horace Sheley, A. L. Yingling.

Very truly yours,  
J. D. BRIGGS, Cashier.

**Are You Seeking  
a New Location?**

Then you should not fail to look up the desirable new districts being opened up along the line of the Burlington Route.

The Irrigated Districts of the Big Horn Basin and the Yellowstone Valley, the Dry Farming Districts of Western Nebraska, Eastern Colorado and Wyoming and the Valley of the North Platte River all offer exceptional opportunities to the new settler. Good Lands at low prices.

Folders of all these districts are published by the Burlington Route and may be had free for the asking. Ask me for the ones you want.



**L. F. Siltz, Agent,  
C., B. & Q. R. R.**